Logos VOLUME THIRTY-FOUR

Upholding the Purity of Apostolic Doctrine And Practice

Volume Thirty-four.

A PERSONAL NOTE OF INTRODUCTION

This issue of *Logos* is the first number of our new volume, which means for readers that subscriptions are again due and payable. The early remittance of such, greatly helps in the work of the Truth. It relieves us of much of the drudgery of bookwork, and permits of greater time being given to Bible research and the editing of the Magazine.

Due to the continued liberality of certain subscribers who do not limit their contribution to the subscription rate, we are able to offer *Logos* free of charge to any who cannot afford to pay the price suggested. We are very anxious that any in such circumstances should receive the Magazine, and we ask such not to hesitate to apply for it. At the same time, we feel duty bound to those who liberally subsidise this work, to use the money that they provide to the best of advantage, and therefore desire all who are on our free list to renew their application annually. A short letter advising that the periodical is being received, and is still desired, would be appreciated.

Why We Are Late

The preparation of this first number of our new volume has been delayed awaiting the return of the Editor from a speaking-tour of Ecclesias throughout the world in such Continents and Countries as Africa, Europe, Great Britain, Canada, America and Australia.

It is the fifth such tour that the Editor has made, and the tenth international tour that *Logos* has helped to organise.

Such travel, though wearying to the flesh, has proved most helpful to those associated with the work of *Logos*. It has brought them into closer contact with the world scene so important in this significant age of fulfilling Bible prophecy; it has enabled them to appreciate better the problems and trends that challenge the Brotherhood in these closing days of the Gentiles.

The Editor has particularly profited from such tours. He has benefited through personal discussion around the Word with those of "like precious faith" throughout Australia and overseas, and has come to have a better and more sympathetic understanding, of the difficulties that face brethren at the present time.

The Brotherhood In A Troubled World

In all its thirty-four years of service, *Logos* has never commenced a volume in more significant times than the present. The signs indicate, without a shadow of a doubt, that we are living at the very threshold of Christ's coming. The amazing victory to Israel a few months back highlighted that fact. It is obvious that the Middle East is one trouble spot in a world of such that cannot be viewed with indifference by the major powers, and that the future peace of the nations is bound up in its destiny. The eyes of all nations were turned in its direction, as their armies will at a later date (Zech. 14:1-2), so that it is obvious that Armageddon could burst upon a troubled world at any time.

But if the world is troubled and unready, what of the Brotherhood? The Lord "suddenly" will "come to his temple" (Mal. 3:1), for "judgment must begin at the house of God" (1 Pet. 4:17), and only afterwards will he turn his attention to the world. These significant times, therefore, mean more than Armageddon as far as we are concerned; they mean for us the Judgment Seat of Christ.

Is the Brotherhood ready to receive Christ at such times as this?

It has passed through a particularly difficult period during the last few years, which suggests that it is not! It has been rent and torn by dissension that has stemmed from doctrinal disputes as well as personal differences. The circumstances have brought dismay to many, and, as far as we can perceive, have contributed little of strength. Very often, controversy, though distressing, can bring benefit. It forces those who have a respect for the Word back to the Bible, and the added consideration given to a disputed doctrine in such circumstances, distressing though they may be, is very often helpful. Certainly, the strength of truth is better shown under the fire of controversy, and many hidden details of exposition are thus frequently brought to light.

But there is a form of controversy so completely negative, so divorced from Bible exposition, that no benefit is derived therefrom. We feel that that has been the experience of the Brotherhood in recent months, so that side by side, with most significant signs indicative of Christ's imminent return, we have a Brotherhood enmeshed in a most negative form of controversy.

Unhelpful Criticism

Paul warns us that the last days will be noted for a spiritual decline among believers (2 Tim. 3). There is evidence of that today. It is revealed in the spate of personalities that is being indulged in, to the distress of many brethren throughout the world. Whilst *Logos* appreciates constructive criticism, no matter how

direct or forthright it may be, and whilst open rebuke is often more helpful than secret love, there is a form of criticism that unfortunately appears to be growing in intensity, and against which readers should be on their guard.

It often takes the form of vague insinuation, or innuendo, that can be interpreted two ways, and thus explained away if called in question, whilst at the same time, performing its obvious work to discredit those who are the object of it.

Logos has been the butt of such criticism. Normally we have ignored such, but sometimes we have replied to it, not for the purpose of personal vindication, but that the Truth be not hindered. We have an example to that end in the Apostle Paul. His 2nd epistle to the Corinthians is a rebuttal of a series of charges urged against him by his critics. He deemed that some reply was necessary that the Truth be not hindered. His opponents recognised that they could not match his grasp of Scripture, and realising their inferiority in that regard, sought to undermine his influence by discrediting his personal character. They were inferring that he was unreliable (2 Cor. 1:17-18) and cowardly (2 Cor. 1:23). They declared that he had not the official support of the Ecclesias because he lacked letters of commendation (2 Cor. 3:1-4). They accused him of dishonesty (2 Cor. 4:2; 7:2; 8:20-21). They mocked at his personal appearance, claiming that he lacked a proper education, and was nothing more than a paper-soldier: powerful in letters, but cowardly in personal discussion (2 Cor. 10:9-10; 11:6). They cast doubts upon his apostolic authority (2 Cor. 10:8; 11:5). They declared that the reason he abstained from any material assistance in maintaining his work, was his recognition that he was not worthy of such, whilst at the same time they inferred that it was motives of dishonesty that caused him to take up a collection for the poor (2 Cor. 12:17). They even cast doubts upon his sanity (2 Cor. 11:16-19).

It is shocking that such charges should have been levelled against one who gave himself so completely to the work of the Truth as did the great Apostle, but it is comforting to those who have "fellowshipped the same afflictions" to know that they suffer in good company. Therefore, 2 Corinthians is pre-eminently the comfort epistle, for Paul having thus suffered, is able to comfort those who similarly do so (see (2 Cor. 1:3-5).

But he felt that he could not ignore these charges.

He felt that the Truth would suffer if he did so. The scandals urged against Paul would have been hard to endure at any time. They were so especially at a time when the Apostle was suffering overwhelming personal distress: a combination of fears without and fightings within, which produced a mental and physical

prostration (2 Cor. 7:5). It became a duty and a necessity, however distasteful, to defend himself. Personally, he neither required nor cared for any self-defence. But before God in Christ, he felt bound to clear his character from these detestable innuendos, because they were liable, if unnoticed, to hinder his work both in Corinth and elsewhere; and his work had on him a sacred claim. Hence, though nothing was more repellent to his sensitive humility than any semblance of egotism or boasting, he was driven by the unscrupulosity of his opponents to adopt such a tone of self-defence, that the word "boasting" occurs no less than 29 times in this epistle. Despite the charges of his opponents, he neither could nor would appeal to any letters of commendation, or to any certificate from his brother-apostles, because he had received his own authority direct from God; and hence he was forced to appeal, on the one hand to his visions and revelations, and on the other hand to the seal of approval which in every way God had set to his unparalleled activity and devotion.

Thus Paul did not hesitate to plainly reveal his opponents for what they really were. He showed that for all their criticism of himself, they were not too dignified to take all the material benefit they could obtain (2 Cor. 11:20). They might claim to be ministers of Christ, but they were not prepared to sacrifice and suffer for the Gospel as did he (2 Cor. 11:22-23). They claimed to have knowledge, but could they match the visions and revelations that he had been granted from God (2 Cor. 12:1-7)?

Thus this epistle became one of personal vindication, comfort and encouragement to the faithful, whilst one of warning to those who were affected by the errorists, and who were being swayed by such away from the Truth.

Out of the adverse circumstances of Paul's personal distress, therefore, there came this epistle of outstanding comfort to all who might suffer as did the Apostle. In spite of all his trouble, he was able to write:

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation . . ." (2 Cor. 1:3-6).

Paul's trials, and his reaction to them, have been a means of comfort and help to us during the past volume, as we have often "fellowshipped his sufferings."

What Should Be Done?

We believe that persistent efforts are being made to divide

the Brotherhood on issues that are unworthy of such division. We have raised our voice in warning against this in the past, and do so again, as evidence of it has again been brought to our notice.

From certain quarters in Australia, persistent efforts are made to undermine the influence of *Logos* by alleging things against the Committee that are incorrect, and claiming that it represents a schismatic group within the body of Christ. There is talk about "the Logos group," as though this is a fully organised group within Ecclesias. We know nothing of such a group.

Even brethren overseas, fed by local gossip, have spoken in similar terms, refusing a balanced, factual explanation of local conditions, and insisting upon the fact of an organisation which does not exist. They are well-intentioned, but ill-informed, and because of this their interference threatens to widen any division of thought that may exist.

At the very least, they divert the minds of brethren from the progressive, affirmative work of the Truth, to give thought to profitless debate.

What should be done?

Again the Apostle Paul provides an excellent lead.

He had received a token of love from the brethren at Philippi who had heard of his distress in Rome. At the hands of Epaphroditus (Phil. 4:18), he had received this with grateful thanks. In return, he gave them the epistle that we know as that "to the Philippians." His object in writing was two-fold. Firstly, it was to thank them for their generous gift. Secondly, it was to correct dissension that had broken out, and which threatened the peace and usefulness of the Ecclesia. Two of the leading sisters had fallen out, and apparently the Ecclesia had taken sides (Phil. 4:2).

Observe how Paul sought to bring unity. He made no reference to any scandal he may have heard; he does not mention one group as against another. Instead:

(1) — He refused to recognise two parties, and constantly used the word "all," incorporating both within the scope of his epistle: Ch. 1:1, 4, 7, 8, 25; 2:17, 26, etc.

(2) — He emphasised the value of unity and constantly set before them the example of Christ: Ch. 1:27; 2:1, 3; 3:15-16; 4:2.

Let this constructive attitude be adopted by brethren here and overseas, and a greater measure of unity might result.

Logos would have brethren follow the example of the Apostle. It is not designed to create a separatist movement, but to set forth clearly, plainly and simply, the facts of Divine revelation, that brethren may be edified thereby. It seeks the co-operation of all

brethren of good will to that end. It wants an end to division, and a greater devotion of mind and energy to the constructive teaching and work of the Truth. Let us give ourselves more completely to that objective, that at the coming of the Lord Jesus, he may find a people prepared for him. It is to that end, that we hope to devote volume thirty-four of *Logos*.

—Logos Committee.

Months And Their Meaning:

THIS MONTH OF ELUL (SEPTEMBER)

"So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days" (*Neh* 6:15).

How Jealousy Reduced September

September has a strange history. Its name is derived from the Latin word "Septem," which means seven, and yet it is our ninth month! It was originally the seventh month of the old Roman Calendar, which commenced the year with March (not with January!), and its name was retained even after the calendar was changed. To call our ninth month "Septem" (i.e., seven) recalls the distant past when the month following August was, in fact, the seventh month of the year, and also suggests the confusion to which flesh is heir.

To add to the confusion, late August and most of September answers to the sixth month, called Elul, in the Jewish calendar, and six is the number of flesh.

September originally had 31 days, but one day was taken and added to August, in order that there might be no jealousy between the two great Emperors, Augustus Caesar and Julius Caesar (July). This gave July and August 31 days each, and reduced September to 30 days!

The Month Of Fading Glory

The Jewish month of Elul is a period of dry, hot weather. It is a time of thunderstorm and lightning, but of little rain. The word means "small" or "nothing," as indicating that which is good for nothing. It was the sixth month of the sacred year, when the full burden of sin rested upon the people, as they waited the Day of Atonement at the beginning seventh month; and it was the twelfth or dying month of the civil year. It thus served to emphasise the end of the flesh, and the fact that man's labor divorced from God is good for nothing.

During this sixth month, the Jews kept a fast to commemorate the death of the spies bringing an evil report on the land, and also recalled the wicked Israelites who were likewise punished with death. Throughout the month, the cornet was sounded to introduce the approaching new civil year, as indicating a new beginning for the people of God. Thus the month emphasised the works of flesh that are "good for nothing."

Six is a significant number in Scripture. It relates to the flesh, or to man, who was created on the sixth day. Its political number is that of 666 according to Rev. 13:18. When the kingdoms of flesh were subdued under the Kingdom of Yahweh in the days of Solomon, they paid to the latter a yearly tribute of 666 talents of gold (1 Kings 10:14).

A Vision Of Ruin And Restoration

On the fifth day of the sixth month, Ezekiel, in capitivity, received a vision of Jerusalem that revealed the state of apostasy and wickedness that existed there (Ezek. 8:1). This introduced further visions which showed that Yahweh's fury would be poured out upon the guilty nation, in order that it might be purged of evil.

Later, on the first day of the sixth month, the voice of Haggai the prophet was raised to stir up his people to their responsibilities (Hag. 1:1). Apathy had ruined the enthusiasm of the people, so that they had turned from the work of rebuilding Yahweh's house, and had given themselves to the labour of building their own fortunes. Haggai reproved them for this, and towards the end of the same month, an encouraging response was seen. The people rallied to the call. The leaders provided a sound example and the work of restoration commenced (v.15). It was during this momentous sixth month, though on a later occasion, that the wall of Jerusalem was completed under Nehemiah's supervision (Neh. 6:15).

Prophetically, we are at the end of the sixth millenium, and therefore stand on the threshold of the seventh millenium of rest. As the sixth month of the Jewish calendar was a period of dry, hot weather, noted for thunderstorm and lightning, but little rain, so the political heavens today manifest similar conditions. We await the seventh month, when the sounding forth of the trumpet that shall arouse the dead, and the Great Day of Atonement will reveal the High Priest back among his household, to tell them that their offerings have been accepted, and their sins covered. This shall be preparatory to the antitypical Feast of Tabernacles, when the Redeemed shall rejoice in the great deliverance from flesh that they will experience at the presence of their Lord. —GEM.

Be not deceived by the siren-voices of the peace-prophets. Ere long, the last and most terrible of wars will break out. The Beast and the 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 follow the example of the Samaritans and be baptised into the name of Jesus Christ; and henceforth 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. ("Elpis Israel").

☆

What an example of submission to the Word did the Lord Jesus set! This trait in his character, so abundantly foreshadowed in Psa. 119, was fully exemplified in his life. From the commencement of his ministry, when he blunted the sword thrusts of the tempter with an: "It is written"; "It is written"; even until his post-resurrectional exposition of "Moses and the prophets" to his disciples, it was evident that the Scriptures had possession of his whole mind and were uppermost on his lips. In every possible way he magnified the law and made it honourable. What a contrast to Modernists and their followers, yea, and to certain neo-Christadelphians that have arisen!

The Seven Angels And Their Plagues.

The Most Tragic Two Centuries of History

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear thee, O Lord, and glorify Thy name? For Thou only art holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest" (*Apoc.* 15:1-4).

●

Judgment Will Precede The Millenium

In *Eureka*, Brother Thomas declares that "the fifteenth chapter (of the Apocalypse) is introductory to the 16th and following chapters to the 20th in part inclusive." This means that the millenial reign of Christ will not be peacefully ushered in by the gradual conversion of the world to the Gospel, but will be prefaced by an epoch of trouble unprecedented since mankind was divided into nations (Dan 12:2). It is obvious that we are drawing very close to the last and most terrible phase of this epoch of anguish and evil. According to *Eureka*, this commenced from the French Revolution, so that 177 years of this epoch are now history. It is an epoch that has witnessed great and marvellous "signs in the heavens," symbolised in the Apocalypse by "seven angels having the seven last plagues" (Rev. 15:1). They fill up the wrath of Yahweh, following which, all nations come voluntarily to worship before Him to glorify His name in reverence.

Judgment underlies this work, for Yahweh Who is merciful is also just and holy, and of purer eyes than to look upon iniquity and ignore it. As His children, we also need to strive to be holy in spite of the morally perilous environment in which we live, lest coming suddenly He finds us naked to our shame.

The agents who execute the Divine, judicial work are termed "seven angels," and the plagues which they pour out upon an apostate Christendom are termed "the seven last plagues" in which "is filled up the wrath of God." This 15th chapter, which is introductory to the four and a half chapters that follow, illustrates the principle set forth in Hebrews:

"The word of God is living and powerful, and sharper than any two-

edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do." (Heb. 4:12-13).

Again:

"Our God is a consuming fire." (Heb. 12:29).

The world is shortly to experience what these words really mean!

Christendom Ripe For Destruction

In the days of Noah "God looked upon the earth, and behold it was corrupt; for all flesh had corrupted His way upon the earth" (Gen. 6:1).

Christendom likewise reached this state just prior to the French Revolution in 1789, and the time came to pour out upon it the seven vials of the wrath of God, outlined in Revelation 16. Within Europe there no longer existed a witnessing body to faithfully testify to Yahweh's way before the people. Though a very small and feeble remnant was to reappear in the English speaking section of the earth under the sixth vial, and was to adopt the name *Christadelphian*, its witness could not compare to the universal testimony which the Ecclesia rendered to the ancient pagan world in the period A.D. 33 to 313, when it could be stated that the truth had been proclaimed to every creature which is under heaven (Col. 1:23). That work was assisted by the Spirit itself in miracles, signs and wonders performed through the Apostles. However, the seventh vial will ultimately see the re-appearance of a spirit-endowed community in the resurrected and glorified saints, whose testimony shall go forth to "the ends of the world" (Ps. 19:4), and whose witness will not be confined to preaching but will be supplemented by the use of the "sharp two-edged sword" (Heb. 4:12; Eph. 6:17). The ancient contest of wills between the seed of the serpent and the seed of God will consummate in the former being restrained in accordance with Rev. 20:3.

However much the political "sea and the waves" might roar today (Luke 21:15), they will then roar with seven-fold greater fury, and like a troubled sea will cast up their mire and dirt (Isa. 57:20-21). This "mire and dirt," in its vilest form, is designated in Revelation 15:2 as : "the beast . . . his image . . . his mark . . . the number of his name."

"The beast" represents the civil and military constitution of "the kings of the earth and of the whole habitable" (Rev. 16:14). It was founded by the ancient Roman Empire, received extension of being under the Germanic Federation of central Europe, and finally will reach its most extensive latter-day form under Russia. It will then embrace all Europe on both sides of the iron curtain

under Soviet Russia. This vast coalition, incorporating all Europe from the Urals to the Straits of Gibraltar, and from the Dardenelles to the Atlantic and Baltic Seas, will acknowledge the political philosophy of Communism whilst submitting to the military dictatorship of Gog of the land of Magog.

"His image, his mark, the number of his name," is symbolic of the religious philosophy and constitution of this latter-day Holy Roman Empire. The Church of Rome will be acknowledged as "Mother and head of all the Christian churches" by Protestant and Greek Orthodox alike, and in the corrupt spiritual power she will then wield, she will be able to congratulate herself: "I sit a queen and am no widow, and shall see no sorrow" (Rev. 18:7).

Daniel the prophet informs us that it will be the work of the stone cut out of the mountain without hands, to smite the image seen by Nebuchadnezzar upon the feet, overthrow it, and finally to grind it to powder so fine that the very dust of it shall be scattered to the four winds.

This will be a fearful outpouring of judicial retribution extending for a period of thirty years, during which the whole European area will be converted into a figurative lake of fire which shall consume the civil, military and religious institutions of European Christendom (Rev. 19:19-21).

England foolishly seeks membership with an economic community (the Common Market) in whose political heaven the sword of Divine retribution is destined to be bathed, to come upon the people of Yahweh's curse to judgment. Let us avoid the folly of seeking spiritual affinity with the representatives of the Harlot and her daughters in our own country (Rev. 17:5). Moses counsel to Israel is good for us:

"Thou shalt not seek their peace nor their prosperity all their days for ever" (Deut. 23:6).

The Extent Of Impending Judgment

When the outpouring of Divine judgment has been completed, all Europe will resemble a politically empty wilderness. Isaiah expresses this in figurative language:

"The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness" (Isa. 34:11).

This great outpouring of Divine judgment will constitute a salutary warning to the remnant of those nations that will submit to the decrees of the new king in Zion. These, along with the regenerated tribes of Israel, are likened to "the fowls that fly in the mid-heaven," who are invited to the supper of the great God:

"Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men and the flesh of horses, and of them that sit on them

and the flesh of all men both bond and free, both small asd great" (Rev. 19:17-18).

All classes will be involved in the great calamity. The carcase of the Babylonian beast will be devoured by Israel as Christ's weapons of war, whilst the survivors amongst the Gentiles shall learn righteousness as a result of this judgment:

"For when Thy judgments are in the earth, the inhabitants thereof will learn righteousness" (Isa. 26:9).

"So that a man shall say, Verily there is a reward for the righteous: verily He is a God that judgeth in the earth" (Ps. 58:11).

Current Development Of Godless Materialism

Such will be "the end of the matter." But let us review the past 177 years since the French Revolution, and consider what the developments of this period have revealed. Developments can be traced in the political, industrial, social, ideological, and military spheres, mostly as a result of extraordinary growth in scientific technology.

In the political arena there has been seen the dying struggles of the old absolute monarchies, and the birth and growth of the new political forces of democracy, socialism, communism and fascism. This has led to a new aggressive nationalistic patriotism with a common practise of national conscription and sabre-rattling.

These political changes have been matched by the widespread industrial and scientific revolution, which tries to explain all creation in terms that leave out God.

In the realm of philosophy it has seen the re-birth of that evil ancient Greek pseudo-scientific theory of evolution. This has given strength to the so-called Higher Criticism of the Bible which would completely destroy men's confidence in it as the inspired Word of God.

Social problems have also been aggravated. In the past, these predominantly related to the evils of the great slums, the unhealthy and unnatural conditions of factory labor, and the calamity of unemployment and depressions. In latter years, however, the social problems of the times, accentuated by the population explosion and increasing prosperity, have been related to the growing materialism in which men and women, having "debunked" God in their minds, feel free to gratify their lust without let or hindrance. Upon this, one writer has commented:

"The progress of the Industrial Revolution eventually placed an undreamt-of variety of material goods in the hands of a large part of the population. The mass-circulation newspaper, the automobile, the motion-picture and the radio — all products of the Industrial Revolution — have supplied man with a whole new set of interests, and, far more than the arguments of philosophical agnosticism, have brought about the secularisation of viewpoint and widespread religious indifferentism that is characteristic of contemporary life."

The world is daily becoming worse in that regard, and vast political, social, moral, and educational changes will be necessary to establish the kingdom of God. The outpouring of Divine judgment will reveal that such changes are necessary, and they will be brought about by the education of the masses:

"Many people shall go and say, Come ye, and let us go up to the mountain of Yahweh, to the house of the God of Jacob; and He will teach us of His ways and we will walk in His paths: for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem" (Isa. 2:3).

The Awful Carnage Of War

From a military aspect there probably has never been such carnage, such destruction of property and expenditure of resources, such large scale movement of men and material, and such a concentration of research to the arts of war as the world has experienced since Napoleon began his twenty years of devastating new-type war in Europe. Since his day, the world has seldom been free of war. For example, since World War II, over 40 wars have been waged in various parts of the earth. Benn's history *Europe Since* 1914, under the heading, *The Cost of The War* indicates what this means by his assessment of World War I:

Unfortunately the first World War was the bloodiest that has ever been fought. The conflict mobilised the tremendous total of 65,000,000 men. Of these millions of the most able-bodied of the nations, nearly 9,000,000 lost their lives and about 22,000,000 were wounded in battle. In addition, it is estimated that the loss of civilian life due directly to war or to causes induced by war equalled or perhaps exceeded that suffered by the armies in the field. Nor does this take into account the terrible effects of war, famine, pestilence, and disease on the sufferers who did not die. The first World War was unquestionably the costliest that had ever been fought. The total direct war costs for the principal belligerents amounted to about $186,000,000,000, and when to this are added the indirect costs due to destruction of property, depreciation of capital, loss of production interruption of trade, and the like, the real economic cost is raised to the stupendous sum of $270,000,000,000. If to this is added the estimated capitalised value of the human lives lost in the war ($67,000,000,000), the astronomical figure of $337,000,000,000 is reached. The statesmen who had been responsible for the war might well stand aghast at the cataclysm which they had brought upon Europe, and at the stupendous task of reconstruction and reorganisation which confronted them when, at eleven o'clock on the morning of November 11, 1918, firing finally ceased on the battlefields of the first World War.

In a footnote, Benn adds this interesting statistic:

"The direct cost of the first World War to the United States was nearly enough to pay the entire cost of running the United States Government from 1791 up to the outbreak of the first World War."

The war which Hitler unleashed in Europe in September, 1939, took a greater toll of human and material resources than any other conflict in history. The direct cost alone was estimated at one trillion dollars, let alone the indirect costs. Today, preparation for war is costing more than prior to the previous world cnflicts.

Significantly, both World Wars were preceded by a propaganda of peace. The Popular Peace Movement of 1873-1914 was shattered by the conflict of 1914-18! the League of Nations came to an end with the outbreak of war in 1939-45, and today we have the United Nations Organisation which, though it may claim many nations, has little effective organisation to outlaw war, and no true unity.

Growth Of Antisemitism

In addition to the upsurge of chauvinistic militarism, the post-French-Revolutionary period has seen the quickening of virulent anti-semitism in many European countries, and particularly in Russia, Poland and Germany. It found its climax in the Nazi murder of 6,000,000 Jews; but it was also instrumental in the growth of the Zionist Movement, and ultimately the establishment of the State of Israel.

All this has played a part in the development of the state of things current today, in which we see the nations are angry, and the time of Yahweh's wrath is almost come (Rev. 11:18). So there is a growing interest in the vitally important Middle East, and the State of Israel.

We are privileged that we can see beyond these things to the ultimate, when the purpose of Yahweh will be established in the earth. The vision of the Apocalypse provides the means whereby we can do this. John beheld in vision the glorious picture of the whole company of the redeemed triumphant over the political, military and spiritual institutions of Catholic Europe, and possessing domination over the sea of nations whose hitherto stormy, dirty waters have been made quiescent and clean. They rejoice in anticipation of the salutary effects that the judgments will produce upon the residue of the nations who henceforth will seek Yahweh's face in Jerusalem:

"For all nations shall come and worship before thee; for Thy judgments are made manifest" (Rev. 15:4; see also Zech. 14:16).

Blessed Is He That Watcheth

Those who witness Yahweh in militant, judicial manifestation executing judgments upon those who reject His mercy, will be conscious of the fact that He is a Judge in the earth Who will sanctify His great name. Meanwhile, His true worshippers dwell amongst a willingly ignorant generation, whose inward thought is that all things continue as they were from the beginning of creation. Ignorant of the significance of the signs in the political heavens that have occurred since the French Revolution, they do not realise that Christ is on the eve of coming "as a thief." Those enlightened, however, and who do His will, will receive a blessing. They

are those who have "watched and kept their garments." The Apocalypse warns them that the remarkable and awe-inspiring developments that have taken place over the last 177 years proclaim that the "time of trouble such as never was since there was a nation" is about to burst upon the world. They realise that now is the time to be "filled with the knowledge of His will in all wisdom and spiritual understanding." They view the signs as warnings from Christ as to his coming, and see in such as Napoleon and Hitler his agents to bring torments on the worshippers of the beast and his image, though the final destruction of papalism is the work of the saints (Ps. 149:5-9).

When the voices, thunders, lightnings and great earthquake of the seventh vial are completed, the glorified saints will be able to look back and consider the lessons of the past. Two hundred years of political and social trouble and evil on a scale unprecedented in history will have come to an end. It will clearly demonstrate the truth of Jeremiah's words:

"The heart is deceitful above all things and desperately wicked" (Jer. 17:9).

"Cursed is the man that trusteth in man and maketh flesh his arm, and whose heart departeth from Yahweh" (Jer. 17:5).

"At that time they shall call Jerusalem the throne of Yahweh, and all the nations shall be gathered unto it, to the name of Yahweh, to Jerusalem; neither shall they walk any more after imagination of their evil heart" (Jer. 3:17).

R. POGSON (NSW).

If a man fail to see the spiritual character of the Truth to the extent of illustrating it in the policy of his life, it matters very little what else he sees. He may understand all mysteries, and may have faith enough to remove mountains and friends sufficient to take a city; but if he have not the love of the Truth and the pity of the Truth in his heart in the true fraternal sense, he is a mere sounding song and a tinkling cymbal.

★

Neglect of the Truth will not release a man from appearing at the Judgment Seat of Christ. The salvation is so great that there is no escape provided for deliberate unfaithfulness.

★

Bro. Thomas' Advice To Bro. Roberts.

Do what is right; be valiant for the Truth; teach it without compromise, and all lovers of the Truth will approve you. For all others you need not care a rush.

The prophets and apostles may be compared to the lampstand of the tabernacle; the saints to the vessels containing the oil; the oil itself to the Word of God dwelling in their hearts by faith; the combustion of the oil by fire to good works; and the shining light to the enlightening results of doing good upon those who behold your self-sacrificing deeds of love and kindness.

This Month's Exhortation.

THY WILL BE DONE

(Reading: Matthew 6)

We often use the Lord's prayer as a model for our own; but do we really analyse its expressions, and truly apply them to our own individual circumstances?

The Cause Of Modern Idolatry

When Jesus taught his disciples to pray in Matt. 6:9-13, he focussed attention on God as the Essential Reality of the believer's life, and he diverted attention away from the believer himself. It was a case of:

"Hallowed by THY name";
"THY Kingdom come";
"THY will be done".

The only times we are mentioned concern acknowledgment of our dependence upon God, firstly for the provision of our daily food ("Give us this day our daily bread"), secondly for forgiveness of our sins ("Forgive us our trespasses, as we forgive them who trespass against us"), thirdly for daily protection from the very weakness of our human nature ("Lead us not into temptation, but deliver us from evil").

If we could say "Lead us into temptation," it would amount to a confident assertion on our part that, no matter how great the trial, we would be able to overcome. And, of course, if we could so overcome, it would be to say that God was not needed. God would be dethroned or caused to abdicate his place in the human heart, and the individual would become as it were his own god. A short cut to idolatry!!

Perhaps that is why there is so much idolatry in the world. Men do not admit easily that things are beyond their ability to achieve. They are very proud of self-achievement, and do not lightly surrender their proud wills to God. Yet, if we are to say, with conviction: "Thy will be done," it is that we agree not only that the pursuit of our own wills is not good for us, but that substituting God's will for ours is good for us, and will yield for us the highest ambition of Christian living.

The Cause Of Modern Misery

If all the world believed as we believe, and all did their best to put to one side their own wills in favour of the will of God, the

very preferment of others that is so much part and parcel of God's will would make the world a place of happiness where personal joy would find fulfilment. Unhappily, however, the world at large chooses not to follow this course, and the occasional "imitator of God" who would be selfless is surrounded by the selfish many who know not God and are unmoved by His call for self-repudiation. It is this numerical preponderance of the selfish over the selfless, the power they wield, their authority, that makes the lot of the selfless so difficult. He has not only to go counter to the basic selfishness of his own human nature. He has also to resist society at large in it sometimes passive, sometimes active, opposition.

Yet resist he must, for the path given to him is the path of sacrifice (Rom. 12:1), and he must follow his Lord (Matt. 16:24), knowing full well that "foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head" (Luke 9:58).

One way or another, the man of God must learn that there is no future without God in it, and that the price of coming to God is a conscious preferment of Him above the world of sensuous, material things.

The Way Of God And The Way Of Flesh

In the twenty-sixth chapter of Matthew, both attitudes are graphically portrayed. On the one hand, the attitude that prefers God is seen in the selfless Jesus, laying down his life in sacrifice. On the other hand, the attitude that prefers the world is seen in the self-justifying leaders of Israel who were determined to secure Jesus' death.

It is worth noting that both parties to the transactions therein recorded used scripture, but it is more significant to note how they used it. First, there was Jesus:

VERSE 2: **"Ye know that after two days is the feast of the passover, and the son of man is betrayed to be crucified."**

VERSE 18: **"Go into the city to such a man, and say unto him: "The Master saith, my time is at hand; I will keep the passover at thy house with my disciples."**

VERSE 24: **"The Son of man goeth as it is written of him."**

VERSE 31: **"All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."**

VERSE 54: **"But how then shall the scriptures be fulfilled, that thus it must be?"**

VERSE 56: **"But all this was done, that the scriptures of the prophets might be fulfilled."**

So far as Jesus was concerned, the scripture contained the will of God. It was not only that, in the fulfilment of this will of God, he saw himself in the grip of a compelling power that was greater

than himself. The will of God, as he viewed it, was something to be earnestly sought — to be preferred and honoured above all other material considerations, and he therefore gave himself without reserve to its realisation.

Then, there were Jesus' enemies:

VERSES 4 & 5: "They consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people."

VERSE 59: "Now the chief priests, and the elders, and all the council, sought false witness against Jesus, to put him to death."

They regarded the scriptures in an entirely different light. Not something that they would seek to fulfil with all their might, or to be valued above their necessary food, but rather as that which placed across their paths unfortunate mechanical restrictions which had nevertheless to be observed because society demanded it. For example, there was "the feast day" of Lev. 23:6, not at all a convenient day for murder, and that other enactment in Deut. 19:15 about the necessity to procure "two or three witnesses" if you were going to kill someone. They seemed completely unable to assess the impropriety of their own motives. What they were concerned with was the outward conformation to the letter of the law.

The two contrasting methods of looking at the scriptures are set forth in verses 62 to 66:

"And the high priest arose, and said unto him, Answereth thou nothing? What is it which these witness against thee. But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

"Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

"Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold now ye have heard his blasphemy. What say ye? They answered and said, 'He is guilty of death'."

On the one hand, there was, on the part of Jesus, continuing submission to what God required, but on the other, the principle of self-justification was paramount.

The Lord Submitted To Injustice

Thus, in Verse 63, unable to get an answer from Jesus, Caiaphas used Lev. 5:1, to compel him to answer.

Caiaphas demanded to know whether Jesus was "the Messiah" (i.e. Christ, or Anointed), "the son of God," an important question in Jewish reckoning, for the one destined to lead Israel to victory over the Gentiles was stated in Ps. 2:2 to be Yahweh's "Messiah" or "Anointed," and in v.7 to be His "Son." And since, on the basis of this Psalm and elsewhere in scripture, the Jews had conceived their Messiah to be one who would by great

military victories shatter their foes and lead them to triumph, it seemed proper to Caiaphas to go right to the heart of the matter.

The answer of Jesus in v.64 is even more to the point. First, "Thou hast said," a Hebraism expressing strong affirmation. Then, by quotation from Ps. 110:1, to show that Israel's deliverer must first ascend to Yahweh's right hand in heaven, and from Dan. 7:13, 14, to show that, having been thus presented to Yahweh and received from Him the necessary authority, he will return to overcome all nations and establish Yahweh's Kingdom on earth.

Whereas the question of Caiaphas was couched in self-interest, the answer of Jesus was based on submission to Yahweh's will.

So also, in v.65, when Caiaphas "rent his clothes," it was the action of self-esteem, but it was also in violation of Lev. 21:10, which prohibited that very action, thereby demonstrating his insensitivity to the word itself, and his unfitness for the priesthood.

What followed in v.66 was the judicial murder of a righteous man.

The Real Sin Was Not Murder

All down through history, the problem these verses depict has remained with us. Those whose hearts were removed from God have called upon His Name, but their attitude towards the truth has been to regard it as a vehicle for self-praise. In their minds, the political consequences of an action has been made to outweigh the importance of the Word, its impression upon their inner consciousness, and its ability to shape the human heart to the will of God.

What was the sin of Cain? Murder? Yes, but what was the real sin? It was PRIDE! He was just not prepared to submit! The contest has remained much the same ever since. Nothing has changed. "Where is boasting then? It is excluded. By what law, or principle? By the principle known as works? Not at all, but by the principle of operation known as faith" (Rom. 3:27).

There is no self-esteem or self-confidence in faith — only confidence in God, trust in Him. It is this that was exemplified in our Master, and it is his example that is set before us, that we may say:

"Thy will be done."

—E.M.S.

The Truth is not a mere dry code of morals, nor a mere batch of propositions and amendments, neither is it a bundle of opinions, nor yet a string of problems and speculations, no more is it a mere controversial hobby; but it is the sin-conquering power of God unto salvation.

Jesus came to bring a sword and fire upon the earth; and by his doctrine to stir up foes at the domestic hearth. (J.T.).

Job is Silenced in Recognition of God's Justness

JOB 41

Man Is Helpless In The Face Of Created Power — vv. 1-9

Canst thou hook Leviathan by his snout?
Or with a dangling cord, his tongue draw out?
Yea, canst thou put an hook into his nose?
Or with a thorn, bore through his massive jaws?
Will he make supplications unto thee?
Or will his conversation soft words be?
Or will he make a covenant with thee?
And wilt thou take him, for thy slave to be?
Wilt thou play with him as a bird, or toy?
Or wilt thou bind him for thy maidens' joy?
Shall partners make their trade concerning him?
Or him the merchants, parting to their whim?
Canst thou his skin fill, with barbed missiles shed?
Or with a fish spear penetrate his head?
If thou but lay thine hand upon him there,
Then wilt thou never more for fight prepare!
Behold, the hope of him is all in vain,
The very sight of all, he doth disdain!

Then Why Challenge Yahweh Who Is Increate Power — vv.10-11

None is so brave that dare beside him stand,
Who then shall dare to challenge My command?
Who hath before me gone, that I should pay?
For all created things are Mine for aye!

Created Power Only Witnesses To The Greater Power Of Yahweh — vv. 12-34

I will not parts, or power of him conceal,
But bodily proportions will reveal.
Who can the covering of his garment show?
Or who into his double jaw dare go?
And who dare make to rise, that fearful snout?
For terrible his teeth are round about!
Between his armored scales, thou canst not feel,
Together are they closed, as with a seal.
So close are they, no air can come between,
They stick together tight — no gap is seen.
When he doth sneeze, he maketh shining light,
His eyes are like the morning eyelids bright.
Out of his mouth, those burning torches spout,
Yea, from his mouth, the sparks of fire leap out.
There goeth smoke from out his nostrils hot,
As from a cauldron, or a seething pot.
His fiery breath doth kindle coals indeed,
And from his mouth there doth a flame proceed.
Around his neck there power doth display,
Before him joy is turned into dismay.
His fleshy flaps are tight together grooved,
So firm are they, that they cannot be moved.

His heart is firm, and molten as a stone,
As hard as millstones, used to grind upon.
When he doth rise the mighty are afraid,
Because of wounds, a place of safety made.
The man that hath the sword cannot get near,
Not with a breastplate, or a dart, or spear.
The iron, he esteemeth as no good,
And even bronze becomes as rotten wood.
The fleeting arrows, all to him are spurned,
And into stubble, slingstones hard, are turned.
Darts are as stubble, them he doth not fear.
He laugheth at the shaking of a spear.
The stones beneath, he causeth to retire,
He spreadeth pointed things upon the mire.
He makes the deep to boil, when threshing free.
And like a pot of ointment is the sea.
He maketh him a path to shine behind,
And one would think a hoary deep to find.
Upon the earth, there is not like him near,
Who all behave themselves without a fear,
All high things he beholdeth, far and wide,
A King is he o'er all the sons of pride.

The spiritually minded Job was completely humbled by the speech of Yahweh. But what, in fact, did it really state? At first glance it seems disappointingly vague. The language is beautiful enough, the expressions are rich in their imagery, the illustrations are superb in their graphic significance, but where is there any irrefutable, telling argument, setting forth clearly and inequivocably the Divine purpose?

It is there, but carefully hidden for the wise to search out (Prov. 25:2). And is not that like all Scripture? Does it ever reveal its glorious secrets easily? What then, has Yahweh revealed to Job? He had advanced the ostrich, not only because of its remarkable wings, but because of its innate stupidity, for it is "deprived of wisdom." In it, therefore, is found beauty without knowledge. The Lion, the Hippopotamus, the Crocodile — fierce, untameable, fearsome creatures — are advanced for Job's consideration. These are animals that prey upon another for their life, and God allows it. Why? Can Job explain? No! He was as ignorant of the purpose of God in natural creation, as he was of His purpose in the moral issues that God had in mind, when He allowed Job to suffer. We know what that purpose was, for it is disclosed in the first chapters of the book that bears his name. But Job was in ignorance of all this. And yet, if Job had looked sufficently closely at natural creation, he would have discerned a principle there which illustrates the Divine purpose with himself and humanity. He could, at least, have seen this, that God is always watching, hearing, caring. Natural creation revealed that, as the Lord explained to the disciples, for "not one sparrow falls to the ground" without the knowledge of God. Was not Job worth more to Yahweh, his Father, than all of natural creation? Of course he was, though he had been goaded, by the folly of his friends, to question that fact, this discourse of the Creator, in a very subtle way, brought home to Job that he must trust Yahweh in the face of the seeming contradictions of life, and even in the absence of possible explanation. This demands faith, a faith that is illustrated by the ways of Providence exhibited in natural creation, as well as in the revelation of the Word. Faith enables one to repose full confidence in God Himself, and await the manifestation of His purpose, in spite of the opposition of friend or foe. Job saw the point and humbled himself in silence. And because he did that, he was elevated to a greatness exceeding his previous state. May that ultimately be our lot, also! —N.S. (N.Z.).

Prophecy And History.

Britain's Predetermined Destiny and Duty

The concluding article, of a series by Colonel Gawler, upon the importance and destiny of the Middle East, originally published by Brother Thomas in "Herald of the Kingdom," October, 1853. Colonel Gawler was the first Governor of South Australia, and as a keen student of the Bible, outlined in a remarkable manner the future work of Britain as indicated in God's Word. Footnotes are by Brother Thomas, or ourselves as indicated.

Work Of Britain In Palestine

Your attention has been called to the facts, that the Holy Land prepared by depopulation has been thrown open to easy access, that interest has been excited most deeply and extensively towards it, that the Jewish people have been raised from centuries of oppression and degradation, that they have become to be practically willing to improve and strengthen their position in Palestine. I now proceed to offer as the last proof to be here produced of the approach of a marvellous change, that a Gentile nation has been prepared, and stands summoned, to commence the movement.

Great Britain is, in a marvellous manner, precisely at the period when she ought to be, ready for the mighty operation.

Abounding in wealth at home as no nation has ever before abounded, from the addition of the golden stores of Australia to the produce of her former unparalleled trade and commerce; powerful in arms on sea and land; her dependencies overshadowing the earth to its extremities, and her influence penetrating into almost, if not altogether, every community under heaven into which the hunted Jew has been driven; peaceful within herself in a manner rarely equalled in the history of mankind, she is certainly ready for the most glorious work, if she have the heart to arise and do it.*

Moreover, she is not only ready for it, but is summoned to it.

If she does not hear the still small voice of Deity which invites her, as "the end of the earth" that is to proclaim the time and assist in "casting up the way," as the "land overshadowing the globe with its extremities," that is to be the means of blowing "a trumpet" and lifting up "a standard" to the nations,** as "the daughter," or representative in the modern world,

---

* It is amazing that one such as this former Governor of South Australia should so clearly perceive the purpose of God with Britain; but the prophetic word is as a light shining brightly in the darkness of Gentilism. Britain's status has sadly fallen from that stated above since she withdrew from Israel.—Editor of Logos.

** Isaiah Ch. 18. It is not "the land widely overshadowing with wings (dominion) from beyond the rivers of Cush," that lifts up the standard, and blows the trumpet; but the Lord then in Zion who says, "I will be still (yet in my dwelling place I will be without fear) as dry heat, impending lightning, as a cloud of dew in the heat of harvest." The trumpet to be blown is Messiah's proclamation from Jerusalem, especially to the overshadowing land, and generally to the inhabitants of the world announcing that the hour of judgement has come, and commanding the return of his nation in the ships of Tarshish to the place appointed.—Editor of the Herald. Thus Britain has still an important work to complete in the future. —Editor of Logos.

of ancient Tyre, which is to be "there with her gift," as the tin-producing "Tarshish," whose ships are to be "the first" to bring returning Hebrews to the name of the Lord their God; if she does not hear these invitations, she may, at least, attend to a call which might issue in the earthquake and in the whirlwind: the necessities of her commercial existence.

Let England be deprived of her colonies and dependencies, and she would, as a matter of course and necessity, fall at once into the condition of a second-rate state. Deprive her yet further of her colonial trade, and of the foreign commerce which is procured and kept for her foreign possessions, and the rejected divident papers of her national debt, would furnish fuel for a flame that would soon burn her as bare as the rock of Tyre.

Gateway To Trade And Power

Divine providence has placed Syria and Egypt in the very gap between England and the most important regions of her colonial and foreign trade, India, China, the Indian Archipelago and Australia. She does not require or wish for increase of territory; already has she (the dangerous boon), more direct dominion than she can easily maintain; but she does most urgently need the shortest and the safest lines of communications to the territories already possessed. . . . .

Egypt and Syria stand in intimate connection. A foreign hostile power mighty in either, would soon endanger British trade and communications throught the other. Hence the loud providential call upon her, to exert herself energetically for the amelio-ration of the condition of both of these provinces. Egypt* has improved greatly by British influence, and it is now for England to set her hand to the renovation of Syria, through the only people whose energies will be extensively and permanently in the work — the real children of the soil, the sons of Israel.

In conclusion, I would faithfully express the hopes —

That, breaking through the mist of this atmosphere of delusion, you may first, more clearly discern and grasp, that source of all, that greatest of all, that sum and substance of all, REALITIES; the intensely present, infinitely great, and infinitely minute God, the God of revelation.

That you will then (as every human being is authorised to do), as a responsible created thing, in your secret chamber, stand before His presence and His throne.

That you will there repeat and present the great realities occurring around you, which have been under consideration — realities that bear the aspect of being in strict conformity with the indications of His faithful, unbending, unchangeable word.

If these things are fulfilled in sincerity, the petitions must enter His ear with a speed greater than that of your own electric spark. Will you not receive in reply, the characters of eternal light upon the heart, "IT IS COME AND IT IS DONE, SAITH THE LORD GOD: THIS IS THE

---

* Egypt will either be occupied by Britain, or practically annexed by that protection which the strong afford the weak. The aggressions of the Czars on Turkey may lead to this. Great Britain, however, will not be able to hold it permanently; for "the land of Egypt shall not escape. But the king of the North (the Russo-Assyrian Gog, or Czar) shall have power over the treasures of gold and silver, and over all the precious things of Egypt." This is Egypt's fate in "the time of the end." (Editor of the Herald).

DAY WHEREOF I HAVE SPOKEN!"*

If in this age of unprecedented natural wonders, it should happen to be really so if this great and crowning wonder the goodness of God to his land and to His people, is truly in its commencement, of what unspeakable importance it is to individuals and communities, that they should be braced up in preparedness for all subordinate events and duties!

Yahweh's Servant Must Fulfil His Duty!

Our cherished Nineveh antiquities may remind us again, that when agents chosen for any special duty **shrink from their required work,** the Supreme Controller of the universe is not wanting in the power to bring them back to it, although it may be by means from which human nature recoils (Jonah Ch. 2).

England, highly prosperous in most circumstances, has been for some years past visited by really marvellous, unprecedented, and alarming class of evils. Her different administrations have been smitten with paralysis, decay, and dissolution; in modes so extraordinary, that nothwithstanding our immense body of national political intelligence, experience, and activity, it has been scarcely possible, at times not possible, to find substitutes for them. A mighty nation, in great general prosperity, has been not infrequently in the position of going a-begging for a government.

Hitherto, under Divine providence, but little substantial evil has resulted. The ship has been sailing in a smooth sea, with a fair wind, in which it mattered not much that the eyes of the pilots should have been smitten with dimness, or the hand of the helmsman with paralysis. If the favorable gale had changed to a rotatory hurricane, what might have been the result to England?

Steadfastly persuaded as I am that the horizon is black with portents of danger, I would offer my carefully considered opinion (remembering always, as I do, that an invisible pen is, even now, recording my words as well as your thoughts) that one very great cause of this remarkable infliction upon the British Empire, has been that of our blind negligence in regard to the lawful openings that have been presented for ameliorating the condition of Syria, and of the Jewish people with it.

For this operation, among other great ends, God (I believe) has exalted and endowed England; but England shrinks from the duty and the work. My observations may seem strange to those who have not watched the progress of the subject; but, believe me, I am not speaking lightly in this matter, or of things that I do not understand.*

So deeply convinced am I, from very close and careful observation, that the Most High has "risen out of His place" to commence His great work, and to make England the leading preparatory instrument of it, that I think no British administration will be allowed to stand, which does not wisely, heartily and honorably engage in it.

---

* Ezekiel 39:8—The day of the Lord's manifestation in power, as the stone to smite Nebuchadnezzar's image on the feet, compounded of the iron or Roman kingdoms, confederated with Russo-Assyrian clay.—(Editor of the Herald).

* These are penetrating words of wisdom from a Governor of the mighty British Empire. What would he say of its decline today! And is this not traceable to the very cause indicated above — Britain's reluctance to help Israel? Ever since she withdrew from Israel she has declined in status and power. How true is God's Word! How clearly and surely it foretells the future.—Editor of Logos.

I must not be understood to imply, that the neglect of the cause of Syria and of the Jewish people in conection with it, is the only circumstance in which England "in the balances is found wanting."

Experience has taught me, as it may have taught you, that while in no country in the world is private morality at a higher standard than in Great Britain,* in no nation is public morality more degraded. The fearful delusion lies at the root of this evil, that political conduct is more or less beyond the laws of God, and the rules of honour! I am not passing judgment on particular cases, or referring to any particular political parties; for experience has taught me, as it may also have taught you, that the whole political body is thus more or less infected.

Before England can stand as she ought to be, in the eyes of truly honorable men, and of the righteous Ruler of all, that spell of Circe, which degrades persons otherwise manly and honorable into what I need not name to you, must be broken. These things must be done, and the great present end and object of Britain's chastenings and blessings, not left undone. She must "shake off her dust," and "arise," and do her duty as the messenger-nation, which has to be "THE FIRST" to "PREPARE THE WAY," for the long-restrained (and therefore the more energetic and boundless) mercies of the Great God of the universe, to national Israel; and through national Israel, in the land whose fortunes we have been considering, to the whole family of man.

I cannot part from you, and from the present discussion of these subjects more appropriately, than by pressing on your thoughts and hearts, the words (first spoken nearly three thousand years ago), of one of the most perfect of men, of the wisest of statesmen, and of the bravest of soldiers, that this world ever knew; "BLESSED BE THE LORD GOD OF ISRAEL, WHO ONLY DOETH WONDERFUL THINGS! AND BLESSED BE HIS GLORIOUS NAME FOR EVER! **AND MAY THE WHOLE EARTH BE FILLED WITH HIS GLORY! AMEN AND AMEN!"**

---

* Alas, even in this direction, Britain has fallen in the scale of the nations — to the sad regret of those who hate to see it; though it reveals the truth of Christ's words: "As it was in the days of Lot . . ." — Editor of Logos.

Culled from Our Correspondence

Book Required.

"We read with joy the fine articles that appear in Logos. In these days of lukewarmness it is important that the fires of Truth be kept burning to ward off the influence of apathy in our midst. We deeply appreciate the work of Logos in this regard. Could you please publish a request for the book of 'Lessons From Nature' by Alice Hopkins. I would like to obtain a copy." — (Sis. L. L., Sth. Aust.).

(If any reader can provide a copy of the requested book, details and price can be forwarded to the Editor, West Beach P.O., S. Aust. 5024).

Encouraging Signs.

"If events happen as fast as those recently between Israel and the Arabs, maybe we will be gathered in the great assembly very quickly! But we do not know the day nor hour our Lord will return. So we have to carry on just the same." — (Bro. H.E.M., Ontario, Canada).

(Whilst we rejoice at the dramatic

outworking of Yahweh's purpose with the nations, so evident in the last few months, this is no time to slacken our hands in the work of the Truth. Our service to the Master must continue to the moment of his appearing. The glimmer of the approaching dawn, now seen on the political horizon, should stimulate us to redouble our efforts in the short time left).

The Best In Books

"I love reading Christadelphian expositions, and have a large library of the standard publications. How I wish there were more of the older books published. One has only to visit an old brother and see his library of books, to be impressed with its value. I notice that many interesting publications are available in Australia, and wonder if it is usual for those in distant places to send to you." — (Bro. L.O., Worc., England).

(The writings of our pioneer brethren are a precious heritage. Therein is found the forthright exposition of Scripture which forms the basis of the Christadelphian movement. Unfortunately, often the value of these books is under-estimated, and consequently, the study of the Scriptures with their assistance is neglected. Publications advertised in Logos are available in England from our Representative, Bro. E. S. Cherry, whose address is noted on the inside front cover).

The Impressive National Scene

"The time of trouble is quickly developing in the world. A civil war in the USA would be a calamity for the Western powers, and would increase the potential of Russia. Perhaps this might be the reason why Russia takes many countries, like putting eggs into a basket, while there are none 'that raised the hand . . .' How wonderful the fulfilment of prophecy in relation to Jerusalem, and in the nation of Israel who dwells in the midst of the Land." — (Bro. R.J.P., Sydenham, New Zealand).

(The Gentile world is entering the last stages of its death-struggle. Its writhing may be painful and furious, but its end is sure. The prophetic program is being worked out to perfection, and will witness the eventual decease of all flesh-powers, when control is assumed by Heaven's King).

A Time For Hard-Talking!

"We are grateful that 'Logos' and 'Story of the Bible' continue to provide a postiive and enthusiastic voice on behalf of the Truth, with sufficient love for us that it 'cries aloud and spares not' to show us, from the Word of Life, our failings and weaknesses — and exhorts us to 'consider our ways' in the short time left before our Master returns. By doing so these publications have earned our respect, and are doing much to build us up that we might be fit vessels for Christ's use in the Kingdom age. But to have sought to keep our friendship by the 'soft-word' process would have tired us long ago." — (Bro. and Sis. K. N., Tasmania).

(We, too, are grateful for the loyal support of readers of like mind. It may be popular to tickle people's fancy, but it is not to their benefit. Our policy must be that dictated by the Word. and that is to present the Truth without compromise, to fight for the Faith with vigor, to give no place for the doctrine of the adversary, and to encourage those who would walk with us).

Appreciation.

"I thank you for past pleasures in my reading, for 'Logos' is a stimulant, and in these dark days that is what we need. May God therefore bless the work you are doing, and may He strengthen the Committee to so continue until there is no longer need to do so, for then will He have come for whom we so eagerly wait, and the long night of waiting will be over. This prompts a sobering thought: "Shall we be ready to meet Him?' God grant us strength now to so order our lives that we shall find approval in that day" (I.K., Vict.).

Bible School Bulletin

RESERVATIONS CLOSED FOR THE 12th SCHOOL

At this early date, we have been forced to close reservations for the 12th School, to be held, God willing, from 23rd to 31st December, 1967.

Should any who have made reservations for this school, find that they cannot attend, we would appreciate receiving advice now, as it may then be possible to transfer these reservaions to others who desire to attend.

This 12th School is being sponsored by the Perth Central Ecclesia, and an outstanding series of studies are being arranged. We hope to publish the interesting variety of subjects next issue. Special facilities will be provided to add to the comfort and enjoyment of those attending.

Our thanks are due to the Perth Central Ecclesia for the co-operation it has extended to us in sponsoring these two schools.

RESERVATIONS OPEN FOR THE 13th SCHOOL

Though this is far ahead, we are now accepting reservations for the 13th School, to be held (God willing) between 11th and 18th May, 1968.

In conjunction with the Committee arranging the Sydney Fraternal Gathering (the biennial Australian Fraternal Gathering), this School will conclude on Saturday afternoon, 18th May, to enable those attending to proceed to Sydney in time for the opening of the Sydney Fraternal Gathering that same evening.

This 13th School, therefore, provides a splendid opportunity for brethren to combine two functions in one, and by arranging their holidays at this time, use them to the benefit of themselves, and the work of the Truth in the Sydney area.

Special facilities will be made available for overseas visitors, and they will be met, transferred to the Bible School, and then accommodated in the Sydney area during the course of the Fraternal Gathering.

It will be to the benefit of both the Bible School, and the Fraternal Gathering, to have early notice of those who intend visiting these functions at that time. Further information can be obtained by writing: The Bible School, West Beach Post Office, South Australia; or, in relation to the Fraternal Gathering: Bro. R. Mair, 18 Atkinson St., Arncliffe, N.S.W., Australia.

HANOVER (1968) BIBLE SCHOOL

The period of this School for 1968 is set down as for July 27 through to August 4, 1968. The last School had a record attendance of upwards of 420, and an excellent spirit prevailed throughout. Further information regarding reservations for the 1968 School can be obtained from Sister Brown, 1015 Harris Street, Brownsburg, Indiana, 46112, USA. There is no age limitation, and special facilities are provided for the younger children.

In addition to other speakers, not yet arranged, it is proposed to have Brother J. Martin, of Enfield, South Australia, as guest speaker at the Hanover Bible School. Brother Martin is well known throughout Australia for his exposition of the Word, and has worked closely with young people's Ecclesial organisations.

At Hanover, it is proposed that he will have a special form of tuition for the teenage class.

At the last School, Brother Herb Styles, of Detroit, recited a poem which he had composed, which outlined ten Names of Deity, and he offered prizes to the first correct answer to be sent to the Logos and Tidings Magazines in America.

As far as Logos is concerned, the prize goes to John Boyce, R.R. No. 7, London, Ontario, Canada, which, according to the terms of the competition, entitles him to free tuition at the Hanover School for 1968. In the supplement to the American edition, we have given further details regarding the competition and prize.

THE ELEVENTH SCHOOL IN RETROSPECT

An excellent spirit prevailed at this School, and the varied and balanced studies were well received. Between 450 and 500 members were in attendance, and they came from over fifty different ecclesias.

There was quite an international flavour apparent, for, in addition to Californian speaker, Brother M. Stewart, we were favored with the presence of Sister Polly Jones, of Baltimore, USA, and Sisters Nicholls from Surrey, England.

Sister Jones is well known at the Wilbraham and Hanover Bible Schools for her morning sessions on the Trumpet, and she very kindly performed the same service for the Australian School, so that each morning, members awoke to the tune of Sister Polly's playing of hymns on the trumpet.

We had an international item during the School Talent night, with Brother M. Stewart, of USA, combining with Sister Margaret Nicholls, of Surrey, England, and Brother Dick Jenkins, of NSW, and Sister Joan Mansfield, of Woodville, in choral items.

The teenage class completed the marking up of Haggai, under the guidance of Brother John Martin. The Junior School produced its own newspaper: The Canaan Chronicle. This highlighted events in the Land of Promise, as they could have been reported by a newspaper at the time that Joshua invaded the land.

Some excellent exhortatory and expositionary matter was expounded in the adult sessions to the themes: The Significance of Bible Altars (Bro. G. Mansfield); Six Steps Through the Book of Genesis (Bro. M. Stewart), and Highlights from Hebrews (Bro. J. Martin).

For over a week, nearly 500 members enjoyed fraternal association together, separated from the world, in ideal surroundings, and without a discordant note. Some have expressed themselves thus:

"I would like to tell you that the Bible School has strengthened me to speak more of the Truth to those in darkness. I find it very hard sometimes to do this, but I recognise that if we truly love God, we would be eager to tell all, of His wondrous ways. Now the School has helped me. And I think it would be good, to emphasise at each School as you did at the last, of the importance of speaking to others of the Gospel, lest we find ourselves in these evil times to be as the servant who wrapped his talent in a napkin. Now that we have been strengthened through the Word, we must continue our work towards God's kingdom, humbly seeking to do His will. We will be accepted if we so walk humbly before Him believing and acting upon His glorious word." (D.C., Adelaide).

"The Bible School has been a source of encouragement and of

strength to me in my development in the Truth, as I know and see it has been to others. May Yahweh's blessing be upon all those at the forthcoming School."
(M.C., Vic.).

"I would like you to know that I feel very strongly in favor of the work done at the School, and respect those who organise this splendid avenue of building up and encouraging both young and old in the Lord. I believe that its fruit is seen in the Ecclesia in the department of those who returned to us enriched by the days spent at the Bible School."
(G.C., NSW).

"In regard to the Bible School, we believe that in these momentous days for the Truth it is of great importance that we should meet together in fraternal association as often as we can to strengthen one another in our most Holy Faith." (H.T., Tas.).

A PROJECTOR AND SCREEN REQUIRED

"I have a complaint to make in regard to the Bible School. It is obvious that a good screen and projector is required as permanent equipment at the School, to obviate the need of borrowing such at each successive School. Moreover, you need a large screen, and good projector, so that the excellent slides that are shown from time to time should be seen to the best advantage.

"At the same time, I feel that this is equipment that members, apart from the School Committee, should provide. It is obvious that the constant improvements shown at each successive school entails a great deal of expense that certainly cannot be covered by the cost of tuition and accommodation at the School. I therefore ask you to give publicity to this request in the **Bible School Bulletin** that others might assist in raising finance to provide this equipment. I do not know what the cost of it might be, and perhaps you can ascertain that and publish it in the **Bulletin.** However, to commence the fund for the purchase of this equipment (to be retained at the School for its exclusive use), I have pleasure in enclosing $10."

(Editor's note: We will make investigations regarding the cost of this equipment and publish this next issue. We quite agree that it would be helpful to have this as standard equipment at the School, and thank the anonymous donor above for his consideration and generosity. If others like to assist, they can send donations to: The Bible School, West Beach Post Office, South Australia — 5024).

TASMANIAN BIBLE CAMPAIGN

Satuday, 6th January, to Monday, 15th January, 1968 (God willing).

Reservations are now being accepted for this Bible Campaign, and should be directed to Brother M. Coombe, 12 Mulgrave Street, Launceston, Tasmania, together with a deposit of $6.

Details:

Brother M. Stewart, of California, USA, will be the main speaker, and will speak to the theme: THE PATHWAY OF PROBATION.

Supplementary studies will be given by Bro. H. P. Mansfield on the theme: NEHEMIAH: MAN OF PRAYER AND ACTION.

Study sessions, project work, and sports activities for the children will be organised by Brother B Philp.

Additional activities include evening sessions, three public addresses, and afternoon outings, and Gospel proclamation work.

Accommodation has been arranged in Hillcrest Hall, Launceston. This is an extremely comfortable guest-house which will be taken over entirely by the Campaign for the occasion.

Full costs of accommodation, including outings, have been set at $31.50 adults; children under 14 years, $15.75.

Your co-operation in this Campaign will not only ensure a most delightful holiday, but will assist the work of the Truth in Tasmania at the same time.

QUESTION TIME AT THE BIBLE SCHOOL

Questions not answered during the course of the School are replied to through Logos.

The Titles of Isaiah 9:6.

Q.: How would you explain the titles of Jesus Christ in Isaiah 9:6 to a Trinitarian?

Ans.: I presume you mean the two titles: "The mighty God" and "The everlasting Father." I would point out that the title, "The mighty God" is a translation of the Hebrew words, El Gibbor, which make up the name Gabriel, an angel of the heavens, so that if this title makes Jesus the second person of a Trinity, place must also be found therein for Gabriel. The word "Gibbor" signifies "warrior," so that in El Gibbor, we have a term that signifies, Warrior of God, or Mighty Warrior. If the Trinitarian continued to insist upon the use of the word "God," I would point out that such a title is used in relation to both men and angels (see Exod. 7:1, 23:21), and that the Lord pointed to this fact to prove that its use did not destroy the O.T. doctrine that God is one (John 10.34, cp. Ps. 82:6). The same word rendered God frequently in the O.T. is also translated "judges" in such places as Exod. 21:6; 22:8,9,28, as an analytical Concordance will show. If Yahweh could say to Moses, "Thou shalt be to him instead of God" (Exod. 4:16), how much more can this be said of Jesus without identifying him with God as the Trinitarians do. In regard to the title, "Everlasting Father," the R.V. margin renders this as "Father of eternity." The term "father" was used of prophets, priests and kings in ancient times, and will appropriately be bestowed upon the Lord Jesus at his coming, for he will constitute the Prophet, Priest and King of the Age to come.

Finally, note that all these titles, are couched in the future tense: "His name SHALL be . . " If the Lord were the second person of a Trinity, the statement should read: "His Name IS . . ."" The future application of these titles to the Lord Jesus revealed that he was designed to be the manifestation of his Father in the heavens.

Who Slew The First Sacrifice?

Q.: Did Adam himself slay the animal from which the coats of skin were taken to cover his nakedness?

Ans.: No, the record indicates that the angel did this as representing God. Adam would have been ignorant of the process of sacrifice at that stage, and this was part of his education to that end. The sacrifice in question points to the Lord Jesus, concerning whom, we read: "God so loved the world that He gave His only begotten son" (John 3:16). He provided the sacrifice in this case also, so that what the Jews did they did "by the determinate counsel and foreknowledge of God" (Acts 2:23). He provided the sacrifice; they murdered the son (Acts 3:15). The sacrifice of the Lord was such that man could not provide, and it was foreshadowed by the offering in Eden.

From the World Press

Signs of Christ's coming are already visible — not among the stars over our heads, where signs will not be given, but in the heavens of prophetic discourse — the upper sphere of human affairs — among things and Governments and States. The Scribes and Pharisees could read the state of the sky, but could not discern the signs of the times, as Jesus told them. So it is with many now. They have no discernment of the real signs which have been telling us for many years, as they tell us louder and louder each month, that the Lord is at the door.

Fantasies For Finance:

SOMERSET EAST, SOUTH AFRICA: The withdrawal of the 25c piece (old half-crown) from South Africa's monetary system has affected churches adversely. Since the introduction of the new monetary system, there has been a noticeable decrease in church collections! The collection now comprises mainly the 20c coin, and the recently introduced 50c piece is seldom donated! To offset the church's loss, it was recommended that the church request the Government to re-introduce the 25c piece bearing the image of the Groote Kerk (Mother Church) in Cape Town.

(Perhaps this is an indication of a "punishment fitting the crime," for the Church has been "deceiving the balance" for many decades, and providing mere fantasies for finance! The great Mother Church of Rome once controlled the minds and the money of its subjects, and engraved "its image" on all transactions — Rev. 13:15-17. Its gain is made by fear. But let Truth be extended, and the compelling power of God's Word will encourage its true followers to "very gladly spend and be spent" in its service — see Paul's example, 2 Cor. 12:15).

Historic Catholic - Anglican Meeting.

ADELAIDE. S.A.: On September 6th, the Roman Catholic Archbishop of Adelaide spoke for 35 minutes to the Church of England Synod, on the subject "Ecumenical Developments Since The Second Vatican Council." It was the first time in the 113 years of history of the Synod in the diocese that a leader of another denomination had been invited to attend. It is claimed that never before has a Roman Catholic bishop addressed Synod. The Archbishop stated that the problem of Catholic avoidance of Christian Unity was centred around their belief, which was still maintained, that in recognising the Pope as the successor of Peter was to be found the fullness of the faith and the institution which Christ established to bring his teaching and redemption to the men of all times and nations.

(The work of church unity has moved apace in the last fifty years, and although Catholicism has stood proudly aside from past negotiations, it is nevertheless very observant of trends. When practical, it will move to secure its own ends, as prophecy clearly foretells — Rev. 17:18. Like militant Communism, it has the taste of world domination in its mouth, and will shortly appear as the great power of superstition and false prophecy — to be finally destroyed with its harlot daughters, by Christ and the Saints. The fact that we see all churches moving together is a great sign of this age).

The day of Judgment will reveal the hidden springs of action, and lay bare the innermost motives of the heart. Where men are wrong here, they are rotten at the core, to be made manifest in due time, and dealt with as unbelievers and hypocrites.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

How the Gospel Relates to Conduct

CHAPTER 12.

"Holy" — The word used in this context means "separated unto God." Such was the exhortation of the Law and the principle of true Sacrifice. "Ye shall be holy," declared Yahweh, "because I your God am holy" (Lev. 19:2). This demands the sacrifice of self, that Divine principles might be inwrought into our characters. See these principles stressed in 1 Pet. 1:16; 2:5.

"Your reasonable service" — Gr. *logikos,* "springing from reason." In view of all that God has done for us as expounded by Paul, the principle of grace and of salvation obviously demands the dedication of self in sacrifice. It would be quite unreasonable to imagine that salvation is possible without this. To do so would be to teach that God is not just.

VERSE 2.

"Be not conformed" — The basic demand of true Christianity is that its followers should have the courage to be different. This may incite the hostility of the world, but despite that, true followers have ever refused to conform. Peter likewise warned believers against conforming to the fashion of the world out of which they had been called (1 Pet. 1:14).

"To this world" — The word, in the Greek, is "age." We must see beyond the present, to the age yet to dawn upon this sorrowing, sinning world. In the meantime, true believers will separate themselves from a way of life that is doomed at Christ's coming (1 John 2:15).

"Be ye transformed" — We are not to conform, but be transformed. To conform is to manifest outward show; to be transformed is to be changed from within. To conform is to imitate, or assume an outward expression contrary to the dictates of a heart governed by Truth; transformed is from the Greek *metamorphoomai* (from whence is derived the word metamorphosis) which defines an outward change that is wrought from within. The transformation of the grub to the butterfly is styled metamorphosis. "My son, give me thine heart," declares Proverbs 23:26, "and let thine eyes observe my ways." When the heart is given to Yahweh, and His way observed in His son, a change will be wrought in the observer from within. Paul wrote: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Lord, the Spirit" (2 Cor. 3:18). This describes a spiritual metamorphosis.

"By the renewing of your mind" — This renewal comes by knowledge (Col. 3:10), so that Paul exhorted: "Let the word of Christ dwell in you richly in all wisdom" (v.16). By the constant reading and study of the Word, the "inward man is renewed day by day" (2 Cor. 4:16).

"That ye may prove" — The Greek word *dokimazo* (prove) signifies "to put to the test for the purpose of approving." When the

Word of God governs the believer's mind, he is able to put his life to the test with the purpose of approving it, the specifications being the will of God.

"The perfect will of God" — The word "perfect" is translated from teleios, to "bring to completion." The Word of God will not only reveal to a person that which is "good," or appropriate; that which is "acceptable," or what is according to God's will, but will also enable one to bring it to completion in his life.

The Fruit: Service And Love To Others — vv. 3-21.

Having shown that the consecration of a person's life, and the constant renewal of his mind, provides the foundation of acceptable living in the sight of God, the Apostle now reveals what fruit will be revealed from the root.

VERSE 3.

"The grace given unto me" — The grace given unto Paul in this context is the Divine mercy extended to him by which he was appointed to preach the Gospel. (He extends this thought in 1 Timothy 1:11-16 for which see). He here reminds the brethren in Rome that he wrote by authority of the Divine power vested in him.

"Not to think of himself" — A follower of the Lord Jesus must reduce fleshly pride. To himself, every man is the most important person in the world, for the whole of creation seems to revolve around him. The first essential in Christ, however, is to reduce this self-importance.

"Than he ought to think" — At the same time as a person needs to reduce his sense of self-importance, he needs to avoid the other extreme of a mock humility. Paul advocates that a person take careful stock of himself, recognising any gifts that he might have as coming from God, and quietly assessing them in the light of that knowledge.

"Think soberly" — The margin renders this as "think to sobriety." Both conceit and mock humility are forms of insanity. On the other hand, Paul would have us make a sensible appraisal of ourselves in the light of the Word of God, recognising that God has granted certain gifts.

"The measure of faith" — Whatever proportion of faith a person might have, it comes from God, for "faith cometh by hearing the word of God" (Rom. 10:17). Faith will govern thought, humble self, and provide a true perspective, whereas unenlightened man has nothing to guide him in these directions.

VERSE 4.

"For as we have many members in one body" — The exposition of the various members in the multitudinous Christ is extended in 1 Cor. 12:12. Each member of an ecclesia can play an important part in its development, but whether they become eye, ear, hand or foot is governed by the "measure of faith" that they have received from God working upon the natural gifts that they likewise receive from Him. Paul makes the point that the more prominent members of the body are not necessarily the most vital (see 1 Cor. 12:21-24), therefore, in faith, a man ought not to think of himself more highly than he ought to think. As "many members" in "one body" there should be mutual co-operation and submission that the unity of the Body be preserved.

VERSE 6.

"Having then gifts differing" — The Greek word rendered "gifts" is *charisma,* and signifies a "gift of grace." It is used for spirit-gifts in 1 Cor. 12:4 as well as gifts coming from instruction (Rom. 1:11). Even native ability is described as a gift from God (1 Pet. 4:10 — the definite article should be eliminated, and the term rendered "a gift"). Whatever the nature of the gifts a person might have, they should be used for general good, and in complete co-operation with other members of the one body.

Logos VOLUME THIRTY-FOUR
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

Shun Smooth-Talking Men-Pleasers

There has always been a demand for smooth things since the days of Baal, and it is needless to say there has always been a large supply. The messengers of God have never been dealers in this kind of merchandise. The true prophets declared what God required of Israel, whether they heard or shut their ears. They had hard times in consequence, but they were not deterred. Most of them perished by sawing asunder or otherwise; but they will stand shortly in a glorious resurrection none the worse for their unpleasant usage. Christ testified of the world, that its works were evil, and in consequence he was hated and destroyed; but who shall tell his glory when he reigns over all the earth, King of Kings, and Lord of Lords, surrounded, supported, admired, glorified by the righteous throng, whom he shall have led to glory through the same fiery trial of faith in an evil world? Paul also had to say that his ministration of the word was incompatible with the pleasing of men. He says: "If I yet please men, I should not be the servant of Christ"; and again: "Not as pleasing men but God, who trieth our hearts." Paul had to pay the price of this course in considerable unpopularity before he died — unpopularity, be it remembered, among professed fellow-believers, all of whom in the lesser Asia at one time, he says, were turned away from him (2 Tim. 1:15). But who will say that Paul will regret his course in that day now at the door, when the Lord, the righteous Judge, shall acknowledge his faithfulness, and award to him that crown of life which the fearful, and the faltering, and the unbelieving, will apply for in vain. We must take our example from the good and not from the evil. We must, therefore, preach the word, be instant in season and out of season, reprove, rebuke, and exhort. We must affirm constantly, that they which believe in God be careful to maintain good works. The adoption of this plan will be sure to call forth the disfavor of some who will talk about the standard being too high and the call to duty too incessant; but against all such murmurings a wise man will set his face as a flint. The exhortation is the apostle's, the standard is Christ's, and to tamper with either is a crime. —R.R.

The Month And Its Meaning.

The Jewish Seventh Month: Ethanim

(Approx. October)

The Roman Calendar originally listed October as the eighth month (Latin: Octavo, "eight"), and this title was retained when the year was rearranged to commence with January instead of March as it did at first, even though October then became the tenth month. This confusion was brought about (as we saw in our last article) by the vanity and superstition of two Roman Emperors, whose desire to be permanently remembered caused the calendar to be altered.

In point of time, October answers to the Jewish month of Tisri, or Ethanim, the seventh month of the sacred year. Ethanim signifies "permanence" from a root meaning "to continue." It relates to that which is chief, or strong. It is a busy month for the Israeli farmer, as he prepares for seeding. He experiences the blessing of the former, or early, rains (cp. Joel 2:23), which soften the ground, and prepare the land for a productive crop (Deut. 11:4). Immediately plowing and sowing begin, the farmer must labor hard in the short time available. Laxity in this, as in spiritual matters, will result in hunger (Prov. 20:4; Eccles. 11:4).

The lesson of the month, therefore, is that "permanence" comes from obedience to the Truth, and that slothful indolence must be avoided.

A Month Of Fasts And Feasts

The Jewish calendar had a civil and a sacred year. The civil year commenced from the month Ethanim, though this month was the seventh of the sacred year.

It was a month of great significance and celebration.

It commenced with the blowing of the shofar trumpet (Lev. 23:24; Num. 29:1-2). One Jewish commentator has stated:

"The scriptural injuction of the shofar for the New Year's Day has a profound meaning. It says, 'Awake, ye sleepers, and ponder over your deeds, remember your Creator, and go back to Him in penitence. Be not of those who miss realities in their pursuit of shadows, and waste their years in seeking after vain things which cannot profit or deliver. Look well to yourselves and consider your acts: forsake each of you his evil ways and thoughts, and return to God so that He may have mercy upon you'."

This New Year's blowing of the trumpet awakened the people to their spiritual responsibilities, and mentally prepared them for the highly important tenth day, when the Day of Atonement was celebrated.

Whereas Gentiles celebrate New Year's Day in drunkenness and in revelry, Israelites were expected to do so by solemnly considering their spiritual responsibilities, and using it as a new beginning in their spiritual life.

Later, a fast was appointed for the third day, to commemorate the murder of Gedaliah (Jer. 41:2).

On the seventh day, a fast was once held to mourn the false worship of the golden calf, when Israel's sin was punished by wide-spread death. There is no reference to this fast in Scripture.

On the tenth day, the solemn Day of Atonement was celebrated. The

high priest sought reconciliation with Yahweh on behalf of himself, his house, and the nation. The people were commanded to "afflict their souls and offer sacrifices" (Num. 29:7). This drew their attention to the fact that "permanent" dwelling in the land was conditional upon them performing the deeds of the law set down by God (Lev. 18:5). On the Jubilee year, the trumpet was sounded "on the tenth day" (Lev. 25:9), to proclaim liberty throughout the land. This liberty cancelled outstanding debts, and restored every man to his original possession.

There is a remarkable connection between the deliverance from the guilt of sin and the release from personal debt, effected on this day in the manner outlined above, and the token of deliverance that was granted Noah, also on the seventh day. For after tossing for 150 days on the tortuous waters of the flood, the Ark in which sheltered Noah and his family, "rested" upon the mountains of Ararat on the seventeenth day of the seventh month! (Gen. 8:4).

On the 15th day of this month, the Feast of Tabernacles commenced, and continued for seven days (Lev. 23:34,41; Num. 29:12). During the period of this feast of rejoicing, the people dwelt in booths and sacrificed offerings to recall the deliverance from Egypt. The celebrations culminated in the eighth day when a "holy convocation" was held (Lev. 23:36).

Ethanim, therefore, was a most significant month for the people of Israel. It commenced with a solemn reminder of their need of God. This was followed by that Day upon which they were called to "afflict their souls" before Yahweh. But beyond these solemn reminders of guilt, they could see to the Feast of Tabernacles when they would rejoice before Yahweh (Lev. 23:40), and recall His goodness in the deliverance affected from Egypt. This rejoicing Feast anticipated the happy deliverance of the Millenium of the future age (Zech. 14:16).

Significant Incidents Of The Seventh Month

Once the Temple had been completed under the hand of Solomon, preparations were made to convey the Ark of the Covenant to its "permanent" resting place. In an impressive ceremony which commenced with a feast in the seventh month (2 Chron. 5:3), the people assembled together, and the holy vessels of Yahweh were conveyed to the Temple. For seven days the celebrations continued, and on the 23rd day, the people returned to their homes, rejoicing at the glory that had come to Zion (2 Chron. 7:9).

But soon apostasy set in, and the worship of Yahweh was neglected. It was revived by Hezekiah (2 Chrn. 31:4). The people were ordered by the king to pay their tithes. They commenced to do so in the third month, and continued until the seventh month, when the king was advised: "We have had enough to eat and have left plenty" (v.10).

On the seventh month, the false prophet, Hananiah, died (Jer. 28:17). He had claimed that Jerusalem would not fall to the Babylonian king, but would regain its independence. This was opposed to Jeremiah's warning, but it was the latter's message of doom (both in regard to Hananiah and Jerusalem) that proved true, and therefore permanent. There will be many false prophets who will meet their doom in the seventh epoch of Yahweh's purpose yet to dawn.

In the days of Zedekiah, an act of basest treachery took place, on this month. Gedaliah, by appointment of Nebuchadnezzar, had been made governor of the remnant of the people in the land. This aroused the opposition, perhaps the envy, of Ishmael who was of the seed royal (Jer. 41:1). He pretended friendship towards the trusting Gedaliah, and taking him off his guard, conspired to murder both him and his supporters. The result was tragic for the remnant that remained. Taking Jeremiah with

them, they fled into Egypt, where their problems intensified. This base act was commemorated by a fast (Zech. 7:3), which was continued until the blessing of Yahweh was experienced by the remnant who had returned (Zech. 8:19).

The Seventh Month As A Type Of The Future

The seventh month figures prominently in the events of the return under Zerubbabel, and foreshadows the final restoration of the seventh millenium that will witness Yahweh's people permanently established in the land.

Under the guidance of the Governor and Priest (Zerubbabel and Joshua), the remnant who had returned to the land, established themselves in the cities. A revived worship was instituted, and commenced in the seventh month (Ezra 3:1) with a great assembly at Jerusalem. The Altar was set up, sacrifices offered (v.6), and preparations made for laying the foundation of the Temple.

Haggai prophesied during this same month (Ch. 2:1), exhorting the people to labour because Yahweh was with them. Through his exhortation the people were encouraged in the work of building, which was brought to a successful completion (Ezra 5:1-5).

It was again on the seventh month, though some years later, that Ezra stood up before the people to proclaim the Law in their ears (Neh. 7:73; 8:2). As this was the first day of the new civil year, and the day when the trumpets would sound to remind the people of the impending Day of Atonement, it was a most appropriate ceremony. Instructions were also given regarding the observance of the Feast of Tabernacles later in the month, as instructed by the Law (v.14). Thus the instruction of the priest culminated in the rejoicing of the celebration of Tabernacles, when the people recalled with great meaning the deliverance from Egypt, for they would be able to align those experiences with their own recent return.

The seventh month points forward to the seventh millenium which shall see the Kingdom of God restored in its permanence, never again to be overthrown (Zech. 14:11; Luke 1:32-33). The millenium will be preceded by the sound of the trumpet that shall raise the dead, and gather the living for judgment (1 Thess. 4:17). This will be followed by the great Day of Atonement that shall wipe away sin, first for the people of the Priest, and then for the nations at Armageddon. Finally there will follow the rejoicing of the Feast of Tabernacles for the harvest of God shall have been gathered in. It is for that time that we wait. We recognise that there is no "permanence" until then. But we labor on in hope, awaiting that glorious period of permanence, the seventh epoch of creation, and the beginning of a new era, when we shall be caused to rejoice before Yahweh, for all His goodness towards us. —G.E.M.

The Truth is sure to disturb the schemes of little ambitions, which have ordinarily much cunning but little prudence. These set themselves in fleshly opposition, as clearly appears from their violence and virulence. Passion swamps their reason, when truth, ever calm, and trusting in God, advances to its goal with firm and equal tread, dethroning high thoughts and imaginations, and plants its victorious ensigns in purity and peace. The gospel of the Kingdom is a coal of fire to Diotrephes wherever he appears. (J.T.).

This Month's Exhortation.

When Faith and Courage were Not Sufficient

(The failure of the man of God who came out of Judah, as recorded in 1 Kings 13, is the foundation of this exhortation. As a background to the exhortation, 1 Kings 12 and 13 should be carefully read).

He was a man of good spiritual qualities. He had firm faith and great courage. He commenced with diligence upon his Divinely-commissioned journey — yet he failed to endure to the end. A man of outstanding qualities — but testing highlighted an unexpected deficiency which cost him his life. We do not know his name — it is not recorded. But let us be certain we are not writing a similar page in the Book of the Divine Record of *our life.*

Faith and courage are not sufficient — absolute obedience to the detail of the Divine Will must also be present.

The Incident

Strip the incident of its local setting; its time setting; and the personality of its characters. It then becomes a timeless warning to each of us.

Yahweh gave a faithful servant a task to perform for Him. He gave instruction also to refuse invitations of hospitality. The servant performed the task, but accepted hospitality. Yahweh punished him with death for his disobedience.

As we work with Yahweh we must never ignore the detail of His commandments. The timeless warning is that we must never look for ways around clear commandments to satisfy our own desires. As we testify against disobedience, we must not practise disobedience.

Surely a warning which makes us *eager* to look at the details given us in the Word concerning this incident. Never let us forget, that as Gentile converts, we have the admonition of the apostle specially sent to the Gentiles, to become thoroughly acquainted with the recorded incidents of Israel's history (Romans 15:4).

When It Happened

It was a time of apostacy in Israel. After the death of Solomon, the Kingdom became divided. Jeroboam was King of the rebellious ten tribes. He secretly feared (12:26), that public loyalty would return to the throne of David if Jerusalem was

visited for worship, and that this change of heart would cost him his life (v.27).

His life at stake, Jeroboam set up local places of false worship (v.28); strategically placed at the northern and southern ends of the land (v.29). He consecrated a priesthood from the lowest of the people; appointed a false feast. Thus the King, on the altar of self-preservation, dedicated to destruction the nation which blindly followed him.

The day of dedication of the apostate altar arrived (13:1-2). A dedication never completed! The Altar was rent and the ashes poured out (v.5) at the word of command of "the man of God out of Judah" (v.1). The work of Josiah 350 years later was the subject of prophecy that day as the man of God foretold ultimate inevitable retribution against the apostate Bethel altar (v.2). Yahweh intervened to rob sin of its solemnity on that evil day. Jeroboam's joy became ashes.

Later that same day, the death of "the man of God out of Judah," sounded the terrible warning that they who preach to others can themselves become castaways if Yahweh's commandment is broken.

The Characters Involved

The Man of God: The unnamed man of God out of Judah, was a man of faith and courage!

At Yahweh's command, he came out of Judah, and went right into the capital city of the enemy's territory; into the place of worship; right to the altar, interrupting the dedication service, even as the King was offering incense. Publicly, courageously, he pronounced a prophecy of condemnation and of doom.

He then spurned the King's proferred hospitality and gift. Clear insight, indeed! Then he turned upon his heel, to make his way back to Judah.

The old prophet: He lived in Bethel, the centre of the apostacy. He had seen better days. As the apostacy reached its peak, he hid his light under a bushel, whilst his sons were caught up in the prevailing evil (v.11). Though not prepared to fight for the Truth, he was quite happy to spend the time of those who did, so he journeyed after the man of God (v.13), in order to converse with him of Yahweh's purpose.

He was a man who glibly lied to achieve his objective.

Jeroboam: An evil man indeed. He deliberately destroyed the spiritual standing of a multitude to protect his own life and influence from just retribution. A heart quick to fill with murderous hatred against a faithful witness to Yahweh's truth.

Quick to seek mercy from the One whom he sought to dishonour in Israel and Whose servant he would have slain had he not been stopped by the paralysing of his arm. Quicker still to

forget the lesson when relief was granted him.

An opportunist, who, seeing where the strength was, sought then to make use of the man of God by enlisting his power and reputation for a cash consideration. "Come home with me, refresh yourself, and I will give you a reward" (v.7). A man, who mentally resisted the impact of the Word and plunged recklessly on apostacising the nation. A man who will be consumed at the judgment seat of Christ.

A Journey Of Faith

This was a journey of faith, for the Faith. A man of faith had been prepared. When Yahweh gave the commission, a man of courage stood revealed. His was the task to rebuke a disobedient King and a disobedient ten tribes — to foretell inevitable retribution against disobedience.

Before he left Judah, he received from Yahweh clear instructions as to the satisfying of his personal needs. "Eat no bread, nor drink water, nor turn again by the same way that thou camest." A clear commandment: eat no bread; drink no water; do not turn back the way you have come.

His outward journey would have been between 10 to 20 miles, on foot. (For later he was provided with an ass for the return journey). It was at the outset of winter (v.33), and the weather would be cold. A long, trying journey. The kindly hospitality of a friendly roof would be so helpful. But the commandment was clear!

A Faithful Witness

The performance of his duty in the presence of Jeroboam brought glory to Yahweh's Name. The evil king was discredited in the presence of the great men of his rebellious kingdom. Yahweh was with His faithful messenger, and paralysed the king's arm as he extended it in wrath. This strength of the testimony was maintained by the immediate rejection of the offered hospitality and gift.

Yahweh's word worked powerfully in His servant, and therefore the king and his associates were helpless in his presence. The return journey, by another route, was commenced, as commanded.

Disobedience and Destruction

At a certain point on the return journey, the man of God turned back to eat bread and drink water. He died for his disobedience. There is a sense of shock in reading this narrative — the sudden change from obedience of the highest order, to disobedience. From a faithful witness to the Truth, to an attitude which undermined the results of his faithful work, at least in Jeroboam's mind. From having preached unto others, to having

become the castaway. What happened?

Having heard from his sons of the dramatic events in the apostate place of worship, the old prophet pursued after the man of God.

He found him, sitting beneath a tree at the side of the road and invited him home. At first he resisted; the resistance ceased when the old prophet lied, and declared that an angel had visited him with an instruction that the man of God was to turn back to accept hospitality.

The record in 1 Kings 13 is pathetic. First, condemnation upon the man of God is announced at the table in the old prophet's home, as under inspiration, he pronounces Yahweh's decree. Then the interrupted journey is resumed; the lion from the thicket destroys the traveller; the old prophet hears the report, comes and gathers the body, and buries it in his own sepulchre.

The Stumblingblock

Who was responsible for this tragedy?

Jeroboam? Apart from his folly and wickedness, the journey would never have been necessary. Apart from his wickedness, there would have been no need for helpful hospitality to be refused.

The old prophet? In other circumstances, perhaps Yahweh could have used him for the work. But he was unprepared. He lied, and the lie was a major contributing factor to the subsequent terrible events. Was he responsible?

No, evil Jeroboam, lukewarm prophet, each bears the guilt of their own sins and failures, but not the guilt of the disobedience of the man of God.

In his own desires, uncontrolled by the Will of God, we see the stumblingblock. But was he not lied to? Does Yahweh and Yahweh's *messenger* speak with different voices? This was the simple testing-point upon which the man of God should have been able to discern the lie. But he failed. And he failed because his otherwise lawful desire for rest and refreshment was for a time forbidden because Yahweh had first to be served.

The Exhortation

Does not this bring to mind the words of the Master?

"But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field: 'Go and sit down to meat'? And will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink.' Doth he thank that servant because he did the things that were commanded of him? I say not. So likewise ye, when ye shall have done all those things which are commanded you, say, 'We are unprofitable servants: we have done that which was our duty to do'." (Luke 17:7-10).

We have a duty to do. The world holds out rest and hospi-

tality to us, in many differing forms. But all are the ways of sin, the path of going back. Though we, or an angel from heaven, preach any other gospel than that which ye have received — the doctrine of sharing the fellowship of Christ's suffering service — let him be accursed.

—B. PHILP, Sutherland Ecclesia, N.S.W.

The Christadelphians Last Chance!

•

"But you ignored my last letter," said the Bridegroom, who had just returned from a far country. His betrothed stood before him speechless, she professed her ardent love for him — she had read the letters of his friends and disciples but had to confess her lack of real interest in the only letter which the Bridegroom himself had sent directly to her (1).

How, then, could this privileged woman claim the wonderful blessings that her Fiance had promised in his letter, for they were blessings strictly conditional on the epistle being read, understood and obeyed during the Bridegroom's absence? (2).

If only she had paid a little more attention to her Lover's final words or sought the help of faithful companions her professions would not have appeared so hollow. But her last chance had gone — it was now too late to study the letter for the heavenly work of the Bridegroom was accomplished and she had remained ignorant of his operations.

What will our position be when the Heavenly Bridegroom returns to bestow the apocalyptic blessings? (3). Have we tried to understand the meaning of our Lord's final words, or did we conclude that the message was unimportant and beyond our comprehension? (4).

A second edition of "THE DRAGON AND THE LAMB" is now available. This 68-page booklet provides an outline of the Apocalypse with supporting illustrations, based on the well-established interpretation by Bro. J. Thomas in Eureka. It can be obtained from Logos Agents, or Graham Pearce, Barley Croft, Crick, Nr. Rugby, price 4/6, plus postage.

The remarkable events in the Middle East herald the speedy return of our Lord from heaven and He will expect to find his people watching and keeping their garments free from Laodicean pollutions. Christ's final message indicates that the Bride-community will be "rich and increased with goods" yet spiritually blind, poor and naked.

This may well be our last chance to become wise virgins fitted to partake of the Marriage Supper of the Lamb.

Sincerely your brother in Israel's Hope,

GEORGE HOLTON,
"Beaumont Heys,"
Tregurrian,
Newquay, Cornwall.

(1) Rev. 22.6. (2) Rev. 1.3. (3) Rev. 22.7. (4) Rev. 22.19.

Our God is a Consuming Fire

"And after that I looked, and, behold, the Nave (A.V. "the Temple") of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the Nave, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God. And the Nave was filled with smoke from the glory of God; and no one was able to enter the Nave, till the seven plagues of the seven angels were completed." (Rev. 15:5-8).

The Heavenlies In Christ

John witnessed the drama recorded above standing, as it were, in the holy place of the anti-typical tabernacle. There is an appropriateness about this, for faithful John was one of those who represent the living counterpart of the holy place and its furniture. The holy place with its lampstand, table of shewbread, and altar of incense symbolises the community of the ecclesia in the days of their flesh. As an Apocalyptic symbol, it stands, says Brother Thomas, for "the saints in their present mixed and imperfect condition, blasphemed and trodden underfoot of the Gentiles." In *Eureka* he writes:

"The Mosiac tabernacle is the 'figure of the true' (Heb. 9:24), 'which the Lord pitches not man' (Heb. 8:2).... The building which God erects is raised up of living and enlightened beings, created in His own image, and after His own intellectual and moral likeness (1 Cor. 3:9,16; Eph. 2:20-22)."

In other words, the tabernacle, with its holy and most holy places, represents the heavenlies in Christ (Eph. 1:3), or the spiritual and governmental aristocracy of his Kingdom in two states: the present and the future.

The holy place consists of the saints in their present state. Chronologically, it represents the 2000 year period of the Christian dispensation, from the birth of Christ to the birth of the new era. The Nave, or Most Holy (as the word "Temple" in Rev. 15:5 should be rendered), consists of the ecclesia, the lamb's bride, freed from everything that defiles; and clothed upon with the "fine linen pure and white," of immortality. Chronologically, it represents the 1000 years of millenial peace and blessedness, being half the period of the Christian era, as the Most Holy, in the tabernacle, was half the length of the holy place.

The Apocalyptic symbology of Revelation 15, therefore, represents John as standing in the holy place as a representative of the Ecclesia in the days of its fleshly trial. He sees the vail separating the holy from the Most Holy drawn aside, and seven angelic

figures, suitably garbed, issue forth from the Most Holy place of glory and immortality, and stand in the holy place of mortality and probation.

Then one of the four beasts, representative of the saints (Rev. 5:7-9) appears, and hands to the seven angels, seven golden vials of Deity's wrath, constituting the seven last plagues. They are the messengers of the Spirit, appointed to execute the last and most intense outpouring of wrath upon those who blaspheme His Name and corrupt His "way" upon the earth. These "ministering spirits" (Heb. 1:14), perform the work of the Spirit, operating through human agents in the execution of the purpose of Him by whom they are sent forth and employed. Among their number are the glorified saints, pouring out their vial, the Seventh.

The number seven symbolises the omnipotence of the Spirit, as well as the complete number of the diversified agents employed, who shall be "a great number which no man can number." These comprise the five and two talented saints (Matt. 25:14-23), who shall share with Christ the work of executing "the vengeance written" upon all rebels against Yahweh's truth and ways. Clothed upon with immortality, as the reward for faithfulness and righteousness, they are also girded with omnipotent power, and thus are competent to "destroy them which destroy the earth." The gold of their girding and of their vials speaks of how their judicial work shall overflow with righteousness and power.

"Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. 15:4).

The Work Of The Seven Angels And Four Beasts

The seven angels stand before Deity as a community of righteous and holy priests ready to execute a work of sacrifice that will:

1. Make atonement for the sins of the world by the destruction of every proud, sinful and rebellious element.

2. Discipline a remnant of Israel, and the nations, that they might dedicate themselves to Yahweh as a living burnt offering.

3. Finally present all nations as a peace offering to Yahweh in the Kingdom of God.

Omnipotent power and Divine wisdom are essential to accomplish a task of so great a magnitude as that. Surely then, if we hope to be sharers in this glorious work of wisdom and power, we must now submit in the patience of faith to that tedious but essential work of crucifying our fleshly desires, and of submitting to the Spirit's moral and intellectual discipline. Let us, then, not merely DO the daily readings, but, after prefacing the reading of the spirit-word with prayer, let us read it slowly, reverently and meditatively, endeavouring to analyse its meaning that it may direct and fortify us in the way we should go. By this means, we

will be greatly helped to watch and keep our garments, lest coming suddenly, the Lord find us sleeping and naked to our shame.

The vials of wrath are given to the seven angels by one of the four beasts. These beasts, or living creatures, are referred to in Rev. 4:6-9; 5:6-8; 6:1-7 and 15:7. Their faces are likened to those of a man, a lion, a calf and a flying eagle (Rev. 4:7), and they are identified with the cherubim of Ezekiel's vision (Chaps. 1 and 10). Thus they constitute the military camp of the saints, the armies of Yahweh.

In the first and second centuries A.D. the ecclesia was the Spirit's military organisation engaged in a bitter doctrinal contest with Paganism and Judaism, being aided by the power of the spirit manifested in miracles, wonders and signs which confirmed their preaching (Mark 16:16-17; Acts 1:8). This power, in its "early rain" measure, was poured out on the apostles from on high on the day of Pentecost (Acts 2:1-4). The spirit gifts were subsequently withdrawn, and will remain like that until the time has come for "the spirit" to be poured out from on high" (Isa. 32:15). In this "latter-rain" outpouring, when the resurrected saints will be girded with power to again perform these miracles, signs and wonders on an even greater scale, the time will have arrived for the Spirit to successfully terminate the contest with "the spirituals of wickedness in high places" (Eph. 6:12) by exterminating every high thought which exalts itself against the knowledge of God.

A Post-Resurrectional Vision

The scene before the eyes of John in the holy place of the tabernacle as recorded in Revelation 15, was a post-resurrectional vision. But the next chapter presents an historical anachronism or difficulty. Six of these vials are poured out *before* the resurrection! How is this possible when the vision takes us beyond the resurrection? Brother Thomas comments:

"The word of Yahweh to Zerubbabel was, 'Not by might, nor by power, but by My spirit' (Zech. 4:6). The Spirit is the girder or strengthener, whether it by Cyrus (Isa. 45:5), Alexander, Constantine, Alaric, Attila, Genseric, the British power, Napoleon, or the saints. The British upon the seas, and the French upon the land were girded in their operations against the worshippers of the beast and his image in the first five vial-periods, on the same principle that Cyrus was girded by the Spirit for the overthrow of the dominion of Babylon and for the punishment of the worshippers of Bel. The four living ones and the seven angels apart from the Spirit who energises them are as nothing. The power being the same seven-spirit power, though the agents employed are diverse, in the outpouring of all the seven vials, these are all said to be given to the seven angels; although the saints do not come upon the arena till the close of the sixth-vial period. The saints and the twelve tribes of Israel become the agents by whom the spirit consummates the fulness of the divine wrath upon the world."

In other words, this is a post-resurrectional vision, because it

consummates in those events that then take place, and all the various agents used to that end are linked together. The vision reveals the completion of the work, and John stood at that epoch of time. This may be summarised thus:

1. The spirit power of Deity is manifested in seven angels.

2. They, in turn, govern mortal agents such as Britain, France, USA and the twelve tribes of Israel.

3. The "seven angels" (or the spirit multitudinously diversified) is under the sole control of Christ during the first six vials.

4. The seventh vial is the work of Christ in conjunction with the saints.

5. As the work of judgment symbolised by seven vials is firstly supervised by Christ personally, and finally by Christ multitudinously, and as it is really one complete work, so John stood in a post-resurrectional position, when he received the vision.

During the first six vials, the subordinate agents are such as Britain and France who bring torments upon the Catholic worshippers of the Image of the beast; but those to be used during the seventh vial will be the twelve tribes of Israel, who as Yahweh's battle-axe and weapons of war, will break into pieces the nations and destroy kingdoms (Jer. 51:20). Their labors will be supervised by the resurrected and glorified saints, the "whirlwinds of the south" (or Sinai) of Zechariah 9:14.

The outpouring of the sixth vial (now in evidence) will see the dead in Christ rise to join their Lord in the work of these plagues as predicted in Dan. 7:26-27:

"But the judgement shall sit, and they shall take away his (the beast's) dominion to consume and to destroy it unto the end. And the Kingdom and 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."

For this reason, the judicial work of all seven plagues when viewed as a whole, is regarded as the work of Christ and his resurrected brethren.

The Terrible Wrath Of The Seventh Vial

Terrible as the troubled history of the six vials has been over the last 180 years, it will be exceeded by the world-shaking catastrophes of the seventh. Tremendous political, social and ecclesiastical changes will take place. All existing forms of government will go, together with all varieties of religion apart from the Truth. The seventh vial will be like the furnace of Nebuchadnezzar, heated "seven times more than it was wont to be heated" (Dan. 3:19). As this fire proved fatal to those who stoked it, so the fire of the seventh vial will consume both Catholic and Protestant worship (Rev. 14:9-11; 19:19-20). John saw the Nave, or Most Holy, "filled with smoke from the glory of God and from His power." The Most High will burn with anger (Isa. 30:17) against the blasphemies and crimes of papalised Europe, and until His indig-

nation has been assuaged by this fiery judgment, no man will experience the chronological antitype of the Nave, or enter the glorious millenial era of blessedness and peace.

Truly, our God is a consuming fire. He will consume the rebels of all nations, including Israel and those of the ecclesia who have failed to recognise that which is due unto His holy name. The greater our knowledge the greater our responsibility. Thus Paul warns:

"If we sin wilfully after we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. 10:26,27).

Therefore:

"Let us hold fast the profession of our faith without wavering (for he is faithful that promised); and let us consider one another to provoke unto love and good works. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching" (Heb. 10:23-25).

— R. Pogson, NSW.

The Patience of Job (in Verse)

The Elevation of Job

JOB 42

With the revelation of Yahweh's power before him, Job frankly confessed to his own lack of knowledge and need of greater insight into the Divine purpose. He was raised from his state of sickness, the living death that had taken hold on him, and elevated in the sight of his friends. He now became their means of redemption, and as such typified the Lord Jesus risen from the dead, and become the mercy-seat of repentant mankind. Elihu is not mentioned, but completely fades out of the picture. Evidently there was no redemption for him. Knowing more than the three friends, he failed to show due humility by frankly confessing his mistakes, as did Job, and evidently was turned away. This is our opinion, though it is for all to come to their own determination in the matter. Whatever position Elihu held in the drama surrounding this incident in the life of Job, the lessons of the book are encouraging, and are there for personal application.

Job's Humility Before Yahweh — vv. 1-6.

Then Job replied to Yahweh, and he said:
All things Thou doest, and all thoughts doth read.

Voice From The Whirlwind:

And who is this, that counsel maketh dark?

Job:

In all my uttered words, I missed the mark.
Hear now, and I will speak, I ask of Thee,

Voice From The Whirlwind:

I will demand; declare Thou unto me.

Job:

By hearing of the ear, I heard of Thee,
But now mine eyes with clearness, Thee doth see.
Because of this, I now myself abhor,
Repenting in the ashes on the floor!

Yahweh Reproves Job's Critics And Vindicates Job — vv. 8-10.

And so it was that later, when the Lord,
Had spoken unto Job His final word,
He said to Eliphaz the Temanite,
Against thee is My kindling wrath alight!
Against thy two friends also in My sight,
Not one of you but Job hath spoken right.
So, therefore, take you seven bullocks now,
And seven rams, an offering to show.
And go to Job, and he shall pray for you,
Acceptance with Me, you must now renew.
In that you have not spoken what is true,
Of things concerning Me, as Job doth do.
These three men did according to His word,
And Job too, was accepted of the Lord,
Who cleansed his body, as it was before;
And when he prayed gave Job twice as much more.

Job's Greater Prosperity At The Last — v.v. 11-17

Then all his brethren and his sisters came,
And all that had acquaintance with his name;
And in his house did eat their bread with joy,
His comforting did all their mouths employ.
A heavy coin, they as a gift all made,
And in his hand, a golden ear-ring laid.
And so the latter end of Job was blessed,
For he had more than he at first possessed.
For he had fourteen thousand sheep anew,
And he had there six thousand camels too!
A thousand yoke of oxen for the land,
A thousand asses too, at his command.
He gendered seven sons, and daughters three,
And gave them names to suit accordingly.
His daughters were the fairest of the fair,
Among his sons, inheritance did share.
For many years he heard his children's praise,
And then he died — so old and full of days.

—N.S. (NZ).

May we personally meet Job in his glory in the Age to come — Editor.

The rule by which we work is: Reduce personal expenses to the minimum, and little money will be needed to supply them; economise that little, and there will be more to spend in the service of the Truth. (J.T., 1851).

Highlights From History:

History's Most Amazing Day

The Battle of Beth-Horon (approximately 1450 B.C.) decided the supremacy of the Hebrews in the land of Canaan, and was therefore one of the great decisive events of history. It was made possible by Divine manipulation of the elements which was dramatically portrayed in Israelitish poetry.

●

The battle of Beth-horon or Gibeon is one of the most important in the history of the world; and yet so profound has been the indifference, first of the religious world, and then (through their example or influence) of the common world, to the historical study of the Hebrew annals, that the very name of this great battle is far less known to most historians than that of Marathon.

It is one of the few military engagements which belong equally to ecclesiastical and to civil history — which have decided equally the fortunes of the world and of religion.

The kings of Palestine, each in his little mountain fastness, were roused by the tidings that the approaches to their territory in the Jordan valley and in the passes leading from it were in the hands of the enemy. Those who occupied the south felt that the crisis was yet more imminent when they heard of the capitulation of Gibeon. Jebus, or Jerusalem, even in those ancient times, was recognised as their centre. Its chief took the lead of the hostile confederacy. The point of attack, however, was not the invading army, but the traitors at home. Gibeon, the recreant city, was beseiged. The continuance or the raising of the seige became the turning question of the war. The summons of the Gibeonites to Joshua was as urgent as words can describe, and gives the keynote to the whole movement. "Slack not thy hand from thy servants; come up to us quickly, and save us; and help us; for all the kings of the Amorites that dwell in the mountains are gathered together against us." Not a moment was to be lost. As in the battle of Marathon, everything depended on the suddenness of the blow which should break in pieces the hostile confederation. On the former occasion of Joshua's visit to Gibeon, it had been a three days' journey from Gilgal, as according to the slow pace of eastern armies it might well be. But now, by a forced march, "Joshua came unto them suddenly, and went up from Gilgal all night." When the sun rose behind him, he was already in the open ground at the foot of the heights of Gibeon, where the kings were encamped. The towering hill at the foot of which Gibeon lay, rose

before them on the west. The beseiged and the beseigers alike were taken by surprise.

As often before and after, so now, "not a man could stand before" the awe and the panic of the sudden sound of that terrible shout — the sudden appearance of that undaunted host, who came with the assurance not "to fear, nor to be dismayed, but to be strong and of good courage, for Yahweh had delivered their enemies into their hands." The Canaanites fled down the western pass, and "Yahweh discomforted them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that *goeth up* to Beth-horon." This was the first stage of the flight. It is a long rocky ascent, sinking and rising more than once before the summit is reached. From the summit, which is crowned by the village of Upper Beth-horon, a wide view opens over the valley of Ajalon ("Stags" or "Gazelles") which runs in from the plain of Sharon. Jaffa, Ramleh, Lydda, are all visible beyond.

"And it came to pass, as they fled before Israel, and were in the *going down* to Beth-horon, that Yahweh cast down great stones from heaven upon them unto Azekah." This was the second stage of the flight. The fugitives had outstripped the pursuers; they had crossed the high ridge of Beth-horon the Upper; they were in full flight to Beth-horon the Nether. It is a rough, rocky road, sometimes over the upturned edges of the limestone strata, sometimes over sheets of smooth rock, sometimes over loose rectangular stones, sometimes over steps cut in the rock. It was as they fled down the slippery descent, that, as the flight of Barak against Sisera, a fearful tempest, "thunder, lightning, and a deluge of hail," broke over the disordered ranks; "they were more which died of the hail-stones than they whom the children of Israel slew with the sword."

So, as it would seem, ended the direct narrative of this second stage of the flight. But, at this point, we have additional comment in the form of poetry, to add to this account in prose.

On the summit of the pass, where is now the hamlet of the upper Beth-horon, looking far down the deep descent of the western valleys, with the green vale of Ajalon stretched out in the distance, and the wide expanse of the Mediterranean Sea beyond, stood the Israelite leader, Joshua. Below him was rushing down, in wild confusion, the Amorite host. Around him were "all his people of war and all his mighty men of valor." Behind him were the hills which hid Gibeon — the now rescued Gibeon — from his sight. But the sun stood high above those hills, "in the midst of heaven," for the day had now far advanced, since he had emerged from his night march through the passes of Ai; and in front, over the western vale of Ajalon, may have been the faint form of the waning moon, visible above the hailstorm driving up from the

sea in the black distance. Was the enemy to escape in safety, or was the speed with which Joshua had "come quickly, and saved and helped" his defenceless allies, to be rewarded, before the close of that day, by a signal and decisive victory?

The answer is given from an account couched in poetical metre and included in the record (Joshua 10:12-13) from the Book of the Upright (Jasher):

Then spake Joshua unto Yahweh,
In the day that God gave up the Amorites
Into the hand of Israel,
When He discomfited them in Gibeon,
And they were discomfited before the face of Israel.
And Joshua said:

'Be thou still O Sun, upon Gibeon,
And thou, Moon, upon the valley of Ajalon!
And the Sun was still,

Until the nation had avenged them upon their enemies.
And the sun stood in 'the very midst' of the heavens,
And hasted not to go down for a whole day.
And there was no day like that before or after it,
That Yahweh heard the voice of a man,
For Yahweh fought for Israel.
And Joshua returned, and all Israel with him, unto the camp in Gilgal.

So ended the second stage of the flight. In the lengthened day thus given to Joshua's prayer, comes the third stage. "Yahweh smote them to Azekah and unto Makkedah, and these five kings fled and hid themselves in the cave of Makkedah." But Joshua halted not when he was told; the same speed was still required — the victory was not yet won. The mouth of the cave was blocked by huge stones, and a guard stationed to watch it whilst the pursuit was continued. We know not precisely the position of Makkedah; but it must have been, probably, at the point where the mountains sink into the plain, that this last struggle took place; and thither, at last, "all the people of Israel returned in peace; none moved his tongue against any of the people of Israel." A camp was formed round the royal hiding-place. It was a well-known cave, "the cave," overshadowed by a grove of trees. The five kings were dragged out of its recesses to the gaze of their enemies. Their names and cities were handed down to later times. Hoham of Hebron; Hiram of Jarmuth; Japhia of Lachish; Dabir of Eglon; and their leader, Adoni-zedek of Jerusalem. This name, signifying the Lord of Righteousness, suggests a confirmation that the Salem where Melchi-zedek, the King of Righteousness, reigned was Jerusalem, thus conferring on its rulers a kind of hereditary designation. An awe is described as falling on the Israelite warriors, when they saw the prostrate kings. At the Conqueror's bidding, they drew near; and planted their feet on the necks of their enemies. It was reserved for Joshua himself to slay them. The dead bodies were hung aloft, each on its sepa-

rate tree, beside the cave, and remained "until evening," when at last, that memorable sun "went down." The cave where they had been hid became the royal sepulchre where they were buried. The stones which on that self-same day had cut them off from escape, closed the mouth of their tomb; and the destruction of the neighboring town of Makkedah "on that day," completed their dreadful obsequies.

So ended the day to which, in the words of the ancient song, "there was no day like, before or after it." The possession of every place, sacred for them, and for all future ages, through the whole centre and south of Palestine: Shechem, Shiloh, Gibeon, Bethlehem, Hebron, and even, for a time, Jerusalem, was the issue of that conflict. "And all these kings and their land did Joshua take at *one* time, because the Lord God fought for Israel." "And Joshua returned, and all Israel with him, unto the camp to Gilgal." It is the only incident of this period expressly noticed in the later books of the Old Testament. "Yahweh shall rise up as in Mount Perazim; He shall be wroth as in the valley of Gibeon." The very day of the week was fixed in later traditions. With the Samaritans it was Thursday; with the Mussulmans it was Friday; and this has been given as a reason for that day being chosen as the sacred day of Islam. —A.S.

A Continuing Voice:

Bro. Roberts once wrote in an editorial: "Dr. Thomas, as heretofore, has the first place (in the Magazine). No new feature will ever displace him from that position. So long as God permits the Editor to live, Dr. Thomas shall have a voice to speak to this latter-day generation of believers, for their comfort and upbuilding in the work of God, to revive in our day, and which, so long as this agency continues, he shall be mighty, through God, to consolidate. He is in his grave, but God yet preserves to him a mouth which, while God pleases, no man shall be able to shut. Yea, God has made his work stronger in his death than in his life, notwithstanding the efforts of evil men and seducers to have it otherwise."

We cannot look for a pure and impartial public reprobation of sin until the public themselves are cleansed by judgment, which tarrieth not, though deferred. Meanwhile, we must be thankful for what little even of semblance of light there is in the darkness. (R.R.).

The "time of the dead" is at the door, and the appearance of the first saint from the grave, who shall show himself to the living, will be the signal for the suspension of all present labors, and the passing away of all present surroundings. To this consummation we press on, heedless of criticism, misunderstanding and misrepresentation. The day at hand will try every man's work what sort it is. (R.R.).

Bible School Bulletin

STUDY THEMES FOR THE SUMMER SCHOOL

The summer school (December 23rd to 31st — God willing) has been completely booked out for some weeks. Study themes for the main sessions have been selected as follows:—

THE HERO OF THE APOCALYPSE

Brother M. Stewart (Los Angeles) will show why it is that "a Lamb that had been slain" is selected as the hero of the Apocalypse. It is contrary to normality for a lamb to be a shepherd, to defeat in battle a powerful wild beast, to go forth to war, to marry, to provide light. Yet, in this highly symbolic book, the Lamb is shown in all these particulars. Why? What is the powerful lesson behind this fact?

NAHUM SOUNDS THE DEATH-KNELL OVER NINEVEH

Two prophets were concerned with Nineveh: Jonah and Nahum, and both typified the work of the Lord Jesus Christ, though in different particulars. There is a hidden message behind the drama of Nahum's prophecy that relates to these times. This little book, so seldom studied, so graphic in its description of Nineveh's fall, has a tremendous message for all living at the last times of Gentile domination. Speaker: J. Mansfield, Sydney, NSW.

WHO SHALL ABIDE THE DAY OF HIS COMING?

This is the theme of Malachi's prophecy which can be conveniently broken up into two main divisions: An Appeal: In View Of The Present Sin (Chps 1,2); and An Appeal: In View Of The Coming Day (Chps. 3,4); or four pungent messages: A Message of Love (Ch. 1:1-5); A Message of Rebuke (Ch. 1:6-2:17); A Message of Warning (Ch. 3:1-18); A Mesage of Hope (Ch. 4). This is a book of vivid contrasts, and of compelling appeal. It will be expounded by Brother J. Ullman, of Perth, Western Australia.

TEEN-AGE CLASS

This class is limited to those under the age of 18 years at the time of the School.

WHO SHALL ABIDE THE DAY OF HIS COMING?

Brother J. Ullman will conduct this session for this class as well.

THE SIGN OF JONAH

The dramatic record of Jonah's experience as typical of the ministry and offering of the Lord, will be considered. This study will comprise the Bible marking project for this School, and for that purpose it is recommended that those attending this class bring with them pens and ink. It is not necessary, though it is desirable, to have a wide-margin Bible for this class. Speaker: H. P. Mansfield.

THE TEMPLE OF EZEKIEL'S PROPHECY

An outline of the majestic structure that will be erected in Jerusalem in the Age to come, to comprise a "house of prayer for all nations." These talks will also expound some of the services that will take place, and the order of worship to be then set up. This is an outstanding subject, helping to clothe the future with reality. Special drawings will be available to illustrate the spoken word. Speaker: Bro. M. Stewart, Los Angeles.

OPINION:

"We would just like to say in closing, how very much we enjoyed the eleventh Bible School which we attended (and which, by the way, is our third). We found the same very high standard of exposition and exhortation, and we came away very much upbuilt and refreshed spiritually, and are looking forward to our next very happy school at Rathmines, if Christ does not return before then." — (K.M. - Vic.).

"The Bible School has been a source of encouragement and strength to me in my development in the Truth, as I know and see that it has been to others. May Yahweh's blessing be upon all those at the forthcoming School." — (M.C. - Vic.).

"My two grandchildren are more full of enthusiasm with each school that they attend. One wrote to me to say that she found all the studies 'fascinating,' and that those concerning Abraham were 'thrilling and fantastic.' In the midst of her teenage exuberance, there is a genuine desire to learn more and study more. Her younger sister comments that she could write for hours on the joys of Bible School. Brother Stewart evidently held her enthralled. It is safe to say that though so young, the Bible School has made a great impact on their lives. In fact, the elder sister says she does not know what she would do without the Bible School now . . . . " — (D.F. - NSW).

(There are many who work for the success of the Bible School whose names are never in print, and who are seldom prominent. They labor in obscurity for a work which, though it may be adversely criticised by some, is performing a most valuable service. We print some of this "opinion" that they may be encouraged that their labors are not in vain. — Editor).

SCREEN AND PROJECTOR FUND.

We have ascertained that the cost of a large size screen and stand would be approximately $50; we have not as yet enquired as to the cost of the projector. We do appreciate any donations towards the purchase of this equipment and to save the cost of mailing acknowledgements, we shall do so through these columns.

Anon. (S.A.)	$10.00
M.H.	1.00
D.E.	1.00
	$12.00

RESERVATIONS OPEN FOR AUTUMN SCHOOL

★

We are now receiving reservations for the Autumn School to be held, God willing, between 11th and 18th May, 1968 (God willing). This Bible School is being planned in conjunction with the Sydney Fraternal Gathering. Those attending the School will also be able to attend the Conference, if they so desire. A particularly exciting series of studies are being planned for this School, whilst the weather at Rathmines is usually at its best during that time of the year. A deposit of $2 for each person five years and over is required to make a reservation.

BIBLE SCHOOL LOUNGE AND READING ROOM

To add to the comfort and enjoyment of the Bible School, it is proposed to equip and furnish a reading room where brethren and sisters can relax at times when classes are not in session.

To that end, the Committee would be pleased to receive any books, or items of interest from past Schools, for inclusion in this room. These can be mailed to the Bible School Committee, at the West Beach address above.

TASMANIAN BIBLE CAMPAIGN

(6th to 15th January, 1968 — God willing)

An extremely interesting Campaign has been designed for the date above, incorporating studies, Gospel Proclamation activities, and outings. Speakers will include Bro. M. Stewart, of California, and Bro. H. P. Mansfield, of Woodville. Full accommodation at the Tasmanian Bible Campaign has been set at $31.50 (children under 14 years, $15.75), and a deposit of $6 is required. Applications should be made to Bro. M. Coombe, 12 Mulgrave Street, Launceston, Tasmania, Australia.

QUESTION TIME AT THE BIBLE SCHOOL

Bring your Bible questions to the School; those not answered in session will be considered in this Bulletin.

The Origin Of The Arabs

Q.: Would Bro. Graeham indicate the origin of the Arab peoples? I have heard opinions that they descended from both Ishmael and Esau.

Ans.: The Arabs descended from Ishmael, and not Esau. The descendants of Esau developed into the nation of Edom, a nation that was finally absorbed into Judah during the period of the Maccabees. Care neeeds to be exercised in interpreting Bible prophecy in relation to the Arabs and Edom for the terms relating to them are not interchangeable. The Arabs will be finally converted (Isa. 21:13-15; 60:6-7) whereas Edom has been blotted out of existence, as predicted (Obadiah 10). Edom is used in a figurative sense in Scripture, to designate the flesh in political manifestation at the time of the end. As such, Edom relates to the fourth beast of Daniel 7:11 which is to be overthrown, in contrast to the "rest of the beasts," or nations, whose lives will be prolonged for the period of the millenium (v.12).

Higher Education.

Q.: In undertaking a course of higher or tertiary education, is there a most suitable method of keeping secular studies in their right place, while at the same time allowing for sufficient study in order to pass exams?

A.: In view of the significance of the times in which we are living, and the need to prepare for the greatest "exam" that we shall ever be required to "pass," no form of secular study should be allowed to supplant the reading and study of the Word of God. If you are faced with the need of both forms of study, you must find time for both, and to that end you must learn to sacrifice time otherwise given for pleasure or other reasons. If we carefully conserve our time we can find time for both! Is all your time gainfully used? I know of no person who can really

claim that it is so! Many of us have faced the same problem that you now face, and have satisfactorily surmounted it by sternly refusing to allow anything to stand in the way of giving first things to God. We are told to honor God first, in faith that He will bless us if we do (Prov. 3:9-10). The Lord Jesus declared: "Seek ye FIRST the kingdom of God, and His righteousness, and all these things shall be added unto you" (Matt. 6:33). By "these things" he indicated the needs of this mortal life (see vv. 28-32). The problem is, however, that many people confuse "needs" with "wants." Daniel was faced with the same problem as you are (see Dan. 1:4), and solved it by giving greater dedicated service unto God Who then blessed him in all his ways (Dan. 1:20). Daniel was a student of the Word first, and a student of the wisdom of Babylon second. He evidently learned the secret of true study — the absolute concentration of the mind to the matter in hand. When this lesson is learned much greater success will attend both your studies in the Word, and your secular education. Carefully consider the instruction contained in Matthew 6:24-34 (cp. v.32), and bear in mind that this is the teaching of Christ. At the same time, remember that the statement: "Take no thought" of v.25 is better rendered, as in the Revised Version, as "take no anxious thought."

Finally, we suggest that you apply the lessons you learn in secular education to your study of the Bible. You will not succeed if you apply yourself to secular study in haphazard fashion, for you must systemise your studies. Do the same with the Bible. Set yourself a task. It may be that you determine to study a book of the Bible. To that end, obtain a wide-margin Bible, and "mark up" this book. Do a little every day. When you commence on this, learn to concentrate. That is, throw all other ideas completely out of your mind, and create mental pictures of the verses you are studying. Concentrate on every word, so that you understand what it means. Seek for problems and set about solving them. Do a little *every* day not every other day! By this method you will find that your studies in the Word will gradually assert themselves over your secular studies, and will, indeed, help you in the latter in that they will teach you proper methods of concentration. We are not opposed to secular education, except when it makes inroads into the study of the Word, or the labor that God calls upon us to do to the glory of His name. The study of the Word will aid towards eternal life, and will help to provide for life's needs now; secular study may assist to obtain a little more of the luxuries of life, but can not assist to the greater prize of the future. We are very short-sighted if we cannot see the greater benefits of the one over the other.

Like food, the wisdom of God is composed of ingredients, all of which are essential to its constitutional objects. Feeding on any one part will give abortive development. The dweller in the Psalms is likely to become a rhapsodist; the exclusive reader of the Gospels, a sentimentalist; of the Apostles, a pietiest; of the histories or prophecies, a dry statist or politician. All the elements require combining. The result is spiritual symmetry and health. —R.R.

An Expositionary Exhortation.

The Name and Titles of God

The Significance Of Bible Names

There is a significance about Scriptural names that helps to reveal the Divine purpose. Sometimes the names of notable men were changed to demonstrate that principle. Abram and Jacob, whose names were changed to Abraham and Israel, are examples of this. The name of Jesus, given to him before his birth, is a caption of his mission and the purpose that God performed through him. How important and significant, then, is the name of the great Creator Himself!

Immediately we engage upon a study of the Name and Titles of God, however, we are presented with the problem of translation. It is a singular fact, that whilst the Authorised Version retains the names of men and women, this has not been done with the Name and Titles of God. Instead (with a few exceptions where Jehovah and Jah occur) these have been arbitarily rendered Lord or God in common with the identification to pagan gods. Normally, proper names are not translated, but are carried over into a foreign tongue. Mr. Smith remains Mr. Smith whether in Australia or Japan. For example, the name Jesus is not translated into its literal meaning of "Savior," nor the title Christ into its meaning of "Anointed." These two words appear in an anglicised form of the original Greek. If objection is to be taken to the use of the Hebrew Name and Titles of God, then, logically, we should also object to the use of the Greek word "Christ," and uniformly render it as "the Anointed," as Brother Thomas does in some places.

The Use Of The Word "God"

The Name of God has been translated in the A.V. either as GOD, LORD, Jehovah or Jah, even though, in the original the word is Yah or Yahweh. To discriminate, the translators have printed the words GOD or LORD in small capitals where the Divine name is used in the original.* Lord (when printed in the lower case) is also used to represent *Adon* and *Adonai*, whilst

* An example of this is seen in Ezekiel 38. Compare the way in which Lord is printed in v.1 with that in v.3. In the former place the word is Yahweh as is indicated by the use of small capitals. Now compare the way in which God is printed in Ch. 38:27 with that in Ch. 39:3. In the latter place the word is Yahweh.

God is used for *El, Eloah, Elohim* and *Tzur*. Thus the careful distinction that the Hebrew preserves is slurred over by the Authorised Version.

What is the meaning of the title, "God"? In *Eureka*, vol. i, p.92, Brother Thomas writes:

"The word 'God' is a term that may be applied to anyone of goodness and authority without profanity. 'God' is a contraction of 'good.' Hence God signifies 'the good One,' and was perhaps suggested by our ancestors by the saying of Jesus, 'there is none good but the Theos' or Deity. But the Deity has not chosen to designate Himself by this term. The idea of 'goodness' is not contained in the Greek word 'Theos' which is the original for 'God' in this verse."

Again, in *Phanerosis* p.20, Brother Thomas writes:

"The common use of 'God' in the English language, is as little justifiable as that of the word 'Lord.' 'God' in Saxon, signifies 'good'; a meaning which cannot possibly be extracted from any of the names recited above. God is indeed good, exclusively so, as we are taught by Jesus himself while in the mortal state. In this sense, he refused to appropriate the word 'good,' saying to one who styled him so: 'Why callest thou me good? No one is good except one, that is God.' Jesus was free from personal transgression, and therefore in character 'good'; as he did not refer to character, he could only have had reference to nature, or to God as substance. He is good in the sense of being deathless or incorruptibility itself, which, when Jesus refused the term, did not define the nature the Spirit was tabernacling in, and was encumbered with. 'God,' then, whether in the sense of moral, or of material goodness, while it is a term expressive of the truth, is not a translation of any of the words before us; and where used in their stead, leaves the mind in the dark concerning the things that were intended to convey."

The word "Lord" also is an incorrect and faulty translation. Literally, it means "monarch, ruler, governor," and while these titles are descriptive of part of the purpose of God they do not cover many aspects of His purpose which are contained in His Name. The Hebrew word *Adon* and its plural form *Adonai* can perhaps be adequately conveyed by the words "Lord" and "Lords" when those words appear in the lower case in our versions; but LORD does not convey the meaning of Yahweh which is descriptive of the whole purpose of God in creation, redemption, and glorification of Divine attributes in the sons of men. This is the great purpose contained in the Name of God, and this can only be ascertained through considering the Hebrew Name and titles as contained in the Old Testament.

Name and Titles

Some have asked what is the difference between a name and a title. Let us illustrate this from our own names. At birth we receive both a "Christian" name which our parents have chosen for us, and a surname which is inherited. In Bible times these names were often descriptive of the purpose which God had with

men, or some natural characteristic they possessed.

But in addition, a person has a title which defines status or position. The dictionary describes a title as "an appellation of an individual or family indicating dignity, rank, or distinction." Baby Smith becomes Master Smith, and ultimately Mr. Smith. He may also be given a title that indicates his position or employ. Nobility assumes titles such as King, Queen, Earl, Duke, Lord and so forth. David had the title of king, Aaron was called high priest, Daniel was a prophet. These titles indicated their office. God, likewise, has His titles, and so have His servants. The name of God is Yahweh, as is clearly indicated in Exodus 6:3: "By my name Yahweh was I not known to them." Here is declared the Name of God, and it is the *only* Name He has. The other words used in regard to Him are titles. El expresses His might or power. *Eloah* signifies Mighty One and is used in regard to the personal manifestation of that power through Himself or others. *El'ohim* is a plural word, and is used of the manifestation of Yahweh in a multitude even though it is sometimes used of one who is representative of a multitude. *Adon* which is the singular of *Adonai* the plural form of the same word, speaks of Yahweh's manifestation as ruler or rulers. *Shaddai* is a further plural word, translated "Almighty," and related to the powerful ones through whom He works.

Yahweh, therefore, is the Name of God, and the other Hebrew words are titles expressing His power and strength as manifested through His agents. In a further article we plan to expound upon the Name of God; at this stage, we only wish to say that it is prophetic in its significance: "I will be whom I will be." It speaks of the full development of the Divine plan when He will be manifested in the company of the redeemed who will reveal the moral and physical excellencies of God. It looks to the coming day, when man shall truly be in the complete image of God both spiritually and physically.

Unity In Plurality

God manifestation, therefore, expresses a glorious Unity in Plurality. The Unity is Yahweh Himself; the Plurality is His manifestation in His perfected family of immortals. This is expressed in such places as Genesis 1 and elsewhere where the normal rules of grammar are waived. This requires that a verb agree with its noun in number and case, but that is not adhered to in these places. Instead, the plural noun, *Elohim*, is joined to a verb in the singular number, so that a literal translation would be: "Mighty ones he created the heavens and the earth." Why is this? Brother Thomas suggests that it is doctrinal. God is one, but He

has revealed Himself in a multitude of agents, the *Elohim,* thus revealing a unity in plurality. Though the *Elohim* performed the actual work of creation, they did so through the one spirit of God that moved through them all. Therefore, one eternal Spirit was manifested in the multitude of agents; the angels who performed His will and spake and acted as one. That is what the phrase LORD God, or Yahweh Elohim signifies: the eternal Spirit manifested through many Elohim. The same idea is conveyed when we consider the future fulfilment of this prophetic name. Yahweh will be manifested in innumerable Elohim, who were once creatures of the dust but will be immortalised and made partakers of the Divine nature. Thus the Name of God epitomises His whole purpose. That is why there are so many references to the Name throughout the Scriptures. Why are we commanded to baptise in the Name of the Father? Why did Jesus call upon his disciples to pray, Hallowed be Thy Name? Why did the Apostles teach that God is "taking out of the Gentiles a people for His Name"? The answer is that this Name comprises the declared purpose of God, and proclaims the unity that true saints will have with the Father through Christ. Yahweh Elohim is the family Name of God, expressing the glorious unity that all will have with the Father who are incorporated in the multitude of the redeemed in the age to come.

Since unity is such a vital aspect of this subject, we can perhaps better appreciate the significance of John 17:21-26, and particularly these words in the Lord's prayer: "That they may be one, as thou Father art in me, and I in thee; that they also may be one in us." We become manifestations of God even when we manifest the mind of Christ in our lives, and reveal it in a way of life. To the extent that we build into our characters the Divine attributes revealed by the Lord Jesus, we manifest the glory of God, even now. It is with the aim that we may all be stirred up to greater appreciation of the need to manifest these characteristics in our lives that these thoughts are presented to the reader.

—H. E. Taylor (Tasmania).

In the Middle East lies a potential World War 3. Civilisation could die in the Fertile Crescent where it was born!

★

In all our efforts and enterprises, may we have an eye to the triumph of the Truth. This is the only thing worth labouring for in this present world. (J.T.).

A Clash with the Clergy

Recently, the Gospel Proclamation Association conducted a lecturing campaign in Peterborough, South Australia. However, in the same issue of the Peterborough "Times" in which the advertisement for the lecture appeared, there was also published a joint letter by six local clergymen denouncing Christadelphians, claiming that they were an anti-Christian sect, that they repudiated every doctrine proclaimed by us, and that "to go along with the Christadelphians is to deny Christ." They claimed that we were anti-Christian both in doctrine and in practise.

The number, six, in that relationship is surely significant (Rev. 13:18).

The G.P.A. answered by a full-page advertisement in the "Times" offering to debate any or all of the clergymen. We reproduce below a portion of the advertisement which looked very striking in the paper.

PROPOSAL FOR PUBLIC DEBATE

WE CHALLENGE THE CLERGY

Last week's issue of "The Times" carried an open letter alleging that Christadelphian teaching is non-Christian, and that "to go along with the Christadelphians is to deny Christ."

It was jointly signed by the following clergymen: D. Lonergan (Catholic) L. P. Barlow (Anglican), C. D. Nagel (Lutheran), P. A. Johnson (Baptist), Tony Baker (Methodist) and B. R. Jarvey (Salvation Army).

If these Clergymen can prove their case, we, as Christadelphians, would admire them for their courage, and thank them for their guidance.

However, we claim that the charge they make is entirely false, and we are prepared to demonstrate that this is so by meeting in public debate any (or all) of the clergymen so named.

Fairness Demands That The Clergy Meet The Challenge

It should be clearly recognised by the public that these men, having publicised such a serious charge, indicting both our doctrines and practices, are duty bound to prove what they have alleged.

And, in the interests of truth and fairness, the public should insist upon them doing so.

If these clergymen evade this solemn responsibility they must stand discredited before the very public whom they seek to guide and protect; they would ignore their clear duty to "contend earnestly for the faith" as advocated in Scripture (Jude 3).

These Clergy Are Misleading In Their Claim

The terms of the open letter, publicised in last week's "Times," reveal that these clergymen are not competent to express the opinion they did, for Christadelphians warmly embrace some of the teaching that these men claimed they reject!

Is it a Christian virtue to publicly circulate scandals against others that are incorrect? They should either publicly apologise (as true Christians would when found to be wrong) or defend their allegations in debate.

We invite any of the above-mentioned clergymen to meet us in open public debate in Peterborough. The subject can be one that is mutually agreeable, and we will pay all costs incidental to the debate. The debate will be free to the public, and no entrance fee or collection will be taken up.

The public will then be able to ascertain for itself the justice and truth of the allegations of the clergy.

The Basis Of Christadelphian Doctrine

Christadelphians base their teaching explicitly upon the Bible, and claim that their Movement is Apostolic in belief and practise.

They have no ministry, paid to proclaim the doctrines set down by a sect. Theirs is a lay-movement; they believe what the Bible teaches, and set it forth as the way of life.

Bertrand Russell, the noted philosopher (who is not a Christadelphian) declares in his book, "Power, A New Social Analysis," that "the best representatives" of Apostolic belief and practise today "are the Christadelphians." His evidence will prove true by an investigation, with the Bible in hand.

On the other hand, if the six churches represented by the six clergymen above, are all representative of true Christianity, why don't they unite? Is Christ divided (1 Cor. 1:13)? Why did Catholics once persecute Lutherans if both were Christian? Why do Baptists claim that bodily baptism is essential to salvation, if they are prepared to unite with Methodists?

Christadelphians claim that divided Christendom is astray from the Bible in certain saving truths, and they are prepared to stand upon the debating platform to demonstrate this fact, and to urge people of goodwill to seek a more excellent way.

The Anglican Notes in last week's "Times" made reference to the Christadelphians as a "non-Christian sect." Has Mr. Barlow the courage to stand upon the platform and justify this charge in free, open, public debate?

In order to gauge the desire of the people of Peterborough for such a debate to take place, please fill in the following form and return immediately. There is no obligation attached to this at all. Your name will not be used for publication nor for any other purpose than to advise you of the progress of negotiations.

WOULD YOU LIKE THIS DEBATE TO TAKE PLACE?

The Christadelphians, West Beach Post Office, S.A.:

I feel it is only fair that the serious charges made by clergymen in the Peterborough Times should be proved beyond doubt, and would like the debate to be held. Please advise me of the progress of negotiations. I sign this form understanding that no obligation is attached to doing so, and no use will be made of my name and address other than to send me details concerning the progress of negotiations.

Name..... Address.....

YOUR SALVATION IS YOUR OWN CONCERN AND RESPONSIBILITY.

●

The balance of the advertisement drew attention to basic Bible doctrines, and fulfilling Bible prophecy. The advertisement aroused some interest, and we received letters from some of the clergymen. Unfortunately, to date, we have not been able to arrange for the debate; but we feel that the interest aroused has been well worth the attempt. It is, at least, a testimony to the Truth in these Noahic days. May the Divine blessing rest on all such efforts.

Culled from Our Correspondence

We are pleased to hear regularly from readers, and to learn of their experiences along the pathway to the Kingdom of God.

●

Big Response in Canada

"I would like to thank you for your prompt attention in forwarding 'War With Russia' booklets to us . . . After placing a large advertisement in the local paper, relating to the Middle East conflict, we have had 365 requests for literature, and are consequently under a heavy pressure of work! Several people have written to us requesting this booklet, so we would appreciate having a further supply on hand." — (Sis. J.H., Ontario, Canada).

(It takes a world crisis to shake some people out of their apathy towards God's Word, but when such a situation is provided by Yahweh, it is to our benefit to make full use of the opportunity. The encouraging experience of the brethren and sisters in Canada, has been shared by those in other parts who have also vigorously proclaimed the loud voice of fulfilling prophecy).

Things New and Old!

"May I mention my pleasure in re-reading articles in old numbers of "Logos," and in noting the timely and stout warnings of coming peril. I suggest that these be continued to thoroughly awaken as many as possible." (H.T. - N.Z.).

(Although circumstances may alter, "Logos" has had no cause to change either its policy or its expositions to conform to differing world events, for they have been based upon the Word of God, and the sound and proven expositions of our pioneers).

Progress and Problems in The Philippines:

"We have been able to contact quite a large number of people here through newspaper advertising, and have sent out many leaflets and Bible courses. While the initial response seemed good, the longer-term interest from people who are truly and sincerely interested in obeying God's Word is much the same as it is in Australia. However, we do have some good contacts, and these are being attended to . . . . We are able to visit the ecclesia in Bayambang occasionally, but it is a long and tiring trip. Travel is difficult, as both roads and vehicles are often in terrible condition. Most readers would find it hard to imagine what life is like for most people in the Philippines — the poverty, overcrowding and corruption are beyond our normal experience, but the people here accept it with a dismal hopelessness. And while it prides itself upon being a "Christian" country, the tendency seems more to turn to vice and violence rather than to God. Both Spanish Catholicism and American commercialism have left their mark, and the government has more problems than it can ever cope with. The only solution to the difficulties will come with the ushering in of a better regime when Jesus returns." — (I.F. - Philippines).

(What a gigantic task awaits the Lord Jesus and the saints, to put this sinning, sorrowing world in order!! Divine wisdom and power will both be necessary. But out of the chaos of the present there will be evolved a new era of wise administration which will bring to civilisation a balanced outlook on life, and a security and hope that evades all nations today, no matter how wealthy or poor they might be. In that day, it will no longer be necessary to ask: Know ye the Lord? for all men shall know Him the least unto the greatest).

Acknowledgements and Reviews:

THE PRINTED WORD

Brief comments on Magazines, extracts, books etc., to hand.

"Army of God Bulletin" In Poor Uniform!

From N.Z. we have received the second issue of a 32 pp. periodical called "Army of God Bulletin." In view of the error therein propagated, the best part of this magazine is the printing, which is so poorly done, that it is most difficult to read! The periodical philosophies on differing planes of mind and body, and discourses enthusiastically about an "etheric body," and "astral body," "consciousness and vibrations," to reach the apex of folly with comments on unidentified flying objects which travel on the highways of the stars, and occasionally visit the earth to watch the progress of "lower man." How foolish can flesh be!

Digging Up The Past:

From Melbourne a copy of "Buried History" reviewing Bible archaeology with special reference to recent discoveries. Quite interesting if one has the time for archaeology, for this must ever remain the handmaiden of the study of the Word itself. Commenting upon the Dead Sea Scrolls, this quarterly claims: "One of the greatest values of the Scrolls is that we now have Hebrew copies of the Scriptures about 1,000 years earlier than we had before 1847. No doctrine is changed through any textual emendation, and the copyists' errors which can be traced by comparing the pre-1947 mss with Dead Sea Scrolls show that the copying of Scripture was undertaken devoutly, with meticulous care."

People Of The Bible,

by Cecil Northcott.

We have received this book for review from Lutterworth Press, London, price 21/- sterling. It is a beautifully produced book, with clear, large text, and simple, vivid style of expression. It could be a helpful book, particularly for young people, if there were not so many small but significant mistatement of facts contained therein. It claims that man has a soul as well as a body (p.7), and whilst we can agree with that, we are confident that our agreement is not what the writer suggests. The serpent is described as "the Evil One" whispering to Eve (p.7). Abram is represented as being old enough in Haran to "remember the time when his father Terah took all his family away from their old home at Ur" (p.9). The author claims that Abram's "friends in Ur called him 'Abram the Hebrew.' He rather liked the name." Regarding Abraham's part in the offering of Isaac, it is claimed, "suddenly he seized Isaac, laid him on top of the wood and bound him to it" (p.13). This, if it were true, would suggest an amazing virility and strength on the part of a man well over one hundred years of age, wrestling with an active young man in his teens!

Such mistakes are frequent throughout this book unfortunately, and they do not compensate for the very vivid and colorful pictures by which it is illustrated. This is a pity, for the scope of the book is good. It is designed to bring to life the great people of the Bible, and to show how that God used these men and women to further His great plan.

Other Periodicals Received.

The Berean Christadelphian, Unsearchable Riches, Banner of Truth, Shield, as well as cutting, etc., from newspapers. We appreciate all that we receive in this way, and give attention to it all.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

How the Gospel Relates to Conduct

Chapters 12:1 - 15:13

CHAPTER 12.

"Prophecy" — This is the ability to speak to edification and comfort (1 Cor. 14:3).

"The proportion of faith" — "Proportion" is *analogia* in Greek, and in this context, signifies the agreement demanded by faith, or "the faith" as it is in the Greek. Therefore prophecy, or speaking to edification and comfort, must be analogous or consistent with the faith. Exposition that is otherwise is harmful.

VERSE 7.

"Ministry" — Ministry, as used in the N.T. has nothing to do with clerical orders. The word *diakonia* signifies the service rendered by a servant. Thus those who serve should give themselves completely to it. There should be single-minded service in whatever field it may be found.

VERSE 8.

"Exhortation" — The word signifies "a calling to one's side," and therefore "aid." True exhortation should include appeal, entreaty, and encouragement.

"He that giveth let him do it with simplicity" — The margin has "liberally," but the word really means "with singleness, or sincerity." Acts of generosity should be given in sincerity and not with a double motive.

"He that ruleth" — The Greek words literally mean, "He who is placed in front," and therefore relates to those who are elevated to positions of authority or superintendence. They are to grace their office "with diligence," or with eagerness and effort. Thus they should show an enthusiastic energy in their labors such as will encourage others to do likewise.

"He that sheweth mercy" — Greek *eleeo,* "to feel sympathy with another in his misery." The word suggests the cheerful, amiable approach of one to another in distress, helping him in his misery. Thus each member of the ecclesia has important functions to perform, as co-operating units in the one multitudinous body of Christ.

VERSE 9:

"Let love be without dissimulation" — Love must be without hypocrisy. The love in question (*agape*) is a sacrificial love that is governed by an intellectual comprehension of the Divine will, and not merely by emotion. It aims to provide the greatest good for the object of it, and has for its ideal that love which God manifested in providing for the sins of humanity in the offering of His son (John 3:16). Frequently this love is misunderstood because it is not governed by fleshly feeling, so that to the Corinthians, Paul could write: "The more abundantly I love you the less I be loved" (2 Cor. 12:15). There is such a thing as uttering words of love that are not reflected in action (Ezekiel 33:31), and it is this form of hypocrisy that Paul exhorts against.

Logos VOLUME THIRTY-FOUR
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

How Saints are Justified

Let those who have become obedient to the faith remember that baptism into the one hope of the calling to the kingdom and glory promised, is but the first step to immortality. Henceforth they serve mammon at the peril of their lives. Friendship with the world places them in hostility to God. The kingdom is for those only who illustrate their faith and perfect it by their works; for while the great father of the faithful's belief of the gospel was counted to him for righteousness or remission of past sins, his faith was made perfect afterwards by his works; so that "Ye see how that by works man is justified, and not by faith only" (James 2:20-26). It is these post-baptismal works by which *the saints* are justified. *Sinners* are justified from all their past sins, and become heirs of God, by an intelligent belief of the gospel of the kingdom counted to them for righteousness in the act of immersion into the Holy Name. Thus they become saints, and dependent upon a patient continuance in well doing, through evil and good report, for acceptance and exaltation in the Day of Christ. The way, therefore, to the kingdom is plain, though beset with suffering, difficulties, and trials. It is a very unfrequented path; still there are a few wayfarers there. They like company, and therefore put themselves to some trouble and expense to obtain it. This is their mission in the world till Israel's king appears. The straight gate will then be closed; and the glory and honour, the incorruptibility and life, of the kingdom, will be inaccessible to the sons of man for a thousand years. Their principle is to "work while it is called to day." It is the duty of them *all* to work . . . He that can neither write nor speak on behalf of the faith must enable those to do it who can. And it must be done cheerfully too; for "the Lord loves a cheerful giver," and what is done, must be done as to the Lord, and not to man. "Buy the truth," then, "and sell it not"; that is, don't part with it for any present advantage; and do your utmost to disseminate it, for by so doing, you prove that were He in your midst who has styled himself "THE TRUTH," you would be indeed devoted to his cause. But he who in Christ's absence leaves the truth to eke out a feeble, lingering, existence, would leave Him to pine away in a common goal without relief. —J. Thomas.

The Month And Its Meaning.

The Jewish Eighth Month : Bul

(Approx. November)

November, in the land of Israel, is a month of activity. The mild weather of early autumn begins to pass into the bleaker days of early winter, and preparations are made for the cold season ahead.

By the Saxons, this month was known as "blood month," and they slaughtered much cattle in preparation for storage during winter.

It was called November by the Romans, from the Latin word "novem," meaning nine. It was originally the ninth month of the old Roman calendar, and its name, as such, was retained when the calendar was reformed.

The month was called "Bul" by Israelites. It signifies "rain," "produce," so that its name connected it with the weather and the possibility of increase and wealth. It was the month when the rain commenced to set in properly, and when fine showers introduced the wet season. The Jewish farmer would already have prepared his land and sown his crops, and now looked for the needed blessing from heaven. He therefore learned again the need to rest upon the beneficent hand of Yahweh to provide the increase, and to trust in the Creator and Provider of all things.

These circumstances of nature, therefore, were calculated to impress true Israelites with spiritual principles. As the Israelite prepared the soil, so he should have prepared his mind; as he planted the seed, so he should have sown the word in his mind; as he was absolutely dependent upon the blessing from heaven before all his labor would produce, so he should have learned the lesson that "one may plant," but it is God Who "giveth the increase" (1 Cor. 3:7).

Laws Of Nature

When men speak of drought and plenty they relate them to what they call "the laws of nature." The Truth does not see it in that light. It teaches that these good things come from Yahweh, and that He will give good seasons, or withstrain the rain according as He desires to bless or punish His people (see 2 Kings 8:1; Lev. 26:18-21, 26). Thus Naomi, in Moab, heard "how Yahweh had visited His people in giving them bread" (Ruth 1:6), and Haggai instructed the remnant who had returned that the adverse conditions they experienced were from God:

"The heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands" (Hag. 1:10-11).

Only when the people returned to Yahweh would He bless them in basket and store, as He promised (Deut. 28:1-5).

Yahweh is also capable of sending a spiritual drought upon a people who ignore him. So Amos warned:

"Behold, the days come, saith the Lord Yahweh, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Yahweh" (Amos 8:11-14).

As a true Israelite anxiously awaited the coming of the rains in the

month Bul, so his mind should have been exercised in these spiritual lessons that the period suggested.

A Time Of Plenty

Scripture records three great events associated with the eighth month. Two were connected with the true worship, but the other with apostasy.

For seven years, Solomon had faithfully carried out the instructions of Yahweh through David his father, to build the Temple. Carefully the Divine plans were followed. The ground was prepared; the foundations laid; the building began to take shape. Finally, in the seventh year, it was completed in all its glory and splendor: a dwelling for God in the nation.

It was in the month, Bul, that it was finished: a token of the blessing from heaven, that had given "increase" to the labor of man on the earth.

A Time Of Drought

Solomon's reign represents the golden era of Israel's history. It sadly ended in civil strife and division as the united nation was severed. In the north, Jeroboam ultimately reigned, and in the south, Rehoboam assumed control over a greatly reduced nation. But Jeroboam was faithless. He was concerned lest the true worship in Jerusalem should attract his adherents to the southern kingdom, and so undermine his authority. He decided to set up a rival worship in the north. Instead of the Cherubim, there would be two calves; instead of the Levitical priesthood, he would create his own priests from the common people. He imitated the Mosaic ritual, but he destroyed it. The altars were built, the shrines set up, and a great festival of dedication arranged at Bethel.

Significantly, he selected the eighth month for his purpose, and on the fifteenth day of the month, he sacrificed his offerings in Bethel.

But it was to prove a "blood month" for Jeroboam, and not one that would witness the increase of Yahweh's blessing. During the ceremony, a dramatic incident occurred. A man of God from Judah interrupted the ritual, and publicly proclaimed the eventual destruction of the high places of Jeroboam by a future king of Jerusalem: Josiah, whose labors would typify the greater overthrow of sin's power by Christ.

A similar season of refreshing is recorded in Zech 1:1, when the voice of the prophet sounded forth on the eighth month, exhorting the people to build the "House of God." The Temple had lain in ruins, and Haggai had been rousing the nation to activity during the previous two months. Now Zechariah added his voice. And his name is significant, because "Zechariah, Berechiah, and Iddo" signify: "Yah hath remembered, and Yah hath blessed, at the appointed time." The prophet proclaimed the intention of Yahweh to "return to Jerusalem with mercies . . . . to build My house" (Ch. 1:16). The people could see in the blessings then manifest, both in the rain from heaven, and the building of the Temple, that an increase could be expected from God.

Death And Resurrection

One final, significant feature is introduced into this theme, when the prescribed feasts of Yahweh are considered in relation to the months of the year (Lev. 23). The festivals all synchronised with the harvest. Passover, in the first month, was linked with the waving of the "sheaf of the firstfruits" on the following sabbath (Lev. 23:10). The festival of Pentecost was associated with the ingathering of the main harvest (Lev. 23:17). The final festival of Tabernacles was celebrated "when we have gathered in the fruit of the land" (v.39). This was in the seventh month. From the eighth month, until the first month of Abib, there were no such national feasts laid down in the law. They began to be celebrated again

when the earth showed its increase. The dark days of winter were not times of rejoicing before Yahweh, but figuratively suggested death, yet always with the hope of spring, or the resurrection.

Thus, in the circle of the year, the purpose of Yahweh with His people was impressed upon them by the circumstances of the God-directed weather. —G.E.M.

This Month's Exhortation.

Shall He Find The Faith ?

Our exhorting brother this month is Brother John Martin, and the reading he has selected is Luke 17. Brother Martin is a member of the Enfield Ecclesia, South Australia, and hopes to tour Canada and America next year, visiting the Ecclesias.

●

Our Environment In The World

Isaiah aptly described the conditions of the present evil world by stating: "The earth shall reel to and fro like a drunkard" (Isa. 24:20). Like an inebriated fool, the earth staggers on in its stupidity, unheeding of the dreadful punishments of God that are awaiting it at the coming of the Lord (v.21). We have entered the very last stages of the Gentile age, so characteristic of those times in which Noah lived and preached, as the Lord taught, recorded in Luke 17.

The Ecclesia is required to exist in the midst of these evil conditions, and, moreover, is called upon to reveal a virility in preaching such as that manifested by Noah, the "Preacher of righteousness" (2 Pet. 2:5). Does it do so? The answer to this question should seriously exercise the mind of every true Christadelphian; particularly in view of the warning of the Lord as he questioned whether "the faith" would be in evidence in the earth at his coming (Luke 18:8).

Though Christadelphians have long used the Lord's reference to the conditions existing in the "days of Noah" to bring home to strangers the significance of the times in which we live, it should be clearly borne in mind that when the message was originally delivered, it was used in relation to the Ecclesia, and not the world (Luke 17:1, 22). The message is for us.

It is instructive to note that the parallels concerning the conditions in the days of Noah and Lot were advanced because of a

question directed to the Lord by the Pharisees. These religious hypocrites "demanded" of him when the Kingdom of God should come (v.20). The Lord replied that it would not come "with observation," or, as the margin suggests, "with outward show"; for the kingdom of God was "among them" (v.21). The religious world sees in this grounds for its belief that the Kingdom is not material at all, but merely a spiritual realm, such as the so-called "church." But the Lord did not mean that; he was pointing out to them that he was standing among them as the token, the royal majesty, of the kingdom, and he urged them that before they became concerned with an outward, open demonstration of that fact, their concentration needed to be directed towards what was a very personal matter: their own part in the kingdom.

The Disciple's Attitude Towards The World

Having finished with those self-righteous hypocrites, the Lord turned to his disciples. He made it clear to them that there would be no misunderstanding the signs that would be given as tokens of the coming kingdom (vv.22-24), and exhorted that there should be due preparation for it. "Remember Lot's wife," he urged.

Each disciple needs to apply this lesson to himself; and each one, also must answer for himself the question the Lord put: "Shall I find the faith on the earth?" Let that answer be an individual, Yes! Unfortunately, the state of the brotherhood very often indicates that the answer might be in the negative; but even where such conditions might exist, we do not have to succumb to them. Nor is it inevitable that these conditions should exist! We have it in our power individually and as a community, to preserve the faith, and to be preachers of righteousness. But the warning of the Lord concerning the days of Noah and of Lot point to a time when the faith was lost by the community that should have manifested it (Luke 17:27).

Now this age is comparable to it; the world has much to offer, and many brethren and sisters succumb to its allurements. Some feel that we ought to match the appeal of the world by providing more social life for our young people, and thus compete with worldly pleasures in order to hold our young people together. But let us recognise, that in this sphere of activity, we compete with experts, and cannot hope to match them. An effeminate and degenerate apostasy in past ages has graphically witnessed to the folly of such a policy.

It is not matching the world that is needful, but the establishing of a clear line of demarcation, and the offering of an alternative way of life which the world cannot match, and of which we ought to be the experts. Such an alternative is clearly seen in the very reason that God gave for rejecting Noah's generation: "My spirit shall not rule in man for times age abiding, for that he also is

flesh" (Gen. 6:3 - Rotherham). Flesh and spirit are opposite principles (Gal. 5:17). Here was a generation so enamoured with the things of the flesh that the principles of the spirit could not penetrate, and therefore, God decreed that He would remove from it the "spirit of life" (Gen. 6:17 - A.V. "breath of life," but Hebrew - *ruach,* "spirit of life").

The answer to our problem, then, is to let the spirit so rule and dominate us that the flesh will not find expression in our lives (Rom. 6:15-16; 8:1-2).

As one who has had experience among young people's organisations, I have found that there is nothing more calculated to bind them together, and to the truth, than the Word of God itself; particularly when that Word is expounded in an enthusiastic, vivid fashion, as it should. Let us encourage the formation of such study classes, for they not only match anything the world can offer, but they have the effect of challenging the world in its attack upon the Truth.

Concentrating The Mind On God

In assessing what should be done at this time, it is helpful to consider the terms of condemnation which God directed towards the antideluvians. The record states: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

The Hebrew word for "imagination" signifies "to mould, determine, form a conception, make a resolution." It is used in a very instructive way in Isaiah 26:3: "Thou wilt keep him in perfect peace whose mind (mg. "thought" or "imagination") is stayed upon Thee."

Again the answer to our problem leaps out at us. We must centre our imaginations upon the things which are to come, letting them revel in the Word of truth, feeding them daily with those things which will strengthen them against the promptings of the flesh. This will ennoble our characters as we move among this crooked and perverse generation.

Turning to the other Hebrew word rendered "thoughts," we find that it stems from a word signifying "machine," "plan," "contrivance." It therefore expresses the idea of the imagination being put into operation, which, in the case of the antideluvians, was only "evil continually." The mind is a wonderful piece of machinery, and whilst its carnal instincts give it a strong bias towards evil, this can be controlled. Thus "imaginations and thoughts" are also used in relation to the exercise of good things. David encouraged Solomon to that end. "For Yahweh searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off forever" (1 Chron. 28:9).

In his prayer on behalf of his son, this same beloved prophet of God made this appeal:

"O Lord God of Abraham, Isaac and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto Thee" (1 Chron. 29:18).

We therefore possess a piece of machinery that can be put to good work or to ill — whether we give it over to the things of God or the things of the flesh. By it we can generate faith, for faith cometh by "hearing the word of God" (Rom. 10:17). And by faith we can gain a victory, for John teaches "this is the victory that overcometh the world, even our faith" (1 John 5:4). Faith will cause our minds to work in accordance with the principles of Truth. This is not natural to the flesh, however (Isa. 55:9), hence we need constant recourse to God's word of life, filming its pages upon our imagination, carefully screening the demoralising influences of the world, and walking in "His way" upon the earth (Gen. 6:11-12).

Noah walked thus, and when the final warning came he faced the reality of God's judgments with confidence; when the "long-suffering of God" came to an end, and the flood of Divine wrath poured down upon a decadent civilisation, faith preserved him from the destruction (Heb. 11:7).

And now we remain, recognising in the experiences of today the truth of the Lord's words: "As it was in the days of Noah." In view of this, let us strives the more earnestly to give a positive answer to his question: "Shall I find the faith in the earth?"

South African Flag On Israeli Hay-Stack.

SOUTH AFRICA — The South African flag was recently hoisted in Israel — on a large stack of baled straw — by the South African contingent who volunteered for work in Israel at the time of the outbreak of the Middle East war. Jewish volunteers from South Africa provided valuable work, and immediately after the six-day war, had helped harvest the wheat crop. The left-over straw was gathered into about 15,000 bales, from which a pyramid-shaped structure was made, and upon which the flag was placed.

(It is significant that the Israeli victory was followed by harvesting! Joel predicts that all nations will be drawn to the valley of "threshing" (Ch. 3:14 - mg) when Yahweh will reap the "harvest" that will be then ripe (v.13). On that day the Ensign of Yahweh will replace all others, and to him will the Gentiles seek (Isa. 11:10). Meanwhile, the recent victory has been remarkable in that it resulted in a token fulfilment of two remarkable prophecies: Zech. 8:23: "Men from all nations shall take hold of a skirt of him that is a Jew, saying: We will go with thee . . ." Micah 7:16: "The nations shall see and be amazed at all their might." We await the real fulfilment of these prophecies).

Agnosticism Or Knowledge.

IS GOD DEAD ?

"God is dead," blasphemously claimed a group of clergy recently. By that they meant that God seems indifferent to the needs of humanity, so that His influence is not apparent, He does not move for the amelioration of society, and therefore is as good as dead. Ignorant of God's real purpose in the earth, these blind guides lead their dupes into the ditch of Agnosticism. Let Christadelphia beware that it does not follow the same path!

★

The Theory Of Not-know-ism

There is a theory which is known today by the difficult name Agnosticism. A great deal of worthless thinking may be hidden under that dark term. Let us understand what it means, and then inquire what it is worth. The meaning is supposed to be *not-know-ism*. Men do not now blatantly and vulgarly say: "There is no God"; that is generally considered to be a fool's peculiar speech. Now men say: If there is a God, we do not know Him; He does not come within the range of our observation, experience, or consciousness; we do not say there is no God, we simply say we do not know Him. That is the meaning, in general terms, of the doctrine of Agnosticism. If it were an intellectual doctrine only, there might appear to be about it somewhat of the charm of modesty. How can a man look otherwise than blankly humble when he says he does not know? What attitude would befit such a declaration but an attitude of the profoundest self-distrust, and self-disregard?

Agnosticism, however, does not induce true humility, but the reverse. It expresses itself in pompous pride. It does not know because it does not want to know. It imagines that by saying it does not know that it is expressing a breadth of wisdom far greater than the dogmatist who claims he does not know because he accepts certain evidence as truth. Agnosticism, of course, is not limited to God's revelation of Himself, but that is the branch of this philosophy that we are particularly interested in here.

Agnosticism claims that God is dead, because it cannot see the outworking of Providence in life. It "does-not-know" the Divine purpose, and therefore has its eyes blinded to facts. But instead of basing its "does-not-know" attitude upon ignorance, Agnosticism claims that it knows enough to be able to assert that it does-not-know! This leads to arrogance, such as the claim that God is dead, and to the rejection of God's revelation of Himself, because Agnostics does-not-know that it is His revelation.

Yet Agnosticism is not merely an intellectual doctrine. It

cannot begin and end where it likes; even though it bear such a high-sounding name as that word of syllables. The theory of not-know-ism extends into moral realms as well. Because Agnostics do-not-know, they assume they have no responsibility towards One of whom they are in ignorance. Agnosticism, therefore, is not only an intellectual deprivation; it is also a moral insensibility. It is a method of getting rid of God and religious thought and religious obligation. And as such, it is neither new, nor limited to scientific thought.

Israel Agnosticised

Israel was indicted because of Agnosticism. Hosea pinpointed the cause of the nation's sin in significant terms. He declared: "For she did not know that I (Yahweh) gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal" (Hos. 2:8).

"They did not know!" The youngest reader of the Bible will be able to understand those words, though he might not know the meaning of the word Agnosticism. Israel accepted with ready hands all the good things of life that it received, without thought of the Giver of them all. The rain and sunshine appeared; the harvests were reaped; the barns were filled; the coffers overflowed! Where did it all come from? Who was responsible for it all? Israel did-not-know. It was swamped with Agnosticism, and because of that did not recognise the responsibility it owed to the Giver of every good and perfect gift. So God acted in mercy towards His people. He took away "His" corn, "His" wine, "His" wool and "His" flax, and left the nation naked and desolate (v.9). Perhaps His people might learn through deprivation that there is a Giver of these things.

When God gives bread to the body He does not want merely to keep our anatomical mechanism, our bones, together; He only feeds the body that He might get at the mind and heart. God has determined that if men do not know Him, or ask concerning Him, or recognise the purpose of His ministry, He will come down and claim His corn and wine and wool and flax. That is just. God must keep some control over things. It is good of Him now and then to send a bad harvest; it is excellent management to blight the wheat-field, and bring hunger to the people. That is love. Presently they will begin to ask questions, to wonder; and from thence, they may seek out to reach Him. So the Apostle taught when he wrote: "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:6,11).

The Agnostics to whom Hosea referred constituted part of

the Ecclesia of his day, and they had been brought under the influence of this evil philosophy by neglect of the Word. It is true that they attended the meetings, they presented their sacrifice, they went through all the motions of religion, but in all their exercises there was a benevolent emptiness. They refused to be too dogmatic; they did-not-know if God had spoken thus or so. True, they could have found out by reading the Law, or listening to the prophets. Indeed, as Hosea remarked, Yahweh had "hewn them by the prophets, and slain them by the words of His mouth" (Hos. 6:5), but they did-not-know whether the words of the prophets really represented God's own mind, and in their Agnosticism they felt that God was too kind to punish, and too liberal to judge.

So the prophet indicted them. He proclaimed the words of Yahweh: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee" (Hos. 4:6). That is what God thought of their Agnosticism, and to where it led! It finished up in its inherents not only not-knowing, but not-possessing as well. They were dismissed from the presence of God.

The impeachment does not end here: "My people are destroyed for lack of knowledge." This representation is cold; it is not the representation which the prophet made; there is a word omitted which gives accent and force to this impeachment. We should read, literally: "My people are destroyed for lack of *the* knowledge." There is only one knowledge worth acquiring, for if information is to be made to take the place of inspiration, we need to away with it. Information is useful within very narrow limits, for information is a changeable quantity — changing by the very fact of enlargement and self-correction; but inspiration is the spirit, the genius that unites all things, interprets all things, and in a sense governs and directs all things. "My people are destroyed for lack of the knowledge" — the one knowledge, the only knowledge worth having, the knowledge of God revealed in His Word. The Bible is consistent in its claim; never does it lower its spiritual tone; not in one instance will it modify the claims and challenges of God. If God be not first, He will not be in it at all; He will not take second place. With God at the right place, all other considerations will assume their right relation and process.

What a fool is he who knows everything but God! There are men who are so involved in getting scraps and fragments and little pieces of things together that they do not realise the totality of things.

He who knows God knows the totality of the universe. He may be, to a large extent, ignorant of details; he may not have a microscope, he may not have a telescope, but he has that peculiar

spiritual faculty which grasps the whole, and hears a solemn music in the march of the whole which is not heard by persons who take the organ to pieces that they may find where the music came from! Compared with the majesty of God's revelation, and the glorious attributes of Yahweh as revealed in the beautiful character of the Son, how small are the debates of men, the collisions of human intellect. Yet there is a dogmatism about the revelation of God that demands that we accept what He he has to say on its face value. He knows, and He reveals it to us that we might know. Faith accepts what He has to say as true. Faith may not be able to dissect all that it accepts, nor explain the processes whereby it will be brought about, but it does not doubt. Nor does it say, I-do-not-know. The word is there; the knowledge of God has been given into our hands; and by absorbing its message we are fortified against the attacks of Agnosticism and its related theories.

The Danger Of Agnosticism Within

But Israel changed over from faith to Agnosticism, and "did-not-know" Who had supplied the necessities of life, and Who was guiding the destiny of the nation. And spiritual Israel can follow in the same foolish path. There is an Agnosticism abroad in the Brotherhood against which we must be on our guard. This Agnosticism, this form of "not-know-ism" expresses itself in vague generalities. It delights in attempting to debunk the sound expositions upon which the Movement has been based. It looks with respect at the scientific theories of men who are devoid of truth. It views with askance the definite statements of God's word, and hesitates to express itself as certain of anything. It sees the Truth as a moral experiment only, and not so much as a progression towards the physical Kingdom on earth. The Brotherhood might well take its place, along with other religious communities, as jointly striving to better conditions now, rather than dogmatically asserting that only Christ's coming will accomplish that desideratum.

This is a form of modern Agnosticism within the body similar to that within Israel in the days of Hosea. Let us be careful that we do not come under its influence. Let the Word of God be our stay and shield, so that it will never be said of us that it was of them: "My people are destroyed for lack of *the* knowledge; because thou has rejected knowledge, I will also reject thee . . . ."

The Lesson Egypt Should Learn!

It was no atmospheric cloud, as is sometimes suggested, that impeded the Egyptians in their headlong rush after the Israelites. What impeded their progress was an angel, radiating light upon the Israelites and throwing thick darkness upon their pursuers, and taking off their chariot wheels when their progress was too rapid (Exod. 14:19, 24-25). What an illustration does this incident afford of the ability of our God to put forth strength on behalf of His children.

From The Diary Of Daniel.

The Drama of Daniel's Early Life

These articles are designed to provide background to the prophecy of Daniel, which can well be described as the Apocalypse of the Old Testament. It not only provides a key to unlock the Book of Revelation, but is powerful in the exhortatory material it provides.

★

Daniel's name means *The Judgment of God*. He lived through a crucial period in Israel's history. With Jeremiah and Ezekiel, he witnessed the tragedy of Judah's death-struggle with the rising power of Babylon: a calamity which brought the Kingdom of God to ruin. But he also saw God's judgment poured out upon the persecuting power of Babylon, and the first of the exiles return under Zerubbabel and Joshua.

If Ezekiel's "thirty years" (Ezek. 1:1) relates to his age, as is most likely, Daniel and Ezekiel were approximately the same age. They were both greatly influenced by the much older prophet, Jeremiah, with whom they were contemporary, and whose voice was so frequently raised in warning and rebuke at that time. This trio of prophets provided a delightful blend of experience and youth. Jeremiah, by far the older of the three, must have been greatly encouraged and helped by the faith and virility of his younger companions, whilst they, in turn, gained much from his guidance and experience.

This shows that there is place for both age and youth in the work of the Truth, for both can gain from the co-operation of the other. To that end, both must learn to appreciate the standpoint of the other, and the real benefits that come from blending the experience of age with the enthusiasm of youth. The work of Jeremiah would not have been so effective if Ezekiel and Daniel had not been there to carry it on among those of the captivity; whilst, most certainly, their spiritual development owed much to the influence of the more experienced prophet. How often Yahweh has seen fit to use age and youth in conjunction! A Jonathan and a David; a Haggai and a Zechariah; a Paul and a Timothy, labor much more effectively when harnessed together.

A Son Of The Covenant

All three prophets were ultimately taken into capitivity (for even Jeremiah was forcibly removed to Egypt), but Daniel was the first to go. He was but "a child," a youth (Dan. 1:3), about 17

years of age, when he was taken to Babylon. He was probably born about the year 623 BC, a significant year in Israel's history, for it was then that Josiah compelled the nation to renew its covenant with Yahweh (2 Chron. 34:8, 29-33). Daniel, like Ezekiel, can well be described as a son of the covenant, for he was brought up in the environment of reform instituted by the King in fulfilment of its terms.

Josiah's reform was not without fruit to the glory of Yahweh. It is true that it failed nationally because the majority of the people, forced to conform thereto, had no true heart for it, and are described as turning unto God "but feignedly" (Jer. 3:10), but nevertheless there were some who were influenced for good thereby.

The reformation had been forced upon Judah by the belligerent, forthright measures of Josiah, who was determined to completely stamp out pagan idolatry; and the nation submitted, not because it feared God, but because it feared the king! The national conversion, therefore, was only superficial, and yet the king's work was not without lasting, tangible results. He reigned for 31 years, and so long as he was in control, the threatened judgments against the nation were held in check. By his own efforts he virtually held the threatened punishments against an ungodly people at bay, permitting time for the development of such characters as Daniel, Ezekiel and many others. He provides an example of the value of good leadership, even in times of apostacy, and even though he could not entirely prevent the day of judgment that came.

Josiah not only set about to destroy all idolatry, but also to secure for every Israelite a sound education in the principles of Yahweh's law. He realised that a merely negative approach is not sufficient. It is important to destroy that which is evil, but equally important to replace it with that which is good. Josiah attempted to do this, first by destroying pagan worship, and then by making the study of the Law a form of compulsory education for the people.

It was in this environment that the first thirteen years of the lives of such as Ezekiel, Daniel, Hananiah, Mishael, Azariah (Dan. 1:7), and doubtless many others who were later taken into captivity "for their good" (Jer. 24:5), were spent. Its influence for good was seen in the excellent qualities that such men revealed in the face of trial which they experienced in captivity.

Josiah's reform was more sweeping and complete than even that of Hezekiah. Though Hezekiah, jointly with Isaiah, brought about a great reformation in the nation, the shrine which Solomon had erected on the Mount of Olives to Chemosh, the Moabite goddess, was permitted to remain standing in full view of Jerusalem and the Temple of Yahweh! The hill had been called in

consequence, "The Mount of Corruption" (2 Kings 23:13), and as such symbolised the Apostasy flaunting itself in full view of the pure worship represented by Mount Zion (Heb. 12:22). In his zeal Josiah destroyed this shrine, together with all other pagan temples and idols throughout the land, slaying the false priests without mercy, and attempting to destroy their influence by force (2 Kings 22:23; 2 Chron. 34:35). In this he fulfilled the predetermined counsel of Yahweh (1 Kings 13:1-2).

Daniel's Education And Youthful Impressions

These drastic reforms extended over a period of approximately thirteen years (cp. 2 Kings 22:1, with v.3), and synchronised with the childhood of Daniel. From a child he was reared in an atmosphere of fierce hostility to paganism, and heard Jeremiah (cp. Dan. 9:2), as he indicted the people for their hypocrisy, and warned them of the consequences of their folly. During childhood and early youth, he had been educated in Divine principles out of the holy Scriptures, and this sound teaching stood him is good stead for the remainder of his life. It blossomed into the outstanding example of faith and determination that he exhibited during his captivity in Babylon, and which marked him out as a true leader among the people. How important is the spiritual education of our children! Faithful Israelites, throughout the ages, have taken this responsibility most seriously. They have realised that the careful development of the childlike mind by means of the Divine Word, enables youths to better master the problems which they have to face as life opens before them.

The early period of Daniel was a time of political stress and turmoil. Assyria's power was in decline, and that of Babylon was rising. Then, suddenly, all the nations of the fertile crescent were menaced by a new and formidable enemy that brought fear to many in Judah as well. Asia was invaded by the Scythians. They suddenly appeared from behind the long mountain barrier formed by the Himalayan and Caucasun ranges to menace the civilisations in the south. Fierce and uncivilised, they swarmed over the borders of Assyria down along the coastal plains of Palestine towards Egypt. There they were bribed by the Egyptians to turn back northwards, which they did, ravaging the countryside, burning and plundering as they went. They retired north along the plain of Esdraelon, providing Judah with a foretaste of dire things to come, when the time would be ripe. For the moment, however, Judah escaped the full brunt of invasion. The Scythians passed it by, to return north, leaving their mark upon the land in the city of Scythopolis, which remained as a token of warning to many watchers in Judah!

Assyria Falls, Babylon Rises

The Scythian attack seriously weakened the brutal nation of

Assyria. For a decade they dominated the Assyrians, during which time, two other nations consolidated their power, awaiting the opportunity to strike against Assyria, the common enemy. They were the rising powers of Media and Babylon. To the north-east of Assyria, in the Province of Media, King Cyaxeres had ascended the throne, and was busily preparing to throw off the Assyrian yoke. In Babylonia, to the south-east of Assyria, Nabopolasser had established his power, and likewise awaited an opportunity to revolt against the decaying empire of Assyria. For a time, the presence of the fierce, warlike Scythians delayed the opportunity of Media and Babylon to throw off the Assyrian yoke. But at last, the Scythians retired behind their mountain barrier, and immediately Assyria was attacked on two fronts. Nineveh was caught as in a vice by the two satellite nations acting in concert against their one-time overlord. By BC 614 the last stronghold had been taken, and Nineveh was open to the enemy. Cyaxeres was the first to enter the city with his army, and Nabopolasser met him in the ruins of the city. By mutual agreement they divided up the Assyrian Empire. Media annexed the north and north-east. Babylon lay claim to the south and south-west. By this momentous decision Syria, Palestine and Egypt came under the sphere of Babylonian rule. Plans were now implemented to lay hold on it.

Nearly ninety years earlier Merodach-baladan of Babylon had sent an embassy to Hezekiah to congratulate him upon his remarkable recovery from sickness, and perhaps to enquire concerning the astounding overthrow of Sennacherib outside of Jerusalem. It was a diplomatic mission, and doubtless the embassy came seeking for allies against Assyria rather than to merely extend congratulations to Hezekiah. Be that as it may, the king succumbed to the flattery of the diplomatic approach. He displayed the treasures of his realm to the Babylonians, and laid open to their view the strength and weakness of his power. He was indicted by Isaiah in these terms:

"Hear the word of Yahweh of hosts: Behold, the days come, that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith Yahweh. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon" (Isaiah 39:5-7).

As the menacing shadow of Babylon stretched ominously towards the land of Judah, did any of the people recall the words of Isaiah the prophet? Here were signs of the times, indeed! And a prophecy, too, that had direct reference to the yong boy Daniel, for he was "of the king's seed, and of the princes," and was destined to be taken to Babylon, and placed in the care of the "prince of the eunuchs" (Dan. 1:3,9).

Perhaps Josiah knew of this prophecy, but felt that so long

as he remained in control, he could keep the rising power of Babylon at bay. Had not Huldah the prophetess told him that the judgments of God would not be poured out upon Judah so long as he remained in power (2 Chron. 34:24-28)! Fortified with this assurance, the faithful and zealous king prepared to do what he could to protect the people under him from the rising menace that would descend from the north.

—H.P.M.

Signs Of The Times 170 Years Ago.

When Revolution Swept Europe

"I heard a great voice out of the Nave saying to the seven angels: Go your ways, and pour out the vials of the wrath of God upon the earth." And the first went, and poured out his vial upon the earth; and there fell a noisesome and grievous sore upon the men which had the mark of the beast, and which worshipped his image" (Rev. 16:1-2).

★

Catholicism In France

The seven vials of Revelation 16 consummate in the overthrow of the political institutions of the flesh, and the commencement of the millenium. They are introduced by a great voice that John heard issuing forth from the Most Holy of the Temple of the living God. It was the voice of the Lord Jesus Christ, to whom all power has been given in heaven and in earth (Matt. 28:18). Naked and open to his eyes are all the crimes and doctrinal corruptions of which the Catholic Church and nations of Europe have been guilty, since an apostate Christianity came to political power under Constantine, A.D. 312.

France has been the foremost nation in that respect. It also was the scene of the longest and best testified witness to Scripture since the bishop of Rome was confirmed as Primate and Head of all the churches by the decree of Phocas about A.D. 610. Though Catholicism's bishops made France as bees make their hive (to quote Gibbon's memorable phrase) yet in the southern parts of that country was early established a witnessing body for Truth. Consequently, the Catholic Church's persecution of the saints and witnesses of Jesus has been longest and most bitter in France. It is therefore appropriate that the Spirit should single France out as the particular nation, amongst a whole family of corrupt nations, to be first given blood to drink from the final seven vials of

Yahweh's wrath. It is appropriate, too, that in France there should be instituted social and political changes of such a magnitude that they would be preparatory, and, in certain respects, typical, of the final great day of judgment, when He shall overturn all the institutions of Catholicism upon the face of the whole earth.

John records that the vial of Deity's wrath was poured out upon the earth, to produce a horrible and agonising ulcer upon the "men which had the mark of the beast" (Rev. 16:2). This indicates that nation which Papal ecclesiastics are fond of styling "the eldest son of the church," i.e., France — a nation which went through a period of sore trouble that affected the course of history ever since. It resulted in the French Revolution, a period of intense agony which lasted for about five years, from 1790 to 1795. Out of it developed the French Republic which, through war, brought similar sufferings, and reproduced similar changes, in other European powers.

The reigning monarch of the time was Louis XVI, a devout Catholic, a lover of sport and amusements, but a man of dull intellect, and an administrative dolt. He was a descendant of the royal house of the Bourbons, which had been founded by Henry of Navarre, a Huguenot who apostatised from that sect, to become a Catholic, that he might be able to ascend the throne of Catholic France. "Paris," he cynically said, "is worth a Mass."

His successors became ardent Catholics, and as such, did all in their power to advance the church by hounding, persecuting and butchering the saints and witnesses of Jesus whom they stigmatised as heretics. Though it was a member of the Capetain dynasty who earlier in 1572, agreed to the infamous massacre of St. Bartholomew, in an unsuccessful attempt to crush the Huguenots and other opponents of Catholic superstition and tyranny, it was the Bourbon, Louis XIV who, in A.D. 1685, revoked the Edict of Nantes, and instituted the horrors of the dragonnades. That brutal persecution stamped out all religious and political opposition to Catholicism in France, and caused the flight from that country of its best and most enlightened citizens (see *Elpis Israel* pp. 345-350).

It was appropriate, therefore, that the nation and royal house in Europe that was most guilty in the shedding of the blood of the saints and witnesses of Jesus should suffer first and most.

From Whence Come The Right To Rule?

At this point, it is helpful to consider the political and social conditions that existed in France and Europe for some centuries up to the time of the French Revolution.

When medieval feudalism was shattered politically by the Renaissance of the 15th century, powerful monarchies came into existence, and the changing conditions gave rise to a new political

gospel: the sanctity of the State as personified in its ruler. Political theorists justified this by claiming the Divine right of kings. It was government *for* the people and not *by* the people. The greatness of France had been created by her kings and their ministers: Louis XI, Henry IV, Richelieu, Louis XIV. The middle-class had rallied around the throne to check the anarchy which could have developed out of the independent power of the nobles, and so power became absolute in the hands of the king and his council. The position was summed up in the famous phrase of Louis XIV: *"L'etat c'est moi"* (I am the State). It was an age of waste. European sovereigns engaged in ruinously expensive wars and lavished vast sums on courtly magnificence. The nobility, or upper class, cherished the exemption from the taxes which these extravagances involved, as their greatest privilege; and the humble folk who bore the burden were for long too ignorant and down-trodden to resist.

In the 18th century, however, a more enlightened class began to arise that questioned the principles upon which the existing order of society was based, and urged the need for drastic reform. The new outlook was first expressed by the Englishman, John Locke (1632-1704). England was the first European nation to reject the theory of Divine Right by the Revolution of 1688 which gave England a constitutional, rather than an absolute, monacrhy. In Locke's *Treatise Of Civil Government*, he postulated the principle that men by common sense agree to submit to a government which would guarantee order and protection. He was saying that the right to rule comes from the ruled; and that if it is abused the latter have the right and duty to withdraw it. Locke's reliance on common sense and reason became the keynote of all philosophy for the next one hundred years. His ideas spread like leaven among the educated classes of Europe, for they were taken up by numerous French writers, and French was then the universal language of culture. Voltaire satirised the accepted irrational customs and outworn creeds in religion and in politics.

One particularly famous French writer, Jean Jacques Rousseau, greatly appealed to the educated class. His books were discussed wherever the "intelligensia" met in Europe, and greatly helped to establish the political philosophy of the age. Robert M. Rayner, in his *Concise History Of Modern Europe* has this to say:

"All other writers appealeld to men's minds, but there now appeared one who appealed rather to their hearts. Jean Jacques Rousseau (1712-1778) insisted on the essential goodness of human nature. The evil that men do is the result of mistaken efforts to coerce it. In his Du Contrat Social (1762), he argued that Nature had given all men equal rights to strive after happiness and to control their own persons and property. The sum total of the members of a community have sovereign power in it. They can delegate this power, but they cannot give it away altogether. Every government not established by the free consent of the

majority of its subjects is a usurpation. Our inborn reasoning power, if rightly consulted, will reveal to us the laws of Nature which ought to be enforced by the laws of man. It only needs a change of heart in men to bring the dawn of a golden age of bliss and virtue. His alluring vision, set forth in exquisite prose, captivated his contemporaries. His appeal to Nature and Reason made men feel the rottenness of the Old Regime, which was the embodiment of the unnatural and unreasonable."

In essence Locke, Rousseau and others were expressing the basic principles of the philosophy of Democracy.

The teaching of Locke, Voltaire, Rousseau and others basically challenged the concept set forth in God's word. They taught:

1. **The essential goodness of human nature;**
2. **The sure guidance of mere Common Sense and Reason;**
3. **Majority rule is the source of real power.**

These delusions sown in the minds of multitudes, have been responsible for many political upheavals of modern times. They are the roots from which sprung Communism.

Contrary to these theories of the flesh, God has declared:

1. **Human nature is evil (Rom. 7:18-25).**
2. **Mere natural thought is astray from right (Rom. 8:7).**
3. **Real power is of God (Isa. 40:12-26).**

France Ripe For Rebellion

At that time France was ripe for rebellion. The educated middle class, the bourgeois (professional men, such as lawyers, doctors, bankers, civil servants, etc.) resented the irrational privileges enjoyed by persons of noble birth. The latter monopolised the higher ranks in the Services and the Church; they alone were allowed to indulge in field sports; they had all manner of traditional claims to services, and payments from their humbler neighbors; and, above all, they were exempt from the more burdensome taxes.

The peasantry were equally ripe for rebellion. Though many of them owned their own plots of ground, despite long hours of arduous toil they could not make them pay, owing to the taxes extracted by the Government, the dues imposed by the local nobles, and the tithes demanded by the church. In some parts of France, four-fifths of the produce of the land was absorbed in this way, leaving the peasantry to subsist on the remaining fifth!

Such was the pride, poverty, and oppression induced in this nation, dominated by Roman Catholicism. This evil system has always blighted the happiness, welfare, the enlightenment of nations wherever its parasitical domination has extended. In France it was aided by the dictatorial authority of the king and his council, which was represented in each province by an Intendant who appointed the subordinate officials. With the growth of population, and the increasing complexity of civilisation, the business of government became far too complex for such a system. Delay

became inevitable. Whole rooms at Versailles, the King's palace, were stacked with documents awaiting the attention of the Council. Moreover, the finances became chaotic. Ruinously expensive wars, and a recklessly extravagant court had thrown the Treasury hopelessly into debt, despite the crushing taxation imposed on the poor. Every year fresh loans had to be raised to enable the government to carry on, and the moneyed classes became increasingly afraid they would lose the money they had lent.

Louis XVI ascended the throne (1774) at this crucial period. He lacked the qualities essential for the situation. Efforts to cut down courtiers' pensions and abolish their sinecures by his minister Turgot raised such an outcry by the parasitical nobility that the King weakly dismissed him. His successor, Necher, suffered a similar fate. He tried to bring financial stability to France at the time when the Court induced Louis to support the Americans in their War of Independence against Britain in 1778. His dismissal was followed by an orgy of reckless borrowing, with interest on successive loans being met by further loans until, with the bank up of commitments, the situation became hopeless, and Revolution inevitable.

The king convoked an assembly of his notables (princes, nobles and high officials) to formulate a solution to the financial crisis; but, ominously, all it could suggest was a summoning of elected representatives of the common people to see if they could suggest means of raising more revenue from the already grossly overburdened lower classes. The king accepted this proposal as a last desperate resort, and Necker was recalled to carry the project through. Through the winter of 1788-89, the people of France were engaged in the unusual excitement of a general election. In each province, the nobles and clergy elected representatives of their Orders, whilst the townsfolk of each city, and the peasantry of each village, sent electors to the country towns to choose deputies for the "Third Estate," as the Order of the common people was termed. Twelve hundred deputies of the three "Estates" (Nobles, Clergy and Commons) assembled at the king's palace at Versailles on 4th May, 1789. The king, true to his incompetence as a national leader, merely advised the assembled representatives that they had gathered to re-establish the finances, and that his royal authority would maintain it against any rash innovations. He gave no lead in the leading questions of the moment, such as reforms, constitutional government, the mode of their deliberations, the question as to whether the three Estates or Orders (Nobles, Clergy and Commons) were to meet or vote in groups or as one united body.

Without any firm guidance, the Commons took the initiative. They invited the other Orders to join them in the central Assembly Hall. The Nobles refused, the clergy hesitated. Five weeks pass-

ed in fruitless negotiations and discussions on the subject. Still the king gave no lead. At last, on June 10th, the Commons lost patience. They sent a final message to the other houses, fixing a date on which, with or without them, they would proceed with the public business. Some of the clergy joined them during the next few days; and on the 17th they adopted the name "National Assembly," choosing as their president, a well-known astronomer named Bailly. They then proceeded to safeguard themselves by a resolution that the existing taxes were to be payable only so long as they were sitting.

This was the first step in the Revolution, for it challenged the omnipotence of the monarchy in the vital matter of finance. Thus began to be fulfilled the prophecy of Revelation 11 concerning the political resurrection of the witnesses of civil and religious liberty and justice. These principles, along with the religious witnesses, had been put to political death in 1685 with the revocation of the Edict of Nantes. Revelation 11:11-12 states:

"After three days and an half the Spirit of Life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

This political resurrection foreshadows the literal resurrection, yet to take place at Christ's return, when the saints will be gathered together, and after authority has been conferred upon them, will be invited to "come up hither" into the political heavens there to assist the Lord Jesus in the ruling of the nations (see Rev. 4:1; 1 Thess. 4:16-17).

The stage was now set for the pouring out of the first vial of the wrath of God.

—R. Pogson (N.S.W.).

A Golden Era in Concrete.

HOLLYWOOD, USA — Forty years ago Grauman's Theatre opened on Hollywood Boulevard, and commenced a unique tourist attraction: imbedding in cement distinguishing marks of film stars! Many famous stars have had their name or footprint imbedded in the cement of the pavement. The privilege of "signing in cement" was only granted conditional upon the star appearing in a film showing at the theatre.

(A generation has passed, and many celebrities are dead and buried under a heavier cement pavement than that of the theatre, or if cremated their glory has been turned into ashes! One journalist has written: "Fleeting is their fame, even enshrined in cement. Their only real claim to immortality lies in the vaults of old celluloid, a notoriously fragile material." But even that journalist knows not how fleeting such fleshly glory may be. The day is rapidly approaching when "all pictures of desire" (Isa. 2:16 - mg) will be destroyed. Let saints keep separate from such a contaminating influence as the modern-day theatre).

Bible School Bulletin

TASMANIAN BIBLE CAMPAIGN
6th to 15th JANUARY, 1968

Many reservations have already been made for this campaign, and only about 20 - 30 vacancies remain. Applications can be directed to Bro. M. Coombe, 12 Mulgrave Street, Launceston, Tasmania, and should include a deposit of $6.00.

Plans are beginning to take shape. Brother M. Stewart, of Los Angeles, U.S.A., will give five morning addresses on the theme: THE PATHWAY OF PROBATION, and in addition, three supplementary talks on the theme: DAVID AND GOLIATH: A PARABLE OF THE CONQUEST OF SIN.

Brother H. P. Mansfield will speak to the theme: NEHEMIAH: MAN OF PRAYER AND ACTION.

Brother B. Philp will conduct the children's session, and is preparing a project that they will complete during the course of the campaign.

In addition there will be a conducted tour, question sessions, and a variety of evening talks.

Accommodation will be very comfortable and congenial, and will permit of friendly, fraternal association one with the other.

The co-operation of brethren from the mainland in this Campaign will not only ensure a most delightful holiday, and will be personally profitable to them, but will assist the work of the Truth in Tasmania at the same time.

As the December Bible School is absolutely booked out for 1967, and cannot accept any further reservations, we suggest that you book in now for the Tasmanian Bible Campaign.

Logos Publications is prepared to accept bookings and arrange reservations through Brother Coombe — or they may be made direct at the address above.

RESERVATIONS OPENED FOR AUTUMN SCHOOL

This School will be held (God willing) between 11th and 18th May, 1968, and is being planned to synchronise with the opening of the Sydney Fraternal Gathering. That means that those visiting the School could continue on at the Gathering.

Reservations are commencing to flow in for this School, which will be sponsored by the Cumberland (S.A.) Ecclesia. We plan to have one overseas speaker (not this time from USA!), as well as Australian speakers from the various States. Among these, we hope to be favored with the presence of Brother Tony Newton, who will present a series of illustrated, expository talks.

We recommend that you plan your forward holidays to synchronise with the Bible School and Fraternal Gathering, and that you make early reservations. As far as the Bible School is concerned, a deposit of $2 for each reservation over five years of age is required.

MIDWEST BIBLE SCHOOL CHANGES ITS LOCATION

This was previously held at Hanover, USA, but circumstances this year have forced a change. It will now be held (God willing) at the NORTHWOOD INSTITUTE at West Baden Springs, Indiana, about 60 miles west of Hanover. The new location will provide additional benefits over Hanover College. The Northwood Institute was originally built as an exclusive resort, and provides unique facili-

ties for the use of the School. The main building is constructed on a circular design, and all activities and dormitories can be confined to this single building. This should greatly assist the fraternal fellowship with one another, as brethren and sisters converge from all parts of the States, Canada and overseas. In addition, the Institute has an extremely fine secluded campus; so that the Committee feels that it has been already blessed in acquiring the building for the purpose of the School.

The School will be held from August 24th through to September 1st, and reservations can be made through the Secretary, or through Sister M. Higham, 14679 Winthrop Avenue, Detroit, Michigan, 48227, USA.

Special attention is being given to the teen-age class at this School. Practical assistance will be given to the method of Bible marking, and to that end, students should bring pens and ink with them (though these will also be available at the School). Even though students may not have a wide-margin Bible, they will be able to participate in this activity.

The 1967 Midwest Bible School was thoroughly enjoyable. The Secretary writes:

"We were greatly encouraged by the wonderful spirit that was manifested throughout the week by one of the largest turnout of scholars ever experienced since the inception of the School. Even as we were exhorted, we can only pray that this same enthusiasm will have achieved that momentum which will carry us onward. Certainly, the nearness of the Master's return, as we were constantly reminded, should evoke from each of us a service befitting one who would be called by His Holy Name."

CONTEST AWARDS

Mention was made in the *Bulletin* two months back of the prizes offered through *Logos* and the American periodical, *Tidings*, for teenagers who outlined the ten names and titles of Deity contained in the poem recited by Bro. H. Styles. As far as *Logos* is concerned, the prize went to John Boyce, of Canada, who will now be accommodated free at the 1968 Midwest Bible School. As far as *Tidings* is concerned, first prize went to Ellen Brinkerhoff, of Detroit, who likewise will receive free accommodation, and supplementary prizes (copies of a de luxe edition of Young's Concordance) have been awarded to Cheryl Robinson, of Canada; Linda Lloyd, of California, and David Brokaw..

QUESTION TIME

Questions not answered at the Bible School are replied to through these columns.

Why Zion, Israel and Jerusalem?

Q.: Zephaniah 3:14 makes mention of the "daughter of Zion," "Israel," and the "daughter of Jerusalem" in the same relationship. Is this mere repetition, or does each name have a particular significance?

Ans.: This verse expresses a triple note of exultation in contrast to the triple warning and plea of Ch. 2:2-3. Moreover, each name has a particular significance. Zion is representative of the Temple; Israel relates to the national order as revealed

in the twelve tribes; Jerusalem stands for the royal authority, for the throne of David will be set up there again. These three names, therefore relate to the form of worship, nation, and kingly authority to be set up in the land at Christ's return, all of which shall rejoice at the glory and honor that shall then be manifest therein.

"We Shall Judge Angels"

Q.: Please explain this verse (1 Cor. 6:3).

Ans.: The term "angels" does not relate exclusively to immortals who have been elevated to official positions. For example, the word "messengers" in Luke 7:24 and 9:52 is the same word rendered "angels" in the Greek. In James 2:25, the spies who were sent into the Promised Land are termed "angels" in the Greek.

In view of this, the term "angels" can apply to mortals placed into positions of authority; and in 1 Cor. 6:3, Paul reminds the brethren of Corinth that inasmuch as they will be placed over such people in the age to come, they should demonstrate their ability to exercise such authority by skill in handling the present things of this life.

Criticism Of The Bible School.

Ans.: We have not the time to engage in contention regarding the Bible School, and we strongly advise others to refrain from doing so likewise. We are quite opposed to the formation of a pro-school group, and are content to demonstrate the value of the School by the work that is done therein. There seems to be a persistent attempt on the part of some to divide brethren on issues that are paltry in the extreme, and we will have nothing to do with it. We feel that the wisdom of Gamaliel would be best exercised in regard to the work of the School: "If this counsel or this work be of men, it will come to nought: but if it be of God, you can not overthrow it; lest haply ye be found even to fight against God" (Acts 5:38-39). Our advice is to get on with the work of the Truth, and forget such criticisms.

"Touch Me Not."

Q.: What did Christ mean by the statement he made to Mary, "Touch me not; for I am not yet ascended to my Father"? (John 20:17).

Ans.: The Greek word *haptou* rendered "touch" signifies "lay hold of," "cling to" for prolonged possession and enjoyment. Therefore, the Lord requested Mary not to cling to him as if she would possess him for ever. In her great joy at meeting and recognising the Lord, she would have clung hold of him as though she would never let him go. In that, she doubtless gave expression to the belief of the Apostles that the Kingdom would be then set up. They still believed that to be the case, even after the Lord's resurrection (see Acts 1:6). Mary evidently thought that Jesus, having been raised, would never again leave his followers, and she made to catch hold of him in that conviction. He gently admonished her that she was mistaken in that conception. She could not restrain him as she would desire, because he had to ascend to the Father, that he might intercede on their behalf, and then return to establish the kingdom (John 14:1-3). The ascension, of which the Lord spoke, took place forty days later (Acts 1). Meanwhile, Mary was sent back to the disciples to tell them that the Lord had arisen from the

grave, but that his sojourn on earth would be extremely limited, for it was necessary for him to ascend to the Father. There is nothing in the conversation between Mary and the Lord to suggest that he immediately ascended to heaven; his comments should be considered in the light of John 14:1-5.

Can We Hasten Christ's Coming?

Q.: Should we ask God to hasten the day to send Jesus, when we know that He has a set time in which He will come?

Ans.: God is well pleased with our keen interest and earnest desire for His Son's coming, and has invited us to "give Him no rest till He hath made Jerusalem a name and a praise in the earth" (Isa. 62:7). We can pray for his coming as John did (Rev. 22:20), but this must be tempered by the fact that there is a "set time" for that wonderful event, and we cannot alter it. When we therefore pray, "Send quickly Thy Son, O Yahweh," it is really an expression that denotes our ardent desire for that coming; and inasmuch as we do not know "the day nor the hour" when He shall come, such a request is quite in order. God would have us to be keenly interested in the things of the future, and to give expression to this interest in our prayers to the throne of grace.

Responsibility Under The Law.

Q.: Romans 7:8 declares that "without the law sin was dead." Can this verse be associated with the Lord Jesus before he was twelve years of age?

Ans.: In these verses, Paul is showing that in innocency he did not realise that he was sinning, and therefore under the curse of the law; until, at the age of responsibility, when he, as a Son of the Commandment, was called upon to obey it completely. Then he realised that he was a sinner in every sense of the word, and therefore death-doomed. In his own words: "sin revived (sprung to life or was revealed), and I died" (Rom. 7:9).

These expressions of Paul would have an application to the Lord Jesus, inasmuch as he had to obey the Law, and when he attained the age of twelve was encumbent to fulfil its requirements. The difference between Paul and Jesus, however, was marked. When Paul came to the age when he had to take heed of the law, it impressed him with the fact that he was a sinner; with the Lord Jesus it was otherwise, for he was without sin from birth.

Sacrifice For Sins Of Ignorance.

Q.: Did not the law provide a sacrifice for sins committed in ignorance?

Ans.: You are doubtless making reference to Leviticus 6 where instructions are given if a "soul shall sin through ignorance against any of the commandments of Yahweh" (v.2). However, v.23 of this same chapter, shows that its provisions are based upon an understanding that a knowledge of the sin committed had been brought home to the sinner. Actually, the word "ignorance" in its Hebrew form signifies "going astray," or "error," rather than actual "ignorance" as we understand the term. The natural tendency of the flesh results in sin, and frequently we do things without realising that they are astray from God. The law will bring it very clearly to our mind that we have done so, at which time, under its covenant, the appropriate sacrifice had to be made.

Notes From A Traveller's Diary.

From Zurich to Rome

Among The Chemarim

Once again we were air-borne. Three days in the beautiful country of Switzerland had come to an end. Our aircraft carried us over the lush farmlands of the industrious Swiss, and onwards towards Milan in Italy.

The day was bright and sunny, and the view from the plane was magnificent. Suddenly we found ourselves flying over the Alps. We gazed down upon dark, craggy peaks, laden with snow and bathed in brilliant sunshine. The grandeur of it was breathtaking.

At Milan we found ourselves in one of Italy's busiest (and dirtiest!) cities. Extreme poverty contrasted with affluent prosperity. Apart from some new and modern sections of the city, the buildings all appeared very old, and covered in the dirt of many centuries. The prevailing colours were those of dark grey and black. In the very centre of the city stood the huge and celebrated cathedral. Black with the grime of countless generations, the building was nevertheless a magnificent structure; and it was here that we learned to appreciate the tremendous influence, and all-prevading presence of the Papal System in Italy. It seemed impossible to walk very far without seeing the local chemarim (Zeph 1:4), the black-frocked priests, as the Hebrew word signifies.

Language Barriers

Repeatedly, whilst in foreign lands, we were impressed with the difficulties caused by language differences. For example, at the Milan airport, we were greatly amused by the announcement we heard over the Public Address system. A girl's voice solemnly stated in clear, precise English: "The flight to Copenhagen will be delayed one hour; passengers are reminded to the bar!" Such a mistake is unimportant, but many serious ones in international relationships result from the confusion of tongues. It resulted from mankind's pompous attempts to thwart the Divine purpose. The early verses of Genesis 11 indicate that once again the "sons of God" had lost their separate identity. The Hebrew words rendered "one language, one speech" (v.1) appear to indicate that they lost not only similarity of language, but a common view and uniform outlook. This is emphasised by the statement of v.6: "And Yahweh said, behold the people is one." Thus did Yahweh "confound (Roth "confuse") the language of all the earth." The resultant chaos, down the ages, has provided a sober testimony to the folly of mankind in "striving" against God (cp. Gen. 6:3).

In Venice, having been driven from the airport to the city, we boarded a ferry, complete with a guide, who, much to my relief, and certainly to the incredulous wonder of us both, managed to carry *all* our luggage, apart from my briefcase. This wondrous performance was accomplished by means of an ingenious arrangement of straps and hanging devices. Thus, at the end of our ferry ride, and with our numerous pieces of gear festooned from various parts of his body, our guide led us down the bank of a canal, over bridges, down narrow streets, until we arrived at our destination. At this point, we were horrified to learn that our guide's charge for this service was 1,500 lira; but relief followed when we realised that this amounted to only a little over two Australian dollars. Gene-

rally, however, we found that living costs for tourists in Italy are quite high.

We awoke next morning to a most charming sight. Our room was on the first floor of a hotel situated on the bank of one of the principal canals of Venice. Large french windows opened out from our room on to a tiny balcony. We were able to sit comfortably in our room and watch the ships passing majestically by our window. These seemed so close, we felt we could almost reach out and touch them. They were large ocean liners; small, black fishing boats; work-weary tramp steamers. The traffic was constant, and bewilderingly consistent.

Relaxation In Venice

Our busy schedule of speaking appointments had greatly tired us, and we appreciated the three restful days we spent in Venice. We enjoyed the fresh, salty tang of the sea air, and spent many hours exploring the city. The narrow streets are often only four or five feet wide, and everywhere there are the canals. In three days we did not see a motor vehicle that did not travel on water. There were the traditional gondolas, with the gondoliers dressed in their uniforms topped off with a straw hat and an engaging smile. The general atmosphere of the city was far more relaxed than that of busy, industrial Milan, and, as a result of this, the inhabitants appeared to be more genial and happier. However, the influence of Catholic superstition was evident, for in every one of the many squares of Venice there is a Roman Catholic church. On Sunday morning, we found the atmosphere quite unnerving. Early in the morning the church bells began to toll until the whole city seemed to resound with the noise. And they went on hour after hour until the call was almost hypnotic; though it did not act on us in that way! Rather did we find the atmosphere chilling.

The "Eternal (?) City"

From Venice we flew south to Rome. As we caught our first glimpse of the so-called "eternal city," our minds recalled the expositions contained in "Elpis Israel" and "Eureka" concerning the development of the Roman power, and its eventual transition into "the Holy Roman Empire." We recalled the labors of the Apostles, almost 2,000 years ago, and the way in which they worked under the yoke of Roman domination. We brought to mind the great triumph of Rome over Jerusalem in A.D. 70, as a result of which Jerusalem became "trodden down of the Gentiles, until . . ." The time of Jerusalem's downtreading is nearly at an end, at which time it will triumph over its ancient enemy, Rome. Meanwhile, we looked forward to seeing something of this city which had "made war with the Saints, and prevailed against them" and had ruled for so long over "the kings of the earth" (Dan. 7:21; Rev. 18:9-11).

Our eventual arrival at Rome, however, proved to be something of an anti-climax, for the sky was dark and heavy, and rain drizzled down to the accompaniment of a cold, chilling breeze. However, we ventured on a brisk walk, and to our surprise and delight came upon the Coliseum within a few hundred yards of our hotel. Built by Vespasian, and inaugurated by his son, Titus, in A.D. 80, it transported us back nearly 1900 years to the epoch of Rome's power. Of immense size, the building was capable of accommodating some 50,000 people at one time. Isolating ourselves from the other tourists, we quietly sat down in one of the stone seats and tried to relive some of the terrible scenes that must have taken place there. We imagined the crowds pouring in to fill the huge tiers which mounted one upon another around the building. We heard the roar of the crowd, saw the Emperor in his royal box accompanied by his regal attendants, and looked down in pity upon the unfortunate victims who

would die in the arena to satisfy the brutal lust of this people who took pleasure in others' pain. Having completed a study of Peter's first Epistle earlier in the year, we dwelt upon the suffering which must have been the lot of many of our brethren and sisters under the fierce persecution of Rome. But as we imagined this scene together, we also talked of the glorious hope which was shared by those who had then suffered for the Truth's sake, and took great joy in the thought that shortly some of those whom Rome destroyed will "stand in their lot" to "reward her double, according to her works" (Rev. 18:6).

Not far from the Coliseum stands the remarkably well preserved Arch of Constantine. Erected by the Senate to commemorate Constantine's victory over Maxentius in A.D. 313, it testified to the fulfilment of prophecy as outlined in the Apocalypse.

We viewed the Forum of Caesar, together with the statue that was erected in his honor. Near at hand is the Forum of Augustus, erected to commemorate the battle of Philippi, in which he warred against Cassias and Brutus who had murdered Caesar. Following this battle, Philippi was granted the status and privileges of a Roman colony, and its inhabitants enjoyed the rights of Roman citizenship, having their own senate and magistrates. Paul used this privilege in preaching in that city when the Ecclesia was established there (Acts 16).

We were impressed with the antiquity of Rome as we viewed buildings or ruins that took us back 2,000 years or more. Along these ancient streets had trodden faithful brethren of the past, perhaps even Paul and Peter. They had viewed the very buildings upon whose ruins we now gazed, and doubtless, too, they saw beyond the glitter and glory of Rome to the destruction that will surely overtake it, when Zion's glad morning shall dawn. At one spot, as we stood at the top of the hill (one of Rome's seven hills?) we saw in the distance the vast dome of Peter's Basillica shining in the sun. The ruins of the Forum reminded us of a glory that is past; the Basillica spoke of a glory that exists. What of the future? It will all be destroyed. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all" (Rev. 18:21).

But the antiquity in Rome that held for us the greatest interest, is the Arch of Titus. Built by the Senate in A.D. 81 to commemorate Titus's victory over the Jews, it depicts a procession of Jewish prisoners, carrying the great prizes of the Roman victory, including the seven-branched Lampstand, taken from the Temple. Above the marching prisoners, Titus is seen being raised to heaven by an eagle! We were greatly impressed with this link with Israel in Rome; and yet, the full power of what we saw did not really strike us until some days later, when we stood upon the campus of the Hebrew University in Jerusalem and saw the triumphant symbol of a nation reborn: the seven-branched Lampstand. The Arch of Titus in Rome, spanning so many centuries of time, together with the fact of a nation reborn, testifies to the absolute certainty of the fulfilment of Bible prophecy.

On another day we visited the catacombs of Rome, where, it is reputed, many of the early believers lay buried. Arriving in a large chamber, well beneath ground level, our small party was handed over to a Roman priest to guide us through the dimly lit narrow pasages of the catacombs. He commenced by introducing the tour with a short speech concerning the terrors faced by the early Christians; but it was evident that he had very little interest in the talk and was speaking by rote.

We were impressed, however, by one amazing statement that he made. Showing us the tombs which had been dug out from the sides of the passages, and which contained bodies of those who had died during

the reign of terror against the Christians, the priest spoke of their simple and uninvolved attitude towards religion. Pointing out that there were few adornments among the tombs (and a complete absence of anything resembling a cross!), the priest then made this astonishing statement: "Of course, the first century Christians believed in the mortality of man, and the resurrection from the dead." The remark left the other tourists unimpressed, but we were so staggered by his statement that for a moment we could but gaze at each other in wonderment. What a testimony to the Truth! We are sure this priest would have made a similar statement to all those whom he guided in the catacombs, for it is obvious that he merely repeats word for word his discourse. Here was a modern representative of this apostate system which falsely claims direct descent in its teaching from the apostles, openly admitting that their beliefs were in complete contrast to those of the early Ecclesias.

Rome, of course is dominated by the Papal system. Its wealth is amazing. The influence of the church is extensive. It did not matter where we walked in Rome, there were always the black-frocked priests. It was impossible to escape the polluting atmosphere; but we took satisfaction in the thought that it will not always be so.

As our visit to Rome came to an end, our excitement began to mount. At last the time came for us to make our way to the airport to fly to Tel Aviv, and set our feet for the first time on the land of the Covenant! How we looked forward to the experience.

—J.U.

PARIS, FRANCE. — Israel and Arab States have agreed to appoint international commissioners for the protection of places of historical interest and art treasures in the Middle East, both in peace and war. This is the first time the 1954 World Convention for the Protection of Cultural Property has been put into affect.

(Many of these places of "historical interest" are polluted by the defiling presence of false religious systems, that are offensive to true lovers of Zion. Let Christ return, and the Mount of Olives split! Let the mighty earthquake yet to take place disrupt the Holy Land and overturn its soil. Let the existing city of Jerusalem be overthrown to be replaced by the glorious House of Prayer for all nations, to be established there by the Lord Jesus Christ. Let us not be so concerned with the dreary past, as with the glorious future).

★

The Truth does not teach men to cheat, lie, swindle, and oppress. It does not teach editors to wink at such things near or afar off, nor to hold such in admiration for the sake of advantage. It teaches none of these things; but on the contrary, it teaches us that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world," which Paul truly says is evil, and its friendship enmity against God. (J.T.).

To try to make wrong right is reprehensible at all times, but when God's Word is in question it is a doubly serious proceeding. When differences arise over divine teaching it is a time for calm and honest reflection, not for hasty, rash pronouncement. The words of Hosea (Ch. 14:19) should check unwarrantable talk.

Culled from Our Correspondence

We are pleased to hear regularly from readers, and to learn of their experiences along the pathway to the Kingdom of God.

Mission To Mauritius.

"Among the literature we are distributing are some of your publications . . . and if you obtain any requests would you kindly advise the CBM in Birmingham, or myself. Of course, we shall be only too happy for you to respond to requests for literature. Some of our friends here seem to have quite a promising grasp of the Truth, but there are a lot of difficulties to be overcome, especially with no brethren resident in the Island. However, if God is calling them to a knowledge of His Gospel, He will find a way of ensuring to help them." — (Bro. A. T., Mauritius).

(Glad to co-operate, and will redirect applications to Birmingham as desired).

Comment On The Colonel.

"I would like to comment on an article that has been appearing in *Logos* over the past several months — to Colonel Gawler's address on Syria. Ordinarily I would be most reluctant to consider, let alone quote, works of men unenlightened by the Truth; yet, as Bro. Thomas perceived, this man had two things worth listening to. The first was a well-grounded knowledge of and love for political Israel and the prophecies relating to the people and the land, and a clear comprehension of the situation of other nations in the purpose of God. The second was a mastery of words and language, and a power of expression which is very much like that of Bro. Thomas's. Though, apparently, an unbaptised Gentile, his message, recorded by Bro. Thomas, can inspire weary soldiers of Christ to regain strength and continue the battle — not only in defence, but in the confidence of victory." — (Bro. K.M., Sth. Aust.).

(Let us hope that Governor Gawler learnt to be more than an unbaptised Gentile and that we will meet him in the Age to Come!)

Information Incorrect.

Having heard that the *Herald of the Coming Age* booklet (Vol. 16, No. 3) titled 'The Spirit Gifts . . . Not Now Available', has been withdrawn, I would very much appreciate confirmation of this from yourselves." — (Bro. C.G., New Zealand).

(Considerable supplies of this Herald are still available. The booklet has not been withdrawn, as we feel the exposition therein presents clear Scriptural teaching on this subject. We recommend the Herald for personal study on fundamental doctrines, as well as for distribution to friends, and will revert to this subject next month, God willing).

An Example To Emulate!

"Your opening comments in the September *Logos* have served to remind me that funds are needed to continue the work, and accordingly I enclose remittance to cover Volume 34. It may be that we shall not receive the full volume if the current events in the Middle East portent the early return of the Lord." — (Bro. J.C., N.S.W.).

(Many thanks for your quick response. This helps us greatly in the work of the Truth, allowing us added time for editorial activities. We hope other readers will likewise assist!)

Things Old And New!

"May I mention my pleasure in re-reading articles in old numbers of *Logos*, and in noting the timely and stout warnings of coming peril. I suggest that these be continued to thoroughly awaken as many as possible." — (Bro. H.G.T., New Zealand).

(Although circumstances may alter and times may change, Logos has had no cause to change its policy, because this has been based upon the Bible with the expositions of the pioneers).

Progress And Problems In Philippines.

"We have been able to contact quite a large number of people here through newspaper advertising, and have sent out many leaflets and Bible courses. While the initial response seemed good, the longer-term interest from people who are truly and sincerely interested in obeying God's Word is much the same as it is in Australia. However, we do have some good contacts, and these are being attended to. We are able to visit the ecclesia in Bayambang occasionally, but it is a long and tiring trip. Travel is difficult, as both roads and vehicles are often in terrible condition. Most readers would find it hard to imagine what life is like for most people in the Philippines — the poverty, overcrowding and corruption were beyond our normal experience, but the people here accept it with a dismal hopelessness. And while it prides itself upon being a "christian" country, the tendency seems more to turn to vice and violence rather than to God. Both Spanish Catholicism and American commercialism have left their mark, and the government has more problems than it can ever cope with. The only solution to the difficulties will come with the ushering in of a better regime when Jesus returns." — (Bro. I.F., Philippines).

(What a gigantic task awaits the saints! But under the guiding hand of the Lord, a new era of wise administration will bring to civilisation a balanced outlook on life, and a security and hope that evades all nations today).

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

How the Gospel Relates to Conduct

Chapters 12:1 - 15:13

CHAPTER 12.

"Abhor that which is evil" — The word in Greek (*Apostugeo*) is compounded of *apo*, signifying "away from," and *stugeo*, "a hatred." It indicates a hatred for evil that is expressed by withdrawing from it; not one that is merely indicated by word.

VERSE 10:

"Be kindly affectioned one to another" — The word "kindly" is derived from the word kin, and signifies "brotherly." Yahweh recognises such a bond as the "brotherly covenant" (Amos 1:9). Provision was made for this under the law by appointing one as the goel, or redeemer of the family. Israel was exhorted to "show mercy and compassions every man to his brother" (Zech. 7:9), and the Hebrew word translated "compassions" comes from a root signifying "the womb." Brotherly love is set forth by Paul

as a basic principal of true morality. He declared that if a person did not provide for one's own, "specially for those of his own house" (I Tim. 5:8) he denied the faith. This principle should be observed in the family of God.

"In honor preferring one another" — The idea behind the word "preferring" is leading the way one to another. So brethren should show consideration to one another, that they might enjoy the respect that is due to them, and their activities in the Truth.

VERSE 11:

"Not slothful in business" — The Greek word here rendered "business" is translated "diligence" in v.8, and should be similarly rendered here. The R.V. gives it as zeal, or keenness. There is no room for sloth in the things of God.

"Fervent in spirit" — The Greek word, *zeo*, rendered "fervent," signifies "to boil with heat." We need to develop an abounding enthusiasm for the Truth, refusing to be deterred or discouraged by the attitude of friends, or the opposition of enemies.

"Serving the Lord" — Submitting oneself to Christ as a bond-slave. A slave is one who submerges his will in that of another; so, denying ourselves, we should seek to serve him.

VERSE 12:

"Rejoicing in hope" — The Greek gives the definite article: "Rejoicing in the hope" i.e., the hope of Israel.

"Continuing instant in prayer" — This is connected by Paul with the exhortation to manifest "patience in tribulation," and this is followed, according to the Diaglott, by the advice: "in prayer persevering." In illustration of this admonition of the Apostle, consider the exhortation and parable of the Lord by which he sought to impress the Apostles, that men "ought always to pray and not to faint" (Luke 18:1).

VERSE 13:

"Distributing to the necessity of saints" — Distributing is *koinoneo* in the Greek, and signifies to fellowship, to partner, and so to help, because one personally feels the need of others. They not only give, but feel.

"Given to hospitality" — The Diaglott renders this as "pursuing hospitality." We are to go out of our way in being hospitable. See 1 Pet. 4:9. At the same time as we are exhorted to do this, we are also to submit to persecution, blessing those who indulge in it (v.14. See Mat. 5:44).

VERSE 15:

"Rejoice with them that do rejoice, and weep with them that weep" — Identify yourself with the joys and sorrows of others; enter sympathetically into their feelings.

VERSE 16:

"Be of the same mind one towards another" — Do not be argumentative. The following verses amplify this thought, and show how we are to be humble ourselves, and be of united mind with others similarly disposed.

"Mind not high things" — Literally this means, "not thinking high things"; thus not being constantly concerned with personal aggrandisement or material advancement.

"But condescend to men of low estate" — The margin renders, "be contented with mean things," or persons; be humble in mind and attitude.

"Be not wise in your own conceits" — The Diaglott renders "conceits" as "estimation."

VERSE 17:

"Recompense to no man evil for evil" — cp. Mat. 5:39.

"Provide things honest in the sight of all men" — The Diaglott renders: "Provide honorable things in the presence of all men"; the R.V.: "take thought for . . ." Paul would have us take thought that everything is proper and correct.

Logos VOLUME THIRTY-FOUR
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

Criticism

Criticism is useful when guided by a real discernment, and inspired by a benevolent desire to remove blemish. But very often it is the mere squirt of venom. No prominent author or man of mark has, in any age, escaped detraction at the hands of writers whose mere object is to lower the character of men whose distinction they cannot attain. Moses, rejected as a murderer; David, as a rebel; the prophets, as madmen; the apostles, as liars and madmen. See Paul, belittled as a contemptible speaker by false brethren, and hounded to death as a pestilent fellow by his own nation. Example of examples, behold Christ, branded as a gluttonous man and a winebibber, and John the Baptist as a man possessed of demons.

Christ gives such critics their right place in comparing them to the frivolous chatterers of the market place. They are people whose mentality rises no higher than the capacity to see faults of others; nay, worse, who cannot see the virtues; or, worse still, who seeing them, cannot for envy allow them; and who, lacking any worth themselves, seek, by lowering others, to attain an eminence they cannot otherwise reach. They are like vicious crabs or scorpions, whose satisfaction lies in snapping their pincers, even when they have nothing to snap at. They have a mission in the economy of things, doubtless, though it is sometimes hard to see. They, at all events, subject the good to the exercise of patience, which is a good and necessary thing in the development of moral excellence. Praise is encouraging, but relaxing. Blame is depressing, but invigorating; in so far as it throws a man back upon the intrinsic nature of things for the source of his motives, and thus accustoms him to a nobler reliance than upon human compliment. The two seem to be needed in this imperfect state to make a right balance in the forces of the moral environment.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.... Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you" (*Matt.* 5:11-12).

The Month And Its Meaning.

The Jewish Ninth Month: Chisleu

Conditions

In Australia, of course, December is a hot, sunny month; but on the other side of the world, it is cold, dark and wet. In the land of Israel, snow is found on the tops of the mountains. It tends to be stormy and windy, and the heaviest rains are now expected to begin. The trees are bare, and very little growth is seen, though on the plains and in the open country, a thin coating of green is apparent, heralding the pasture to come.

Winter has now set in properly.

The month began with the ceremony of the new moon, and then, on the second day, if no rain appeared, a fast was held which continued for three days. This was repeated on the 14th day under even severer conditions, if no rain had appeared.

This is the month Chisleu, the ninth month in the Jewish ecclesiastical year, and the third month in the civil year. According to **The English and Hebrew Bible Student's Concordance,** it signifies, "like a quail," which could have relation to the characteristic of the quail which is noted for its sluggishness and could thereby point to the apparent slowness by which the dark days of the month seem to pass by; or to the fact that quails invariably fly with the wind, and this is a windy, squally month.

A Gentile Time Of Folly

The word "December" signifies "tenth," for this month was the tenth on the original calendar. When the latter was changed, however, it was made twelfth. Gentiles identify December with Christmas (though actually this is more closely connected with Thebeth, the next month); but often they disgrace the name of Christ by identifying him with their drunken revelry.

The identification of Christ's birthday with the 25th December dates from the fourth century A.D., a time of great apostasy in the church. In order to make the Christianity of the times more attractive to pagans, men were prepared to compromise their beliefs, and they superimposed some of the current institutions and feasts upon the perverted form of the faith then current, and gave them Christian names. Among these was the feast of Saturn, celebrated at the winter solstice with much drunkenness and revelry. It answered to the drunken festival of Bacchus, celebrated in Babylon during the month Thebeth (December/January).

Probably, the idea behind making this licentious feast a festival of the church, was to limit its wantonness, as well as to make so-called Christianity more attractive to pagans. Be that as it may, Christ's birthday had nothing to do with its original celebrations.

Dark Deeds In A Dark Month

Like the dark, gloomy, blustery days of Chisleu, the events associated with this month as recorded in Scripture are mostly those of a dark, ominous aspect.

It was on the twentieth day of Chisleu that Ezra called the people together in conference because of the mixed marriages among them. This

was a failing that greatly distressed the priest, and one which he felt had to be corrected. Extreme measures were taken, and a separation was made.

The record states that the people trembled "because of this matter, and for the great rain" (Ezra 10:9). Whilst they agreed to carry out the measures of Ezra, they pleaded a stay in proceedings because "the people are many, and it is a time of much rain" (v.13). Dark and gloomy were their thoughts, and dark and gloomy the weather about them.

It was in the month Chisleu that Nehemiah, like the heavens above, "wept much" because of the distress of Jerusalem (Neh. 1:1,4). His weeping, mourning and prayers, however, resulted in a great harvest ultimately.

Jeremiah records the wicked action of Jehoiakim on this month. He had dictated his prophecies to Baruch the scribe, who had written them in a book, and on the instructions of the prophet, had stood in a public place and read them to the people. The indictment of Yahweh, the warning of extreme judgment to come, so alarmed the people that they pleaded that the king should be apprised of the words of the prophet, and proper steps taken to assuage the Divine anger.

This was done. The king was discovered in his "winterhouse" warming himself in luxury by the fire (Jer. 36:9,22); but, conceited upstart that he was, he refused to hearken long to the message of indictment. In contempt for both Yahweh and His prophet, he cut the parchment in pieces and fed it to the fire. But this brave show of defiance availed nought, for the judgment descended, and Jehoiakim suffered even more completely because of his blasphemous attitude (vv. 30-31).

On the twenty-fourth day of this month, Haggai warned the people of the defilement of sin (Hag. 2:10); but also told them that because they had sought to serve Yahweh, they would experience great blessings (v.18). This proclamation doubtless heralded heavy rains for the month which would provide the basis for the blessing to come (cp. v.19).

So obviously were the blessings of Yahweh poured out upon this people who had given themselves so enthusiastically to the work, that later in the month, the priests came to Zechariah to enquire as to whether they should continue with the yearly fasts that had been instituted throughout the year to recall the fall of Jerusalem to the Babylonians (Zech. 7:1). They received the promise that their fasts would be converted into joyous feasts.

The month is cold, dark and gloomy, and yet without the rains, no future harvest is possible. So it is a month also of hope.

A Month Of Joyous Celebration

On the 25th day of Chisleu, the Feast of Dedication was held in Jerusalem. From John 10:22, it seems that the Lord Jesus attended the celebration of this festival. It was a popular and joyous feast, which commemorated the purifying of the temple, the removal of the old polluted altar, and the restoration of the worship of Yahweh by Judas Maccabeus, B.C. 164.

It was called "the feast of lights" by Josephus, because of the general illumination, recalling the restored illumination in the Temple, when, once again, the lampstands were lit.

The feast began on the 25th Chisleu (December), and lasted eight days, but did not require attendance at Jerusalem. Assembled in the temple, or in the synagogues of the places where they resided, the Jews sang the Hallel psalms, carrying palm and other branches; and there was a grand illumination of the temple and private houses.

It was a festival of happiness, as the people recalled the goodness of

Yahweh to them. It made bright the dark days of December, and filled their hearts with hope.

Similarly, in these dark days of Gentilism, these gloomy days of storm and wind, we can raise the light of truth, and anticipate the time when the Temple will be restored, and the glorious light of Zion will destroy the "darkness that covers the earth, and the gross darkness that covers the people" (Isa. 60:1-2).

G.E.M.

After One Hundred Years:

De Gaulle and Devaluation

A Key To Current Events

Christadelphia possesses, in the writings of the pioneers, a wonderful library that is not always appreciated as it should. This is due, in measure, to the fact that effort is needed to obtain the greatest benefit therefrom.

This is not an age of serious study, but of superficial thought. People are used to receiving their information in digest form, in snippets or slick phrases, and have little time for lengthy treatises demanding thought and concentration.

So brethren claim they "cannot read" such books as *Elpis Israel;* though, originally, it was produced for strangers and not for the brethren!

Yet such expositions contain a key to Bible understanding capable of unlocking its depths in doctrine, precept and prophecy. They underline dominant features of God's Word, and draw attention to the fundamental meaning of verses that are oft-times obscure.

As such they can enlighten us regarding the significance of current events, reveal the shape of things to come, and alert us as to the times in which we are living.

Certainly they are not out of date. In fact, many events that they anticipated on the basis of the prophetic word are only now coming to pass.

Take, for example, General De Gaulle's recent rejection of Britain's application to join the Common Market.

Britain And The Common Market

Britain's presence in a European coalition is quite contrary to what we might expect from the prophetic Scriptures. In fact, if she gained an entrance to the Common Market, it is obvious

that it would be only a matter of time before she would be compelled to withdraw therefrom.

In that regard, De Gaulle's recent statement is most significant, and almost prophetic. In commenting upon Britain's application to join, he is reported to have said:

"Britain does not belong to the Europe we have begun to build because of its economy, its money and politics . . . If Britain entered the Market by stratagems and under illusions, the whole structure of the Market which was built with such difficulty would be destroyed."

This statement is remarkable in view of Brother Thomas' exposition of Daniel 2, contained in *Exposition of Daniel*, Section 26. He therein shows that as the image stood upon two feet, so Europe must be divided into two parts, in which Britain would find no permanent place; and he goes on to state, that the alliance between France and Britain that had been forged as he was writing his exposition, was doomed to disappointment and failure. He writes:

"Now, while the head, breast and arms, belly, thighs, legs and toes, have all existed, the Feet have not yet been formed; so that it has been hitherto impossible for the Colossal Image to stand erect, as Nebuchadnezzar saw it in his dream. It is, therefore, the mission of the Autocrat to form the feet and set up the image before the world in all its excellent brightness, and terribleness of form; that all men subject to the Kingdom of Babylon may worship the work of its creator's power."

Those "feet" are today being formed in the two-fold consolidation of divided Europe. The Iron Curtain effectively separates east from west, whilst the Communist alliance on one side, and the Common Market on the other, are welding the two groups into two supports or "feet" upon which the whole of European and Asian power can rest.

Further, De Gaulle's hatred of the Anglo-American concept is turning France more towards the East, so that both sections of divided Europe are coming more and more under Russian influence.

Bible prophecy is clearly being fulfilled in these significant trends.

Over a century ago, Brother Thomas wrote in *Elpis Israel* (excluded from later editions):

"Russia's mission is to reduce all the nations of the Old World, save Britain and her dependencies, into ONE IMPERIAL DOMINION represented in the book of Daniel by the Image of Nebuchadnezzar. Licentiousness will again break loose, and in the melee the Austro-Papal empire will succumb; the contest will end in the discomfiture of the Continent, and Russia, like a mighty inundation, will overflow the nations, and dash her waves upon their shores, from the Danish Belts to the Dardanelles. Britain will rage, and shake the world with her thunder; but, as in the days of Napoleon, her alliance will be fatal to them that trust her, and only precipitate their fall. Let the Autocrat, however, beware how he lay his hand on Syria. Europe and Turkey will be his; Persia, Ethiopia, Libya,

and at length, Egypt — BUT IN PALESTINE THE POWER OF RUSSIA WILL BE BROKEN."

On p.328 of *Elpis Israel*, Brother Thomas wrote:

"Britain is not included in the ten toes. . . . The ten toes belong to the image as a united dominion; hence Britain cannot be included among them unless it is first conquered by the overshadowing power, which it will not be, as is clearly demonstrated from many parts of the divine testimony."

It is amazing, encouraging and exciting to see events developing as anticipated from Bible prophecy, 120 years later! Certainly they illustrate that the Bible does unfold the future, and that its prophecies are capable of exposition in such a fashion as to reveal clearly the shape of things to come.

The Embarrassment Of Devaluation

Britain's devaluation of the pound has created problems throughout the world. Among the minor things affected is the cost of Logos in Britain, New Zealand and elsewhere.

A century ago, the American dollar was extremely weak, and the pound very strong, but a vast change has taken place in the meantime.

Remarkably, this change was anticipated by Brother Thomas. In *Eureka*, Vol. 2, under the heading, The Time of the End, he pointed out that heavy taxation, and financial embarrassment are to be expected among the latter-day signs of the times.

In the *Herald of the Future Age* for 1847, Brother Thomas made the following comment:

"The Tyrians, the Carthaginians, the Alexandrians, the Venetians, the Portuguese, the Dutch, and the English, have all possessed the commerce of the East, and with it the Dominion of the Sea. It is now in the grasp of Britain; and it is equally certain, that as it has passed from her predecessors in the Trade so also will it pass from her, and with its departure her maritime ascendancy will fall. This is certain . . . upon scriptural ground. If things are still to progress as they have done for centuries past, there is every indication to conclude that the United States will fall heir to the Trade and dominion which accompanies it; and as Tyre gave place to her Carthaginian Colony, so would Britain to its nobler progeny in this western world."

Brother Thomas' comment has been remarkably vindicated by events. He claims to have made it upon Scriptural premises, and certainly there existed then no other basis upon which to make it. In the same article, he wrote:

"Britain must let go its grasp of the Asiatic Trade and its accompanying dominion; but to what power shall they pass next after her?"

For a short time, he anticipated, the power would pass into the hands of the United States, but from Isaiah 66:12 and 61:4-6, he showed that ultimately Israel and Jerusalem must command the attention of the world, and concluded:

"Instead of the United States 'eating the riches of the nations, and

boasting themselves in their glory,' and 'nations bowing themselves down at the soles of their feet,' when they shall monopolise the Asiatic Trade and its concomitant dominion, the States will themselves be the humble suppliants of the favor of a long-previously despised, but then glorious and triumphant people. The United States and all other Nations, then transformed and parcelled out into Kingdoms, subject to the Immortal Kings and Priests of God, will all be tributary to the 'King of the Jews' reigning upon the throne of his father David on Mount Zion... This will be a splendid and mighty empire, indeed; an Empire of Kingdoms under the King of Kings."

". . . The Asiatic Trade and accompanying dominion are to be transferred from Britain, the Tarshish of Ezekiel, not to these United States, but to Jerusalem, when the Kingdom and Throne of David are again restored to Israel."

It is clear from these statements, that Brother Thomas' understanding of the prophetic Scriptures enabled him to see further into the future than his contemporaries, and not only grasp the problems that would usher in the time of the end, but the final disposal of all the schemes and ambitions of nations.

He made mention of Britain's deadly fear, of which the recent devaluation of the pound is indicative:

"If the products of the East could be procured cheaper at New York, or New Orleans, can the reader divine any possible expedient that could prevent the transfer of trade from London to these cities? In that case, Europe, and England too, would come to America for their supplies. Demands will be greatest where supplies are cheapest: this is the antagonism that England has to fear. It is a principle which no monopoly can withstand, and the government that gives national expression to it becomes the antagonist and successful rival to the British."

It is this very fear, this very problem, that has given birth alike to the Common Market and the devaluation of the pound. Brother Thomas' comprehension of these matters was at least a century before his time!

He concludes by a comment that is most significant in view of current events:

"In fact, the golden apple of the age, which will doubtless prove an apple of discord to the world, is the monopoly of the earth's commerce, and consequent dominion of the land and sea. England, Russia and the United States are the mammoth gamblers for the prize. But, the student of the prophets needs not to be instructed, that it is their last stake, and that He, to whom the earth belongs and the fulness thereof, will overturn their tables, and bestow the spoils upon his Beloved Son."

Let us become "students of the prophets," and use the invaluable writings of our pioneers as aids to that end.

—M.P.

Preach In Season: Out Of Season.

"The pamphlets seem to me an effective instrument for preaching and reaching serious people. It seems like a good first step! I have not seen many people convinced from a platform unless some groundwork had made them receptive first. All areas of effort are useful."

(Bro. K.F., USA).

This Month's Exhortation.

"Thou Shalt Love Thy Neighbor as Thyself"

Taking his reading from James 2, Brother E. M. Spongberg draws some important lessons from the royal law of Love, and the attributes of its Author — Yahweh.

Why It Is Called The Royal Law

James calls it "the royal law."

"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons ye commit sin, and are convinced of the Law as transgressors" (James 2:8-9).

James' primary reference is to Lev. 19:18, and since his respect to persons" is drawn from v.15, it is reasonably clear that he has the whole context in mind:

"Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am Yahweh. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am Yahweh."

The reason why James calls it the royal law is not difficult to see, for twice, as the all-sufficient reason for His requirements, God says: "I am Yahweh," and Yahweh, of course, is a great King. The psalmist says so:

"Yahweh is a great God (Heb. El, strength, power, might) and a great King above all gods (Heb. Elohim, mighty ones)" (Ps. 95:3).

Yahweh is derived from the third person, singular number, imperfect kal of the verb "to be," and means, strictly, "He will be." When used as a noun, however, it means "He who will be" and as such, is a one-word formula to express the Divine intention to reveal Himself, first as to character, then as to immortal power, in selected sons from Adam's race, among whom His Son is chief.

A. B. Davidson, in his *Theology Of The New Testament,* transliterates the word as Jahweh (phonetically Yahweh), and has something of interest to say on this subject:

"To the Israelites of history the covenant name Jahweh has a meaning which may be expressed by the first singular imperfect Qal of HAYAH, **to be.** Now, two things must be premised about this verb. First, the imperfect of such a stative verb as HAYAH must be taken in the sense of a future. I do not think there is in the Hebrew Bible a case of the imperfect of this verb having the sense of the English **present.** This is expressed by the

perfect. The word means 'to fall,' 'fall out,' 'become,' hence its perfect is equivalent to 'to be.' The imperfect must be rendered 'I will be.' Second HAYAH does not mean to **be essentially,** but to be **phenomenally;** it is not EINAI (i.e. Grk., to be) but GINESTHAI (i.e. Grk, to come into existence, to be created). It cannot be used ordinarily to express 'being' in the sense of existence. Now these two facts regarding HAYAH exclude a large number of conjectures as to the meaning of Jahweh. In the first place, the translation 'I am' is doubly false: the tense is wrong; being present; and the idea is wrong, because **am** is used in the sense of essential existence. All those interpretations which proceed upon the supposition that the word is a name of God as the self-existent, the absolute, of which the Septuagint's HO ON (i.e. Grk, the Existing One) is the most conspicuous illustration, must be set aside. Apart from the fact that such abstract conceptions are quite out of keeping with the simplicity and concreteness of Oriental thought, especially in the most early times, the nature of the verb and the tense peremptorily forbid them.

"**Second,** the translation **I will be,** or **I will be what I will be,** whilst right as to tense, must be guarded also against having a metaphysical sense imported in the words **will be.** Some have supposed that the expression denoted the **eternity** of God, or the self-consistence of God, or His absolute **freedom** and His **inviolability** from all sides of the creature universe; but these constructions also put a sense upon HAYAH which it cannot bear. The expression **I will be** is a historical formula; it refers, not to what God will be in Himself; it is no predication regarding His nature, but one regarding what He will approve Himself to others, regarding what He will show Himself to be to those in covenant with Him. The name is not a name like Elohim, which expresses God on the side of His being, as essential, manifold power; it is a word that expresses rather relation — Elohim in relation to Israel is Jahweh" (Pp. 55-56).

This explains why love of one's neighbour as one's self is said to be the Royal Law. If Yahweh, the fountain-head of our royalty, is to reveal Himself as Mighty Ones of Israel, they in whom this revelation takes place must reflect a bond of sympathy with their companions, an understanding of their problems and an ardent desire to assist them in overcoming. It is this lively concern for others, the desire to secure their advantage above one's own, the attitude that "gives" rather than "demands," that in God's Memorial Name represents the "I" in "I will be," for it is this attitude that He desires to see reproduced in His people. Morally considered, God may be seen even now in all whose concern for their brethren and others reflects the Divine mind, instinct with generosity, that is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

In the Kingdom, these marks of identity with God will receive permanent form with the bestowal of life everlasting upon the approved. As it is written:

"Behold, a king shall reign in rightousness, and princes shall rule in judgment" (Isa. 32:1). "He that ruleth over men must be just, ruling in the fear of God" (2 Sam. 23:3).

Divine Attributes Manifested Towards Others

Whilst the "first and great commandment" of the Law said "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind," the second, "Thou shalt love

thy neighbour as thyself" was "like unto it" (Matt. 22:37-39). So like unto it, in fact, that the Law laid it down in Lev. 6:2-3, that a sin against one's neighbor was "a trespass against Yahweh." Yahweh's creative power had been expended at the outset so that His glory might be advanced (Num. 14:21, Isa. 45:22-23), and if Israel was brought into existence by Yahweh as a nation apart from others, it was so only because elsewhere among men the light of Truth was fast going out, and a need existed to preserve in Israel a lightstand that others might see and be saved. It was God's plan that they should be "a kingdom of priests," as well as "a holy nation" (Exod. 19:6), and the role of the priest is intercession and instruction (Mal 2:7).

The fact that Israel was Yahweh's "first-born" (Exod. 4:22) necessarily implied that there would be other sons, but achievement of this objective depended upon the firstborn remaining true to the principles of his calling. Should he become selfish and imagine, falsely, that his position was due to some "personal" superiority he had over his Gentile neighbor — should he come to regard the separation between them as one that was required in the nature of things, because his superiority was naturally there, and instead of seeking his neighbor's welfare choose rather to widen the gap, driving a wedge between himself and those whom it was intended he should save — he would be virtually denying the substance of his calling. He would be dishonoring the principle of generosity to others that is inherent within Yahweh's very Name, and that is indispensible to Yahweh's Kingdom and Glory.

When we speak of the Glory of Yahweh, we speak of His honor, His reputation, neither of which is advanced when nations throughout the world ignore Him; and neither of which can be advanced when the agents through whom God desired the ignorance to be dissipated have lost sight of their calling, and, consumed by the deadly sin of pride, are unable or unwilling to convey to others the necessity for change. It is as axiomatic that knowledge cannot be transferred by the ignorant, as it is that the ignorant will not receive it unless it is demonstrated:

"Wherefore by their fruits ye shall know them" (Matt. 7:20).

Many Israelites failed to have the spiritual insight to readily perceive the role in the world that God intended for their nation, but nevertheless God lost no opportunity to reveal to His people the essential selflessness that was to characterise their way of life. Again and again, He wanted to impress upon them the outflowing nature of the love they were to bear to God and for each other. This is specially to be seen in the neighbor-law of Lev. 19:15-18, cited at the outset, which scrupulously guarded the interests of the neighbor, and thus prepared the individual Israelite to become a unit in the work Yahweh had in mind for the whole nation.

Neighbor Love In Practice

Verse 15 declared, firstly, that there was to be "no unrighteousness in judgment." They were not to "respect the person of the poor, nor honor the person of the mighty." There is always the temptation, in judicial proceedings, to issue arbitrary judgments which are more subjective than objective. There can be a tendency to "favor the under-dog," giving to the poor litigant more than his due, or a tendency to "toady to the rich," where the positions are reversed. If we were permitted to allow external circumstances as riches or poverty to determine judgments, it would be to deny the essential equality all men possess in the sight of God, Whose strict impartiality requires that justice should be administered in a balanced way, without regard to purely subjective, emotional factors.

Then, in verse 16, slander was prohibited: "thou shalt not go up and down as a talebearer among thy people" (cp. Jer. 6:28, 9:4, Ezek. 22:9 mg.), and it was forbidden to withhold one's self from rendering assistance where that assistance was necessary to save one's neighbor's life: "neither shalt thou stand (i.e. stand still, or idle) against the blood of thy neighbor." To slander one's neighbor was to kill him with words, and to withhold evidence that would free him was to kill him without words; and neither by activity nor inactivity was it permitted to kill one's neighbor.

In verse 17, the argument turns from acts done openly, to take in mental attitudes. Irrespective of wrongs suffered, we are not permitted to bear grudges, as Absalom did for Amnon (2 Sam. 13:22): "Thou shalt not hate thy brother in thine heart," but, on the contrary, we are to bring the matter to light: "Thou shalt in any wise rebuke thy neighbor" (cp. Luke 17:2-3), so avoiding the inward hurt and festering sin that comes upon oneself from resentment: " . . . and not suffer sin upon him" (cf. Eph. 4:32, 1 Tim. 5:20-22, Heb. 12:14-15).

How Far Should "Neighbor Love" Extend?

Suppose the reproof of verse 17 failed in its objective? Was a man then permitted to adopt the ways of the one whose conduct had wronged him? Obviously not. The injunction of verse 18 was clear: "Thou shalt not avenge." If what was done was evil, it would be most improper to return the evil, for that would be the triumph of evil over good, the negation of the very principle that God's law was designed to uphold. It would be to assent to the thought that unless "right" were sustained by "might," it could never prevail; or that the assurance of its ultimate victory was made possible only by the superior power of the One Who sponsored its cause.

It would be to question the essential power and validity of the Gospel, or to suggest that there were other ways which could

not succeed simply because they did not possess power on their side! Viewed in this light, what a monstrous thing vengeance is! How destructive of the principles of wise-hearted willingness. How very necessary, therefore, it is to know there is living power within the Word itself.

It is this position which Paul argues in Rom. 12:17-21. When he says: "Recompense to no man evil for evil," he means that we are not to repay in kind, wrongs we suffer at the hands of others. Adding, "provide all things honest in the sight of God," he exhorts us to let the Truth shine through us, rather than join the wicked in their ways. When he says, "if it be possible, as much as lieth in you, live peaceably with all men," it is to emphasise that the man of God is essentially a man of peace, whilst the long-suffering character of his pilgrimage, his determination to defer to God and wait upon Him, finds reflection in the words: "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord." Paul's final words in this section, quoting from Prov. 25:21-22, show the tremendous moral power that there is in the Word itself, and he concludes: "Be not overcome of evil but overcome evil with good."

When a man pursues revenge, it is not victory. It is defeat. He has been "overcome" by the very thing the Truth is intended to suppress. His action moreover, has done nothing to solve his problems. He had an enemy before, but he has a more determined enemy now! Let him once reverse the stream of tendency, however, consciously returning good for evil, and he will gain victory over himself. He may even gain a double victory, converting the enmity of his foe to friendship.

The Power Of Principle

One point remains.

The good-neighbor Law of Lev. 19:18 not only said "avenge not yourselves," but adds, "nor bear any grudge against the children of my people."

It is one thing to be consciously forgiving, not exacting a price for wrongs suffered, or imitating the wrong-doer. It is another thing to forget, to rid one's mind of the injury suffered, to have the same generous goodwill towards the wrongdoer that one had before the wrong was done. This is real love — the real forgiveness we seek for ourselves. It alone has the power to subdue the flesh and transform the mind, and to convert those who are the enemies of God to the wonders of the Gospel of Christ. It alone could have sustained Israel as a beacon of Truth amidst the surrounding darkness. It alone, given permanency in Christ and his perfected brethren, will transform the world.

For this reason, the Spirit in Lev. 19:18 adds:

"Thou shalt love thy neighbor as thyself : I am Yahweh!" —E.M.S.

From The Diary Of Daniel.

International Tension and Tragedy

Our last article described the changing world conditions 2,500 years ago, consequent upon the decline of Assyrian power. It involved the whole world, and as the tide of war swept inexorably closer to Judah, Daniel would have heard the ominous news debated in public and private, until it climaxed in the most tragic incident of his youth : the unexpected death of Josiah.

★

Josiah's Death

As reports from the north told of the fall of Assyria, tension mounted throughout Judah. All nations were involved, and it was obvious that in the clash of power politics, some of the smaller kingdoms would lose their independence. Babylon, fresh from triumphs in the north, looked south to extend its influence, and poised itself to attack. Alive to the menace, Pharaoh Necho mobilised his forces. Judah lay between the giants of the north and south: a buffer state threatened with political extinction.

Whilst this news of far-reaching consequences was discussed in the homes and market-places of Judah, further disturbing information reached the city of Jerusalem.

Egyptian soldiers were actually on the march northwards. Pharaoh Necho had decided to take the initiative, and move to the aid of the stricken Assyrians. It was true, that for many years, Egypt and Assyria had been bitter enemies, that their armies had clashed time and again, so that Palestine had been constantly disturbed by their contending forces, but policy now dictated that Necho endeavour to strengthen Assyria as a counter to the rising power of Babylon*

---

* 2 Chron. 35:20 states that Necho "came up to fight against Charchemish by Euphrates," but this should be rendered, as in RSV, to "fight at." The incident is recorded upon a fragment of cuneiform text in the British Museum which states: "In the month of Du'uz (June/July, 609 B.C.) the king of Assyria procured a large Egyptian army and marched against Harran to conquer it . . . till the month of Ulul (Aug./Sept.) he fought against the city but accomplished nothing." After the fall of Nineveh, the remnants of the Assyrian forces retreated to northern Mesopotamia, from whence their king embarked upon the forlorn hope of reconquering what he had lost. Necho hastened to help him, but when, after two months' fighting, not even Harran had fallen, he retired. Leaving his army in the north, Necho returned home. His victory over Judah had made him suzerain of Syria, which Babylon coveted, so that a conflict between Egypt and Babylon became inevitable. Ultimately, Necho rejoined his army in the north, the battle of Carchemish took place, and Egypt was decisively defeated.

This was a momentous decision, that proved disastrous to the kingdom of Judah, and its royal family. For, foolishly, Josiah attempted to intervene. Doubtless he wanted to keep his country free from foreign domination, and considered that if Necho was successful in the north, Judah would fall under his influence. Despite the comparative weakness of his army, he stood against the Egyptian, possibly expecting Yahweh to intervene as He had against Sennacherib, but in vain; Josiah had not asked Divine counsel. In the battle he was mortally wounded, and on being conveyed back to Jerusalem, he died.

So, one day, Daniel would have heard the sounds of mourning, woe and public lamentation in the streets of Jerusalem. Jeremiah composed the royal dirge and incorporated in it expressions concerning the king that are apparently found in the Book of Lamentations. This official lamentation became an "ordinance in Israel" (2 Chron. 35:25), and afterwards was heard in the land whenever tragedy struck. This accounts for the women lamenting the Lord as he walked towards the site of the crucifixion. He told them to weep for themselves, or apply the Book of Lamentation to their own circumstances and to the disaster that would overtake Jerusalem itself, in consequent of its folly towards its king (Luke 23:27-28).

Josiah died at peace with God in time to escape the trouble that then loomed on the political horizon, and shortly afterwards broke disastrously over Judah. Yahweh had fulfilled His promise to him (2 Chron. 34:24-28). Josiah's eyes did not see the evil that God was about to bring upon the nation because of its wickedness. Meanwhile, Daniel, as a boy of thirteen, heard Jeremiah's lamentation for Josiah, and from that time was to continuously recall it, for the voice of gladness had now ceased in the city.

Egypt Defeated By Babylon

Little did Daniel then know how much the rising power of Babylon was to dominate his future, as well as the nation of which he was a member. Gradually he saw its ominous shadow move ever nearer towards him.

Pharaoh Necho, having failed to bring about the anticipated victory in the north, returned to Egypt after three months. He subjected Judah to heavy tribute, dethroned Jehoahaz, the son of Josiah, and appointed Jehoiakim as king in his stead (2 Kings 23:31-35).

Necho had returned to Egypt to mobilise further forces for his army in the north, and in the fourth year of Jehoiakim the expected attack took place. Nebuchadnezzar had been given supreme control over the Babylonian forces, and initiated an attack on Syria. Again Egyptian forces stood in the way. The armies met at Carchemish, where a furious battle took place, and Necho's

forces were decisively routed. The result of the battle was to have serious repercussions on Judah. Jeremiah anticipated the Babylonish victory, and saw it as a decisive point in Egyptian history:

"Wherefore have I seen them dismayed and turned away back? Their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith Yahweh . . ." (Jer. 46:5).

And then in answer:

"For this is the day of Yahweh of hosts, a day of vengeance, that He may avenge him of his adversaries; and the sword shall devour, and it shall be satisfied and made drunk with their blood for the Lord Yahweh of hosts hath a sacrifice in the north country by the river Euphrates . . ." (v.10).

The battle was not only a sacrifice, but an incurable wound on Egypt:

"Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured" (v.11).

Thus, according to the word of Yahweh, the defeat of Carchemish was but the beginning of sorrows for Egypt. It was never to fully recover from the troubles that Nebuchadnezzar brought upon it from this time forward (2 Kings 24:7).

Daniel The Captive

In Jerusalem, Daniel, now about seventeen years of age, was at first an observant, but passive, spectator of all these political convulsions; but soon events moved to a climax that involved him personally in their gathering momentum.

The decisive defeat of Necho at Carchemish opened the whole of the south to crown prince Nebuchadnezzar. He invaded Judah, occupied Jerusalem, and set his face towards Egypt. But then came news, reporting the sudden death of king Nabopolasser, his father, in Babylon. This domestic crisis demanded his presence in the capital. Meanwhile, what should he do with the fruits of victory? Waiting only to take hostages and to receive the submission of Judah and Syria, he hurried home to secure the throne.

Among the hostages taken with him at the time was the young man Daniel, a prince of the realm (Daniel 1:3). The warning of Isaiah to Hezekiah was thus fulfilled:

"Behold the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon; nothing shall be left, saith Yahweh. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon" (Isa. 39:6-7).

Daniel was among those "of the children of Israel, and of the king's seed, and of the princes" taken to Babylon at this initial triumph of king Nebuchadnezar.

— H.P.M.

Bible School Bulletin

RESERVATIONS OPENED FOR THE THIRTEENTH SCHOOL (AUTUMN)

We invite readers to make their reservations immediately, and so assist the Committee in its planning for an outstanding School. A deposit of $2 per person is required for every reservation over five years of age. In addition, please advise full name and address, whether married or not, baptismal status, Ecclesia, age if under 21.

The School will be held between 11th and 18th May, 1968 (God willing), and will be sponsored by the Cumberland Ecclesia (South Australia). It is being planned in conjunction with the Sydney Fraternal Gathering, and arrangements can be made for those attending the School to also attend the Fraternal Gathering. If this is required, please make your wishes known when making your reservation for the School, and we shall be pleased to take this up with the Secretary of the Fraternal Gathering.

Proposed subjects and teachers at the School are as follows:—

WHAT THE SPIRIT SAITH TO THE ECCLESIAS

Outlining the warning messages of the Lord; expounding the significance of the symbols used; revealing the prophetic scope of the seven divisions; providing the background of the allusions to the past, present and future.

These talks will draw upon the dramatic lessons of the past, such as the times of Balaam, Jezebel, and Hosea to give point and power to the warning message of the Lord. They will show how these incidents provide us with examples to avoid as well as others to emulate.

Speaker: Bro. R. King (New Zealand).

THE DYNAMICS OF BELIEF

The Bible uses words and phrases in such a way as to charge them with dynamic power, but, unfortunately, much of this is often clouded by a lack on the part of its readers to comprehend the full depth and significance of their meaning. This will be expounded in an unusual series of talks, in which individual words of Scripture will be explained, analysed and applied. Suggestions for Bible marking will be made, and the talks will be illustrated.

Speaker: Bro. A. C. Newton (Perth, W.A.).

THE SECOND EXODUS

This will be a detailed investigation of all the references in the prophetic Scriptures to the restoration of Israel. It will consider the future work of Elijah, the message to be taken by the Jews scattered abroad, the means, methods and mode of the restoration, the route taken by the returning exiles, and the final settling in the land. A most interesting feature will be the attempt to synchronise these events with world-wide developments at the time, such as will usher in the millenium.

Speaker: Bro. H. P. Mansfield (Woodville, S.A.).

Further details of the School will be published next issue.

Reservations in New Zealand.

These can be made through Brother A. Thomsen, of 25 Trinity Avenue, Lower Hutt, New Zealand, and deposits can be paid in New Zealand dollars. Concession rates of travel are available which permit a 21 day stay in Australia. Arrangements can be made for brethren of New Zealand to attend the Bible School, and the Fraternal Gathering in Sydney which follows immediately after. Please write for further information.

Screen and Projector Fund.

Amount brought forward	$12.00
Anon (NSW)	2.00
A.B. (Tas.)	20.00
	$34.00

We deeply appreciate these donations, and hope to purchase the screen and projector for the December School. The assistance of readers towards the payment of such is appreciated .

QUESTION TIME AT THE BIBLE SCHOOL

Opportunity is made to answer general Bible questions at the School; those not answered in the sessions provided are considered in the Bulletin.

Sarah An Example

The place which the Scriptures accord Sarah is that of an example of righteousness (Isa. 51: 1-2); of faith (Heb. 11:11); of spiritual mental adornment and wifely duty (1 Pet. 3:3-5). This faithful woman provides a wonderful example for sisters to emulate.

Verse By Verse Expositions

The book, "Apocalypse Epistomised" is in no way intended to be a substitute for "Eureka." It is intended to jog the memory of the reader as to the importance of Christ's last message to God's servants, and to provide notes for Bible marking. As such it is intended to serve as an invitation to open the pages of "Eureka" which provide an exposition in depth. "Eureka" still remains the outstanding exposition of the Word, and to it we commend all readers. Christadelphians deny themselves a grand help to the better understanding of the Bible when they ignore the outstanding writings of the pioneers. The Bible School hopes to announce a new edition of "Eureka" (unabridged) in time for the May School.

The Writings Of Our Pioneers.

We recommend that you encourage the newly-immersed to procure and read the writings of Brethren Thomas and Roberts. Those who disparage these writings are far from wise, for they comprise the greatest expositions of Scripture known to this generation. Unlike the doubtful commentaries of the clergy, their authors had a sound knowledge of the Kingdom of God, and used it in building up in the Truth both individuals and ecclesias. How many in the brotherhood owe their knowledge of the way of salvation, directly or indirectly, to the labors of these men! If you kick away the ladder by which you are climbing out of the darkness of the apostasy into the warmth and sunshine of the Truth, great will be your fall.

Job's Adversary

The adversary of Job (Heb. "satan") doubtless exerted power

that produced some of the afflictions that came upon Job (Job 2:7), but it was power divinely conferred and used by divine permission for the purpose. It was not power in the adversary's own hand in the way popular theory ascribes to the popular devil. It was power granted by God for the purpose of subjecting Job to evil in proof and vindication of his excellence. This is shown by Ch. 2:6. The whole operation was divine — the adversary (whoever he was) being used instrumentally to accomplish divine ends, as in the case of Jesus (John 19:11; Acts 4:27-28). It was the Lord who brought all the evil on Job (Job 42:11); it was the hand of God that touched him (19:21). If the power so used was exercised in some cases through an adversary, it was none the less the power of God, and not the adversary's power.

COMMENT

"It would be hard for me to express the feelings which I experienced at the pleasure of attending the last Bible School. In my four years in the Truth, it was certainly my most exhiliarating and uplifting experience, and my thanks go out to Yahweh our Father for making it possible, and to those who worked so hard in preparation and in teaching. The studies were excellent and gave much food for thought, and much help in our wilderness wanderings, but I think that the greatest impact that I felt was in the wonderful atmosphere of fraternal fellowship that I experienced with so many of like precious faith. I have, therefore, enclosed a deposit for the May School, covering the whole of the family."

—(M.W., Tas.).

:: ::

"It is proposed, if circumstances permit, for my Sister wife and myself to invite the visit of the daughter of one of the Fijian brethren, resident in the Fijian Islands, to Sydney over the New Year holidays. The purpose of this trip would be for her to attend the Summer Bible School, and to spend a week before and after the School in Sydney. The lass that we hope will come is about 17, the daughter of a Brother baptised about six months ago."

—(C. & R.R., NSW).

:: ::

"We are really thrilled at the opportunity to attend the next Bible School. We have heard so much about them that we can hardly wait for the time to come! It is an added pleasure seeing that we live in isolation, and with our babies have little opportunity of attending and enjoying the normal meetings. It is splendid that we can attend as a family unit. —(G.N., Vic.).

ECCLESIAL FRATERNAL GATHERING — SYNEY

We have received a quantity of advertising brochures for this function, to be held from May 18th to 26th (God willing). These include a form to fill in for accommodation, and it is extremely helpful for the Committee to receive this information in order to make necessary preparations, even though accommodation has been arranged privately.

We shall be pleased to mail a copy to any requiring one. Please address your envelope to: The Bible School, West Beach Post Office, South Australia.

CORRESPONDENCE

A Study Of Value

"We have been reading a booklet entitled 'Strangers Scattered Abroad,' and find reference therein to a colored Bible marking guide. As we are just

beginning a new class based on a study of 'Elpis Israel,' we would appreciate it if you would kindly send us a copy of this guide." —(Bro. A.T., NSW).

(A copy has been sent under separate cover. We commend you to the study of Elpis Israel. It is an outstanding general exposition of all sections of the Word. We hope you will let us know how the study progresses and whether we can assist further in this matter).

Co-Workers.

"The Herald magazines arrived yesterday. Thank you for sending them to me. I must now get busy and distribute them." —(Sis. K.L.B., Qld.).

(Results are dependent upon effort! We hope that good develops from your actions. But whether or not this is manifest today is in Yahweh's hands. We are assured, however, that He is pleased when we make the effort).

"Thank you for your valuable introduction to the new volume of Logos, which appeared in the September issue. I feel you expressed very clearly and forthrightly the present problems, and if only brethren would apply themselves to the points expressed, many of the present controversies would quickly disappear. —(Bro. H.T., Tas.).

(We live in difficult times and must show a determined stand against the encroachments of the world. We appreciate the support of readers in this policy).

When Did Christ Die?

"I would like to express my grateful thanks and appreciation for the service you have rendered to many of us in coming over to 'encourage' us in the things of the Truth, and to build us up in the fundamentals of our Hope. I am sure it has helped to arouse and bind together those of us who are concerned for the need to 'hold fast' to the real and vital things — too many, unfortunately tend to drift and be satisfied with the more superficial approach to Faith. I was very intrigued by your so obvious and logical deductions from the O.T. in regard to the details of the 'when and how' of the crucifixion and resurrection of our Lord. Because of lack of knowledge on this matter many accept and justify the traditional Friday-Sunday concept, and partly because of this tend to be led astray and sentimentalise over the traditional "easter festivities." This has for many years bothered me, but hitherto had not found the solution. Coupled with this, of course, is the need to reconcile the apparent conflicting details of the incidents as narrated by the Gospel writers. It would make an interesting study in Logos, and be of great help to a large number of brethren." —(Bro. A.F., England).

(We deeply appreciate the above comments. The subject mentioned has provided a unique and intensely interesting study, and one in which the apparent differences in the Gospel records disappear as the true facts emerge. It certainly encourages us to avoid the 'traditions of men' that can stunt the true appreciation of the mission of Christ. When space permits, we will endeavour to formulate the matter for Logos. Meanwhile, this is the theme of our next volume of 'Story of the Bible" about to commence).

An Exposition Of Great Exhortatory Value.

The Name and Character of God

Eternal Life Conditional Upon Knowing God

In introducing a consideration of the Name of God we wish to emphasise a basic principle which must always govern our study of His Word. It is expressed in the instruction of Paul to Timothy: "Study to shew thyself approved unto God" (2 Tim. 2:15). Our study is undertaken with this aim. We do not seek the mere accumulation of academic knowledge, but that through it, we may graduate to a great awareness of the ways of God, that we, through His grace, may find acceptance of Him.

The subject is profound. It shows us the beginnings of the Divine purpose, and takes us forward to the final consummation of the Divine will. It reveals to us the great God Who has called us to His kingdom and glory, and shows us how He has become manifested in His Son, and will do so in those who are called to be with him. It is a subject which when properly considered will induce humility in us, for it reveals the true nature of flesh, as it makes manifest the high and lofty calling to which we have been called.

The basis of the subject is contained in the words of Christ: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).

These words were uttered in prayer as the Lord was about to offer the supreme sacrifice for the sins of the world. In life, the Son had glorified the Father, and now he was about to consummate that living sacrifice by death, knowing that the Father would glorify him through a resurrection from the dead. It is through his death and resurrection that eternal life is made possible for the sinful sons of men, though it is only made available to those who respond to the grace of God. And a knowledge of God and his ways is fundamental if we are to do that.

What do we mean when we speak of "knowing God?" Is it just a casual acquaintance with Him in the way that we may know people around us without having an intimate knowledge of them? Will such a superficial knowledge of God qualify us for His kingdom?

The answer, of course, is No! Many people claim to know God who are quite unacquainted with either His purpose or His ways. Whilst they claim to worship Him, their conception of Him is quite faulty. They worship a trinitarian God which they cannot understand, and incorrectly use some of the titles of God

(such as the plural word *Elohim*) to support their teaching. In the course of our study we hope to show how erroneous is their reasoning, though the basic problem with Trinitarians is that they have no real intimate knowledge of God.

The key word in the verse quoted above is *know*. What does this word suggest? The word signifies: "personal knowledge," "certainty arising therefrom," "to fully understand or perceive." It refers to intimate knowledge through personal experience. Knowing God in this sense means to be fully aware of Him; and such knowledge can only come through personal study. It is not derived from superficial or mere elementary knowledge. Indeed, a little knowledge merely, can be a very dangerous thing. If we only skim the surface of God's Word, or if we study it with preconceived ideas with the object of gathering scripture to support our theories, then we shall come to faulty conclusions. We shall become guilty of the same errors as those around us who proclaim doctrines which they imagine are supported from the Word of God. The Word alone must teach us and guide us; we must approach it completely unprejudiced, and follow wherever it may lead us, even though it demands that we divorce our minds of preconceived ideas.

Making Contact With God

But how do we get to know God in practise? Physical contact with Him is impossible, for God dwells in unapproachable light, "Whom no man hath seen nor can see." Moses who pleaded to see the glory of God (Exod. 33:20) was told: "There shall no man see Me and live." Sin has created a barrier between mortal man and the Eternal Creator, so that the only approach unto Him can be in accordance with His commands. Both Jacob and Moses saw manifestations of God through the instrumentality of angels.

Jacob wrestled with God, according to Genesis 32:24-30, and declared, "I have seen God face to face." But Hosea (Ch. 12:3-4) explains that God in this case was an angel. Similarly Exodus 33:11 records that Yahweh talked with Moses "face to face," but in Numbers 12:8 it is explained that what he saw was "the similitude of Yahweh."

The angels thus manifested the Divine glory, and when the saints are made "equal unto the angels" (Luke 20:36), and possess the Divine glory (Rom. 5:2), nature (2 Pet. 1:4) and Name (Rev. 3:12) in their fulness, they too, will do likewise.

Meanwhile, the only way of "knowing" God is through the revelation which He has given us in His Word, and which reveals both Him and His son to us. Jesus Christ said: "He that hath seen me hath seen the Father." He was able to speak in such terms because he was the perfect manifestation of the Father in

thought, word, deed and character, and only unlike Him in nature.

The Father was and is displayed through the Son, so that through him we can learn of God, and become one with him. When we consider the son, therefore, we must recognise that in Him, God was manifest in the flesh, for "God was in Christ reconciling the world to Himself" (2 Cor. 5:19). Only by the strength that he derived from the Father could the son have conquered the flesh, so that the wonderful character and sinless life revealed was a manifestation of the Father in the son. We are all called to be similar manifestations in lesser degree. This requires that we derive strength from above (see Phil. 4:13), without which the flesh will gain the victory over us. Therefore, we must draw into our lives that power that is made available to us through the Word of God and prayer. By closely observing the Son as he is displayed to us in the Word, and by using the means that God has made available to us, we are enabled to build into our lives the Divine qualities revealed in the Lord Jesus. By such means — we can be taught in the principles of the Name of Yahweh, and this will enable us to become at One with the Father through the Son. That is the purpose of the Son's intercession on our behalf:

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be ONE as thou, Father, art in me, and I in Thee, that they also may be one in us" (John 17:21).

—H. Taylor (Tasmania).

Isolation Correspondence Service.

Arrangements have been made for a group of brethren and sisters to undertake regular personal correspondence with any reader throughout the world — particularly those who have little or no contact with others of "like precious faith" — who would welcome the opportunity to seek encouragement and stimulation by a mutual discussion of the things of the Truth. It is hoped that this may be of considerable help to those in isolation, and readers are invited to write to "Isolation Correspondence, Logos Publications, West Beach P.O., South Australia, 5024."

★

A Vital Time!

"Logos seems invariably to arrive at a time when (as we all do), I find myself becoming lax in the study of the Word and my work in the Truth. Yet the exposition and exhortation in Logos drive me to the fountain of strength from which these things come — the living Word of God, which revitalises us." (Bro. B.B., NSW).

●

Unbelievers are taxing their brains and cunning to the utmost to get rid of the Bible and Bible miracles. They think they are winning in their fight against God because they are gaining more and more people on their side. They do not realise that they are making the same kind of headway that Noah's contemporaries made — filling up the cup of their iniquity, prior to their being swept aside.

Reflections on Romans.

Strengthening an Apostle

When the "Notes for Home Study" on the Epistle to the Romans commenced in "Logos" in September, 1964, the Editor wrote: "We invite the reader to travel through this wonderful letter with us month by month, contributing, if he so desires, any comments or questions on the matter presented which might help in its elucidation for others." In the spirit of those words, a number of Reflections are contributed.

●

Paul's First Ten Days In Italy

Paul towers above us — his training; his calling; his dedication; his writings. Had we lived in his day, we would have looked to him for instruction, help and guidance. Yet it is on record that humble brethren and sisters were able to strengthen the apostle. In learning this, we learn a valuable lesson. An avenue of service for all is clearly seen, and a responsibility established.

Acts 28:11-16 speaks of Paul's first ten days in Italy. Try to capture the atmosphere of those ten days, that the narrative may live in our minds. Stand there as a silent observer, noting the incidents, learning the lessons!

A Special Effort At Puteoli

The Ecclesia in Puteoli were startled and overjoyed to suddenly find Paul in its midst. Three years had passed since the ecclesia in Rome had received Paul's letter. He had written from Corinth:

"Incessantly I make mention of you; always asking in my prayers, that if by any means, now at length, I may have a prosperous journey, by the will of God, to come to you, for I greatly desire to see you, that I may impart to you some spiritual gift, for your firm establishment; and this is, that I may be comforted among you, through the mutual faith both of you and me" (1:9-12).

The words had been written to the Ecclesia as a whole, but every brother and sister in Puteoli had claimed them for their own, as Paul would have had them do. And now, off a wheat-boat from Alexandria, suddenly he is in their midst, on his way to Rome, as a prisoner of state!

The pleasant shock of surprise gave way to studied request and careful planning (Acts 28:14). Paul was willing to stay seven days. The centurion in charge consented. What earnest prayers must have accompanied those plans, in order that the speaker for the special effort would be available!

Brethren in outlying areas from Puteoli would be informed; a programme of meetings drawn up; a messenger despatched to

Rome to tell the brethren the joyful news; and then a week's study around the word.

The Twin Brothers

The theme — well, I would imagine, the epistle to the Romans —"Paul, what exactly did you mean when you said . . . ?"

Can we be sure this was the theme? Of course not. But we are speaking of living people, and with the knowledge of the Truth, and with an understanding of their deepest desires in the service of Christ, surely we can sense the atmosphere of those tremendous ten days.

Take the matter of the twin brothers . . .

The record is careful to tell us that the Alexandrian grain-boat which had brought Paul into the Bay of Neapolis (now the Bay of Naples), had sailed under the "protection" of the Roman gods Castor and Pollux. Castor and Pollux in Roman mythology were twin brothers: one fathered by "a god," the other by a man. They were the patron saints of sailors in the days of Old Rome.

Being the first grain-boat in Italy in the season, traditional sacrifices would have been offered by the Romans because of their safe journey with the bread of life for Italy.

As Paul watched this exhibition of paganism by citizens of Daniel's fourth beast, how he must have longed for the return of the Lord to Zion to break its power. But how he must have thought also of his own work!

Paul's burning desire was to see the two brothers: Jewish believer, Gentile believer, Jacob and Esau, one in Christ. How he worked to that end! What a contrast of Truth to the Roman fable! Jacob with a Divine destiny pronounced upon him; Esau a man of flesh from his beginning; both humbled in Christ

As Paul watched the Romans sacrifice in their ignorance with the standard of Castor and Pollux floating above them, how he must have offered the sacrifice of praise and thanksgiving in his heart for the safe journey he had had, in the service of Christ on behalf of—the two brothers.

XLIII Miles to Rome

The special effort at Puteoli over, the convoy marches north towards Rome. The centurion is on the alert. There are many prisoners with him. The next 43 miles present the last opportunity of escape from the fate of death which could well await many of them in Rome. No risks will be taken.

"There is Appii Forum in the distance now . . . only 43 miles before we meet the brethren, Luke!"

The centurion tenses. A little group approaches him. Dramatically, love abounding was manifest on that Roman road. Friends from Rome to meet the apostle Paul! The centurion gave his consent; nothing surprised him now with his unusual prisoner!

The picture of him quietly giving thanks and then eating his meal on the heaving, shuddering deck; his unerring forecast of the course the journey would take; the deadly snake-bite that left him unharmed; friends who appeared, seemingly from nowhere, when the ship reached Italy, a country Paul had never visited before!

The centurion stood and watched. The fond embraces, the tears which flowed, the radiant smile of joy across the lined face of the prematurely aged Jew.

"Aquila, Priscilla! All this way! We would have been in Rome the day after tomorrow!"

"It is only 40 miles, Paul. We dearly wanted to see you."

"God has answered my prayers. I have had a prosperous journey unto you all."

Twenty-seven miles passed, step by step.

XVI Miles to Rome

The milestone recorded 16 miles to Rome. "There is the Three Taverns in the distance now."

Not again! Yes again! The column came to a halt. And again the centurion marvelled. "What type of man is this? Half Rome comes out to meet him!"

Joy overflowed that company on the road to Rome.

"We would have been with the first group, but we had to arrange for someone to look after our affairs . . ."

The record says: "When Paul saw the brethren, he thanked God and took courage."

How cheered and comforted he was by the presence of his brethren, folk whom probably he had never previously met, but united as one with him in the abounding love that stems from the Truth.

A Prosperous Journey

What would a casual observer have seen in Paul's travels since he had written from Corinth to the ecclesia in Rome? Nothing but worry and trouble. First, an attempt on his life which was thwarted by taking a long overland journey, instead of the shorter sea-trip across to Miletus. Friends, all along the route, depressingly warning him of imprisonment and bonds awaiting him at Jerusalem; a violent attempt on his life outside the Temple at Jerusalem; a narrow escape from Roman torture; two years' imprisonment at Caesarea Philippi; a fortnight of storm and tempest on the Mediterranean climaxing in shipwreck; a dangerous bite from a venomous snake!

But though all this would normally have deterred most men, the Truth enabled Paul to view it from a different perspective. He had prayed God for a prosperous journey to the brethren at Rome. He considered that this had been granted him. Now he

was with them, he thanked God for the blessing.

In Paul's mind, all these dangerous adventures had been to the ultimate glory of God. The longer land route had enabled him to once again see some of the brethren in Thessalonica, Berea and Phillipi. The constant predictions that bonds awaited him had given him opportunity to remind the brethren that we must bear the fellowship of Christ's sufferings. His visit to Jerusalem bearing the collection from the Gentile ecclesias had demonstrated to the Jewish brethren the great love which their brethren had for them, and had helped to bind them together in the bonds of the gospel. His imprisonment had given him the opportunity to testfy to Felix and Drusilla of their personal responsibility to judgment because of the knowledge they had, and had enabled him to testify the Truth before kings. The shipwreck enabled him to demonstrate his faith by action; the sequel to the snakebite had revealed how greater is Yahweh than the impotent pagan goddess Vengeance.

Who knows what further results of that journey may yet be revealed in the Kingdom of God?

All these incidents provided Paul with openings to illustrate by action the truths he had stated in his letter to the Rome Ecclesia. They revealed how that "all things" work together "for good" to the called (Rom. 8:28); they showed that human opposition could not separate from the love of Christ (Rom. 8:35).

Strength To The Apostle

But for all his faith and spiritual virility, Paul could still gain courage from others. The two groups who met Paul on the road to Rome helped him by their love for him and for the Truth. People do not travel 43 miles to meet a prisoner of the state unless the ties which bind are very real and strong.

Paul had written them a most moving letter. It outlined the great fundamental doctrines of the Truth. It set in a true perspective the position of the Law of Moses; the position of natural Israel; the high principles of the Truth in the midst of gross, Gentile wickedness. The arrival of the two groups from Rome was an unspoken endorsement of all that Paul had written. They were with him the great things of the Truth. They stood with him against the Judaisers. He took courage.

The March Of Triumph

The gates of Rome witnessed many successful warriors marching into the city in a ceremonial "Triumph." On such occasions, the people lined the streets and cheered as the publicly proclaimed hero marched proudly along. In procession came prisoners of the conquered nation, and the spoils of war proudly displayed.

But never was there such a Triumph as when Paul passed through the gates of the city. Imagine the scene. The proud Roman soldiers; the prisoners sullenly looking at the city which spelt their doom; the elderly Jew and his group of friends; they all passed through the gates. Who was the victor, and where lay the triumph?

Paul was not really the prisoner; he marched there as a free man in Christ. The centurion was the prisoner, shackled with the bonds of sin and death. Paul did not come from a conquered land; he was the ambassador in bonds of the conqueror of all nations, whilst meanwhile the hope of Israel had conquered the hearts of the little group of Roman friends who marched along with him that day. Paul walked through the gates of Rome knowing that one day it would be in the dust and Jerusalem would be exalted by the presence of her glorious, immortal King, the Christ!

Surely the obvious exhortation in all this cannot escape us, or leave us unmoved. Are we, in our journey through this mortal probation, experiencing a prosperous journey by the will of God? The flesh sees prosperity in one direction; the spirit sees it in another. Do we prosper in things eternal by causing our brethren to take courage in the things of the Truth? Here is a simple, but powerful, avenue of service.

A brother is appointed to speak. He travels a mile; perhaps ten miles; perhaps ten thousand miles. When he walks into the Hall, are the brethren there? It may not be necessary, or possible, to travel 43 miles down the road to meet him, but it is possible to be there in the Hall when he arrives!

How discouraging to a brother to look out over a sea of faces at the morning address, and to look out over a mass of empty chairs the same evening. Do **you** contribute to this type of discouragement?

If Paul could be encouraged by the obvious interest of the brethren in the things of the Truth, how much more the lesser mortals who expound today the same eternal truths as were so earnestly discussed on that road to Rome. "Inasmuch as ye have done it unto the least of these my brethren . . . "

—B.P. (N.S.W.)

When The Power Of The Truth Is Felt.

The stark reality of experiencing loss through death is a terrible thing, and without the knowledge, comfort and hope of God's promises to those who strive to be faithful, it would indeed be overwhelming. I have much to be thankful for: a loving and united family, faithful in the Truth's service, and the great hope of a joyful re-union in God's great mercy, in the day He makes up His jewels." (Sis. W., Sth. Africa).

AN EMPTY VINE

"Israel is an empty vine, he bringeth forth fruit unto himself."
(*Hos.* 10:1).

Fruitless Growth

What a powerful exhortation is presented by the prophet Hosea in the words above; what a beautiful analogy he gives to illustrate it.

"Israel is an empty vine," he declared. But the Hebrew is much more expressive, and far more significant. It is better rendered: "Israel is a luxuriant vine."

Israel was all promise, but no performance. It was a luxuriant vine, but it wasted its growth on itself. There was no fruit to the glory of the Divine Husbandman to produce that wine which "cheereth God and man" (Judges 9:13). Its growth was a matter only of leaves, and tendrils, and creeping branches; but its fruit was all foliage: brought forth for itself!

The vine looked very healthy and productive from a distance. One would have expected to find grapes thereupon, but when the husbandman came searching for fruit, he found only disappointment.

From the external aspect, Israel looked well. There seemed evidence of growth. It had put forth its leaves and tendrils; the nation had increased in political power and influence; the form of godliness was there, but its power was lacking. People spake nicely. They mouthed the name of Yahweh, attended the religious services, went through all the motions of worship — but did not produce fruit.

Worse still, the more Yahweh blessed Israel, the more the people consumed the blessing on self rather than produce any harvest. The prophet declared:

"According to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images."

The more they prospered, the further they drifted from God, using the very means He gave them to gratify self. Yet they did not intend this . They were very religious in their self-worship; they failed to see where they had failed! But the prophet could see it clearly enough. They had set up their false forms of worship, deluding themselves that this was what was required. When the harvest had been plentiful the idolatry abounded, increasing in fervency and importance; when the vine brought forth abundantly, another image was set up.

That was the teaching of the prophet and the impeachment of

God. God declared in effect, your wickedness has increased in proportion to My goodness; the more I have given you, the less I have received from you; the greater the prosperity with which I have crowned you, the more zealous have you been in your idolatry; the more lovingly I have revealed Myself to you, the more selfishly you have manifested wantonness, sin and rebellion towards me.

In contrast to the fruitless vine, or a vine that consumed on itself that nutriment which could have brought forth fruit, we have such examples as the Apostle Paul. He received of the grace of God but did not consume it on his own lusts. He used it as a means of producing fruit to the glory of the Giver, by extending the bounty to others. He wrote:

"By the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me" (1 Cor. 15:10).

Paul was no empty vine, but one that produced fruit. The grace that he received from God was not expended in introspective growth, but extended to others as he labored to bring the knowledge of it to them. And in this he was successful, as he wrote to the Philippians: "Ye all are partakers of my grace" (Phil. 1:7).

Why Fruitless?

What was the explanation of Israel's fruitlessness? Why was the vine promising in appearance but disappointing in fact? What was the root cause of the mischief?

The prophet tells us. He declares in the next verse, "Their heart is divided." Again the Hebrew is very expressive, for the word translated "divided" signifies to be "smooth." In heart the people were bland, deceitful, hypocritical, faithless. This is typical of the human heart, which Jeremiah describes as "deceitful above all things, and desperately wicked." Divided in heart, Israel wanted to do two irreconcilable things: serve both God and mammon. They wanted to recognise the existence of Yahweh, and bow down to their golden calves at the same time. Like the Samaritans:

"They feared Yahweh, and served their own gods" (2 Kings 17:23).

They were divided in heart, and therefore in loyalty, and because they were so, they pleased nobody. They could not wholly throw off the true religion, yet they so emasculated it, that it became little better than a superstitition. They attended the services, they listened to the Psalms, they paid their tithes,and, at the same time, in action they denied all the principles involved therein.

In a word, they were hypocritical.

The greatest curse of religion is hypocricy. It is so easy to

mouth the things of God, and to glibly utter the prayer, "How long, O Lord," whilst the heart goes after its covetousness. This, taught Paul, is idolatry (Col. 3:5), and as such, idolatry is commonly practised among us today.

Truth is more than theory, more than a series of propositions or a statement of faith. It is a way of life; it is principle expressed in action; it is faith manifested by works.

This demands a heart that is whole before God; an undivided loyalty to the principles for which He is noted.

Israel was divided in its allegiance, and was rejected by a God Who has surnamed Himself as Jealous in that He will not share the affections of His people with others.

Let Us Look At Ourselves

But the analogy of the fruitless vine, not only describes the tragedy of ancient Israelitish history; but also the failing of spiritual Israel today.

Our modern environment lends itself to a repetition of what Hosea saw. We live in an age of material prosperity. We experience it in our individual lives; we see it in the Ecclesias. Throughout the world, Ecclesias are busily engaged in increasing their material possessions: halls, organs, buildings, organisations.

It all looks so fair and promising, like the luxuriant vine; but is fruit being produced to the glory of Yahweh?

The modern Ecclesia provides a contrast to that of past ages: "wandering about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy" (Heb. 11:38).

And what of its founder? He told the wealthy disciple who desired to follow him: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20).

Yet today it is sometimes claimed that it is imperative to have a hall of one's own before an ecclesia can effectively preach the truth!

There is nothing wrong in having material possessions, of course, so long as we do not see them as an end in themselves. But where the hall, the organ, the building, the organisation is assumed as being of more importance than the humble, faithful efforts of individuals, or a small group of spiritually-minded brethren and sisters welded together as one in their determination to serve Christ, then covetousness has indeed entered that ecclesia, and it is as a luxuriant vine feeding itself, and multiplying its altars to idolatry.

There is danger today of a "divided heart," an attitude that is smooth and glib towards the Truth, that expresses itself in

platitudes without power, and expounds doctrines lacking any concrete application. It is possible to give lip-service to Truth, but to deny it in action. We can labor to build up ecclesias, provide splendid facilities for them, invent to ourselves "music like David" (Amos 6:5), reveal all the external appearances of the luxuriant vine — but when a careful search is made find no fruit.

The Ecclesia belongs to Christ not to us; it is designed as the "pillar and ground of the Truth" (1 Tim. 3:15), not as an organisation that panders to the flesh, or seeks to please its members at the expense of truth. A healthy Ecclesia is one in which its members are bound together by the power of sound exposition fortified by prayer.

This requires the concentrated effort of every member. Each brother and sister, according to their individual ability, is required to become a student of the word first, and a living personification of its message next.

Is our Ecclesia like that?

Are we like that?

If not, what are we doing about it?

Let us remember that the pioneering epoch of the latter-day Ecclesia has ceased, and the danger is that with the accumulation of material possessions, and the acquisition of a worldly status, we can follow the pattern of Israel of old, and as a luxuriant vine expending its energy on itself, can cease to produce fruit giving glory to its Creator.

It is not inevitable that this should be so, of course; we do not have to succumb to the environment of the age. Let us determine that we shall not do so, and submitting to the pruning that is incidental to a fruit-bearing plant, improve the yield unto the coming of the Son of the Husbandman. See John 15:1-2.

— P.M.

Middle East Crisis.

"The crisis in the Middle East, which reached its climax while you were with us, is by no means over. Israel is filled with pride as the result of her decisive victory over her enemies in so short a time. There is no acknowledgement of the Source from whence came the power to achieve success, and the arm of the flesh is still Israel's hope and glory. Yet, her pride will be abased in events soon to occur, but the precise events leading up to the final phase are still conjectural. We know the ultimate end, but in what precise manner the conclusion is reached, has, in most cases, run counter to our human prognostications. God never gives way to man's curiosity in matters of this kind." (Bro. C., Sth. Africa).

Encouragement 'Midst Trial.

"WHAT OF THAT?"

"Tired?" Well, and what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come! rouse thee! work while it is called today!
Coward, arise, go forth upon thy way.

"Lonely!" And what of that? ....
Some MUST be lonely; 'tis not given to all
To feel a heart responsive rise and fall —
To blend another life into its own;
Work may be done in loneliness; work on.

"Dark!" Well, and what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet,
Learn thou to walk by faith and not by sight,
Thy steps will guided be, and guided right.

"Hard!" Well, and what of that?
Didst fancy life one summer holiday!
With lessons none to learn and naught but play?
Go, get thee to thy task: conquer or die;
It must be learned: learn it, then, patiently.

"No help!" Nay, 'tis not so:
Though human help be far, thy God is nigh —
Who feeds the ravens, hears His children's cry,
He's near thee wheresoe'er thy footsteps roam,
And He will guide thee, light thee, help thee home.

"If they want help in the things of God we will put ourselves at their service any day, but if it is a question of mere social friendliness, we have no time for it."

●

By means of the (Apocalyptic) vision light has been shed on all the dark chaos that has filled up the interval since Christ's departure from the summit of the Mount of Olives. The light has been discerned by many. Divine light has never been seen by the multitude. God's own appointment is that "none of the wicked shall understand," and the earth is filled with the wicked — as Divinely estimated. In Bro. Thomas, God gave us a man by whom the vision has become plain and luminous.

—R.R.

To whom will Christ's coming be a joy? To all? Nay, verily, to them "who are kept by the power of God through faith." The Gospel is the power (Rom. 1:16), and faith cometh by hearing it (Rom. 10:17), and those who keep it in memory (1 Cor. 15:2) are kept by the power of God through faith.

Logos VOLUME THIRTY-FOUR
Upholding the Purity of Apostolic Doctrine And Practice

Is Our Love Dwindling?

Christ's mission, when on earth, was to preach the Gospel ("For, therefore, I am sent"). During his absence his brethren are required to carry on this work. "Occupy till I come," said he. His wish he repeated from the Father's throne: "Let him that heareth say, Come." Are we *all* doing our duty in this matter? Are we throwing earnestness and zeal into our work, as did our Great Exemplar? In many ways we can perform our task — by proclaiming the Truth, publicly and privately — by circulating literature — by distributing lecture cards — and especially so, by encouraging and supporting those who toil in this divinely-appointed and oftentimes trying business. Let us not flag or become unfaithful. Let us not allow ourselves to be chilled by the apathy of those who fail to rise to their obligations. But is *our* love for the Truth dwindling? Let us not say that we cannot tell. Than this nothing is easier to know if we so wish. If we have no desire to remember God, and no will to heed his wishes, if prayer is growing distasteful to us, if Bible reading has become a bore and the meetings unattractive, we may be quite sure that our love for divine things is on the wane, and that it is time that we took ourselves very seriously in hand. In such case, what is the remedy? Let us not say that we do not know. If we let reason work, the remedy will quickly appear. What created our love for the Truth in the first place? Was it reading the world's atheistic literature? Was it what we heard at the theatre or at the smoking concert, or in the dance room, or over the table at the houses of our worldly friends? We know that such was not the case. Our love for the Truth came as the result of denying ourselves these things, and turning ourselves to God — to the study of His Word and the companionship of His friends. It was then that hope and joy unspeakable began to be enkindled in us. If we wish our love for the Truth to return we must repeat the process. There must be a putting off and a putting on. There can be no help for us until we do. And the quicker we resort to the remedy the better for us. Delay may be fatal. As in the natural, so in the spiritual, many a disease becomes incurable through neglect. Let those of us whose love is departing ponder these things. Our only cure lies in a whole-hearted return to Him, in a renewed meditation on His glorious revelation, and a determination to keep His statutes. We need to remember Eph. 4:17-32. —A.T.J.

The Month And Its Meaning.

The Tenth Month of Tebeth

(JANUARY)

A Month Of Merrymaking.

With the "religious" tradition of Christmas hardly over, the so-called Christian community throws itself into the raucous festivity of the New Year. Crying "off with the old, on with the new," men and women indulge in an orgy of empty revelling, making resolutions that are rarely kept, and wishing each other a "year better than the last"!

Thus commences the month of January, but the careless hilarity of the first day soon wears off as the year's problems invariably mount. People ignore the sanity and pleasure of Truth, and seek to gratify fleshly ambition or licence.

The name, January, is derived from a strange, ancient Roman god, Janus, who had two faces, one which looked forward and the other back, and who carried a key in his right hand. He was the God of Beginnings and Endings, and with his key, he closed the old year and opened the new. The pious Roman, who wanted to begin or conclude a matter well, implored the assistance of Janus. The Romans regarded him as the Protector of their gates and doorways. He was, therefore, an appropriate god to commence the Roman year, as he looked back on the past, and forward to the future. His Temple had twelve doors, as the year has twelve months. His double-faced head often appeared on Roman coins, and his name was invoked at the beginning of all religious services.

But, like the idol of Baal (1 Kings 18:26), Janus was silent! He spake no words of wisdom. He offered no hope for the future, nor pointed out the errors of the past. Though a god of beginnings and endings, his silent double-faces were evidence of his inability to control destiny.

The Double-Minded Gentile.

It is appropriate that the Gentile year commences with such history. Janus typifies the hopelessness of double-humanity, who delight in the goodness of Yahweh's bounty, but reject the responsibilities that He requires, and never provide Him with the pleasure in which He delights (1 Sam. 15:22).

This Gentile year of 1968 opens upon the background of a bleak past. Everywhere are signs of increasing problems and difficulties. The hilarity of the present turns sour, as men and women realise that their pleasure is but a thin veneer vainly covering the perplexities of our times. Only the new year of Christ's rule will bring relief.

The Month In Israel

January approximates to the Jewish year of Tebeth, which is the 10th month of the sacred year and the 4th of the civil. It is mid-winter in Israel, the coldest month of the year, with rain everywhere, whilst hail and snow fall on the higher hills, and occasionally also in Jerusalem. The bleak color of winter, however, is tempered by the ripening oranges in the orchards, and the green grain in the lower districts of the land.

"Tebeth" signifies "sinking in," indicating the wet, muddy month of winter.

The New Year In Noah's Life.

The tenth month was the beginning of a new era for Noah. After the ravages of the flood, which blotted out past wickedness, the waters gradually returned to their limits, and the oceans again formed. On the first day of Tebeth (Gen. 8:5), the flood waters had decreased, revealing the "tops of the mountains." With this, Noah had his first evidence of Divine Mercy. A new earth appeared, and the token of salvation was presented.

The Winter Of Jewish History.

But flesh soon exerts itself, and history records its constant opposition to Yahweh. Ezekiel the prophet was given a series of visions in the 10th month, to testify against that God-dishonoring generation of Israel.

On the 10th day of the month, the parable of the boiling pot was given, as a token of Yahweh's rejection of the wicked city of Jerusalem (Ezek. 24:1).

Yet another two years, and Ezekiel received a report of the stricken city of Jerusalem (Ch. 33:21). Nebuchadnezzar had brought a new era in the annals of Jewish history! Intent upon world dominion, he besieged the city on the 10th day of Tebeth, and built attacking forts about it (2 Kings 25:1). The "winter" of Nebuchadnezzar had "sunk in," and the chill winds of desolation arose over Israel. Yet Nebuchadnezzar was God's servant (Jer. 25:9) to perform His will against the nation. For 18 months the siege continued, and inside the city, the prophet Jeremiah commented on the situation (Ch. 39:1, 52:4). The age of captivity commenced and the people looked forward to a "year" of bleakness and national winter, when the persecution of the nations would "sink into" the unresponsive ground of Israel.

"Yet Will I Not Make A Full End Of Thee"

The return under Ezra highlighted the evil practises of the dispersed people. A recognition of their sin, however, brought a desire for reformation (Ezra 10:2), and Ezra implemented the command of God concerning strange marriages. A great convention was held in the capital, during the winter rains (v. 9, 13), and on the first day of the tenth month, a commission was given to the leaders of the nation to examine the situation, and to solve the problem.

It was a new commencement for the people, and suggests the day of Zion's glory, when the true, lasting marriage of the people to their God will be contracted—and a past of errors will be overshadowed by the glory of the future! Out of winter, sunshine will come to the nation.

Personal Glory And Exaltation.

Esther, the beautiful Jewish maiden, was raised to royal honor by the great Persian King, Ahasuerus, during Tebeth, and Providence opened the opportunity for the eventual salvation of all Israel, from the hand of the persecutor. (Ch. 9:1-2).

The Imminent New Year.

For the saints, the New Year will occur when Jesus Christ is revealed in his power. The past will have disappeared — with all its frustrations, its problems, its trials and difficulties.

There will be a true rejoicing—not in pagan revelling—but in the realisation that the end of mortality means for those who are worthy, the beginning of eternity!

GEM.

This Month's Exhortation.

Watchwords of Resolution

Brother W. Jackson exhorts us this month, basing his remarks upon Hebrews 3, with particular reference to the appeal: "Exhort one another daily."

Proclaiming the Lord's Death

"Christ our passover is sacrificed for us," wrote Paul (1 Cor. 5.7), "therefore let us keep the feast." We welcome the invitation, and joyfully accept it. But then the Apostle provides a condition: "Not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Important words those! They demand of us preparation for the meeting with the Lord; a careful searching of heart and motive, that we might rid ourselves of fleshly enmity against others. For the object of our gathering is that we might "show forth", publish or proclaim, the "Lord's death till He comes."

The Lord crucified the flesh; and to the extent that we apply the lesson and the example, we publish the fact of what he did. We must do this, "till he come!" When will that be? And who will abide the day of his coming? Who shall stand when he appeareth? (Mal. 3:2).

These are questions calculated to exert a sobering influence over every one of us, emphasising the need to "exhort one another daily, and so much more as we see the day approaching."

It is with those words that the Apostle exhorts us in his letter to the Hebrews. He sums the whole matter up by saying, "Suffer the word of exhortation." How does he exhort us therein?

"Let us . . ."

This Epistle provides powerful words of exhortation. For example, thirteen times therein we find the phrase "Let us . . ." These are watchwords of resolution, reminding us that there is one thing better than making resolutions, and that is carrying them out.

It is an excellent exercise to make it part of our duty of self-examination prior to keeping the feast, to meditate upon how far we have responded to the Apostolic appeal. In this Epistle, he

does not merely urge in the words, "Let us . . " but he also sternly warns, in the use of the single word, "Lest!"—the watchword of warning.

The first instance of the appeal is in Hebrews 4:1, and it is connected with a fear resulting in caution and care. Let us be on our guard, is the Apostle's thought, and he builds it on the rest of God. His argument concerning that rest is a most interesting one:

God rested from His labors on the seventh day;
It is typical of a time when others would share that rest with Him;
The inheritance in Canaan might have been such a rest, but Israel entered not in because of unbelief.

Years afterwards the promise is renewed, by the Psalmist's use of the word, "to-day." Today—after so long a time, if ye will hear His voice, harden not your hearts—and so the Apostle reaches the conclusion: "There remaineth therefore a rest to the people of God."

This rest, however, is not a time of inaction, but, as the margin suggests, the "*keeping* of a sabbath," a time when the highest qualities of our being will be used to the glory and honour of our Creator.

With such a promise, let us be on our guard, avoiding the obstacles; and so "Labor to enter that rest" (v.11). Labor, agonise, strive! These terms remind us that our life in the truth is not easy. It is also described as a race, a wrestle, a battle! Strivings that demand qualities of endurance and stamina without which there will be no success.

We shall never overcome the difficulties of life by touching them with the finger tips. We must get to grips with them. We have to *labor* to enter into that rest. And sometimes we fall. But we are again reminded in v.14, that we must hold on and maintain our profession, or as the RV renders it, "confession." Confession is a testimony borne in the face of opposition; a profession, a witness among friends.

Is our life in the truth a confession, or a profession? Let us hold fast our confession. Restoration to Divine favor is assured us, if we repent and forsake the wrong. He who pleads our cause is aware of all our experiences and limitations, and in His name and for His sake, the Father hears and forgives. The Apostle exhorts us to seek that help: "Let us therefore come boldly unto the throne of grace. . . " (Ch. 4:16). Only by Divine help will we reach the goal of our hopes—this keeping of a sabbath. As Paul says elsewhere: "It is God that worketh in you" (Phil. 2: 13). How important to seek that help as he now reminds us.

Developing In Maturity

In Hebrews 6:1 we are exhorted: "Let us go on to perfection." The Apostle is exhorting the immature. The context shows that in the spiritual life of those whom he was addressing there were some suffering from arrested development. They had not made the growth they should have done. When they should have been teachers, they were found in need of instruction. The Apostle found that they were only capable of receiving milk when they should have been absorbing meat.

This is the problem of the immature! What a problem it is, too! Parents watching the unfolding of the lives of their little ones are intensely interested in their attempts to walk and to talk. But suppose, at the end of several years, no progress has been made, and the child is still toddling, is still prattling!

What at first was an amusing thing of pleasure, a source of never failing joy and interest, becomes, bye and bye, a root of anxiety, and finally, one of life's saddest tragedies.

Are there any such tragedies in God's family? Are we toddling when we ought to be walking? Are we prattling when we ought to be speaking? Are we learning when we ought to be teaching? To every brother and sister of Jesus Christ, whatever height of spiritual excellence they may have attained, here is a call to rise still higher. Let us go unto perfection, exhorted the Apostle. We can reply, This will we do with God's help.

"Hold fast. . ."

Another clarion call of this Epistle is found in Chapter 10:23, where we are exhorted to "hold fast the confession of our faith without wavering." The context suggests that we must do this in the face of opposition; for every word that God has spoken will receive its fulfilment. What abundant assurance of that we have in the testimony of history. Do not we see, as we consider it, the development of God's great and glorious purpose to the end determined?

In view of that, says the Apostle, "Hold fast" in all circumstances, whether in sunshine or shadow; in success or failure; in prosperity or distress.

In so doing, we may "provoke one another unto love and good works" (v.24). We will set a good example for others to emulate. We will not live self-centred lives, but will think of others. In this, the Lord Jesus provides an outstanding example! and Paul faithfully followed in his footsteps. We catch here the spirit of the Apostle when he wrote to the Colossians that all his ministry was exercised to the end that he might present every man

perfect in the day of Christ.

What a motto for ecclesial life! Every brother and sister perfect in the day of Jesus Christ! He is certainly an ideal for mutual provocation! The old question, Am I my brother's keeper? assumes a new significance in the light of that appeal.

"Let us put off sin and seek grace . . ."

In Hebrews 12:1 we are exhorted: "Let us lay aside every weight, and let us run with patience. . ." What heart searchings are to be found in the application to our lives of this exhortation! A thousand and one things perfectly legitimate in their way, may hinder us when we struggle for the best; and may fetter us as we attempt the highest. We must put them aside, though they be as lawful as a right eye, and as useful as a right hand.

But the exhortation is necessary, if we are to centre our eyes upon the Lord, and seek to emulate his example. The cross will then become the way to the crown; the race will end in the prize.

We are weak, however, and need Divine help, so we are again exhorted: "Let us have grace, whereby we may serve God acceptably" (Heb. 12:28). Or, "May we hold fast the favor. . . ." as the Diaglott renders it.

This appeal introduces us to the resolution of usefulness. Everybody in the ecclesia must become a worker. There is no room for shirkers. To every man his work; a work into which each one must throw every ounce of energy; a work in which there can be no retirement until death or he come; a work demanding all our endeavours for are we not workers together with God?

The world about us labors to accomplish that which will be thrown down; our labors relate to things that are permanent and enduring, of which there can be no end. They demand the sacrifice of self. And again comes the watchword of resolution. "Let us go forth unto him without the camp, bearing his reproach." (Heb. 13:13).

Faithful service to a rejected Master requires a separate way of life to the world about us, but as the Apostle reminds us two verses on, ultimately the song of praise will drown the sigh of sacrifice if we are faithful to the end. The things given up are nothing to the things gained. We count all but loss, in order to win Christ.

Thus, throughout this Epistle, the Apostle pleads with his brethren because they were fainting through lack of faith, fainting because of the extent of the opposition, fainting because of the imagined delay in Christ's return. As the strong man of God, taking hold of his weaker brethren, he urges and encourages them

with these watchwords of resolution, reminding them that all will be right if they but hold fast to the end.

And, today, his exhortation comes down to us.

Therefore, "*Let us . . . .*"

Another Version **(see P.128).**

"WHAT OF THAT?"

"TIRED!" Well, and what of that?
Hast thou forgot what Christ hath said to thee,
"The servant must e'en as his master be?"
He toiled even unto death, then follow on,
Thy rest will be when the new age you see.

"LONELY!" And what of that?
He, too, was lonely, and in solitude,
How oft, in earnest prayer, his strength renewed;
Accept your part, 'tis only for a while,
The day of welcome waits you with a smile.

"DARK!" Well, and what of that?
'Tis not so dark with thee, as in that hour,
When Christ thy Lord was left to Satan's Power;
Your darkness looms with many a streak of dawn,
Rouse from your gloom, nor think yourself forlorn!

"HARD!" Well, and what of that?
Here, too, thy Captain has led on before;
No hardships canst thou have but he once bore;
He triumphed, and thus has led the way for thee;
Beware, lest thou let go the victory!

"NO HELP!" Nay, 'tis not so;
God is thy Help, tho' Him thou canst not see;
Thy Savior's God — He will thy Helper be;
Hold on in faith, the night is nearly past,
On Zion's hill, with song, thou'lt stand at last.

A person, then, may be as ignorant of what passes for science as Balaam's most learned of all donkeys, and yet be able most intelligently and demonstrably to answer the question before us. (What has God prepared for them that love Him?). All the prophets and apostles could do this, and have done it; but were nevertheless ignorant of what is called science in our time; but with all their ignorance of this they were better physiologists than any now extant; for none of these can demonstrate the motive power of the animal machinery called "Man;" and he that is ignorant of this is a mere quack in "physiology and the laws of health" (J.T.).

From The Diary Of Daniel.

In Babylon the Great

A City of Materialism.

Daniel spent seventy years in Babylon (approx. BC. 606—536). During that period, he witnessed the amazing growth of the city until it became one of the seven wonders of the world; and then its equally amazing and sudden decline.

Like young Christadelphians of today, Daniel had to resist the educational, social and political pressures to which he was subjected, for these would have drawn him away from a sound worship of Yahweh if he had succumbed to them. As a young man, he was selected to participate in Babylonish ways, and to give his time to the "wisdom and tongue of the Chaldeans," but he refused to do so, for he realised that his standing with God would be compromised if he did. He saw about him a city rapidly rising to power and riches; and if he had allowed his mind to be dazzled with the prospects of these temporary things, he could have been caught up in the general seeking for prosperity that surrounded him, and so neglected the Truth in order to grasp at the opportunities of material advancement which the times revealed.

It is obvious that many of his Jewish contemporaries in Babylon did so.

In the New Testament, Babylon is used as a type of the modern world, so that the circumstances of Daniel, as a captive in that city, is of greatest interest to us who live in a similar environment. The virility of his faith, and his firm determination to give unswerving loyalty to Yahweh in spite of the demands of the world to which he was subjected, need to be earnestly considered and emulated by young brethren today, for they live in a similar environment.

It was a period when secular education was encouraged and lauded by the authorities, because they realised that the State would greatly benefit by the acquisition of material knowledge that such provides. To know "the learning and tongue of the Chaldees" became a status symbol, and was eagerly sought by the intelligensia of Babylon (Dan. 1:20). That was the first challenge that Daniel had to meet on his arrival at that city, and only the thorough grounding in divine principles that he had received in the land of Israel, perhaps from his parents, certainly through the influence of Jeremiah (Dan. 9:2), enabled him to successfully

combat it.

A similar challenge faces the young Daniels of the Ecclesias today! Will they yield to the demands of the complex modern life in which they live, and that requires such sacrifice of time to become skilled therein that the study of the Word is inevitably neglected? This is a question that each must answer for himself. Wisdom is found in following the example of Daniel.

A City Rebuilt.

Another remarkable feature, that links the times of Babylon with our own, is the fever of building that gripped the city. The parable which Christ told, in which the wealthy fool declared his intention of pulling down his barns and building greater, was enacted in Babylon, and is enacted throughout the modern world of today. It is seen in every nation, almost every city witnesses to it. Despite the fact that disaster faces modern civilisation, the great cities of the earth are becoming greater, and, like the tower of Babel, buildings are defiantly reared up towards heaven: monuments to the power and worship of the flesh.

This absurd stupidity is manifested perhaps more blatantly in Australia, than anywhere else, for despite the emptiness of the outback of this large and lonely continent, decentralisation is virtually discouraged, and almost half the population is congregated in two cities! This is the pattern of the whole world, so that the skyline of cities become higher and higher.

Remarkably, Daniel saw a similar situation, in a civilisation which within seventy years was destroyed. During the course of the early years of his sojourn in Babylon, the prophet saw the city almost entirely rebuilt by Nebuchadnezzar, one of the greatest builders of all time. Temples, palaces, multi-storeyed business premises, were erected and towered up towards heaven. The list of public works undertaken for the improvement of Babylon, according to archaeologists, is amazing. They include more than twenty temples, the strengthening of fortifications, excavations of canals, vast embankments by the river, elegant hanging gardens, and so forth. Bricks stamped with the name Nebuchadnezzar throughout the ruins excavated by archaeologists attest to his enterprise as well as to his opulence and taste. The ancient tower of Babel was in ruins when Daniel arrived, but in his inscriptions, Nebuchadnezzar records that he restored it.

Strong walls and mighty defences gradually enclosed the city. They all contributed to give it an air of permanency and power; ancient historians, modern achaeologists, and the writings of Jeremiah being witness. The building projects of Nebuchadnezzar excited both the admiration of his contemporaries and of students

since. The excavated ruins continue to give testimony to the skill and genius of Nebuchadnezzar's engineers and architects, who made Babylon noted for the results of its education and culture. And yet, in spite of the pomp, and power, and glory, in spite of the strength of the walls that surrounded the city, Babylon could not evade the destruction that Yahweh decreed. Jeremiah predicted: "Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from Me shall spoilers come unto her, saith Yahweh" (Jer. 51:53.)

Babylon Designed To Last Forever.

Nebuchadnezzar, like modern politicians, built for perpetuity; but his dynasty only lasted seventy years. Within the compass of that time, this mightiest of all the great cities of the past, with defences that were thought to be impregnable, was brought to destruction. And modern Babylon the Great, the world about us today, will experience a similar fate. In the greatness of its glory, ancient Babylon was made to taste the bitter dregs of shame and defeat, as also will the unheeding world of Gentilism today.

In the height of his power, 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 honor of my majesty?" (Dan. 4:30).

Yahweh had previously answered this boast, through Isaiah the prophet:

"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 . . . " (Isa. 13:19).

The rebuilt city was a monument to the glory of the flesh. Ancient historians have described its size and magnificence. It formed a vast square, some 45 miles in compass, enclosed by a wall 200ft. high, and 50ft. broad, in which there were 100 gates of brass. Its principal ornaments were the Temple of Belus, in the middle of which was a tower of eight storeys, or towers, placed one above another, diminishing always as they went up, upon a base a quarter of a mile square. It was a most magnificent palace; matched only by the famous hanging gardens. Those artificial gardens were rated one of the seven wonders of the ancient world. They were cultivated upon an artificial mountain, constructed (like our freeways!) upon arches, and planted with trees of the largest, as well as the most beautiful, and varied kinds.

Nebuchadnezzar, like most of the great monarchs of old, took a great delight in recording his accomplishments in stone. One of his inscriptions contains the following:

"I finished the great two-fold wall of Babylon. I made strong the city

with bricks burnt hard as stones, and piled high in huge masses as mountains. Behold besides the Imgoul-Bel, the impregnable fortifications of Babylon. I made inside Babylon on the eastern bank of the river, such a fortification as no king before me had ever made. I excavated the ditch; with bricks and mortar I bound its bed; I built above it a strong rampart. I adorned its gates. The portals and pillars I plated with bronze. Against presumptuous enemies, the foes of Babylon, I made use of great waters like those of the seas. Thus I made strong the defences of Babylon. May it last forever. Babylon the city which is the delight of my eyes, which I have made glorious!"

How similar these words are to those put in the mouth of the king by Daniel: "Is not this great Babylon, that I have built . . . .?"

Slave-labor

Nebuchadnezzar saw to it that the skill of his craftsmen was supplemented by forced labor. From the conquered territories he brought the most skilled and educated men of every nation to Babylon, as well as the best of the workers. Though he may have paid them wages, and they doubtless prospered materially in the land of their captivity, their services were compulsory. The measures he took are recorded in an inscription as follows:

"I stirred up the disobedient, and collected the poor and gave full directions for the work, and in numbers I supported them."

He tried to bind them body and soul to building up the greatness of Babylon. That is obvious from the first chapter of Daniel, in that the King selected the best of the captives that they might be educated to his service. He also changed their names, from those which honored the God of Israel to others that acknowledged the gods of Babylon. He tried to make the captives forget their allegiance to the country of their nativity, and to the worship in which they had been brought up, and to wean them over to the things of Babylon, commercially, politically, spiritually. Mostly he succeeded, for there were few with the faith, courage and determination of Daniel, to resist his decrees, and remain loyal to their calling.

So the people were set to work, building up what Yahweh had declared He would give over to destruction. It all seems so futile as we gaze back through the mists of antiquity; for where is Babylon today? A heap of rubble and ruin on the solitary banks of a river! Yet then it was the scene of greatest activity and power.

Babylon's methods are being repeated today. We live in an age of materialism, and of great opportunities in material advancement. The educated, the cultured, and those seeking power have really come into their own, and many a Daniel today is involved in the same seductive appeal and pressures as were the captives in Babylon of old. The commercial world today tries to buy the bodies and souls of its slaves. It offers its dupes a forty-

hour week, but so entices them with the lust of possession that few find the high wages sufficient, and so are forced into the need of working long hours of overtime. The attractive appeal of company social-clubs and activities are placed before employees, and every inducement is made not only to secure their services for the company, but also bind them to it in times of leisure. Competition is fierce, and is of such a nature, that some firms expect their employees to find their friends and social acquaintances within the compass of the Company, and to view the rival firm as an enemy. These are circumstances which a modern Daniel will find quite foreign to the demands of the Truth. Thus a huge army of slave-labor is set laboring to build up modern Babylon, a "city" which Yahweh decreed shall be overthrown in a very short time.

—H.P.M.

SIGNS OF THE TIMES 170 YEARS AGO.

The Birth Pangs of Modern Democracy

The last article in this series (p.80) traced events that led to those disturbances in France that erupted into the Revolution predicted in Revelation 11:11—13; 16:2.

How The French Revolution Patterned The Present

The Apocalypse highlights those incidents of history that have important lessons to teach the servants of God, and pronounces a blessing upon those who read attentively, and hearken obediently to what is written therein (Rev. 1:3).

To that end, it is helpful to consider the main details of that mighty revolution which overwhelmed France 170 years ago, and whose aftermath wrought such drastic changes throughout Europe.

France experienced terrible suffering in a fiery furnace of affliction that completely changed the existing political system. The ruling sun of its monarchy was eclipsed, the ecclesiastical moon was turned into blood, and the political stars ceased to shine.

But what makes that terrible epoch of history so intensely interesting is that it typified a great Revolution to take place at Christ's coming, which will introduce an even more terrible epoch

of national judgment for flesh. This coming period is described as a "great earthquake, such as was not since men were upon the earth," at which time, Babylon the Great will drink of the "wine of the fierceness of Divine wrath" (Rev. 16:18-19). Concerning that time, Revelation 1:7 declares:

"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

It is therefore highly significant to note that present world trends, both morally, politically and intellectually, follow the pattern set in France 170 years ago, and which erupted in revolution. It was a period of superficial but boastful knowledge, an epoch of spiritual and moral decadence, when even the apostate church of Rome had lost its power.

Carlyle wrote of those times:

"The city of Paris boasts itself to be the 'Athens of Europe' and even 'Capital of the Universe.' But it boasts in decadent ages in which no ideal either grows or blossoms. When belief and loyalty have passed away, and only the cant and false echo of them remains; and all solemnity has become pageantry; and the creed of persons in authority has become one of two things; an Imbecility or a Machiavellism,* In such a decadent age had our poor Louis XVI been born.

"The Church which, in its palmy season, seven hundred years ago, could make an Emperor wait bare-foot, in penance-shirt, three days in the snow, has for centuries seen itself decaying; reduced to forget even old purposes and enmities, and join interest with the kingship.

"Profane singers, Romancers, Players, Disputators, and Pamphleteers now form the spiritual guidance of the world. The world's practical guidance, too, is lost, or has glided into the same miscellaneous hands. The nobles have nearly ceased to guide or misguide; and are now, little more than ornamental figures. Their industry and function is that of dressing gracefully and eating sumptuously. As for their debauchery and depravity, it is perhaps unexampled since the era of Tiberius and Commodus. Such are the shepherds of the people; and how fares it with the flock? As with the flock it fares ill, and ever worse. They are not tended, they are only regularly shorn. From amid the wreck and dust of this universal decay new powers are fashioning themselves, adapted to the new time, and its destinies. Besides the old nobility, there is a new recognised nobility of lawyers; an unrecognised nobility of commerce, powerful enough, and with money in its pocket. Lastly, powerfulest of all, least recognised of all, a nobility of literature.

French philosophism has arisen! Faith has gone out and Scepticism has come in. Evil abounds and accumulates; no man has Faith to withstand it, to amend it; it must go on accumulating. Hollow languor and vacuity is the lot of the Upper; and want and stagnation of the Lower classes, and universal misery is very certain. The five unsatiated senses will remain, the sixth unsatiable sense (i.e. vanity), the whole demonic nature of man, will remain—hurled forth to rage blindly without rule or rein; savage itself, yet with all the tools and weapons of civilisation; a spectacle new in history."

---

* Machiavelli was an Italian statesman infamous for his unscrupulous craftiness.

Those "last days" of monarchial France were, in many ways, morally and intellectually comparable to our own times, the "last days" of king Sin's reign. Paul wrote:

"Perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, blasphemous, despisers of the good. . . ." (2 Tim. 3:1-5).

Such was the character of the French people when they gathered together representatively at the summoning of the States-General by Louis XVI. As stated in a previous article (see p.85), when Louis failed to give the Assembly a lead as to procedure in their deliberations, the Commons lost patience, and took the initiative in their own hands. Though the king verbally challenged its members, and ordered them to disperse, they refused to do so, claiming that they were there by the "will of the people." Faced by this refusal, Louis weakly withdrew, and virtually sealed his own doom. By so doing, he admitted its authority, and therefore acknowledged the existence of a rival to the royal will which hitherto had been absolute.

The Fall Of The Bastille

Hearing of the challenge of the Commons, the courtiers persuaded the king to assert his authority, and to dominate the Assembly before it grew any stronger. As a preliminary step, the unreliable troops at Versailles were replaced by more reliable ones, particularly the foreign regiments in the French service. When the Assembly complained of this ominous concentration of troops, Louis snubbed it, causing alarm to increase.

Inexorably, swiftly, France moved on to a climax.

All through the summer, it had been in a ferment of excitement. Food was dear; tourists, upon whom much of the prosperity of Paris depended, had been scared away by the fear of civil war; depression had settled on the people through the inactivity of the Assembly; suspicions were rife that the Court was plotting to cut short "the revolution." Then came startling news: the king had dismissed Necker, and had appointed the reactionary Duc de Broglie as chief minister. This was interpreted as the first step in the counter-revolution. Excited crowds swarmed the streets, made angry with indignation and fear. Mob orators (the most conspicious being journalist, Camille Desmoulins) stirred up the emotion of the people by their inflammatory harangues, calling upon them to defend themselves against the impending "St. Bartholomew of patriots." One mob burst into the Invalides (a French institution for wounded soldiers which contained a large collection of armor and weapons) and seized muskets and cannon. Another mob rushed off to the Bastille, the Parish equivalent of the Tower of London, with the same objective. Admission was refused; but

four hours' of furious assault ended in the surrender of the fortress. The garrison was butchered, the dungeons thrown open and the place ransacked.

Mob rule prevailed. The royal officials could no longer make any pretence of keeping order in the city; so the electors who had chosen the Paris members of the National Assembly, met at the Hotel de Ville, and constituted themselves a temporary municipal government, with Bailey as Mayor. They then proceeded to organise a National Guard of armed citizen-police for the protection of life and property, and this was given into the charge of the Marquis de Lafayette, a nobleman of democratic views who had fought for the Americans in the War of Independence.

The fall of the Bastille punctured the plot against the Assembly. Artois, whose advice had brought the king into his dangerous position, fled the country, followed by many other courtiers and nobles. Necker was recalled, and the troops dispersed. A day or two later, the King went to Paris, in order to allay suspicion and alarm. He appeared on the balcony of the Hotel de Ville, where Lafayette presented him with a cockade for his hat in which the red and blue of Paris was added to the white of the monarchy; and thus was created the Tricolore which has ever since symbolised the Revolution. Louis was speechless with embarrassment and humiliation, but the crowds acclaimed the scene with frenzied cheering. Thus a third protagonist appeared on the scene; the mob of Paris.

The End Of Feudalism.

These events shocked the world. Though the Bastille was merely an out-of-date medieval fortress, it symbolised the old regime of despotism, and its surrender foreshadowed the collapse of feudalism which had so long dominated Europe. Many provincial cities hastened to imitate the capital by setting up elective municipalities and enrolling national guards; while in rural districts, the peasants were emboldened to destroy every system which had galled them so grievously. They would swarm tumultuously up to the local castle, and demand that the title-deeds of their services and dues be handed over to them. If this were done with a show of goodwill, they usually contented themselves with making a bonfire of the obnoxious parchments; but where the seigneur tried to resist, or was extremely unpopular, he and his family were ill-treated, sometimes killed, and his castle looted and burnt to the ground.

On 4th August, 1789, the Assembly decreed that feudal privileges be abolished.. Amid tears, embraces, cries of delight and

delerious enthusiasm, feudal services were legally brought to an end, tithes and banalities (the obligation to have corn ground in the lord's mill, or bread baked in his oven, etc.) were made redeemable, and distinctions of rank obliterated. By the end of that hectic evening, the whole social system of France, which had been in vogue for centuries, was a heap of ruins. The regime of caste was at an end.

Mob Rule In Control.

For two months longer, the Assembly (now called "Constituent" instead of "National") continued to discuss the future constitution without making much progress. Meanwhile, Paris grew increasingly restless. There was an acute shortage of food, and threat of famine. The king had not ratified the decrees abolishing the feudal privileges; and rumors were rife that he intended to leave Versailles, and mobilising his army at Metz, to march upon Paris.

Thus, on the morning of 5th October, mass hysteria swept the crowds gathered in the streets, as agitators called upon them to march on Versailles, and take the king and assembly into their charge. Headed by some thousands of women armed with pikes and muskets, and hauling several cannon, a disorderly mob set off thither. They arrived about 6 p.m., invaded the hall where the Assembly was sitting, and blockaded every exit from the palace. Lafayette arrived some hours later with his national guard, in the hope that he might protect the king from violence, and thereby gain some control over his future actions.

Next morning, however, the mob found an unguarded door, and forcing its way into the palace, killed some of the bodyguard, and invaded the private apartments of the queen. The guard managed to prevent any further violence, and Lafayette persuaded the king to accede to the mob's demand that he should go back to Paris with them. So, on the afternoon of 6th October, the strange procession set out, with the royal coach surrounded by an armed rabble of both sexes, some with the heads of the slaughtered guards on the ends of their pikes. They moved so slowly that it took nine hours to cover the twelve miles to Paris.

In *Eureka,* vol. ii. p. 690, Brother Thomas quotes from the record of Layallette, concerning this memorable 6th October, 1789.

"I hope," wrote Lavallette, "such a scene will never be witnessed again. These madmen, dancing in the mire and covered with mud, surrounded the king's coach. The foremost groups carried on long pikes the bloody heads of the life-guardsmen butchered in the morning. A group of women, ugly as crime itself, swarming like insects, and wearing grenadiers' hairy capes, went to and fro, howling barbarous songs. Several of these abandoned women, drunk with wine and fury, rode astride upon the can-

non, celebrating by their abominable howlings all the crimes they had committed or witnessed. Others, near the king's carriage, were singing allegorical airs, and by their gross gestures, applying the insulting allusions in them to the queen. In the transports of their brutal joy, the women stopped the passers by, and yelled in their ears, while pointing to the royal carriage: 'Courage, my friends; we shall have plenty of bread now that we have got the baker, the baker's wife, and the baker's boy!' This scene lasted for over eight hours before the royal family arrived at the Place de Greve. They alighted at the Hotel de Ville, their first resting place during protracted misery, that terminated afterwards in a horrible death."

A week later, the Assembly followed the king to Paris, to re-open its deliberations. But now both king and assembly were dominated by mob rule, and "that cloud-capt, fire-breathing spectre of Democracy," was stirring itself to begin its destiny of tormenting the Beast, and its Image, and the kings of the earth. Eventually, it was to go beyond this function, and to become itself the established political institution of the nations of the West.

Democracy, the political and social order that is based upon the will of the people, has had its day. It has shown itself to be as culpable as the monarchial tyrants and despots of the seventeenth and eighteeneth centuries. Like Belshazzar, it has been weighed in the balances and found wanting, and ere long its kingdom shall be divided and given to Israel and the Saints. However, in the day of its birth, it was an instrument in the hands of Providence to execute a vengeance written in the pages of the Apocalypse. Its work foreshadows that of Christ and the saints who will execute the vengeance written. As we consider the actual events of the French Revolution, and its fearful Reign of Terror, therefore, we have foreshadowed those even more terrible scenes that are yet coming, because men refuse to acknowledge God but walk wilfully in the way of the flesh. Thus, for the modern world, there awaits "that time of trouble such as never was" (Dan. 12:2), and wise, indeed, are they who seek to escape therefrom by walking the way of Yahweh as set down in His word (Gen. 6:12; Isa. 35:8; Acts 22:4).

—R. Pogson (NSW).

The Psalms are peculiarly Israel's songs; they were never intended for the use of the alien; they are exclusive as the Epistles of Paul. In their composition they are essentially Israelitish. It is from the standpoint of Israel's hope alone that they can be rightly interpreted and appreciated. The Psalms comprise hymns of praise to God and hymns for the mutual edification and comfort of His people. However instructive these Psalms may be to those out of Christ, the enlightened must not wilfully allow them to be misapplied. God is pleased with praise only when it has been preceded by obedience, and He accepts the service of exhortation from those only who have previously directed their own feet unto wisdom's paths (Matt. 7:5).

Bible School Bulletin

TWELFTH BIBLE SCHOOL AN ENJOYABLE EXPERIENCE

Everything seemed to combine to add to the success of this school, so that in the opinion of many who attended, it was one of the best that has been held. Certainly records were broken, as over 530 folk taxed the available accommodation. They came from over fifty different ecclesias in all parts of Australia and overseas. Members hailed from as far west as Perth; as far south as Hobart; as far north as Townsville; and overseas from New Zealand and America.

Not only were the sessions of high standard, providing a balanced diet of thoroughly enjoyable spiritual food, but the weather remained pleasantly cool throughout, adding to the physical comfort of the occasion, and permitting better concentration on the studies, the main themes of which we have epitomised below..

Nahum Tolls The Death-Knell Over Ninevah

Brother James Mansfield, of Sydney, provided a verse by verse exposition of Nahum's prophecy in addition to contrasting Nahum's labors with those of Jonah who preceded him by about 150 years.

Jonah was sent to Nineveh on a mission of mercy, preaching repentance; Nahum proclaimed impending judgment against the hated and brutal nation. The remarkable circumstances of Jonah's life revealed him as a type of the Lord Jesus Christ at his first advent, whereas Nahum, with his proclamation of doom, fore-shadowed the same Lord as Judge of the nations, as he will be at his second advent.

Jonah's ministry witnessed to the goodness of Yahweh; Nahum spake of His severity. Combined they set forth the twofold aspect of Deity which Paul, in Romans 11:22, exhorts us to behold in God's dealings with man. Nahum's indictment, following on Jonah's appeal to the Ninevites 150 years earlier, reveals that wrath restrained is but wrath reserved, and that repentance must be deep-seated and permanent to affect any lasting benefit.

Nahum commenced where Jonah finished. Jonah had declared that Yahweh is "a gracious God, and merciful, slow to anger, and of great kindness, and repentest of the evil" (Jonah 4:2). Nahum acknowledged that Yahweh is "slow to anger," but added that He will "not acquit the guilty." Thus the three chapters of Nahum can be conveniently summarised: Ch. 1 — Nineveh's Doom Declared; Ch. 2 — Nineveh's Doom Described; Ch. 3 — Nineveh's Doom Deserved. Yet even in this message of terrible indictment there was mercy expressed, for destruction on Nineveh would result in peace being proclaimed upon the mountains of Judah (Ch. 1:15). Nahum's name captioned that fact, for it signifies, The Comforter.

The Slain Lamb: Hero Of The Book Of Revelation

For the second occasion, Brother Maurice Stewart, of Los Angeles, USA, was guest speaker at the Australian Bible School. During a continent-wide speaking tour, in which he has given himself freely, and without reserve to work placed upon him, Brother Stewart has endeared himself to the Australian Brotherhood. His ministrations at this school were greatly appreciated.

He dealt with the theme of the slain lamb as the hero of the Apocalypse. It is strange that this book of symbols uses

such a symbol to glorify the Lord. It displays a lamb as the subject of admiration (Rev. 5: 9-10); as a shepherd (Rev. 7:17); as conqueror of the beast (Rev. 14:1); as a bridegroom (Rev. 19:9); as the heavenly glory (Rev. 21:22); and in many other aspects.

Why should such a symbol be used in such fashion, in such a book? How can a lamb gain victory over a beast? Or be set forth in triumph as a Bridegroom? Why is the symbol used to sum up the heavenly glory?

These are features that were expounded by Brother Stewart in his talks. The slain lamb is a symbol of one who has gained the victory over the flesh, over self; and when one has gained such a victory as that, then he has power to conquer others. 'He that ruleth his spirit is better than he that taketh a city" declared the wise man (Prov. 16:32). In other words, the man or woman who has learned to conquer self, has gained a victory over the greatest enemy it is possible to fight. Christ conquered the flesh, and thereby showed that he was competent to conquer the world. Hence, he is fittingly displayed in that relationship in the Apocalypse.

The symbol, of course links the future purpose of Yahweh with the beginning of His creation, for the Lord is represented as the "lamb slain from the foundation of the world" (Rev. 13:8). Coats of skins were provided Adam and Eve to cover their nakedness, and the antitype of this will be revealed in the Lord Jesus Christ.

Brother Stewart's talks illustrated that there is power in taking a single symbol of the Apocalypse (in this case, the slain lamb), and examining the many aspects in which it appears and is used. Of course, **Eureka** applies this principle in a very beautiful way. Brother Thomas brings all Scripture to bear upon a symbol discussed, and in that way opens the Word to us. The subject of the slain lamb in Revelation, provided members of the School with a key that could unlock for them many aspects of this wonderful book upon which the Divine blessing rests (Rev. 1:3), if they will but think through to the significance of the visions revealed.

Malachi: The Messenger Of Yahweh

Brother John Ullman, of Perth, WA, presented this theme in his normal vigorous, forthright fashion, so that the exhortations of this important little book rang out fresh and clear.

We were reminded that the book naturally falls into two divisions, as follows:

1. **A Call to Israel: In View Of Present Sins — Ch. 1,2.**
   (a) — A Message of Love — Ch. 1:1-5;
   (b) — A Message of Rebuke — first priests, then people — Ch. 1:6-2:17.
2. **A Call To Israel: In View Of Coming Judgment — Ch. 3,4.**
   (a) — A Message of Warning — Ch. 3:1-18.
   Judgement will reveal the guilty — Ch. 3:1-6;
   Therefore be warned! — Ch. 3:7-15.
   Judgment will bring blessing to the Godly — — Ch. 3:16-17;
   Therefore, repent! — Ch. 3:18.
   (b) A Message of Hope — Ch. 4.
   The faithful will be vindicated — Ch. 4:1-3.
   Israel will be regenerated — Ch. 4:4-6.

The book can be summarised under these headings:

1. **An Unholy Nation** — Yahweh's love rejected, His name despised — Ch. 1:1-14.
2. **A Faithless Priesthood** — Levi's fine example ignored — Ch. 2:1-10.
3. **A Godless People** — Dealers in treachery — Ch. 2:11-16.
4. **A Thieving Nation** — Retribution will come — Ch. 2:17-3:15.
5. **A Faithful Remnant** — Their vindication certain — Ch. 3:16-4:6.

"If the words of Malachi were merely 'interesting' and 'historical,' then they would be dead words, of interest only to the antiquarian," declared Brother Ullman. "But they are far from that. They are 'living and energetic.' Let us receive them as such. The Word of God will only become truly 'living' if we allow it to be so. Then it will become an energetic critic as we turn its teaching inward upon ourselves. Thus, whilst the book of Malachi was written primarily to convey powerful truths to a wayward Ecclesia of long ago, the same principles of truth apply just as powerfully today, and the modern Ecclesia should hearken diligently unto the word of Malachi, that it might soberly receive the Divine counsel which was rejected by the majority of those to whom this prophecy was first directed. The Ecclesia of Malachi's day was found guilty of three great sins: Ignorance (Ch. 1:6); Indifference (Ch. 1:13); Self-seeking (Ch. 3:8). Let us dutifully and gladly receive the teaching of this book, that we might not be found guilty of the same failings."

Balaam Of Babylon: Waster Of The People

Brother H. P. Mansfield gave an exposition of this theme from Numbers 22-24. He showed how that fear dominated the enemies of Israel as the tribes moved slowly north towards the point of entrace into the land. This fear resulted in Moab and Midian combining to hire Balaam the Babylonish soothsayer to curse Israel, but Yahweh turned the curse into a blessing (Neh. 13:2). A brief epitome of the main headings of the talk provide the following analysis:

1. A Fear-stricken Moab Seeks The Help of Balaam — Num. 22:1-7.
2. An Avarice Prophet Is Rebuked By Yahweh — Num. 22:8-35.
3. A Hopeful King Welcomes The Humbled Prophet — Num. 22:36-23:5.
4. Balaam's Seven Parables — Num. 23:6 — 24:25.
   a. Israel Immune From The Curse Of Man — Num. 23:6-10.
   b. The Immutability of Yahweh and His Purpose with Israel — Num. 23:18-24.
   c. The Goodly Dwellings, Exalted Power, Universal Authority and Widespread Influence of Israel — Num. 24:3-9.
   d. The Star of Jacob shall Smite Moab, Destroy Sheth, Possess Edom, Overthrow Babylon — Num. 24:15-19.
   e. Amalek Shall Perish — Num. 24:20.
   f. The Kenites Shall Be Preserved — Num. 24:21-22.
   g. All Fleshly Power Shall Come To An End — Num. 24:23-25.

The prophecy will repay study with the aid of the epitome above, and the comments of Brother Thomas in Eureka vol. 1. See the Index to Eureka under Balaam.

The Senior Class (13-17) had as its themes: The Temple of Ezekiel's Prophecy (Bro. M. Stewart); The Message of Malachi (Bro. J. Ullman); and The Sign of the Prophet Jonah (Bro. H. P. Mansfield).

During the course of the week, under the guidance of Brethren H. P. Mansfield and J. Berry, many of the class of 75 completed marking up the Book of Jonah verse by verse. This was set as a project, and prizes were awarded those who gained the highest marks for the project plus general interest and co-operation in the studies. First prize was a copy of the special Wide Margin Bible issued by Logos Publications, and two of these were awarded; one to Jenny White, and the other to Christine Parkes, both of NSW. A consolation prize was awarded to Sister Susan Russell for outstanding work.

In making these awards, it was pointed out that one feature that governed the selection of the prize-winners had been general interest and enthusiasm for the studies, and a challenging approach to the matter set forward. The School desires to encourage students to question the expositions advanced, so that they become confirmed in their own minds, rather than merely accepting that which is set before them.

The Intermediate Class considered the first week of Genesis 1. This subject was expounded (Bro. John Mansfield), made the theme of a project (Bro. D. Shaw), and formed the basis for a daily question session for an hour (Bro. E. Spongberg).

THE THIRTEENTH SCHOOL (God Willing)

To be held from May 11th to 18th, and sponsored by the Cumberland Ecclesia, South Australia. Main speakers and subjects are:

Brother R. King (New Zealand) — CHRIST AND THE ECCLESIA. A series of talks expounding what Christ expects to find in the Ecclesia at his return.

Brother A. Newton (Perth) — MAKING WORDS POWERFUL — In which the language of the Spirit will be examined, and the significance of words and phrases used therein will be given new and powerful meaning.

Brother E. Spongberg (NSW) — THE FOUR FACES OF CHRIST — An analytical excursion through the four Gospels revealing how that each one presents a specific viewpoint of Christ. The fact that there are four Gospels is not without design, and that design is found throughout all Scripture from Genesis to Revelation. Each Gospel presents a different "face" of Christ; whilst all four unite to present the composite picture of him who is called the "altogether lovely one" in the Song of Solomon.

Brother F. Ongley (Tasmania) — THE BREASTPLATE OF JUDGMENT — A condensation of many years studv in a beautiful theme connected with the brilliant and significant gems of the breastplate.

Reservations for this school have already been heavy, and present indications are for an excellent week together around the Word of God.

Send $2 for each reservation over five years of age at the time of the School to Logos Publications, West Beach Post Office, South Australia, 5024. Also include: (1) Complete address; (2) Baptismal status of each member of the party; (3) Age, if under 21.

The School particularly caters for family groups, therefore any under 14 years of age must be accompanied by a parent. Please make early reservation as this enables us to allocate appointments.

"In Wisdom He Hath Made Them All . . ."

Evolutionists—Blinder than Bats!

The theory of evolution has as its basis, blind random chance. It boldly asserts that all forms of complex life have been derived from simple and less complex forms by a vast number of chance changes over millions of years. But when this doctrine is compared with the amazing bat, it is shown to be blinder to truth than these little creatures are to light!

Why Adapt?

Evolutionists claim that various forms of life adapt themselves to changing environments in order to survive. They use the word "adapt," but it is one that should find no place in the language of evolution, for it means to "change for a purpose," whereas this false doctrine claims that everything takes place through blind chance, not with purpose in mind.

On the contrary, Creation shows that all forms of life are **designed** for their respective environments. This is so apparent, that the evolutionist cannot effectively dispute it, and he therefore claims that life "adapts" itself to conditions, and "evolves" changes for the purpose of surviving. But this is sheer nonsense! How can random chance produce purposeful wisdom!

Problems That Send Scientists Batty!

Consider that little creature of mystery: the Bat. It has been written:

"Bats harbor a number of nature's unsolved secrets whose solution has become the goal of specialists in many fields from heart and circulatory diseases to gyneacology." (Marvels and Mysteries of Our Animal World, p.142).

The bat is warm-blooded while active, but cold-blooded while slumbering. It is able to go into hibernation more quickly and easily than other animals, for it just drops its body temperature and falls asleep, at which time the heart slows from 180 beats a minute to three, and respiration drops from eight breaths a second to eight a minute.

The word "unique" inevitably comes up in any serious discussion on bats. For example, bats are extraordinarily long-lived, which explains why they hold such interest for geriatricians and heart specialists.

Stranger still, they live their entire life on a diet of fatty insects apparently without suffering any ill-effects. Preliminary studies suggest that there is no marked difference between the arterial walls of a 20-year old bat, and those of a one-year-old.

How bats manage to age without arterial deterioration is something science would like to know!

Even in breeding, the bat is a non-conformist! For the female bat is the only mammal that can apparently hold male sperm in storage to be used when it suits her convenience. Many bats mate in the fall before hibernating, but not until the following spring does the female finally ovulate and allow fertilisation to occur. Endocrinologists and gynecologists are now trying to discover her secret.

Bats are the only mammals with the true power of flight, and yet they fly with their fingers — their wings are the anatomical equivalent of a man's hand with a membrane stretched between the fingers. Though they cannot match the fastest birds in speed, in manoeuvrability they are superior to any, even to swifts and humming-birds. At full speed, they can make a right-angle turn in little more than their own length. While flying they can

carry twice their own weight. The armed forces of several nations have studied the bat's sonar system very closely, the "echo location" system which this little creature uses for navigation and for locating elusive insect prey.

The bat emits beams of ultrasonic pulses which, when they strike an object, send back an echo. Scientists estimate that, ounce for ounce and watt for watt, the bat's sonar is a billion times more sensitive and efficient than any radar or sonar device contrived by man!

In one experiment, 60 loud speakers were installed in a dark room in which 8 hair-thin wires had been strung at random. The speakers were set up to produce a volume of noise 2,000 times as intense as the echo of the bat's "beep," and on the same frequency.

But the bats were still able to fly through the maze of wires! With an auditory system weighing a fraction of a gram, they not only picked up their own sonar echoes as these bounced back from the wires, but also discriminated between these "real" echoes and the far louder "background" noise!

How does the bat avoid the jamming? How does it distinguish echoes bouncing off insects from those bouncing off branches? How can a single bat recognise its own echo and fly, collision-free, through a cave teeming with thousands of other bats and their calls?

Answers to these questions could revolutionise man's electronic guidance and detection devices.

When hunting insects in flight, bats send out 200 "beeps" per second. It has always been assumed that they caught their prey in their mouths, but recent high-speed photographs reveal that some bats scoop up flying insects in the membrane that stretches between their hind legs, cupping it like a pouch. Then they reach in and eat their catch in full flight.

Contrary to belief, none are blind! Not all of them hibernate. But those that do present another mystery. In winter many can be found in caves, old mines, and abandoned houses, but never in large enough numbers to account for our summer bat population.

Scientists estimate that 100 million North American bats vanish in the winter.

Where they go no one knows!

Who Is In The Dark . . . The Bat Or The Scientist?

What an amazing little creature is the bat! It challenges the evolutionist, and baffles the true scientist! Every feature of the bat testifies that it has been formed in wisdom; that there is purpose behind the supply of its organs and organisation.

They are not the product of blind, random chance, which, without guidance or purpose, changed them into what they are for the purpose of surviving in new environments. That is just sheer nonsense.

Yahweh, Israel's God, is the Creator, and He made all things in wisdom; they show forth His own glorious handiwork.

In His law, Yahweh commanded the children of Israel to regard the bat as unclean (Lev. 11:19), and when this symbol was displayed to Peter, he saw that such animals represented the Gentiles (Acts 10:12-28). Bats are creatures of the night. The evolutionist is also a creature of the night (1 Thess. 5:5), with this difference: unlike the bat, he does not use that facility which God gave him — the ability to think and reason soundly! He "flies in obscurity," and navigates by "the sound of his own mouth." He works "while other sleep." In the day time, he "seeks the caves of the earth" and the "dark places" that are abandoned. "Light" seems to be his enemy; he flees from it, or sleeps during it.

"Evolution" is the "beep" of these spiritual "bats," and their mouths "must be stopped" by the sound words of Truth. Spiritual bats will find no place in God's kingdom unless they open their eyes to the facts of Divine revelation. They are blinder than bats, and dwell in a darkness more inpenetrable than do those amazing little creatures.

—A. C. Newton (Perth, W.A.).

REFLECTIONS ON ROMANS.

2. Paul's Seven Amens

The letter to the Romans is divisible into three main sections: Doctrinal—how the gospel relates to salvation (chps. 1-8); National—how the gospel relates to Israel (chps. 9-11); Practical—how the gospel relates to conduct (chps. 12-16). These main divisions are divisible into smaller sections, and in this article, attention is drawn to a method the Apostle himself used to mark off certain great principles expressed in his letter. This involves his use of the word, "Amen."

●

Amen in Romans

The word *Amen* is an untranslated word direct from the Hebrew language, transliterated into both Greek and English. The Hebrew word signifies that which is faithful, firm, or sure. It was used by Yahweh in regard to Himself (Isa. 49:7), or by the people to express their assent to what was proposed (Neh. 5:13), or their acquiescence in communal prayer (1 Kings 1:36). In Revelation 3:14, it is used as a title of Christ, in that he is a manifestation of Yahweh as the God of Amen (Isa.65:16).

In Romans, it represents an endorsement of what has preceded it.

Seven times through his letter to the Roman ecclesia, Paul was moved to record his emphatic endorsement of the facts he had just recorded in the letter. *Amen* punctuates the epistle in seven places.

The emphatic endorsement by Paul of seven particular points he has just made, presents the mind of the apostle to us in a most moving and beautiful light. It is as if he has heavily underlined certain points to say, "There are the attitudes to develop!"

There is firmness against flesh; there is exultation in his God; there is a moving reference for the work of the Lord Jesus; there is deep sadness for his Jewish brethren—all emhpasised by an *Amen.*

"Amen" appears in Chap. 1:25; 9:5; 11:36; 15:33; 16:20, 24, 27.

I have marked them in a distinctive color in my Bible, and have numbered them to indicate the order of their appearance.

What They Say

A careful reading of each setting shows the facts which Paul accepts with his "so be it," are as follows:

1:25 — The Gentiles have failed.
9. 5 — The Israelites have failed.

11.36 — God does not fail.
15:33 — The ecclesia has peace from God.
16:20 — The ecclesia has favor from Christ.
16:24 — The ecclesia has favor from Christ.
16:27 — Glory to God through Christ for the Ages.

Readers who have made a study of Paul's letter to the Romans will immediately see how beautifully the majestic theme of the letter is presented in these facts.

Especially beautiful is the fact, that whilst at first glance it would seem that 16:24 is simply a repetition of 16:20, a closer look reveals that the first reference refers to the Roman ecclesia, essentially regarded as a Gentile ecclesia. But the second reference brings in all Paul's Jewish co-laborers. Thus we have the picture presented firstly, of Gentiles rejoicing that they have favor from Christ, and then Jew and Gentile together, lifting up a united voice, rejoicing that they have unitedly found favor from Christ.

The letter to the Romans spells out in detail the promise of Numbers 14:21: "All the earth shall be filled with the glory of Yahweh." Romans shows us how this will be achieved, and Pauls seven "amens" bear upon this.

The Earth Filled With Yahweh's Glory

The first two speak of the failure of Gentile and Jew, for all flesh has failed. The next speaks of how failure is reversed, for God does not fail. The next three speak of how the Name will be manifest in all the earth, through those who find peace with God, and favor extended to them in Christ. Thus the aristocracy of the Kingdom comes into immortal existence.

The final reference speaks of the triumph manifested: there is glory to God through Christ for the ages.

The Restoration of All Things

Bible numerology also comes into this analysis. The first two "amens" speak of man's failure, and his division away from God caused by ignorance. Two is the number of division.

Then, standing by itself, is the declaration that the One Eternal Creator does not fail.

Then follow three references, three being the number for resurrection. Restoration takes place through the resurrection of Yahweh's obedient, knowledgeable servant, who turns back the effects of ignorance.

The first two references speak of man's failure; the remaining five references (the number of grace) speak of God's perfect plan.

Thus no matter which way the seven "amens" are considered,

there is a re-emphasising of every basic principle set forth in Paul's letter. Who could deny the presence of inspiration in the majestic writings of the Apostle?

A convenient form of recording this at the top of a page in your wide-margin Bible is set out hereunder:

• 2 of failure	9:5—Israelites have failed. 1:25—Gentiles have failed.	Division by ignorance.	2—Man's failure
• Failure reversed	11:36—God does not fail		
• 3 of triumph	15.33—Ecclesia has peace from God. 16:20—Ecclesia has favour from Christ. 16:24—Ecclesia has favour from Christ. (Jew & Gentile combining).	Restoration thru the resurrection of the obedient knowledgeable servant.	5—God's perfect plan of grace.
• Triumph manifested	16:27—Glory to God through Christ for the Ages.		

The Hardest "Amen" To Write.

Without question, the hardest "amen" to write was the one in Chapter 9:5.

The "so be it" to the failure of the Gentiles in Ch. 1:25 was merely an assent to the fact of Bible history, and the justness of Yahweh, which none could deny. The descendants of Ham and Japheth had wandered far from the God Who saved their ancestors from the flood.

But in Ch. 9:5, Paul is writing the death sentence of his own nation, the Jewish people whom he loved with all his heart. A great cry of pathos arises in Ch. 9:1-5, as he laments that the mighty blessing which has now passed to the Gentiles was the natural heritage of the Israelites, his kinsmen according to the flesh.

But, the Jew had set his national course; nothing could move him from his headlong rush to destruction. Paul had just written that nothing could separate him from the hope he had received in Christ (Ch. 8:38-39), and now he speaks of what I believe was Paul's greatest potential stumbling-block. He had to exercise the strictest mental self-discipline to keep in its proper place, his burning love for the Jewish nation, his kinsmen according to the flesh.

So Paul plainly sets forth the position of his own beloved nation, and then, with heart-felt anguish, humbly submits to the Divine will, and with an aching heart, says to Tertius, "Add

'amen' there, Tertius."

"So be it." Little words, big meanings. The difference between life and death to us all, as we contemplate the Divine will, and then, in the pattern of our life, submissively live "Amen," or rebelliously go on our own way that leads to death.

—B.P. (NSW)

The above article provides a most interesting theme for investigation and thought. However, in doing so, it will be found that the Diaglott indicates that Romans 16:24 is an interpolation. Even though this were established, the principle outlined above would not be affected, even though the suggested numerics may require some adjustment. . Editor

THE AUSTRALIAN FRATERNAL GATHERING

This will be held in Sydney immediately after the conclusion of the Bible School, enabling those who attend the School to also enjoy the Conference. When making your reservation for the School, please indicate whether you intend staying on for the Conference, if you desire us to send your name on to the Fraternal Gathering Secretary for that purpose. Otherwise, forward this information direct to Brother V. R. Mair, 18 Atkinson Street, Arncliffe, NSW, 2205.

Thank You, Perth!

The last two schools were sponsored by Perth Ecclesia, and the secretaries appointed by that Ecclesia were Brethren Ben Evans and Don Strempel. Both these brethren performed their services efficiently, and greatly assisted the smooth running of the School. Brother Strempel gave an illustrated talk relating to the development of the Truth in Western Australia, which traced the growth of the Ecclesias throughout that State over the years. In addition, a chart and diagram on display in the Lounge, highlighted the Ecclesial developments in Western Australia.

The Committee is deeply appreciative of the ready co-operation received from the Perth Central Ecclesia; this has greatly assisted the smooth running of the Schools they have sponsored, and has contributed to the pleasure and spiritual profit of those attending them.

Life's Difficulties.

The following letter, written by a reader, has been forwarded to us for reproduction:

"I was a member of the Baptist Church some 20 years ago, but changed to several churches since; but I have not found happiness in them. About six or seven years ago I came in touch with the Christadelphian teaching in Durban, South Africa, where I found the Truth. There is no ecclesia here in Tazneen, Northern Transvaal, so I have to rely on the different books received. I feel lonely and have Breaking of Bread on my own. My family does not accept the Truth, which is a great trial to me. The world is in a terrible state, and will never improve until the Lord Jesus Christ returns. I was hoping this would happen in July last, when the Jews had a wonderful victory in only six days. However, a greater victory awaits them!"

—(Bro. J.B., South Africa).

(The Truth provides the basis of true happiness, and in its light we can rest confident of the outcome of life's struggles, knowing that all things work for good to those who love and fear Yahweh. We commend you in the problems that face you to the comfort and strengthening of His Word).

Culled from Our Correspondence

Sound Basis For Progress

"Having completed high school, and if Christ remains away, it is my intention to give the time which I now have available in furthering my understanding in the things of the Truth. We are already studying 'Elpis Israel' and 'Eureka' in our classes, and indeed we are greatly indebted to our pioneer brethren for such works." (B.K., Tasmania).

Gathering Crisis

"Another year of Gentile times has passed into history. For the watchers in Zion's tower it has been a most momentous one; particularly so with respect to its bearing upon the more sure word of prophecy. How applicable is the message through God's servant, Habakkuk: 'On my watch-tower I will stand, at my post on the turret, watching to see what the rapidly developing sure purposes of God will unfold before our eyes.' Events of this past year have confirmed that the vision has its appointed hour; it is ripening, it will flower; for it is sure, and it will not be late. Our one deep regret is the failure of so many recipients of the bounty of Heaven, to place the full value upon the opportunity to participate in the great salvation offered. We are most thankful to all who labor in the production of Logos. May the Father continue a full provision for the maintenance of His work." (Bro. C.H.S., Toronto, Canada).

Comments On The Cover

"I was very pleased with the new cover of Logos. The clearly set-out Contents section, and the appropriate comment by J. Thomas are well designed. The background of original lettering behind the English Logos title is very eye-catching and thought-provoking." (Sis. M.C., Victoria).

In Search Of Truth

"It is now five months since I first attended Christadelphian meetings, and I must admit I have learned very much from the inspiring lectures given. However, I think there is much more to learn, and would like to receive the 'Herald Of The Coming Age' regularly." (Mr. T.P., Guiana).

Mistake Noted

"Readers may care to note an error contained in the book 'Oracles Of God' by Bro. John Carter. On page 73 the text 'prove the spirits whether they be of God' is stated as being contained in John 3:2, but it is actually found in 1 John 4:1. The verse index shows 1 John 3:2, and is also in need of correction. My copy of the book was printed in 1944." (Bro. L.A.K., New South Wales).

Appeal From Finland

"Please send me your magazine Logos and Herald Of The Coming Age regularly. I should be very happy to receive sample copies of the Story Of The Bible, and your verse by verse expositions on Revelation, Zechariah, and Joel." (Mr. I.U.K., Turku, Finland).

Need For A Positive Approach

"I would like to thank you for the work involved in Logos, for I feel the forthright positive way you present God's Word in this dark age in which the Gentiles run riot and even the ecclesia is affected, is of benefit to those of us who eagerly await the return of the Master." (Bro. C.A.V., Brisbane).

Debate Awaited

"I was very interested to read of the 'Clash With The Clergy' in Peterborough, and hope that someone will stand up for our beliefs. It is only fair that the serious charges made by the clergymen concerned, should be tested beyond any doubt, and I would be pleased to hear the results of the debate" (Sis. G.L., Victoria).

(After several counter-challenges by the clergy, they have gone strangely quiet, and refuse entirely to discuss the Truth. The professed leaders of the people have not the interest nor desire to defend their "beliefs" and in this manifest their own unworthiness and the doubtful character of their doctrines. Those who manifest interest are being contacted.—Ed.).

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

How the Gospel Relates to Conduct

Chapters 12:1 - 15:13

CHAPTER 12.

VERSE 18.

"If it be possible, as much as lieth in you, live peaceably with all men" — Paul recognised the difficulty of always being at peace. Indeed, the experience of the Lord Jesus himself, showed that it is not always possible. There comes a time when one must speak out, and act with determination in spite of the opposition or hurt to others. Such an occasion occurred when the Lord indicted the Pharisees in the public court of the Temple, as recorded in Matthew 23. Another occasion is recorded in Galatians 2, where Paul shows how he had to oppose Peter face to face in Antioch, because "he was to be blamed," and was leading others astray by his hypocrisy. Times occur, therefore, when the Truth must be maintained or defended at the cost of peace. But, as far as possible we must seek to "live peaceably with all men," and Paul emphasies that the preservation of peace lies with us. Rotherham renders these words: "If possible, so far as dependeth on you, with all men being at peace." Let us seek the things that lead to peace, and we have done our part, whatever action is adopted on the part of others.

VERSE 19.

"Dearly beloved, avenge not yourselves" — If we subscribe to the doctrine that God is the great Avenger of His family, we must leave it to Him to avenge ourselves.. In doing so, we fulfil His will as incorporated in His law (Lev. 19:18). Let us exercise faith in Him, and our ultimate vindication is certain.

"Give place to wrath" — Rotherham renders this: "give place unto their anger." When others are angry with us, let us try to keep calm and cool. However, situations sometimes arise when anger is in place. For example, the Lord looked upon the hypocrisy of the Pharisees "with anger" (Mark 3:5), and to the Ephesians Paul wrote: "Be ye angry and sin not, let not the sun go down on thy wrath" (Eph. 4:26). These are excellent principles to keep in mind; but, alas, how often do we forget them!

"It is written, Vengeance is Mine; I will repay, saith the Lord" — These words are cited from Deut. 32:35, but they are illustrated in Luke 18:7-8 and Rev. 6:9-11. In Luke 18, the lesson is drawn from the parable of the importunate woman, and the disciples were taught that they should "always pray and not faint," for God will quickly avenge those who call upon Him. In Rev. 6, the act of vengeance is shown, and we learn that God moves in the affairs of men and nations to avenge His own. It is a most comforting thought that God will avenge, for in the knowledge of this fact, we can lean upon His love, and in faith await His vindication. He has declared: "I

will never leave thee, nor forsake thee," upon which the Apostle comments: "We may boldly say, The Lord is my helper, I will not fear what man shall do unto me" (Heb. 13:6).

VERSE 20.

"Therefore" — In view of the foregoing we need not fear our enemy, and can afford to help him.

"If thine enemy hunger, feed him" etc. — These words are cited from Prov. 25:21-22, and illustrate the practical outworking of the principles already stated in Romans 12.

"Thou shalt heap coals of fire on his head" — The analogy is taken from the method of melting ore. Fire was not only placed underneath the metal, but heaped on top as well. The intense heat thus created, melted that which was normally most difficult to treat. So, to "heap coals of fire on one's head," is to subject him to the treatment of kind actions. Such might help melt the hard-hearted; if not, the Divine anger will consume them (Ps. 140:9-10; Prov. 20:22).

VERSE 21.

"Be not overcome of evil, but overcome evil with good" — In these words the Apostle summarised that which he had laid down in this chapter, concerning the attitude of believers in the world about them. Good can overcome evil; but it is also possible for evil to overcome good. In the midst of controversy the tendency is to give way to flesh-promptings, and answer anger with anger, and invective with invective. Many a good cause has been converted into an evil one by the methods used to defend or extend it. Even the preaching of the Gospel can be undertaken out of motives of envy and strife (Phil. we carefully analyse our motives, 1:15). How important it is that we carefully analyse our motives, and so conduct ourselves, that we do not disgrace the cause we espouse.

CHAPTER THIRTEEN: CIVIL RESPONSIBILITY

Paul now sets down the civil responsibility of saints. It is important to observe this, for it elevates the Truth from mere theory to the practical outworkings of belief. The call of the Gospel is to "take out of the Gentiles a people" for God's holy name (Acts 15:14); but this does not mean that such withdraw completely from the world. They are still in it, though they must abstain from its evil (John 17:15). Therefore, whilst saints must stand aside from politics, they are called upon to view the powers that be as the ministers of God to execute His purpose in the earth. Recognising that such ministers are subject to the will of God, saints can dwell under the shadow of their power without fear realising that the authorities cannot go beyond what God will permit. The attitude saints should adopt is that manifested by the Lord before Pilate. He declared to the Governor: "Thou couldest have no power at all against me, except it were given thee from above" (John 18:11). That is the principle advanced by Paul in this chapter. In view of it, a certain standard of conduct is demanded of Christ's followers, and in the light of the significant times in which the brethren then lived (and do so now) there was and is an urgency in Paul's message.

The chapter can be divided into three sections, under the

general heading of Civil Responsibility —

1. *Its Expression: Conscientious Submission — vv.* 1-7.
2. *Its Foundation: Love To One's Neighbour — vv.* 8-10.
3. *Its Urgency: The Times Demand Its Observance — vv.* 11-14.

Its Expression: Conscientious Submission — vv. 1-7.

There is a need for correct deportment in the world that by it we might grace the Truth that we have received. Among other things it demands that we obey the laws of the land.

VERSE 1.

"Let every soul be subject unto the higher powers" — By "higher powers" is meant those high in authority. Brethren are called to be in subjection to such, even though they stand aside from politics. Instruction on this theme was particularly necessary at that time, for a bad example was frequently given by the Jews. On a mistaken understanding of Deut. 17:15, which prohibits the elevation of a stranger over the children of Israel, Jews often refused to submit to Gentile authorities. In contrast to that attitude, it is the consistent teaching of the Apostles, in conformity with that of Christ, that saints must submit to those in authority even though they be bad rulers (John 18:36; 1 Tim. 2:1-2; Tit. 3:1-2; Acts 4:19-20; 5:29).

"There is no power but of God" — By this, Paul means that God permits their development (Deut. 32:8; Dan. 4:17; Jhn 19:11; Rev. 13:7).

"The powers that be are ordained of God" — The word "ordained" is from the Greek *tasso*, and signifies "ordered," "arranged," "appointed," particularly in military array (cp. 2 Tim. 2:3-4).

VERSE 2.

"Whosoever resisteth the power, resisteth the ordinance of God" — The word "ordinance" is from the Greek *diatage*, and signifies the arrangement, appointment, or the disposing in order. A follower of Christ must learn to recognise the hand of God in the affairs, or arrangements of life. He gives power into the hands of those "unto whom it seems meet" unto Him to do so (Jer. 27:5). And saints must submit, even though the circumstances may not be unto their liking.

"They that resist shall receive to themselves damnation" — The word "damnation" in the Greek is *krima* and signifies judgment; and in this context, condemnation. They who resist will receive this both from civil authorities as well as from God.

"The Lord trieth the righteous" (Psa. 11:5). Let us not forget this. The knowledge will comfort and strengthen us in time of need. God tries in a variety of ways. This is also well to remember. Israel was tried by the plausibility of false teachers (Deut. 13:3). And are not we? Israel failed. Shall we? Israel failed because they did not "carefully hearken" unto that testimony which God established, and to that law which he appointed (Psa. 78:5). That testimony and law—enlarged—speak to us today, and it is for us to "diligently hearken;" "to take heed unto ourselves;" for they are the voice of God! He requires us to try every teacher by it. Israel was told not to allow any good thing that might have been done by a false teacher to blind their eyes (Deut. 13:2). All teaching was to be judged by the Word; and those who taught falsely were to be "cut off." Let us never forget that as error comes to the front, the truth fades away—like the changing scene in a dissolving view (ATJ).

Logos VOLUME THIRTY-FOUR
Upholding the Purity of Apostolic Doctrine And Practice

THE NEED FOR PRAYER

Never was there a time when prayer was more called for than in these trying, perilous, closing days of the Gentiles. Prayer is one of our most precious privileges. "Blessed is the man whom Thou choosest and causeth to approach unto Thee." Its acceptability, however, is conditional. The teaching of the Spirit upon the subject is solemn and explicit. God delighteth in the prayer of the upright (Prov. 15:8), but the utterances of a sinner He abominates (Prov. 28:9; Ps. 66:18). For prayer to be efficacious, it must be offered in the spirit of reverence (Lev. 10.3), sincerity (John 4.23), humility (Isa. 66.2), simplicity (Eccles. 5:1-2; Matt. 6:6-8), confidence (1 Tim. 2:8), Scripture enlightenment (Ps. 145:18), and in the name of God's exalted Son (Col. 3:171; 1 Pet. 2:5; Rev. 8:3-4). Let us be careful — let us not forget the consequences of the vain lip service of Israel (Isa. 1:15-17; Jer. 14:12). Let us engage heartily and intelligently in prayer, not thoughtlessly and mechanically. Before we address our Father in heaven let us try to place ourselves *en rapport* with Him — let us remember that we are not only speaking to One Who can hear and answer, but One Who is a "discerner of the thoughts and intents of the heart." Prayer is not a matter to be resorted to as a kind of last chance, with the hope that it will succeed when other means have failed. Neither is it to be engaged in with a doubtful or wavering mind. Assuming that we are acceptable worshippers, let us pray, and pray unceasingly, And what greater comfort could we have in this time of weakness and perplexity than to know that we have the ear and regard of the great and good God in heaven? The Bible is full of encouragement in the matter of prayer. Hannah prayed for a child, and got one (1 Sam. 1:11,20); Abraham's servant prayed for a good wife for Isaac, and met with a favorable response (Gen. 24); Moses and David petitioned for success against their enemies, and were answered. Therefore there is power in prayer. But someone may say, "I have often prayed, and obtained no reply." Cannot we receive that as an answer? Cannot we acknowledge that God knows best as to what He should grant us? Much that is beyond the power of finite man to see and grasp has to be taken into account before prayer can be answered. We sometimes forget this when things do not go just as we would wish. Let us remember, too, that this is a day for walking by faith, and that all prayer is answered in harmony with this divine arrangement. — A.J.

The Month And Its Meaning.

The Eleventh Month : Sebat

— FEBRUARY

As the sombre colors of Israel's winter gradually give way to the brighter hues of approaching spring, the tokens of new life appear in the blossoms that appear on the almond trees, and the shooting forth that is apparent on the fig trees. The days gradually become warmer, and towards the end of the month, the pleasant "cool season" begins. In sheltered localities, oranges begin to ripen.

These facts give point to the significance of the word by which this month is described in Scripture: Sebat. According to Davidson's lexicon it is derived from a word meaning "to branch," and is appropriate, therefore, to this time of the year, when the early forms of new growth begin to be seen.

The almond tree is of special significance. In Hebrew, it is called the "shakeh" or "awakening tree." It is the first to blossom in the spring, and the last to fade at harvest. Its fruit is nourishing and medicinal. In the Mosaic Ark of the Covenant, Aaron's rod that budded was preserved as a symbol of Divine selection (Num. 17:8), pointing forward to the greater High Priest whose Divine selection would be ratified by his resurrection (of which the Almond, or "Awakening Tree" was a symbol) and ascension to his place in his Father's presence (Isa. 4:2; Rom. 1:3).

Like the budding almond tree, the Jewish sign today heralds the approaching national resurrection (Ezek. 37). The end of the figurative winter is near at hand, and new life will soon sprout forth which will bring marvellous blessings to all mankind (Jer. 33:9; Zech. 8:13).

The Gentile February

The Gentile month of February has a strange history. It is named after the god Februrus that typified purification. The Romans dedicated the whole month to a festival of "spiritual cleansing," which was highlighted on the 15th day by an elaborate ceremony. Although the ideal was purification of the mind and body, such was not possible in the absence of Divine truth, the only sound means of sanctification (John 17:17). Dominated by Gentile practises (Romans 1), the festival was usually characterised by over-eating and over-indulgence.

February, for many people, is a difficult month of re-adjustment. The "Christian" world has hardly recovered from its Christmas festivity and foolishness when it finds February upon them, with all its uncertainty and doubt.

Originally, February was placed last on the calendar; but when it was changed by the Romans in B.C. 450, it was placed after January, and became the second month. When the calendar was changed again, some time later, March was reckoned as the beginning of the year, and once again February reverted to the last month.

Finally, with the third change of the calendar it was settled as the second month.

Although only given 28 days, every fourth year an extra day is added, to keep the year in accord with solar revolutions.

Moses and the Month

The only references to the month Sebat in Scripture are found in Deut. 1:3 and Zech. 1:7. Both portray events linked with Israel's figuratuve national resurrection, or its emergence from the Gentile national winter into spring.

On the first day of the eleventh month (Sebat), forty years after Israel had left Egypt, Moses called the nation together to give them his final instructions. Behind him were many years of trouble and difficulty. He had led them through the howling and desolate wilderness, had experienced their "restlessness" and constant murmuring against the hardships of life; had continually shepherded them, leading them onwards to the land of promise.

Now he had come to the end of his ministrations, and was about to hand over the leadership to the young warrior, Joshua. A difficult time lay ahead, but the period of the year was significant.

The almond tree would soon appear, the fig tree showed signs of putting forth her shoots; there was everywhere the feeling of change that presaged spring.

Moses' message was in conformity with the time of the year:

"Behold, Yahweh thy God hath set the land before thee; go up and possess it, as Yahweh God of thy fathers hath said unto thee; fear not, neither be discouraged" (Deut. 1:21).

Israel was reminded of its duty and privilege. It was Yahweh's almond tree, His fig tree in which His glory was to be revealed. As a nation, it was called to remain pure in His sight, standing aside from the Gentiles, and their foolish religious festivities:

"Ye shall not turn aside to the right hand or to the left. . . And now, Israel, what doth Yahweh require of thee, but to fear Yahweh, to walk in all His ways, and to love Him, and to serve Him with all thy heart and soul" (Deut. 5:32; 10:12).

Jewish National Winter

As far as the nation was concerned, Moses' words were largely unheeded, and in consequence it became subjected to the winds of Gentile oppression. Darkness settled over the nation; it experienced the winter of adversity, and but a few remained therein to maintain a faithful consistency before Yahweh. Of such was the prophet Habakkuk, who declared in the following terms his own intention to render praise and fruit unto Yahweh, in the face of Israel's unproductiveness:

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat . . . yet will I rejoice in Yahweh, I will joy in the God of my salvation" (Hab. 3:17-18).

His words are descriptive of a national winter, for fig tree, vine, olive, and field are all symbols used to describe Israel.

Promise of Spring

The other occurrence of the month Sebat is found in the prophecy of Zechariah. Two months after Haggai the prophet of the restoration, had promised coming Divine blessings, Zechariah stood up, on the 24th of Sebat (Ch. 1:7), to outline seven significant visions he had received during the course of the night. Whilst the Israel almond tree was showing its blossom, and the Jewish fig tree was beginning to "put forth," Zechariah

outlined the promise of Yahweh to revive the nation, particularly in view of the rebuilding of the Temple under the supervision of Joshua and Zerubbabel (Ch. 1:6-6:8). It was an encouraging vision for a people just emerging from the national winter they had experienced in captivity. It revealed that Yahweh overlooked the people for good, even though they were in the shadow of depression.

Zechariah spoke of the culmination of Israel's hopes, of how Zion would be established in glory and the enemy rooted out of the land. It is a thrilling message, particularly as it was proclaimed by "Zechariah, the son of Berechiah, the son of Iddo," for these three names, strung together, spell out the sentence: "Yahweh hath remembered (Zechariah), and Yahweh hath blessed (Berechiah), at the appointed time (Iddo)."

The appointed time to favor Zion hath almost come (Ps. 102:13), and shortly both Israel, and the whole world, will emerge from the figurative winter that is now being experienced, into the glorious spring that shall follow, when "the Sun of righteousness will arise with healing in his beams" (Mal. 4).

—G.E.M.

THE EXTENT OF OUR SERVICE

God calls us to self-denial and sacrifice to endure hardness. If we refuse to thus fellowship Christ's sufferings now, Christ will certainly refuse to allow us to fellowship his joys in the age to come. Let us not be niggardly in our service, ever tying to pare it down to the smallest dimensions. Let us not be of those who will undergo an amount of fatigue and trouble for self-gratification at which they would stand aghast if called on to perform it for the Truth. This is not "abounding in the work of the Lord." Let the first fruits of our strength be devoted to God. Let our greatest exertions be put forward on behalf of the Truth. And let mere excuses and obstacles which might be overcome keep us from performing those things which constitute our reasonable service. What is the greatest sacrifice we can make in comparison with what Christ endured for us? Let us not be weary in well doing, for in due season we shall reap if we faint not.

CHRISTADELPHIAN SCRIPTURE STUDY SERVICE

[illegible] requests having been received for a series of studies [illegible] for use in the home, or for Sunday School services, a group of brethren and sisters in the Sydney area have given themselves to the task of preparing these. They advise that study notes are now available for Stage 1 in a five stage course of instruction. Each stage will consist of approximately 25 lessons. The theme for Stage One is "The Preparation of the Kingdom," and it covers lessons from Creation through to Israel at Sinai.

Costs are as follows: Senior Notes — U.S.A., 70 cents; NZ, 50 cents; Eng. — 5/-; South Africa — 50 cents. Junior Notes — USA, 45 cents; NZ — 30 cents; Eng. — 3/-; South Africa, — 30 cents.

Further information can be obtained on application to: Christadelphian Scripture Study Service, P.O. Box 110, Kingsgrove, NSW, 2208, Australia.

Fulfilling Bible Prophecy

What will bring [illegible] Israel?

"In ages past, God had among the n[illegible]n a people of Hi[illegible] own. These are wise in the wisdom of God, and venerate His word above all things. Though not His counsellors, He has graciously condescended to inform them what He intends to do before it comes to pass. Hence, it is testified by the prophet that 'the Lord God will surely do nothing, but He revealeth His secret unto His servants the prophets' (Amos 3:7). This revelation is made that His people's faith may be confirmed and enlarged, and that in every generation they may know the times and seasons to which they stand related. Knowing the signs, they are enabled to discern the times; and while consternation and dismay cause men's hearts to fail they are courageous, and rejoice in perceiving the approach of the Kingdom of God. This is the proper use of the prophetic word. It was thus that the ancients used it, and were enabled to live in advance of their contemporaries. . ."

— Elpis Israel, p.323.

•

Our Wonderful Privilege

What wonderful privilege is ours, that Yahweh has revealed to us His will and purpose. With that in mind, we can look out upon a troubled world without fear, knowing that soon and surely the strong, infallible hands of the Lord Jesus will take control in the name of his Father.

And today, in view of the urgency of the times, we should be searching the prophetic pages of His Word, that we might be enlivened to the facts of the developing crisis. The age is hastening to its close, and the world will be taken off its guard by the coming of the Lord Jesus. We need to take heed lest we be caught away with the prevailing unreadiness to receive him. By a correct use of the prophetic word, however, we are enabled to live in advance of our contemporaries, as Brother Thomas suggests above.

We have not only the heritage of the Word of God, but the sound expositions of the pioneers to guide us in these last days. Whilst they were not inspired, as the Scriptures are inspired, they were men raised up to bring Divine truth to light once more; and we believe that God selected the right men for the work in hand (Acts 15:14). Certainly they imagined that Christ would come before now, and we can thank God for that, because the writings they have left on record have an urgency about their appeal which would doubtless be lacking if they had imagined that so long was to elapse before the desire of their eyes would be revealed.

Let our young people familiarise themselves with such works as *Elpis Israel*. They will find within its covers, a splendid exposition of the foundation doctrines of the Truth, a sound key to the exposition of the Scriptures as a whole, and a remarkable prognostication of coming events based upon the prophetic Scriptures.

It is common to decry this book as being archaic and unreliable, to hint at the mistakes that Brother Thomas made, and to suggest that if he were alive today he would have to change much of what he then wrote. But press for specific examples of all this, and his critics are not so ready to supply them. Certainly there might be minor points where some change might be necessary, but our experience has been that even in those places, the very exposition of Brother Thomas is such that it assists in the better understanding of the Word.

Russia's Interest in the Middle East

Brother Thomas' exposition of Daniel 11:40-45 and Ezekiel 38 have frequently been challenged, but not, in our opinion, successfully so. A careful, detailed, unbiased consideration of all the facts, will reveal that his exposition is the key to these prophecies, even though they have been partly fulfilled in a manner he never anticipated.

In a previous article, we showed how completely he anticipated the decline in Britain's commercial power. Surely, today, anybody familiar with his expositions must acknowledge that the world situation is developing along the lines suggested by him in *Elpis Israel, Eureka* and elsewhere.

Therein he frequently draws attention to the declaration of Yahweh through Zechariah: "I will gather all nations against Jerusalem to battle" (Zech. 14). And in the light of what is happening today, who can doubt the possibility? During the last 12 months, we have seen how nations can get inextricably involved, into any serious crisis in the Middle East.

It is obvious that if the six days' war between Israel and the Arab States had lasted much longer, the major powers would have had to move in to protect their interests; and it would not have been long before a situation would have developed such as Zechariah 14 anticipates.

This is remarkable, for Israel is such a tiny nation. It is but a slither of land along the coast of the Mediterranean, in contrast to the 3½ billion population of the world! Despite this, it seems as though there is some invisible, yet mighty magnet, inexorably holding the attention of the nations there; or something in the air that destroys all amity and creates political friction that defies solution. Israel's neighbors show bitter, unrelenting

hatred and hostility which has now, three times, burst out into open conflict. And on the last occasion, Russia used the crisis as an opportunity to fulfil an age-old ambition — to get her fleet into the Mediterranean. For years, the Western Powers have tried to prevent this, but the Israel-Arab crisis accomplished it.

The Mediterranean a Russian Lake

One time, the Mediterranean was considered a British lake, but today Russia is trying to supplant Britain there. This is in accord with the requirements of prophecy. Daniel declared:

"At the time of the end . . . the king of the north shall come against him (Turkey) like a whirlwind, with . . . many ships. . ." (Dan. 11:40).

Some years back, Brother Thomas' exposition of the king of the north as Russia was subjected to hostile criticism on the grounds that Russia was not a naval power, and consequently failed to measure up to the requirements of this prophecy. Today that criticism would not be valid.

The Foreign Editor of the Adelaide *Advertiser* recently noted:

"Evidence of the Soviet bid to improve its position in the Middle East is seen in the costly efforts to re-equip the defeated Arab amries, the strengthening of Russian military missions in the U.A.R., Algeria and other Arab States, the military aid agreement with the Sudan, and the 'courting' of King Hussein and other moderate Arab leaders.

"It is seen, above all, in the expansion of Soviet naval activities in the Mediterranean.

"It is claimed that the number of Russian ships on permanent patrol in the Mediterranean has risen to 35 and that, including ships in harbor in Alexandria and elsewhere, the Soviet fleet at times has totalled about 50 ships.

"And Russia's Communist Party leader, Mr. Brezhnev, has not attempted to conceal that he would like the Mediterranean to become a Soviet lake."

The Magnet of the Middle East

It is highly significant that increasing interest in the Middle East is being generated by all the major powers, at the very point in world history when God's purpose requires it.

Russia's keen interest in the destiny of the Middle East is obvious to all; nor are other nations much behind her. All nations are preparing for war; a state of political restlessness is everywhere apparent; even the weak are saying, "I am strong" (Joel 3:9-10).

The initiated realise that silently the invitation of Yahweh is going forth to the nations:

"Come near ye nations, to hear; and hearken ye people: let the earth hear, and all that is therein; the world, and all things that come forth from it. The indignation of Yahweh is upon all nations, and His fury

upon all their armies, He hath utterly destroyed them; He hath delivered them to the slaughter. For, it is the day of Yahweh's vengeance, and the year of recompense for the controversy of Zion" (Isa. 34:1,2,8).

The invitation is thus recorded; but what will induce the nations to accept it? Ezekiel, speaking of Gog, declares that "things shall come into his mind, and he shall think an evil thought" (Ch. 38:10). This will induce him to move against "the land of unwalled villages, to those at rest, dwelling safely . . . to take a spoil and a prey. . . "

Lust for gain, therefore, will induce Gog to invade the Middle East. But what gain is to be obtained there?

Firstly, and perhaps most important, there is the strategic importance of the area; the fact that it unites three continents as one, and is the gateway to world conquest. A glance at the map will show that the Middle East is a bridgehead linking Europe, Asia and Africa as one, and that from western Africa, America can be menaced. Let Russia dominate the Middle East, and the world is open to its conquest.

The lust for power, undoubtedly, will be the first consideration of the invader.

There is also the lust for revenge. The spirit of anti-semitism dominates Soviet Russia as it has other Gentiles throughout history. It was this that brought Egypt to ruin under the Pharaohs, as well as the Tzarist regime of Russia, and Hitler's third reich.

Hatred for Israel will be a factor in the coming crisis (Jer. 30:6-7), and Russia manifests that today.

Finally there is the lust for gain. The richest oil wells of the world are found in the Middle East, and though Russia has sufficient oil of her own, if she controlled this source of Western oil in addition, it would put her enemies completely in her power. The glittering prospect that this suggests is sufficient to draw a power-seeking nation to "take a spoil and a prey."

Nor is oil the only means of potential wealth. The Dead Sea is tremendously rich in largely untapped mineral wealth. Dr. T. Norton has estimated its value as over $500,000,000 in phosphates and similar minerals.

Greed will doubtless play a part in developing Armageddon, for Russia will come to "take spoil."

Considerations of strategy, power and wealth could all play a part in drawing Russia into the Middle East, to the spot determined of Yahweh, so long ago, to pour out judgment upon the nations.

The secret of His purpose is known to us. We can rejoice in the fact that we not only see the fulfilling of Bible prophecy in current events, but that the signs show, without doubt, that we are living at the epoch of Christ's coming. As Brother Thomas comments, in the extract at the head of this article: "Knowing

the signs (they the believers) are enabled to discern the times; and while consternation and dismay cause men's hearts to fail they are courageous, and rejoice in perceiving the approach of the Kingdom of God."

— M.P.

TOUR OF THE MIDDLE EAST

It is proposed, God willing, that a group of Brethren and Sisters from all parts of Australia and New Zealand, will make a tour of Middle East countries during March/April.

The suggestion of such a tour arose out of discussions on Israel during the Tasmanian Bible Campaign in 1967. The proposition was made that **Logos** organise one in 1968. Light-heartedly we accepted the commission, and shortly afterwards, as others expressed their interest in it, we got down to actual planning.

That was early in 1967. Contact was made with groups in Egypt, Lebanon, Syria, Jordan and Israel. Many of the suggestions made were turned down, as we explained that we are not interested in visiting churches or so-called holy places, but those of an archaeological and historical interest.

The route of the tour gradually emerged: firm quotations were given, and, just prior to our overseas tour last year, arrangements finalised.

Then came the six days' war!

All our planning went by the board.

The Arabs could not take us into those places previously agreed upon, for they were now in Jewish hands. Israel, on the other hand, invited us to extend our tour. The Tourist Department of Jerusalem came out with a new but familiar caption: "Walk through the land, in the length of it and in the breadth of it!"

Meanwhile, we had to commence planning all over again.

It is now proposed to visit Egypt, Lebanon, Syria, Jordan, Israel, Persia, India, China, and the tour will take about a month.

A series of notes, specially prepared for the tour, are being issued to all those participating in it. These are in the form of weekly budgets to be filed under one cover, and they take note of the historical and Biblical points of interest. They are designed to provide the basis of studies whilst on tour.

It is planned that the tour should be like a travelling Bible School, with day to day studies conducted on the very sites where the events recorded in Scripture took place.

Our first memorial meeting away will be held in Egypt. In that land of superstition and darkness, we hope to celebrate our Passover together!

On another occasion, it is hoped to visit the Youth Aliyah centre, and trace the development of children in Israel from the time they are received, until they reach adulthood. We plan to present a cheque to Youth Aliyah Organisation from the Christadelphians in Australia, and should any care to participate in this, we shall be happy to receive their donations.

We plan, also, to provide some notes of our travels for the benefit of our readers, that they might travel with us in spirit on this tour.

We are sure that the prayers of readers will be with this group as it visits the Land of our (spiritual) forefathers.

—LOGOS COMMITTEE.

This Month's Exhortation.

Fulfilling All Righteousness

Our exhorting brother, this month, is Brother E. Spongberg, of Hurstville, N.S.W. He has selected Matthew 3 as his reading, and in his comments, he reconstructs the scene enacted on the banks of the Jordan, 1900 years ago, when Jesus was baptised of John.

●

Yahweh's Messenger Appears

There is something wonderfully impressive about this man, John Baptist, who came "preaching in the wilderness of Judea Matt. 3:1). Luke is at pains to point out the circumstances giving rise to his birth, the close connection that it bore to that of Jesus, his cousin, and the way in which Zacharias, his father, testified to his foreordained mission:

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

Over 400 years earlier, Yahweh had revealed His purpose through Malachi:

"Behold, I will send My messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in" (Mal. 3.1).

Isaiah, likewise, some 300 years earlier, had predicted:

"The voice of him that crieth in the wilderness, Prepare ye the way of Yahweh, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of Yahweh shall be revealed, and all flesh shall see it together; for the mouth of Yahweh hath spoken it" (Isa. 40:3-5).

Zacharias knew well what the birth of his son portended for Israel and the world. Thus, when addressing his new-born son, he drew on Mal. 3:1 and its reference to the forerunner who was to run before and announce the coming of the messenger or angel of the covenant ("Thou shalt go before the face of the Lord to prepare his ways"), and on Isaiah 9.2 (see Isa. 42:6-7; 49:6), and its reference to Gentile participation in the benefits of the Divinely provided light "to give light to them that sit in darkness and the shadow of death").

Luke is of Gentile extraction, and wrote for Gentiles. He naturally included those aspects of the ministry of the Lord that extended beyond the borders of the Land of Israel, and incorporated Gentiles in its scope. He also adds an important biographical note concerning John:

"And the child grew and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel" (Luke 1:80).

The Message Proclaimed

When the time was ripe, John came forth from the deserts, to prepare the way for him who would "give knowledge of salvation unto his people by the remission of their sins." This was no political credo designed to win converts by offering them freedom in return for popular support. What was required was conviction based on reason. Men had to learn that the prerequisite of salvation was the forgiveness of sins, and that this, in turn, demanded of them abandonment of their sins and preferment of the One in Whose favor and for Whose honor their sins were abandoned. In short, that Yahweh should first of all be shown to be "Just" and then the "Justifier" of him which "believeth in Jesus" (Rom. 3:26).

This was what John preached. It is referred to in Matthew 21:32 as "the way of righteousness," and it admits of no compromise. It was the message of the Kingdom which was later demonstrated to perfection in the King himself, and there was great fitness, therefore, in the King's forerunner emblazoning the royal path with a statement of the King's intention.

In his record, Matthew is concerned with the credentials of the King. His genealogy in Chapter 1, leading to Joseph, the husband of Mary, is that of the kings of Judah, and his record of Jesus' birth (Ch. 2), is that of "the man born to be king." Unlike John, Matthew gives few biographical notes concerning John, and even in the incident recorded in Matthew 11, where John, imprisoned, sought confirmation that Jesus was "he that should come" (v.3), the answer given (vv.4-6), centred attention on such prophecies as Isaiah 35:5,6; 61:1, and their emphasis on Zion's return to favor. Matthew viewed Jesus as handing to John the credentials of the king!

The Spirit of Elijah

Matthew's introduction of John in Chapter 3, though abrupt, subserves this whole purpose. John is described as coming into the wilderness of Judaea, a stern, austere, rather forbidding, figure. He was clad in "raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey" (v.4).

It is almost a portrait of Elijah the Tishbite: "an hairy man, girt with a girdle of leather about his loins" (2 Kings 1:8). In principle, the missions of Elijah and John were identical (Matt. 11:14; 17:12). What John did was "in the spirit and power of Elijah" (Luke 1:17).

What was it, then, that Elijah did?

Elijah's work aimed at the reformation of the northern kingdom of Israel. Perhaps the most spectacular of all his achievements was the destruction of the priests of Baal on Mt. Carmel. After they were destroyed to the vindication of Yahweh's name and honor, the record states that "the hand of Yahweh was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel" (1 Kings 18:46). In earlier times, to enforce his claim to the throne, Absolom, David's son, had 50 men to run before his chariot and announce his coming (2 Sam. 15:1). But Elijah's miraculous athletic feat was not to uphold a vain man's pretension to power; it was a declaration by Yahweh that the throne should be based on righteousness, and that it would be sustained in power for so long as evil was put away, and the principles of His Justice were upheld.

John's message, as forerunner of Christ, was exactly this. He was sent by Yahweh to break up the Israel ground then in fallow; to prepare it that the King himself might sow "the good seed" who are "the children of the kingdom" (Matt. 13:37-38).

He preached "the baptism of repentance for the remission of sins" (Luke 3.3-5). He proclaimed, "Repent ye, for the kingdom of heaven is at hand" (Matt. 3:2). And he elaborated his message with an appeal to Isaiah 40 concerning the one "crying in the wilderness":

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the spirit of Yahweh bloweth upon it, surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand forever" (vv.6-8).

Simply stated, John's message invited entrance into God's Kingdom on the basis of personal holiness, and it is fundamental to this that sins must be repented of and forsaken.

All were impressed with John (Matt. 21:26). Even Jerusalem, self-centred and jealous of rivals, and dominated by a high priest who had purchased the privilege from Rome, could not ignore him. A deputation was despatched from the city to examine his credentials (John 1:19-28), as was only right (Deut. 18:21-22). Was he the Christ? Or the "prophet like unto Moses"? Or possibly, Elijah? He certainly looked like Elijah, and was just as uncompromising. Could it be that they sensed the correspondence between their own times and those of Ahab, in that they also were apostate!

So they came, frankly puzzled about his baptism. They enquired, "Why baptisest thou, if thou be not that Christ, nor Elias, neither that prophet?" (John 1:25). Not that baptism as a ritual was new to them; they always baptised Gentile proselytes on induction into Israel. What puzzled them was that the rite was being practised upon Jews! What authority had he for so doing?

Baptism Refused

We can sense the dilemma of the rulers of Jerusalem, as they witnessed the wave of popular support for John sweeping the province as "Jerusalem, and all Judea, and all the region round about Jordan . . . were baptised of him in Jordan, confessing their sins" (vv.5-6). They had not made up their minds about John, and they certainly had failed to evaluate his message correctly; but they could not afford to ignore the political implications of his impact upon the people. Perhaps they had better be baptised too!

We can imagine the scene as self-righteous Pharisees and Hellenizing Sadducees presented themselves before John for baptism. The former considered themselves as holy, superior and apart from all others (John 7:48-49); the latter were in league with Gentilism, the very principle which a Jewish baptism was designed to wash away. The desire of such for baptism, therefore, was just the erection of another facade. But John clearly saw through their pretence, and as his baptism was for repentant sinners only, he rejected their approach:

"O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think no 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" (Matt. 3:7-9).

Where the same situation exists today, baptism should still be refused.

In rejecting the idea of union with God through mere flesh-association, John also taught that such union was demonstrable by consistent action, in the absence of which, rejection is inevitable:

"And now the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (v.10).

John's baptism stood for a repudiation of flesh itself. Merely to wash in water would not heal the human heart. Flesh had to be purged inwardly by the Word, and subjected to the furnace of affliction:

"I indeed baptise you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptise you with the Holy Spirit, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (vv.11-12).

It is upon this solemn note, the need for repudiation of the flesh, that Matthew records the coming of Jesus to John. Only the barest details are recorded:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him. But John forbade him, saying, I have need to be baptised of thee, and cometh thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him" (vv.13-15).

Let us reconstruct the scene. The people were baptised "confessing their sins." Jesus presented himself to John, but John, despite the fact that they were cousins, did not know him as the Christ. He said so himself (John 1:31). So he asked the question that he had asked of many:

JOHN: "What are your sins?"
JESUS: "I am sinless!"
JOHN: "In that case, I have need to be baptised of thee, for I cannot claim to be sinless. Why cometh thou to me?"
JESUS: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

It is one thing to recognise and disown sins, but in itself it is not enough. One must also recognise and disown the source from whence all sin comes: the flesh. In fulfilling all righteousness, Jesus submitted to a ritual which spoke of death to the flesh and resurrection to newness of life; and heaven responded:

"This is My beloved Son, in whom I am well pleased" (v.17).

The same commendation will be pronounced upon all such who follow the Son's example, and perform the will of the Father.

WORDS THAT ENCOURAGE OR DESTROY

Words, like fire, require wise management to keep their usefulness from turning to destructiveness. To repress a harsh answer, to confess a fault, and to stop in the midst of self-defence, are three golden threads with which domestic happiness is woven. Harmony will take the place of discord where self-restraint in words is practised. "A soft answer turneth away wrath." We are exhorted to "confess our faults one to another." God will be our defender if we are in the right in the use of words. Our Master's example should be a source of strength. "He was oppressed and he was afflicted, yet he opened not his mouth."

●

Brethren and sisters who are inclined to be indifferent to or unmindful of Old Testament revelation, whilst professing a great love for the Truth, should remember that the things required to be believed for salvation are founded upon Old Testament revelation. It was to this that Christ and the apostles invariably turned to open up and prove the essentials of true religion.

Editor's Notebook

Irresponsible Journalism

Some time back, we received by air from England, a copy of **The Old Paths** Magazine for November, 1967.

It contains an article entitled: "Compromise By Omission," directed against us personally, and designed to imply that we are drifting from the teaching of pioneers on the subject of the atonement, or that we trim our language to accommodate heretical views, as though we are hesitant or fearful to express full opposition to such.

On a previous occasion, an article had been submitted to **The Old Paths** which likewise indicted us. On that occasion, before publishing it, the Editor submitted it to us for comment. We rebutted the charges made, and pointed out that the very terms we had used, and which had been called in question, were those used by Brother Roberts in **The Blood of Christ.**

That article was not printed in **The Old Paths!!**

At the same time, we wrote to the author of the article in question, pointing out that some of the expressions he used were cloudy in the extreme: that the Lord did not inherit "moral" defilement from Adam as he appeared to allege, but physical defilement. Whilst in every other person, that physical defilement led to actual sin, it did not do so in the Lord Jesus, for figuratively and literally he gave himself over to death that he might obtain eternal life, so that sin had no domination over him in life or in death.

However, this latest article in **The Old Paths** magazine, together with other correspondence that we have had, convinces us that sometimes those who are most forceful in their language relating to the Atonement, do not really understand the subject that they presume to dogmatise upon so dictatorially! Or, perhaps it is a case of there are none so blind as those who will not see!

The current article is a case in point. If the Editor believes that we have drifted from the truth, or are fearful to express it, so be it. He is welcome to his opinion. We know where the truth lies! And he should likewise, for we have had correspondence with him. At the same time, we would remind him of Paul's exhortation:

"Who are you that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (Rom. 14:4).

We reject as completely false the insinuations of this article.

The reference to ourselves is not the only mis-statement that it contains.

As to the article in **Logos** it presumes to criticise, it was a fill-in article, occupying little more than half a page. On the basis of that short epitome, we are publicly condemned before the Brotherhood!

This attitude by The *Old Paths* demonstrates clearly to our minds that little reliance can be placed upon what is published therein of this nature. Any allegations that it makes should be well documented before being received, for they could well be as wide of the mark as the present accusation is in regard to ourselves! There is too much "watching for inquity," of "making a man an offender for a word," of "laying a snare for him that reproveth in the gate," and of "turning aside the just or a thing of nought" in that magazine, and too little sober realisation of what is required by the Brotherhood in the very difficult times through which it is passing.

A terrible indictment is proclaimed against those who so act, and we would therefore plead with **The Old Paths** and those supporting it, to review their attitude and action. Isaiah declares:

"In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in Yahweh, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one (Gog) is brought to nought, and the scorner (the worldly rejector of the Word) is consumed, and all (within the Brotherhood) that WATCH FOR INIQUITY are cut off; that MAKE A MAN AN OFFENDER FOR A WORD, and LAY A SNARE for him that reproveth in the gate, and turn aside the just FOR A THING OF NOUGHT. . ." (Isa. 29:18-21).

The article before us does all that and more. It makes us an offender because we do not utter a word! Obviously this is a flagrant case of "watching for iniquity," and seeking to turn away certain ones on the basis of "a thing of nought."

Not that we mind the attack! In fact, recognising that it has been directed against us because of work we are doing in the service of the truth, we can afford to rejoice at it. A greater One than the Editor has encouraged us to do so. In Matthew 5:11-12 we read:

"Blessed are ye, when men . . . shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven."

With such grand words to help us, we are impervious to such blunt shafts as this article in **The Old Paths.**

In fact, the very title of this Magazine becomes suspect in view of such irresponsible journalism. We remind its editor, and its readers, that there are "old paths" that should be avoided. Solomon gives warning of this by stating: "There is a way that seemeth right unto a man, but the ends thereof are the ways of death." Cain walked those "old paths" when he sought to defame and murder his brother; and many others have done so since. Though our pioneers were forthright and vigorous in the verbal battles they waged, they were fair; which the article before us is not. We commend the "old paths" of our pioneers to the Editor and his committee.

Let them also heed the warning words of Ezekiel, against those shepherds who, instead of feeding the flock, were found scattering it, or those leading animals who pushed others with horn and shoulder, ruining the pasture, fouling the water, and driving away the weak from the nourishment so needful to their development (Ezek. 34:2-19). In these closing days of the Gentiles, when problems abound in the Brotherhood, and a rising tide of liberalism threatens to submerge the Truth, let us not seek to destroy the reputation of those who are striving to maintain principles set down by our pioneers, and which can be rightly described as the "old paths" of truth and conservatism (Jer. 6:16).

We are sorry that the need has arisen for us to occupy space in such unprofitable discussion, but we hope that it may cause some to carefully analyse such Scripture as Isaiah 19:13-21; 56:11; 66:5; Ezekiel 34; John 10, and so forth. The time may come when **The Old Paths** Magazine may learn to its consternation and regret the meaning of the following passage:

"Hear the word of Yahweh, ye that tremble at His word; Your brethren that hated you, that cast you out for My name's sake, said, let Yahweh be glorified; but He shall appear to your joy, and they shall be ashamed" (Isa. 66:5).

Let us be among the number who "tremble at His word," not among those whose fear towards Yahweh is governed by "the precepts of men" (Isa. 29:13).

—EDITOR.

Bible School Bulletin

A WORD REGARDING RESERVATIONS

A deposit of $2 per person over five years of age, secures a reservation at the school for which you nominate. If you subsequently discover that circumstances have arisen that do not allow you to attend that School, you can transfer your reservation to another School, so long as we are informed within the time specified on the notices that we send out.

Some have misunderstood this concession, however, and have made a practise of transferring the one reservation from School to School. This has involved us in unnecessary expense and time, first making reservations, then cancelling them. In addition, it has meant that some have had their applications refused because reservations have been all taken up.

In view of this, we are compelled to make it a ruling that it is only possible to make one transfer of any reservation. For example, if you cannot attend the School for which you have nominated when paying your deposit, we will transfer your reservation to another School if we are notified in time. But if you cannot attend that School, you will be asked to forfeit your deposit.

We are confident that School members will appreciate the reason and need for us adopting these measures; in the long run they will be found of benefit to all.

Reservations for the May School are flooding in, and we may shortly be compelled to close the bookings.

FAREWELL AND GOD-SPEED TO BROTHER STEWART

By the time this copy of **Logos** is in the hands of the Reader, Brother Maurice Stewart, of Los Angeles, USA, will have left for home.

He takes with him the good wishes of the Australian Brotherhood. From all parts of the Commonwealth, brethren have expressed their deep appreciation of his untiring labors, and have voiced their wish that he repeat the visit if possible.

We must add our personal testimony, in that we have found Brother Stewart most co-operative in the continuous work laid upon him. Nothing has been too much trouble; and not a word of complaint has he voiced, though the exacting nature of the tour must have left him somewhat exhausted at times. It seems he does not know the meaning of the word "No," to any request made to him, and sometimes we found it necessary to express it for him!

During the course of the tour, he has covered some 35,000 miles during six months of constant travel; and over the same period of time, he has had but few days of leisure. Generally speaking, everything has gone extremely well as far as travel arrangements are concerned, though it has meant careful synchronising of places and themes. As far as Ecclesial activities are concerned, we do not recall receiving an adverse report, whilst, on numerous occasions, the results were far beyond expectations.

We might add that this tour has meant a personal sacrifice on the part of Brother Stewart; for though his travelling expenses have been covered, he has had to resign his employ in order to give us six months to fulfil the appointments.

We therefore publicly express our personal deep appreciation to him for the labors he has so unstintingly given to the Brotherhood in Australia, and we pray that the Divine blessing may rest richly upon him for what he has attempted to do in the service of His majesty, the King.

In planning Brother Maurice Stewart's tour, we tried to arrange for him to visit every Ecclesia that expressed a desire for him to do so, whether or not that Ecclesia was able to financially assist in the travel costs involved. We felt that it would have been a pity if some small ecclesias had been denied the pleasure of his company, and the services he is able to render, merely because it lacked financial resources, and Logos willingly subsidised costs to that end.

Our thanks are due to the Bible School for meeting the major overseas travel costs involved; and to individual ecclesias and groups that supported it financially.

Above all, our thanks are due to our heavenly Father, Who has blessed this effort in all parts of Australia. It is pleasing to report that, as a result, large numbers of applications for literature have been received from friends, actual baptisms have resulted from the preaching work, some who had been drifting have shown renewed interest in the Gospel, and brethren and sisters in all parts of Australia have been stimulated to greater efforts in the Truth. May its fruit be seen to the glory of Yahweh in the Age to come.

COMMENT

"I enjoyed the December Bible School very much indeed, and if it be God's will, and Christ is still away, I hope to attend more in the future. May God bless this service to the glory of His name." —J.S. (Qld.).

"Due to strong recommendations, I have received, to attend a Bible School, I hereby make a reservation for the May Bible School. In the short time left, only good can come from such efforts to fortify and preserve the Truth, in the last outposts of the Antipas. May Yahweh's blessing rest upon it, and on other similar efforts." —J.K. (Qld.).

"Thanks to all who labor in this work, and to our heavenly Father Who gives us the strength to participate in such a function around the World."
—B.I.W. (Qld.).

BROTHER J. MARTIN'S TOUR OF THE STATES

Arrangements are well in hand for a comprehensive tour of North America on the part of Brother and Sister John Martin. It is proposed that the tour incorporate such widely spaced places as Newfoundland in far eastern Canada, and Panama on the south west.

Brother Martin will attend several of the Bible Schools, including the Mid-West Bible School, and the Vernon Bible School. At both these schools, he will give instruction to both adults and teenagers. In regard to the latter, special facilities will be provided for instruction in action Bible marking. Though a wide-margin Bible will not be essential for this, it would be most helpful. In addition, it is suggested that those participating in these classes also bring pens and inks for the purpose of a practical project in Bible Marking.

This will introduce a new phrase of instructon to these two Bible Schools, and one that should be of great help to the students Brother Martin has worked largely with young people's activities in Australia, and we are confident that the young students in Canada and America will likewise find his ministrations helpful and stimulating.

MID-WEST BIBLE SCHOOL (U.S.A.)

The Mid-West Bible School will be held (God willing) from August 24 through to September 1, at the Northwood Institute in West Baden Springs, Indiana (near French Lick). The School Committee writes: "To all who were privileged to be a part of the School when we used the facilities at Hanover (and many will have fond memories of Hanover, for it is a lovely place) your School Committee states without reservation that Northwood Institute, which is in the same general area as Hanover, has equally as much to offer. Members will not be in the least disappointed in the area, the facilities, or the accommodation. We await in anticipation the 1968 School, hoping to renew acquaintance one with the other at Northwood providing, of course, "that the Lord does not return in the meanwhile."

Further information regarding the 1968 School may be obtained from Sister Mary Higham, 14679 Winthrop Avenue, Detroit, Michigan, 48227, USA.

We have been sent an advertising brochure of Northwood, and this reveals a most attractive building, with excellent facilities for the School. The facilities seem an improvement on those of Hanover. The School is in West Baden, Indiana, about 70 miles west of Hanover. All facilities: dormitories, class rooms, auditorium, dining hall, lounges, etc., are located in a large circular, dome-roofed building, dominating the site. The inside hallway, which is between two rows of dormitories, is a quarter of a mile around!

THE LIFE AND TIMES OF ABRAHAM

This is the theme for the Junior School at the May Bible School (Australia). Unsual features of the life of the patriarch will be considered, and the story of his journeyings and the wonderful promises given unto him, will be outlined in an interesting and compelling fashion. Many new features of the life of Abraham, calculated to excite interest in this basic message of God's Word, will be introduced.

The greatest heritage that we can give our children, is an understanding of the things of God. Plan to be at this school with your children, and as a basis for the instruction they will have, encourage them to read more upon the life of Abraham from now until then. Who knows, but that their attendance at this next Bible School may assist them attaining unto life eternal in the age to come.

QUESTION TIME AT THE BIBLE SCHOOL

The Ancient of Days

Q.: Who is the Ancient of Days of Daniel 7:9?

A.: The Ancient of Days in this verse is Yahweh in multitudinous manifestation. The name Yahweh is the Family Name of the household of faith, and the individual members thereof are seve-

rally described as "the feet" (Zech. 14:3-4), "eyes" (Zech. 4:10), "arms" (Isa. 40:10), etc., of the multitudinous body styled Yahweh, or the glorified Christ-body (1 Cor. 12:12-15).

The name of Yahweh will be named upon those "who overcome" (Rev. 3:12); they will have the Divine nature bestowed upon them (2 Pet. 1:4), and will manifest the Divine glory (Rom. 5:2). In them will be seen the Ancient of Days, and as His representatives on earth, they will pour out His judgments upon the nations (Ps.149:9). That is the picture presented in symbol in the chapter to which you have refered us.

Daniel 7:13 portrays the Lord Jesus being presented to the Ancient of Days, his heavenly Father, following his ascension into heaven; v.22 predicts his return as "the Ancient of Days," to complete the work instituted 1900 years ago. In fulfilment thereof, the Lord declared: "The son of man (note this title in Daniel 7) shall come in the glory of his Father" (Matt. 16:27), or as the Ancient of Days. Daniel 7 therefore sets out in order: the judgment poured out upon the nations (vv.7-12); the means whereby it is made possible (vv. 13-14); the return of the Lord for that purpose (vv.20-22).

Jesus and Judas

Q.: Why did Jesus reveal the secret of his betrayal to John, and how would John react to it?

A.: Read carefully the account in John 13:22-29, and your question will be answered. John was "leaning on Jesus' bosom," being thus in close proximity to the Lord. Meanwhile, the Lord had declared that one of the Apostles would betray him, causing them all to wonder as to whom he might be referring. Peter, beckoning with his hand to John, suggested thereby that he quietly ask the Lord in a whisper as to who was the betrayer. This John did, and the Lord whispered the answer to John, and immediately afterwards gave the sop to Judas. Thus Judas was ignorant of this whispered exchange. Knowing nothing of this conversation, nor the intent for which the sop was given him, and mistaking the meaning of Jesus' suggestion to him, Judas left the room to betray the Lord. With the rest of the Apostles, he imagined that the Lord's suggestion to him meant that he should go out and make the necessary purchases for the impending feast. He eagerly grasped at this as the very opportunity he was awaiting to absent himself from the gathering and betray Christ, and so he left the room. As to John's reaction to all this, we are told in vv. 28-29 that he did not know for what intent Judas had left the room. Doubtless he thought that the extent of the betrayal was of a minor kind, and did not imagine for a moment the full extent of Judas' perfidy. This was soon afterwards revealed to them all as the dramatic events hastened on to their climax, and at that stage we are in no doubt of John's reaction.

Why Did Christ Offer Himself?

Q.: In view of John 10:17, should we assume that Christ's prime motive in the sacrifice of His life was that he might take it up again?

A.: The prime motive that always dominated the Lord Jesus was to perform the will of the Father in faith that the Judge of all the earth will do right. This brought him to the cross. His sacrifice was a demonstration that a person must die to live in God's sight, and without the shedding of blood there is no remission of sins. All this Christ recognised, of course, but his main motive, we would suggest, was to do the will of his Father.

From The Diary Of Daniel.

Babylonish Fashions that Offended

Modern Trends 2,500 Years Ago

There were many trends and fashions in Babylon that were shocking to men like Daniel, as current ones are to us today. Daniel would have been disgusted by the effeminacy of men, the masculinity of Babylonish women, and the legal equality of the sexes, all of which were so opposed to the principles of his Israeltish upbringing. Archaeological research enabled one writer to give the following description of Babylon when at the apex of the fleshly glory:

"Vast crowds are pressing in from the country to do their business, in which the women of the neighborhood take a prominent part. They are not closely shut up from the gaze of the men as was the case in many parts of the East, but work like men, and at the very same tasks as men. Perhaps, even, the women are more masculine in their appearance than the men, for both have long flowing hair, both are somewhat slender in their frame, but there is an air of audacity in the features of the weaker sex which is not noticed in the stronger. The latter have every trace of brutality and ferocity stamped upon their countenances, but the former add cunning and intelligence to the other marks which they possess in common with the men. But these are not the grand ladies of Babylon, they are only the country people. The others are, as Isaiah observes, 'tender and delicate,' unused to any hard domestic tasks. But even these are more masculine in their demeanor than the young dandies, who are conspicuous with their richly colored turbans, and whom the whole repository of the Jezebel could not supply with sufficient paint and cosmetics to brighten up those cheeks so sunken by the effects of the luxurious and licentious life" (H. Deane).

This description could apply to any modern city of today. Both sexes labor at the same work and demand equal pay; the women are noted for their masculinity and the young men for their effeminacy; and this attitude creates an environment of contempt for spiritual principles, against which one must strive to develop a character pleasing to the Father.

Thus the Ecclesia today dwells in the midst of modern Babylon the Great.

Those among the responsible, who succumb to the pressure of the flesh-pleasing, immoral fashions of today, jeopardise their future at the Judgment Seat of Christ. This is the obvious teaching of Isaiah 3:16-24, where plesaure-loving women are sternly rebuked:

"Moreover Yahweh saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing

as they go, and making a tinkling with their feet: therefore Yahweh will smite with a scab the crown of the head of the daughters of Zion . . . in that day Yahweh will take away the bravery of their tinkling ornaments . . . and it shall come to pass that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. . ."

To what day is the prophet referring? The context clearly shows that it is to the coming day of judgment, the day when "the branch of Yahweh shall be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel . . . even every one that is written among the living in Jerusalem" (Isa. 4:2-3).

It is important today, as it was important in the days of Daniel, that true sons and daughters of Yahweh stand aside from Babylon and its fashions.

Babylonish Commercial Life

Daniel entered Babylon at a time of great commercial undertakings, when the opportunity was always present to increase in material wealth. Babylon was the business centre to which the traders and business-men of antiquity flocked. The research of archaeologists permits us to draw a detailed and vivid picture of that time. We see a bustling city, hard and ruthless in business activities. Interest upwards of 40 to 60 per cent was demanded and obtained on loans. The normal interest on good security was about 16½ per cent. In the rapidly expanding city and empire, the opportunities for advancement seemed limitless to the average Babylonian, but the true people of Yahweh knew that a time limit of only 70 years had been placed upon the city, and after that it would be brought to destruction.

Some of the records of the firm of Egibi have been discovered, and tell in familiar language the day-by-day business of that well established company in ancient Babylon. The following entry, among the hundreds discovered by archaeologists, is a typical example:

"One shekel of silver which for wine was given, one shekel of silver which to the messenger Tamnaziku was given, a loan of silver which to the messenger of Ratenu was given. . ."

Civilisation in ancient Babylon was thus highly organised. Records reveal that immense pains were taken to secure the ends of justice, and that a table of legal precedents was drawn up for use of judges. There are good reasons for infering that the police force was thoroughly organised. Terms of apprenticeship, and other business relationships, were clearly defined. As a result, during the period of Daniel's captivity, the city attained unto a magnitude of splendor unrivalled in the world.

All this material glory, this seductive wealth and the busy round of life, together with the great opportunities that opened out to whoever might want to snatch at them, constituted a great temptation for captives from backward Judah. Educated in spiritual principles designed to sacrifice the desires of the flesh, they might well feel completely out of place in the midst of the hard, brittle civilisation that now surrounded them. Faith was needed to match and defeat the challenge of the times, and Daniel had the necessary measure of it. But many of his contemporaries succumbed to the trial, and became Babylonian in concept, even though they may have remained Jewish in appearance (Ps.87).

Homesick in a Foreign Land

The status of Daniel and his friends in Babylon (see Dan. 1), was no doubt exceptional to that of the majority of the Jewish exiles. The former, being young men of great promise, were recruited by Nebuchadnezzar for special duties. They were taken to Babylon to be instructed and moulded at the will of their captors. For this reason, they were given preferential treatment, above that of the other captives. Of the latter, it has been said, that every Babylonish brick in the buildings of Nebuchadnezzar, represented a groan from one of the numerous people that labored in this strange land. They felt "devoured" and "broken in pieces," whilst their adversaries said: "We offend not, because they have sinned against Yahweh" (Jer. 50:7). The sneering contempt of their overlords had to be endured; they heard the mocking invitation: "Sing us one of the songs of Zion," and something of the spirit of homesickness that afflicted the God-fearing captives is caught, in the words of the reply: "How can we sing the songs of Yahweh in a strange land?" (Ps. 137:3-4).

It was the policy of the Chaldeans to absorb the Israelites into the Babylonish community, rather than to subject them to abject slavery. The Jews, however, refused to be assimilated. They were a people set apart by Divine decree, and preserved in that separateness by the Law of Yahweh which they tried to observe even in captivity. Although they could not offer their sacrifices and celebrate their feasts, their common practises, based upon the Law, stamped them as a people apart, and invited the ridicule and resentment of the people of the land. This forced them to seek the company of their own people, and induced in them the desire to commemorate their fallen political state by observing fasts in the fourth, fifth and seventh months, which synchronised with the seige and destruction of Jerusalem (Zech. 7:3,5; 2 Kings 25:3,4,8,25). These religious exercises welded them together as a close-knit people in dispersion, perhaps even more so than when they had dwelt in the land of their nativity.

That they were permitted to live normal lives is indicated in the letter which Jeremiah sent to the exiles:

"Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives and beget sons and daughters . . . and seek the peace of the city. . ."(Jer. 29:5-7).

From this it is obvious that the Jews had fixed residences allotted to them, that they were permitted to cultivate the soil, to organise their own form of worship, and that they were probably granted a measure of self-government within their own little community.

This is suggested by the fact that Ezekiel dwelt in his own house, and wrote of "them of the captivity at Tel Abib that dwell by the River Chebar" (Ezek. 3:15). His description implies a regular colony of Israelites who had their elders (Ezek. 8:1; 14:1; 20:1), and who maintained a separateness from the colonies of other captives of other nationalities. It is most likely that a semblance of religious and political authority was maintained, for, when the Jews returned to Jerusalem under the decree of Cyrus, Zerubbabel at once came forward as the acknowledged leader of the people, assuming the management of affairs, with the assistance of Joshua, the high priest (Ezra 2:1-2; Hag. 1:1).

Much of this organisation, the people owed to leaders such as Daniel, whose faithfulness under trial was so rewarded as to vindicate the God of Israel in the midst of an idolatrous nation. From the very beginning of his captivity, Daniel gave evidence of the wisdom and omnipotence of Yahweh (Dan. 2:47). His example of sure and unwavering faithfulness, revealed to his contemporariees how it was possible to be in Babylon, and yet not of it. He gained a position of honor by virtue and not through compromise, always bearing in mind the temporal nature of things then extant. His longing was towards Jerusalem, and the holy mountain (Dan. 9:16-17). In Babylon he experienced a homesickness which apparently continued until death, but which was made bearable by the promise that he would, at last, "stand in his lot at the end of the days" (Dan. 12).

— H.P.M.

If we indulge in the habit of criticising the actions of others, we may lose the power of self-examination which purifies the heart and makes fit for the Kingdom of God. The world is so full of evil that it requires an effort to study and cultivate the good; and this effort requires you to think and speak as little as ever you can of the faults of others.

●

Human opportunity is an affair of season. Man's powers are short-lived, and circumstances are generally ten to one against him. Therefore, when the chance comes, take it from God and make the most of it. He works with the wise. (R.R.)

REFLECTIONS ON ROMANS.

3. Paul's Ten Repudiations

Last month we noted that Paul seven times assented to principles he had just expounded, with a significant "Amen." In this article, we note that on 10 occasions he emphatically repudiated certain ideas.

Paul's Use of the Expression "God Forbid"

Paul never used the expression "God forbid."

Apart from any other aspect, how could its use be reconciled with the injunction of both the Lord Jesus and James on the matter of oaths (Matt. 5:33-35; James 5:12)?

In every case in the Bible where the words "God forbid" are put into the mouth of Paul, the original Greek simply means "Let it not be." In the Greek language, the name of God is in no way involved.

Therefore, it is a good thing to neatly rule out the expression "God forbid," and to write above it, "Let it not be."

This expression (a very emphatic one) appears in Romans 3:4,6,31; 6:2, 15; 7:7,13; 9:14; 11:1,11.

There are only four other occasions when Paul used this expression: once in his first letter to Corinth, and three times in his letter to the Galatians. It thus emerges that in his letter to the Rome ecclesia, the apostle wrote with great feeling.

Seven times he endorsed certain principles established in his letter, with his fervent "Amens" — "so be it." Now, 10 times, with great emphasis, he heartily repudiated certain ideas adverse to the Truth with the expression, *me genoito*, "let it not be!"

What the Repudiations Concern

Two of the repudiations are in the section dealing with condemnation; one in the section concerning justification; four to sanctification; one to the theme of Divine selection; and two as he discussed the status of natural Israel.

Thus the repudiations concern the character and actions of God; the nation of Israel; the Law of Moses; and the believers' attitude to sin.

The first great repudiation is the rejection of the slightest suggestion that Yahweh will not be true to His Word. In Romans 3:3-4, Paul answers the question as to what effect the unbelief of the Jews will have upon the promises God has made to the

fathers of Israel.

"Will their unbelief annul the fidelity of God? LET IT NOT BE!"

Paul then summons David as witness (Ps. 51:4). Scripture shows that though David grievously sinned, and the Law of Moses provided no means for forgiveness, Yahweh extended mercy when true repentance was manifested. Israel can, and ultimately will, experience the same mercy.

Then, in verse 5, the question is raised as to whether God is unrighteous for taking vengeance. Human reasoning argued that God should not punish if grace is available. In v.6 comes Paul's emphatic repudiation of this idea:

"LET IT NOT BE! For then how shall God judge the world?"

Paul's emphatic answer points to the clearly stated fact of judgment to come. The specious question which had been asked ignored the clearly understood aspect of Paul's teaching that true repentance must first be manifested to obtain mercy.

God is true, God is just, and (Rom. 11:1) God has not cast away His people.

"Hath God cast away His people? LET IT NOT BE!"

Has Israel Failed?

But there is a period in Israel's history when to all appearances, the nation no longer constitutes God's people. Twenty centuries of dispersion from their land until our own days testify to this. The question which arises is the relationship of this dispersion to the eventual purpose of Yahweh with Israel. Paul shows that the stumbling of Israel is not to their permanent destruction.

"Have they stumbled that they should fall? LET IT NOT BE! (Ch. 11.11).

Though he had earlier to say "Amen" to the fact that Israel through failure had deserved punishment, as he viewed the future, the apostle was able to anticipate the happy picture of Israel restored to Divine favor, and with a fervent "Let it not be," could repudiate the idea that the beloved nation was cast off for ever.

Here is the lesson for submission. When we bow our heads in the presence of the Divine Will, and with choked voice say, "Thy will be done," we can, if we search for it, also see through tear-dimmed eyes to the final glory. Then, at that time, spirit-nature will rejoice completely in the Divine will, and saints will no longer be burdened with an earthy-nature that finds it hard to break with the fading things of flesh.

The Law of Moses Established

Three times the subject of the Law of Moses brings forth

emphatic repudiations from the apostle. He plainly shows that the Law of Moses was not sin, nor the cause of death, and that its principles are established by Paul's doctrine of salvation through faith.

"Do we make void the Law through faith? LET IT NOT BE; yea, we establish the Law" (Ch. 3:31).

"Is the Law sin? LET IT NOT BE" (Ch. 7:7).

"Was then that which is good made death unto me? LET IT NOT BE" (Ch. 7:13).

Brother Carter caught the spirit of Paul's utterances when he wrote in *Letter To The Romans,* p.112:

"The Law could thus give life, but not in itself, and by itself. It was the divinely arranged medium for the manifestation of faith, but it was not designed to give life in the way that the Jews understood the purpose of it being given to them."

Paul taught that "the righteousness of the Law" could be fulfilled in us, who walk not after the flesh, but after the spirit" (Rom. 8:4). The Law expressed God's mind. Christ fulfilled it (Matt. 5:17) by obedience. Covered by his righteousness, we manifest love for God by obedience in our strivings, and ultimately, in love, pass on the blessings to others, "for he that loveth another hath fulfilled the Law" (Ch. 13:8).

Putting Sin In Its Place

In Romans 6:1, the question is asked whether a believer should habitually practice sin so as to enable grace to abound. In v.15, the question changes ground. If we don't exactly live habitually in sin, perhaps a little sin occasionally, gives Divine grace a chance to work. Both of these evil philosophisings are heartily repudiated by Paul (vv.2,15):

"LET IT NOT BE! How shall we, that are dead to sin live any longer therein.

Principles of Divine Selection

The last of our 10 references is Romans 9:14. Here reference is made to a charge of injustice levelled against God in connection with His selection of those who go to make up His Name.

Paul emphatically repudiated this blasphemous suggestion:

"Is there unrighteousness with God? LET IT NOT BE!"

Paul advanced Moses as a witness, and Pharaoh, too. From Exodus 33: 19 and 9:16, he built a tremondous defence of Yahweh's dealings with flesh and blood. He showed that God did not act without sound reason. In the case of Moses, Yahweh refused his plea for a general forgiveness of Israel, but granted personal blessing upon Moses because of his loyalty and faith.

Having demonstrated Yahweh's method with Israel, Paul

showed that He treated Pharaoh in identically the same manner. He hardened Pharaoh's heart, not by asserting control of it irrespective of the intentions of the man, but by giving that obdurate, relentless man full opportunity to display his natural stubbornness.

In powerful language, and by drawing upon powerful illustrations from the Word, Paul vindicated the integrity of Yahweh.

The Exhortation That Emerges

Is there not a word of warning in this for us today? I have known some who have turned from Christ's way because they could not endure the fact that in coming unto him, they had left their loved ones in the flesh behind.

In their hearts, although they persevered for a time, they insisted that Yahweh bow to their wishes, and that He alter His great purpose of the manifestation of His glory, in order to gratify their fleshly instincts.

On a wider scale, where some seek to soften the point of true doctrine, and refuse to acknowledge that the Apostasy is apostate, but by certain veiled utterances almost infer that worshippers of the Mother of Harlots and Abominations of the earth will find Divine favor in the day of judgment, this attitude is contrary to the Truth.

Where this attitude exists, then, in their own minds, they are attributing unrighteousness to God. Let any such realise this. Let them plainly realise that the principles of Divine selection are set down plainly in Paul's letter to the ecclesia in Rome, and let them become conversant with them.

Paul's overall exhortation comes home to us. The Truth should move us deeply. The Truth is not passive. It is virile, and should always be on the offensive, not the defensive. Let us stand with Paul and heartily repudiate any idea which diverts from the honor, majesty, or eternal purpose of Yahweh in Christ Jesus.

Shall error be condoned and permitted in the brotherhood of Christ in 1968?

"LET IT NOT BE!"

— B.P. (N.S.W.)

(The Law could not give life in itself, but only through faith. The Law itself set forth death as the way of life, and demanded the death of flesh as was exhibited in the rite of circumcision, and the various sacrifices. These taught that one had to die to live, and that Jesus did. He fulfilled the requirements of the Law through the faith that moves through him.—Editor).

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

How the Gospel Relates to Conduct

Chapters 12:1 - 15:13

CHAPTER THIRTEEN: CIVIL RESPONSIBILITY

(Cont. from p.160).

VERSE 3

"For rulers are not a terror to good works." — Rulership has been ordained of God that evil might be kept in check, so that a person maintaining good works, and obeying the laws of the land, has little to fear. We must not conclude from this, however, that a person maintaining "good works" may not be called upon to suffer for his beliefs, for Paul, himself, had to endure much for the Faith. His teaching is consistent with that of Peter who wrote: "It is better, if the will of God be so, that ye suffer for well doing, than for evil doing" (see 1 Pet. 3:12-17). Peter's words were consistent with his action, for in the confidence that he was doing that which was right, he lost all the fear of earthly rulers that he once had (Acts 5:29). When these rulers exceed their commission, however, and demand of others that which is opposed to the will of God, the instruction is that we should "obey God rather than man" (Acts 4:19).

"Wilt thou then not be afraid of the power?" — This is another way of asking: "Do you wish to lose any fear of authorities?"

"Do that which is good, and you shall have praise of the same." — We do good when we obey laws that are consistent with God's commands, and when we so act, we can live without fear of the authorities. In fact, as they take stock of our law-abiding way of life, they will praise us for it. This is consistent with Peter's advice: "Governors . . . are sent by Him (God) for the punishment of evil-doers, and the praise of them that do well" (1 Pet. 2:14). It is true that followers of Christ have had to endure severe persecution at the hands of tyrants like Nero, but generally they have been permitted to live peaceable lives; particularly when their way of life has been consistent with their beliefs, and in accordance with the laws of the land.

VERSE 4.

"For he is the minister of God." — The word "minister" is from the Greek word **diakonos,** and signifies a servant. As such, the actions of those in power are under the supervision of God (see Dan. 4:17). Thus Nebuchadnezzar was styled "the servant of Yahweh" (Jer. 27:6-7), and Pilate was told by Jesus that he could do nothing unless it were permitted of God (John 19:11). This is true of rulers today.

"For good." — The fact that rulers are the servants of God, demonstrates that He can control their actions for the ultimate good of His people; and He does so, though it is not always apparent to us. The future will reveal that any opposition or touble that we have experienced from the powers that be, has been Divinely controlled for our good (cp. Ezek. 14:22-23), even

though our folly may have incited it. When Nebuchadnezzar uprooted some of the people of Judah, and took them captive to Babylon, it was "for their good" (Jer. 24:5), though it would not have seemed so at the time. Faith teaches the need to submit to authorities, recognising that they are God's servants, and that He is able to use them to further His purpose.

"A revenger to execute wrath upon him that doeth evil." — By the exercise of authority on the part of those in control, wickedness is restrained, and the Gospel can be proclaimed more freely. Thus the wicked are described as "Yahweh's sword" by which He executes judgment on others. How would the preaching of the Gospel have fared throughout the ages if the excesses of which human nature is capable, had not been held in check as they have been by constituted authority? Brother Thomas has shown, in both **Elpis Israel** and **Eureka,** that it has been the efforts of men, destitute of the Truth, but prepared to fight for freedom of speech and of worship, that has assisted in the proclamation of the Gospel. So long as the Ecclesia remained faithful to its testimony, and spoke out boldly in exposition thereof, there was always somebody prepared to defend their right to do so. In these latter times we have found this to be so in our stand as Conscientious Objectors.

VERSE 5.

"Ye must needs be subject, not only for wrath." — Paul teaches that we must be subject to the powers that be, not merely to avoid trouble (as he has suggested above — v.4), but also because it is the right thing to do.

"But also for conscience sake."— Paul set an example in this, always exercising himself to have "a conscience void of offence toward God, and toward men" (Acts 24:16). See also Peter's comments — 1 Pet. 2:19.

VERSE 6.

"For this cause pay ye tribute also." — Christ gave an example in this very matter (Matt. 17:24-27), and clearly taught it to the Herodians and Pharisees (Matt. 22:17-21). He explained to Peter that the authorities had no right to demand tribute of him, and he could rightly refuse it, but "lest we should offend them," he instructed that the money be paid. Sometimes magistrates allege that we are inconsistent in paying such dues to the Government, or those placed over us, but here we are specifically instructed to do so, even though the authorities exercise the sword, and the tribute is used for the purpose of national defence. As the basis of our application to be registered as Conscientious Objectors is that we own allegiance to a heavenly king, and obey his instructions, there is nothing inconsistent in us paying taxes or dues, for we have been instructed so to do.

"They are God's ministers." — The Greek word here translated "ministers" is different to that used in v.4 Here it is **leitourgos,** which signifies a public minister, a servant of the state.

"Attending continually upon this very thing." — That is, protecting life and property, and that by the sword (v.4). We need to recognise in this protection the merciful help of Yahweh, and whilst standing strictly aside from politics render unto the authorities that which is their due by observing their laws when they do not conflict with those of God (Acts 4:19), and paying the dues levied upon us by the State.

VERSE 7.

"Tribute." — Direct taxation.

"Custom." — Indirect taxation.

"Fear." — An acknowledgment of their authority, and an avoidance of belligerency (See 1 Pet. 2:17).

"Honor." — Respect for their position and status.

Its Foundation: Love To One's Neighbour — vv. 8-10.

Having shown (vv. 1-7) that there is a need for correct deportment in our attitude toward the world, and revealed the form it should take, Paul now shows that this attitude is founded upon a regard for the consideration of others.

VERSE 8.

"Owe no man any thing." — Pay your debts.

"But to love one another." — That debt can never be fully paid (see Rom. 5:8-9). The word for "love" is **agapao,** and relates to a self-sacrificing love that seeks the highest good for the other; that good being dictated by a knowledge of God's will from whence alone can spring this form of love.

"He that loveth another hath fulfilled the law." — See Matt. 22-40. Such self-sacrificing action, born of a knowledge of God's will, is the mark of maturity in Christ, and a demonstration that one is indeed a child of God (Matt. 5:44-48; Col. 3:14). Thus this form of love is the end, or objective, of the commandments (1 Tim. 1:5).

VERSE 9.

"For this." — Here follows citations from Exod. 20:13-17 and Lev. 19:18. It is significant that the former is part of the ten commandments, and the latter part of the general law of Moses, showing conclusively, in contradistinction to the teaching of Seventh Day Adventists, that both are part of the one law, and should not be separated. The inclusion of: "They shalt not bear false witness" is excluded by the Revised Version.

VERSE 10.

"Love worketh no ill to his neighbor." — Love seeks only the good of the other, though the manifestation of a true Godly love does not always seem like it, for, as the Proverbs declare: "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" (Prov. 27:10). Frequently, one must be seemingly cruel to be kind. That was the case of the Lord with Peter, when he rebuked him, and of Paul, when he openly opposed him (Gal. 2. Paul wrote to the Corinthians: "The more abundantly I love you, the less I be loved" (2 Cor. 12:15). They misunderstood his love, and took him for an enemy; for Paul's love was such that he could not bear to see them acting in a way that would jeopardise their entrance into the Kingdom, and therefore, he vigorously opposed them. This was true love. Many imagine love to be a boundless tolerance that sees no evil nor will ever administer a rebuke. On the contrary, the Proverbs teach: "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes" (Prov. 13:24). A careful consideration of the words "love" and "hate" as used in Scripture will reveal the folly of much that passes current today for love, particularly in relation to child upbringing. Yahweh's way is best, and love is best seen when we seek to help others to the Kingdom of God, even by way of a rebuke (cp. Heb. 12:5-13).

The Urgent Need To Observe These Principles — vv. 11-14.

Because of the circumstances in which the brethren then lived, it was needful to bring these matters of civil responsibility home to them. We, too, live in similar times, and the same urgent need exists now.

VERSE 11.

"Knowing the time." — The Greek word for "time" is **kainos,** "season," and not **chronos** "time." A "season" is the opportune time when anything should be done. The season of enlightenment had then recently come to Gentiles, and salvation was then being preached to such. It was needful for believers

to recognise the season or epoch, in which they were found.

"High time to awake out of sleep." — With the preaching of the Truth to Gentiles, those who had believed were "walking in the light," and for them the period of sleep, i.e., of darkness, was gone. They were "children of the light and of the day" (see 1 Thess. 5:5; Eph. 5:14; John 5:25).

"Now is our salvation nearer than when we believed." — If by "nearer" is meant closer to the coming of the Lord, the statement is so obvious as to be almost meaningless. However, the word "nearer" in the Greek is **engueron**, and can signify nearer in time, position or place. We can therefore understand the expression to mean that the principles of salvation had been brought closer and clearer to Gentiles since the Gospel had been first proclaimed at Pentecost; so much so, that it was then being openly proclaimed unto all mankind who had thus been brought closer to the principles of salvation than when it had been first preached by the Apostles. See Acts 10:28; 15:10, 12, 28, 29; Eph. 3:1-7.

COURAGE, BROTHER!

Courage brother! Do not stumble,
Though thy path be dark as night,
There's a star to guide the humble,
Trust in God, and do the right.

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely, strong or weary;
Trust in God, and do the right.

Perish policy and cunning,
Perish all that fears the light;
Whether winning, whether losing,
Trust in God, and do the right.

Trust no party, sect or faction,
Trust no leaders in the fight;
But in every word and action,
Trust in God, and do the right.

Trust no lovely forms of passion,
Foes may look like angels bright,
Trust no custom, school, or fashion,
Trust in God, and do the right.

Simple rule and safest guiding,
Inward peace and inward might,
Star upon our path abiding,
Trust in God, and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight,
Cease from man, and look above thee,
Trust in God, and do the right.

Logos VOLUME THIRTY-FOUR
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

Patience and Its Work

It is some comfort in our troubled experience, to think that those who have gone before had their turn, and a sharp turn too. We cannot suffer more than they did. Few of us will ever be put to so great a strait; and if they could say "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," where is our courage if we faint by the way? Our sufferings, though lighter, need not be less serviceable. They may always tend to the same result of fixing the desire and hope on the things that are not seen; for "the things which are seen," even in their most prosperous form, "are temporal," but the things that are not seen (as yet) "are eternal." Therefore "though the outward man perish," which he will do work or wait, "our inward man — the new mental man created within by the truth — is renewed day by day." Our brethren in the first century fortified themselves by the reflection that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" and shall we look at them with a different eye who are seeking to follow in their footsteps? God puts His children in the furnace to try them, as gold, that the dross may be consumed. No character is complete till it is tried. A man or a woman is worth little as a companion, either for wisdom or sympathy, who has not seen trouble. Those believers, "living in pleasure, are dead while they live." If God love, He will draw them into the furnace in some way. The dullness of the time, the weariness of delay, the triumph of ungodliness, the uprise of affliction in our affairs, we may accept as the angels of Him who, through much tribulation, is purifying to Himself a people who, with prepared and chastened hearts, will in the day of His glory "come with singing unto Zion." Only let us give diligent heed to the things we have heard, lest at any time we let them slip, lest we fail of the grace of God, and come short of the promise which has been left for those who believe and are faithful to the end.

— R.R.

The Month And Its Meaning.

The Twelfth Month of Adah

(MARCH)

The Month Of War

To the Romans, March had the martial sound of war. Its name commemorated Mars, the ancient god of war, who was pictured in a chariot drawn by two horses, Terror and Flight. Mars was described as a threatening figure, brandishing a long spear in one hand, whilst the other held a gleaming shield towards heaven. Lightning played around the great helmeted head of the figure!

But Mars was more than a mere fighter! The Romans regarded him as almighty, wielding unrestrained power. They prayed to him for rain, and consulted him regarding their private affairs. They offered both animal and bird sacrifices upon his altar, and worshipped him in fear.

When soldiers went to war, they carried with them a cage of chickens, sacred to Mars, and before engaging in battle, they offered corn to these consecrated birds. If the food was greedily eaten, it was a propitious sign and indicated that Mars was on their side; but if it was rejected, they believed the day would go ill with them.

The Romans associated Mars with thunder and lightning. Yet so strange was their superstition, that they believed this tumultuous, noisy god answered their prayers through the noise of a woodpecker tapping on the trunk of a tree.

On the earliest calendars, March was placed as the first month of the year, but in the revised calendar of Julian (B.C. 46), it was allocated third place.

The Gentile world still honors Mars, in that it subscribes to the principle that might is right. Rejecting the message of "The Prince of Peace," it quickly dons helmet and spear, and marches forth to destroy.

The lust for power has moulded the pattern of history. In this age, Vietnam, Korea, Suez, are but a few of the world's trouble spots where the blood of victims has been shed in worship to the god of war, and this slaughter will be accentuated as the end draws ever nearer. Yet with all his nuclear weapons and scientific achievements, man will prove about as effective as the woodpecker of the Roman Mars, in opposing Yahweh the Man of War, when He will "roar from Zion and utter His voice from Jerusalem." That day is imminent.

How Israel Viewed The Month

In Israel, March marks the end of winter and the promise of spring. The farmer anxiously awaits the "latter rains" which fall at the end of the month, and continue into the next (Joel 2:23). It is a time of waiting, watching and expectation, when the labor of the year will find its fruit in a bountiful harvest. The farmer realises that the success of his crops and pasture depends upon the divine blessing of the latter rains.

Peter made reference to spiritual "latter rains" when he declared that "times of refreshing" would come "from the presence of the Lord" (Acts 3:19). They have not yet appeared, but the signs of their approaching are apparent. The return of Christ will bring divine blessings of immortality

and peace; but in the meantime we must watch, wait and prepare.

The Jewish month is called "Adar," which signifies "fire," and is derived from a root meaning "to expand, be great, honorable." It doubtless has relation to the strength of the sun which begins to expand and be great during this month, caressing the earth with its warmth.

Ezra made reference to the month. He recorded that "this house (the Temple) was finished on the third day of the month Adar" (Ezra 6:15). Urged on by the encouraging words of the prophets, the people were "fired" with the spirit of revival, and gave themselves completely to the work.

The twelfth month also figures prominently in the book of Esther, and introduces the Feast of Purim.

Anti-Semitism had hardened throughout Persia; hatred for the Jew was manifested on all sides, stimulated by the proud, overbearing Haman. Mordecai the Jew defied the decree to bow down before this Gentile, and Haman's wrath flared forth. He planned the destruction of both Mordecai and the people he represented. Lots were cast to determine a special day of revenge. The thirteenth day of Adar was selected, and Haman's evil scheme put into operation (Ch. 3:7). Letters were despatched to all parts of the Persian provinces, instructing those in authority to invite vengeance on Jewry:

"And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar . . ." (v.13).

Haman reckoned without Israel's God, and the indestructibility of the Jew (Jer. 30:11). He knew not that Yahweh of Israel rules in the kingdom of men. This, however, was brought forcibly home to him as the drama moved on to its climax. When it was revealed that Queen Esther was a Jewess, and the perfidy of his minister, Haman, was made apparent, a royal decree was issued by the King granting the Jews the right to defend themselves.

The result was a resounding victory for the Jews throughout the nation. Most of their enemies feared to attack them, but those who did were put to the rout. In Shushan, some 300 of the enemy were slain on the fourteenth day of the month (Est. 9:15), whilst elsewhere in the provinces, victory was won on the 13th day, and rejoicing celebrated on the 14th (vv. 17,19).

In commemoration of this event, the Feast of Purim (signifying lots) was inaugurated as an annual celebration (v.21). It is a time of great rejoicing, during which the book of Esther is read before Jewish congregations. Whenever Haman's name is mentioned, the whole community claps its hands and cries: "Let his name and his memory be blotted out!"

Release For Jehoiachin

The twelfth month of Jehoiachin's thirty-seventh year commenced gloomily for the king, as he sat in the dark, dismal prison cell in Babylon. But it proved a joyous month for him, for on the 25th day (Jer. 52:31), Evil-Merodach, the Babylonian monarch, commanded him to be released, and elevated him in royal state in Babylon. Evidently two days elapsed before the command was effected, which would explain the mention of the twenty-seventh day in 2 Kings 25:27. His joy was shortlived, however. Two years later, insurrection within Babylon terminated the rule of Evil-Merodach, and Jehoiachin probably fell with him.

Judgment On Egypt Pronounced

On the first day of this month, Ezekiel prophesied against Egypt, pronouncing Yahweh's intention to punish this nation that had oppressed His people, and boasted in its power. The prophet declared:

"The sword of the king of Babylon shall come upon thee . . . By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt" (Ezek. 32:11-12).

The fulfilment of the prophecy brought the long era of Egypt's glory to an end, and reduced her to the base nation that she is today.

Times Of Refreshing At Hand

Figuratively, we dwell in the "twelfth month" of the Gentile year. Times of refreshing are at hand, and the signs are that they cannot be long delayed. The pomp and power of spiritual Egypt will then be destroyed, not through the instrumentality of "my servant Nebuchadnezzar" (Jer. 27:6), Yahweh's "sword" to execute vengeance (Ezek. 32:10), but through "My servant," exalted and extolled, even Messiah (Isa. 52:13).

Soon will Gog, the latter-day Haman, "think an evil thought" against God's people (Ezek. 38:10-12), and like his counterpart in the days of Esther, will seek to destroy the people. But the "set time to favor Zion" is at hand (Ps. 102:13), and her release will be brought about to the great joy of the people. Then the "'latter rains" of righteousness will descend, in the teaching to be proclaimed by the Lord Jesus. The harvest will be brought to fruition, and joy will be found throughout the earth.

The month Adar is a month of watching and waiting. That should characterise our attitude as we anticipate and wait for the manifestation of Yahweh's blessing in the person of His Son. —G.E.M.

THE SIN OF THE SCRIBES

Moses said that such be stoned: but what sayest thou? (John 8:5). What heartless, low cunning prompted and arranged this question! Not for the sake of testing the genuineness of the claims of Christ was the question put; nor for the sake of eliciting honest information; but for the sole purpose of destroying his righteous and beneficent influence. "If he says, 'Stone her; he will offend those who respect and follow him on account of his acts and doctrines of mercy. If he says 'Stone her not,' he will oppose the law, which he professes to keep. In either case we must profit." Such was the atrocious reasoning of the men who raised the apparently innocent query. But Christ's reply — how God was in it! "He that is without sin among you, let him first cast a stone at her." What an astounding handling of the situation. In one sentence Christ condemned the sin, magnified mercy, upheld the law, and frustrated the base designs of his adversaries. Can we not draw a lesson from this for our own time? Is not Christ in a sense, still with us, and still speaking? Yes, every brother who faithfully declares Christ's words is Christ with us. This being so, let us take heed lest we sin the sin of the Scribes and Pharisees, lest we thoughtlessly adopt their inexcusable tactics. A brother is trying to entrap Christ when, through hatred to the truth, or hatred to the one proclaiming it, he seeks to negative its power by raising quibbles, or by ignoring or concealing evidence. Let such an one remember that the divine reply will come in due course, and under circumstances that will render it impossible for him to slink from Christ's presence. (A.T.J.).

This Month's Exhortation.

HEARING and OBEYING

We are exhorted this month by Brother A. C. Newton, of Perth Central Ecclesia, W.A. His reading is Romans 15, and the theme upon which he exhorts is the care that should be exercised as to the use we give to the ear.

●

The Amazing Miracle Of The Ear

The Apostle Paul instructs that "whatsoever things were written aforetime, were written for our learning. . ." (Rom. 15:4). One of the things written aforetime is the statement of Proverbs 20:12:

"The HEARING ear and the seeing eye, Yahweh hath made even both of them."

The "hearing ear." What a significant statement is that! It suggests that there are ears that do not "hear," and this we know to be a fact, both literally and figuratively. Thus Christ directed messages to those within the ecclesias who had "an ear" to hear what the Spirit saith unto the ecclesias (Rev. 2,3). His words imply that some were without ears!

The Hebrew word *shamah* is translated both "hear" and "obey," and therefore suggests a particular kind of hearing, namely an intelligent hearing which merges into obedience; not a hearing that is done merely out of curiosity, but one that has for its object the doing of that which is bidden.

The ear is a Divine marvel. Its intricate design and function clearly evidences the handiwork of Yahweh. It is only the fool who claims that design and purpose are the result of blind chance.

Look at the amazing order revealed in the ear.

The outer ear catches the sound waves (air vibrations) and channels them into the opening that leads to the ear drum. The ear drum, as a result, vibrates in harmony with the sound vibrations from the outside. In turn, the drum causes three tiny bones in the middle ear to vibrate likewise at the same time, amplifying the force of the vibrations which are transmitted to the inner ear diaphragm. The next stage results in the liquid inside the inner ear pulsating back and forth inside a spiral channel, causing myriads of tiny hairlike nerve endings being stimulated. These generate electrical impulses which send "signals" with computer-like speed to the hearing section of the brain. In turn, the brain

receives these messages, and "interprets them" with the result that "hearing" is then experienced.

What an intricate and marvellous organisation Yahweh has created that we might hear!

Air vibrations lead to bone vibrations, then to liquid vibrations, on to nerve impulses, which the brain then interprets!

The first four parts of the above sequence might be styled the "transmission," whilst the brain is the receiver and interpreter.

"Hearing" occurs when all parts function without exception.

Lack of hearing occurs when there is a breakdown in (a) — the "transmission" sections, or (b) — the "receiving" brain.

For example, if we remove the ear-drum, or the three tiny bones in the "middle ear,"' or the liquid found there, then, in each case, we would be absolutely deaf.

On the other hand, when we are asleep, or unconscious, we likewise "hear nothing." The messages are flashed to an insensible section of the brain.

The ability to "hear" depends entirely on the harmonious working of every part of the ear.

How Do We Use The Sense Of Hearing?

Most of us enjoy the blessing of good hearing.

But what of the world of sound to which our ears are subjected?

Every day we are subjected to a barrage of sounds, all designed to mould the pattern of our thinking. Think of the sounds that the child at school is subjected to throughout the day. His parents speak to him in the morning; the school teacher during the day; his playmates in the afternoon; the radio at night; finally the "bed-time" orders.

The child finds in this world of sound many boring or undesirable noises. He learns to cope with these by turning his attention to more interesting things. Sometimes he goes into a vacant stare, and just mentally rests while the droning voice drones on. Perhaps he dreams, or finds something to fiddle with. But, he just doesn't hear!!

Automatically he has turned the hearing device partly off. He does not "hear" in the sense of the Hebrew word *shamah* with the intention of absorbing the message delivered and obeying it.

In fact, for the moment, he has not "an hearing ear" because he is not interested in what is being said.

Adults are very little different!

They also can turn a "deaf ear" to things they don't want to hear.

We can easily fall into the habit of "fading out" during an exhortation or a public address; or even as we read the word of God when the "readings" are being done.

When we open God's Word, God begins to speak to us, and we should present an "hearing ear" to what He has to say.

Do we do so, or do we follow the habit of the child? Do we go into a vacant stare, and mentally rest, whilst the droning voice drones on? Do we dream, or find something to fiddle with? Mentally, are our thoughts a long way off?

How many of us are deaf because we refuse to listen to God's voice with that part of the brain which "receives and interprets" the message delivered to it?

Who of us would not be insulted if we spoke to someone, and they refused to listen, busying themselves with their own interests?

How much more the folly of "turning a deaf ear" to the voice of the living God?

Israel Refused The Message Delivered?

In the days of Noah, the people refused to heed the warning voice of God. He declared in consequence: "My spirit shall not always strive with man. . ."

"Strive" is translated from the Hebrew word *dan* which means "judge, judgment, to strive (as at law)."

The world, at that time, was being subjected to a barrage of noises subversive of God's way. Enoch, who prophesied of the coming of judgment, warned of "ungodly speeches" that were being made.

These speeches were received instead of the voice of God. Thus the sons of God strove at the law. They turned a deaf ear to the voice of the prophet. They physically heard his voice; the "transmission" system of the ear worked all right; but their brain, the receptive and interpretative part of the system refused the message sent.

Thus they did not hear in the Hebrew sense of the word.

"God had spoken" by the mouth of His prophet, but "they would not hear" (Jer. 13:11).

They met their God at the point of Law, and contradicted Him, rejecting the message. Later, the Lord Jesus experienced a similar "contradiction of sinners against himself" (Heb. 12:3).

Throughout the centuries, the same "example of unbelief" or refusing to hear, has been manifested. The Psalmist declared of Israel, "They were mingled among the heathen, and learned their works" (Ps. 106:35).

Their ears readily took in what the heathen had to say; but

they became "dull" to the voice of Yahweh. Their brains switched off the mechanism of the ears to what He had to say, but became instantly receptive to those impressions that they found more exciting and interesting.

They did this, as Christ warned them, because they "loved darkness rather than light," for their deeds were evil. Thus, though the Lord came to his own, his own "received him not."

Their ears were not "hearing ears." The prophet had warned them:

"Yea, thou heardest not, yea, thou knewest not; yea, from the time that thine ear was not opened . . ." (Isa. 48:8).

" . . . and hearing, they hear not . . . and their ears are dull of hearing." (Matt. 13:13, 15).

Israel did not hear because they did not want to hear. They met with God at the point of Law, and strove against Him. They were indicted by the prophet: "Woe unto him that strives with his Maker."

Woe indeed! It became the cause of their rejection. Yahweh through Hosea told them:

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me" (Hos. 4:6).

Because Israel would not "hear" the prophet like unto Moses sent unto them, they were destroyed. Eternal life is not for those who refuse to hear God:

"It shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:23).

A Warning To The Ecclesia

Israel's fate, brought about by figurative deafness, is a warning to the Ecclesia. It, too, can repeat the folly. Paul reminded the Hebrew brethren that they were turning a deaf ear to the word. He declared:

"We have many things to say, and hard to be uttered, seeing ye are dull of hearing" (Heb. 5:11).

They were dull of hearing because they were hearkening to the "spirit of disobedience that worked in the children of unbelief" (Eph. 2:2), rather than to the Word. The world was permeating the ecclesia; agitators within the body of Christ were beginning to turn the grace of God into license; they "refused to listen" to the form of sound words and doctrine that alone could save them (Tit. 2:8).

Christ warned his disciples that "because iniquity would abound, the love of many would wax cold" (Matt. 24:12).

His words still remain challenging, and should be heeded.

The spirit of the age, and the lukewarmness that it induces

within ecclesias, must be firmly resisted.

We must both "hear the Word of God and do it," to receive of its blessedness.

Continually we are meeting God at the point of law, but how do we respond? Do we "strive" at His Word? Do we strive with our Maker? Or do we intelligently hearken to His words with the object of performing His will?

Remember, there is such a thing as "turning away the ears from the hearing of the Law"' and God has warned that even the prayer of such is an abomination to Him (Prov. 28:9).

On the other hand, we have the example of the Lord, who was of "quick understanding," whose ear was "opened" to Yahweh (Isa. 50:5), who "wakened his ear to hear as the learned" (Isa. 50:4).

That is the attitude that we must adopt, and by concentration upon hearing the message of Yahweh, so learn to absorb it, that we will be induced to apply it. He has provided the Truth as the means of sanctification (John 17:17), and has given us ears that we may absorb its message. This means more than merely knowing right doctrine; it means that the things we know must be so interpreted by the brain as to become a way of life. When that happens, the ear has efficiently performed its duty, and that little member of the body, so receptive of much that is evil, has been yielded as "an instrument of righteousness unto God" (Rom. 6:13).

It is the exhortation of the Apostle that we should do this, and our wisdom lies in so hearing his message that we will determine to apply it.

"We cannot all think alike." This assertion should be qualified. It is not true as regards the fundamentals of religion. Satan makes light of such commands as: "Be of one mind" (1 Pet. 3:8), "All speak the same thing" (1 Cor. 1:10). The habit of giving way to wrong thinking in this matter will grow. Simple and weighty was Paul's command to Timothy: "Give attendance to reading, to exhortation, to doctrine," — "Take heed unto thyself, and unto the doctrine."

★

Signs Of The Times:

The aims and intentions of politicians, whether British, Russian, Turkish, or any other, are merely the currents in the drift of Providence. They do not control the stream, but merely indicate it — and not always that. Sometimes the purpose of God, after using human purposes, up to a certain point, takes the direction of events away in a totally different quarter. It is, however, satisfactory when the moods of men are visibly in the direction of the revealed purpose.

Book Review.

"The Last Days"

The Thieflike Advent

This is the title of a booklet published by Bro. H. A. Whittaker. In it he challenges concepts of Christ's second coming that are almost universally accepted by the Brotherhood. And whilst we would welcome this, if the reason were sound for challenging this teaching, we feel that a note of warning is most necessary in regard to the propositions set forth by the author of this booklet.

It might be considered that some of the ideas advanced by him can be left as open questions, but a little further thought will reveal that if they are taken to their logical conclusion they will prove most dangerous to truth.

Brother Whittaker "strongly reprobates" the thought that Jesus "first appears in secret to his saints" (p.52). But both Christ (Rev. 16:15) and Paul (1 Thess. 5:2) emphasise the thief-like advent of the Lord, and the Scriptures constantly exhort us to "watch." It is both Scriptural and fitting that "judgment must begin at the house of God" (1 Pet. 4:17). This was typically portrayed to Ezekiel, for in the vision presented to him, the avenging angel was told to "begin at My sanctuary" (Ezek. 9:6).

After the Lord has gathered together his saints, there will be further manifestations of himself to the inhabitants of Jerusalem (Zech. 12:10), and to the nations (Rev. 1:7). Brother H.A.W. suggests that Jesus will not come as a thief except upon those who are not watching (p.53); but a thief still comes as a thief even when "the goodman of the house had known what hour the thief would come."

Denying that Jesus will come stealthily, Bro. H.A.W. says, "It will only be the unprepared who find the Lord's coming a sudden shock" (p.53), but this is actually contradicted by the writer on pp.66-67 where he writes: "All, repeat all, will be startled and shocked by the actual event — all without exception being caught by the Lord's appearing."

The Character of the Judgment Seat

The Scriptures give ample evidence that Jesus will "suddenly come to his temple" (Mal. 3:1), and that "the dead in Christ shall rise first" (1 Thess. 4:17). It is also quite clear from Scripture that the next event (see Heb. 9:26) is that "every one of us shall give account of himself to God" (Rom. 14:12), for "by thy words thou shalt be justified, and by thy words thou shalt

be condemned" (Matt. 12:36).

The judgment of Christ's household is likened to fire that "shall try every man's work of what sort it is" (1 Cor. 3:13), for "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

In spite of these undeniable Scriptures, however, Bro. H.A.W. alleges that "the saints will by and large, judge themselves before they meet their judge" (p.72), and that "Jesus will know at a glance which are his and which are not" (p.65).

There may be seeds of truth in these statements, but the context in which they are found, and the implications drawn from them are quite unscriptural. The judgment seat is to be a final act of mercy on the part of the Judge, as well as a day of manifestation for faithful works, on the part of his servants. No believer is actually fit for the kingdom of God, and all are guilty of unconscious sins which have not been specifically repented of. We shall be made to see and understand ourselves as God sees us, and being thus emptied of all self-pride, will be the better fitted to be clothed upon with Divine nature, and constituted the bride of Christ. Such a judgment is necessary that Divine honor may be vindicated "when Jesus shall come to be glorified in his saints, and to be admired in all them that believe."

The Sign of the Son of Man

Bro. H.A.W. claims that "the sign will be Jesus himself coming in the visible glory of God as seen in the sky by all the world as he comes to his inheritance" (p.52). This is somewhat similar to the fallacy of seventh day adventism which teaches that the Lord will remain poised between heaven and earth, so that as the latter turns on its axis, "every eye shall see him!"

It is obvious, however, that several prophecies clearly show that Israel and the world will be in ignorance of Christ's presence in the earth for some time after it has taken place. As the antitype of rejected Joseph, Jesus will undoubtedly act wisely before he makes himself known to his Jewish brethren. Israel's perplexity is suggested in Isaiah 63: "Who is this that cometh from Edom with dyed garments from Bozrah?" In the Song of Songs 3:6, Israel is represented as asking, "Who is this that cometh out of the wilderness?"

In short, when the Lord Jesus returns, the world, and Israel, will be ignorant of the fact.

What a wondrous volume of prophecy is overlooked by H.A.W. when he suggests that the sign of the son of man is Jesus himself approaching the earth "in radiant splendor, and all — literally all — the peoples of the world will witness this unique,

mysterious, startling spectacle."

If the world is to be so startled at such an amazing spectacle why should it oppose Christ? Yet it is destined to mourn at Christ's coming, for we are plainly told that "the kings of the earth will make war with the Lamb," taking counsel "together against the Lord's anointed" (Rev. 17:14; Ps. 2:2).

Misunderstanding Regarding the Arabs

H.A.W.'s booklet applies the prophecies relating to Edom to the Arab nations, and this leads him astray. The Arabs are mainly descended from Ishmael, of whom it is declared: "he will be a wild man; his hand will be against every man and every man's hand against him, and *he shall dwell in the presence of all his brethren*" (Gen. 16:12). This prophecy extends to the day when the Arabs will be reconciled with Israel, and will be accepted into the Kingdom of God (Isa. 60:6-7).

In fact, it would appear that some Arab nations are to oppose the Russian advance into Palestine (Ezek. 38:13), for with Tarshish are found those of Saudi-Arabia and other Arab states (Sheba and Dedan) who challenge Gog, "Art thou come to take a spoil?" This is in accord with Daniel 11:40-45, where Arab powers are said to "escape" the northern invader, and Egypt succumbs to him.

H.A.W. states that "the last great conflict before the coming of the Lord will be between Jew and Arab, not between Jew and Russian" (p.5), but this does not accord with Zechariah 14 where *all nations* are found gathered against Jerusalem.

The many prophecies concerning Edom (which nation was descended from Esau not Ishmael) show that the nation was to be annihilated, for "There shall not be any remaining of the house of Esau" (Obad. 18), "They shall be as though they had not been" (v.16), "I will make thee perpetual desolations and thy cities shall not return." Ezekiel declared: "When the whole earth rejoiceth, I will make thee desolate" (Ezek. 35).

All these declarations of prophecy spell out the complete destruction of Edom, which in fact came to pass. But that is not to be the fate of the Arab nations! H.A.W.has failed to correctly expound the prophecies of Edom, and applying them to the Arabs, has been led astray by his own false interpretation.

Edom is prophetic of the flesh in political manifestation. As Mount Seir is 5,000 feet high, much higher than Zion, it symbolises the achievements of human pride. Edom thus represents the pleasure-loving, power-seeking, Godless Gentiles, as Esau typifies the flesh. This interpretation is supported by the New Testament when the Edom of Amos 9:12 is rendered as "residue of men" in Acts 15:17. Herod was an Idumean, and was among

the last generation of Edomites who were absorbed into Judea, and finally disappeared from history after A.D.70. But the Arabs have continued, as prophecy demands, and will continue into the Kingdom (Ps. 72:9-10; Isa. 21:14; 19:22; 60:6).

The Final Rebellion

Bro. H.A.W. rightly accepts the Millenium, and never questions its certainty, although the thousand years is only mentioned once in Scripture. In the same chapter of Revelation, we are told that the nations will be deceived into rebellion when the thousand years are expired, but he rejects this because "it is spoken of in Scripture in one place only" (p.83). Why God's word should be doubted because a matter is only mentioned once is hard to follow! In any case, on the basis of such reasoning, we should also reject the Millenium, for it, too, is mentioned only once, and that "in the book of Revelation of all places," to use his phrase. Both the Millenium and the Rebellion are linked together in Revelation 20, and both stand or fall together.

H.A.W. rejects the rebellion because he claims it is "so palpably silly" to rebel against immortals. But did not Pharaoh and others resist the obvious power of God, and do not deceived people do "silly things" every day? Israel proved to be foolish when Moses absented himself in the Mount, even though he had performed miracles on their behalf. Jewry crucified Christ though it recognised that he was a man "sent from God" (John 3:1). And every time we sin we virtually rebel against immortals.

The teaching concerning the post-millenial revolt illustrates that flesh is incurably evil; it cannot be converted, and must be crucified (Gal. 5:24). The revolt will begin when the saints remove their restraint upon the earth's inhabitants and retire to "the camp of the saints." This will allow sufficient time for human nature to manifest its basic ingratitude, before God again takes over to finally become "all in all." It is fitting that before flesh and blood nature is finally abolished from this earth, that its utter unworthiness should be fully manifested.

But H.A.W. is very cloudy on this theme. He equates Ezekiel 38 with Revelation 20:7-9, though the former is a confederacy from "the north parts," whilst the latter is a gathering from "the four quarters of the earth" after the thousand years of peace have been completed. H.A.W. claims (p.86) that "the details of Rev. 20:9 correspond exactly with those in Ezekiel 38:9. If that were so, it could well be asked what happened a thousand years ago? We would have to apply the same details to Ezekiel's Gog as are recorded in Revelation 20:2, and by objecting to a post-millenial revolt, Bro Whittaker has to ignore v.3 which says, "he must be loosed a little season."

Such passages as Zechariah 13:3, Isaiah 65:20 clearly show that sin and death will continue in the kingdom, and that, in the terms of Isaiah 26:10; though "favor be shewed to the wicked, yet will he not learn righteousness; in the *land of uprightness* will he deal unjustly, and will not behold the majesty of the Lord." If perfect law could bring true righteousness, the sacrifice of Christ would not have been necessary. But there was no alternative, nor can there ever be. The revolt at the end of the thousand years reign of Christ will illustrate that principle, and will vindicate all the righteous judgments of God from the beginning of time.

It is a pity that in these closing days of the Gentiles, when it is obvious that Christ's coming is at hand, that the brotherhood should be divided on these issues, and troubled with these outmoded controversies. They minister questions rather than Godly edifying which is in faith. They are built upon a faulty interpretation of Scripture, established upon an unsound principle that, when pushed to its logical lengths, produces ideas that are inimical to the truth. H.A.W.'s concept of Jewish-Arab relationships, the final conflict of the nations, and other matters stressed in this book, are based upon his interpretation of the prophecies relating to Edom, which a comparison of Scripture with Scripture will reveal to be far from sound.

— W. G. Holton, (Cornwall, Eng.).

THANK YOU!

The following donations have been forwarded to assist the work of the Truth. We deeply appreciate the liberal support of readers.

During January: R.M.T. (NZ) - $60.75; G.S. McG. (NZ) - $1.25; G.H. (WA) - $12.50; T.V. (Qld) - 50c; P.S. (Canada) - $C3; G.B. (Tas) - $80; S.C.W. (SA)- $3.50; E.M.S. (Qld) - $7; P.W. (SA) - 50c; E.B.H. (SA) - 50c.

Donations For "Herald" Postage: Anon (Scotland) - $3; A. D. (NZ) - $10; M.M. (NZ) - $4; A.T. (NZ) - 75c; J.T. (NZ) - 75c; L.E.F. (NZ) - 45c.

During February: R.E. (NSW) - $1; S.E. (NSW) - $1.50; B.M. (NSW) - $7; R.M. (SA) - 50c; D.R.C. (NSW) - $8.50; O.Q. (WA) - $5; Anon (Qld) - 50c; M.B. (NSW) - $1.50; A.K. (WA) - 50c; P.D. (WA) - 50c; R.W.S. (NSW) - $3.50; C.McG. (NSW) - $8.50; K.D. (NSW) - $2; J.L. (SA) - $3.50; L.P. (SA) - $2.50; B.L. (SA) - 50c; M.O'C. (SA) - $2.

Donation For German Work: Anon (Tas) - $5.
For Youth Aliyah: E.H.B. (NSW) - $2; E.H. (Qld) - $10.

●

Let us be careful how we attribute our failings to the weakness of our nature. It is possible to sail complacently along under a delusion in this matter. —A.T.J.

SIGNS OF THE TIMES 170 YEARS AGO.

Democracy and Theocracy

The Drawbacks Of Democracy

Today brethren of Christ live under democratic political institutions. They benefit thereby inasmuch as they enjoy the liberty to serve God with a good conscience without interference by the powers that be. But Democracy having become the accepted political form of many modern nations, its deficiencies are today evident. Human nature is perverse, dishonest, selfish, unscrupulous — and Democracy reflects all these weaknesses.

The enthusiasts of the Left that assembled in the Tuileries of Paris in October 1789, to draw up a Democratic constitution, claimed to have a panacea that would quickly regenerate mankind! However, Democratic theories lack the power to regenerate the evil heart of man, and to impart true wisdom; the truth alone is capable of doing that (John 17:17). The weakness of Democracy became evident by the fact that even the two most notable men in the Assembly were unable to work together. These two men, Lafayette and Mirabeau, were both aristocrats by birth, and supporters of the Revolution by choice, but in other respects they had nothing in common. Lafayette, born to great wealth and rank, had won world-wide fame as a soldier. He eventually became the Commandant of the National Guards and had a hold over both the Court and the populace. Mirabeau, on the other hand, was a disinherited younger son, a man of uncontrolable passions, hampered by extravagant habits and an insufficient income. He could sway the emotions of the Assembly by his oratory, but could never win the confidence of its highly respectable bourgeois. Yet, he foresaw the evils that could arise from the Revolution, and advised the king to accept the new regime and put himself at the head of his people, thus checking the "wild men" of the Left. In return for his secret advice, the king agreed to pay Mirabeau's debts and to give him a pension, but the people guessed the source of his income, and distrusted him.

In essence, this is what Rayner had to say about the character of the early Democratic government:

"In appointing government officials they for the most part chose men of their own stamp — ex-Jacobins whose chief aim was to make themselves safe by repression and rich by extortion. For this was perhaps the

most corrupt government in history; nearly everybody in authority from the Directors downward, accepted bribes and robbed public funds without remorse or shame."

The Weakness Of Man-Made Constitutions

The forging of a Democratic constitution proved to be most difficult, and three guiding principles were to determine its character:

1. **The nation should be an indivisible entity; the aim: Worship of the State.**
2. **A uniform system of Law should replace provincial jurisdictions.**
3. **The power of the king should be subjected to the Sovereign Will of the people.**

Comparing the principles of this constitution with that of Christ's government in the age to come, we find the following contrasts:

1. When the world shall be united under the political control of the Lord Jesus Christ, obedience to the will of Yahweh — not loyalty to the State — will be the uniting principle. Violation of it will not be tolerated (Rev. 14:6-7; Isa. 2:3; Zech. 14:17-18).

2. The uniform system of Law that Christ will impose upon the world will replace the diverse and chaotic jurisdiction not only of provinces, as the constitution of France was designed to do, but of the nations of the world (Ps. 72:1-4,11). Christ's jurisdiction will guarantee justice to rich and poor alike, whereas the new legislation of France failed in this and all other respects.

3. The French constitution subjected the power of the king to the sovereign will of the people. But in the day of Christ the "sovereign will of the people" is going to be humbled and broken (Isa. 2:20-22).

The French Democratic Constitution was legislated by the Assembly after nine months. The occasion was celebrated by a remarkable ceremony in the Champ de Mars (the Hyde Park of Paris) on the 14th July, 1790. A vast amphitheatre had been erected by thousands of voluntary workers, and to it assembled deputations from every part of the country. At a high altar a Bishop celebrated High Mass, assisted by 200 priests wearing tricolor sashes. All present took an oath of fidelity to the king, the nation and the new constitution, and the various provinces of France became proudly conscious of forming part of the French nation. This spirit of nationalism, that spread from France to all nations, is one of the political phenomena of our modern times, but its end is decreed.

Church Resistance And Its Consequences

Up to this point, relations between the Catholic Church and the Democratic Revolutionaries were still tolerable, despite the fact that the National Assembly had met pressing financial needs of the State by a confiscation of church lands. But in 1790 the

Assembly decreed that the Church be a department of the State. Henceforth bishops were to be elected by the parish priests, and the parish priests by their parishioners. This "constitutional priesthood" would be a valuable channel through which new laws were to be explained to the ignorant masses. But to pious Catholics such a legislation was a mockery and a snare. They maintained that the sacraments of the Church depend for their efficacy upon powers which only the Pope can confer upon bishops, and therefore many of the priests refused to take the oath of the constitution. Henceforth there were "consctitutional priests" and "refractory priests," and the latter stirred up the opposition of the peasantry that led in due time to the terrible "Reign of Terror." Thus was brought upon blasphemous and Atheistic France the judgment which had been written.

A Shadow Of Things To Come

When the Lord Jesus Christ returns to the earth to effect the last and greatest of all revolutions, the Catholic Church will again play a prime part in stirring up resistance, this time to the decrees of Christ. And again sore judgment shall be brought upon those who allow themselves to be deluded and deceived by this false prophet system (Rev. 19:19,20).

We can well thank God that He has opened our eyes by His Word of Truth, and by the agency of competent expositors of the Word, such as Brother Thomas. We can discern the true character of the harlot and her daughter systems, and though all nations may be deceived by their fair words and "good works," yet must not we. May it be our lot to be among that great international assembly that John saw and heard in vision celebrate in Jerusalem the downfall of the "eternal city" with its Papal State (Rev. 19:1-2).

— R. Pogson (N.S.W.).

Divine Warning:

Proclaim the infallibility of thine episcopal Liarship; declare to the world the last of thy blasphemous falsehoods; for overhanging thy head are the hot thunderbolts of divine anger, waiting the last budding of they wickedness, to destroy thy baleful presence from the earth for ever. "Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." — Rev. 16.19. (R.R.).

●

We must not fret because of evil (or supposedly evil) doers. Let Christ be the Judge. He will reward all according to their works — both faithful and unfaithful. Let it be our concern to do our part that we may receive his recognition and give less thought to what others think or say.

Bible School Bulletin

Our Travelling Bible School

THE WHEELS BEGIN TO TURN

Accounts of journeys abroad have become common-place in the pages of **Logos** over recent years, and in this age of travel (Dan. 12:4), and though many readers have requested the Editor to continue with his reminiscences at home and abroad, he has preferred to discontinue them.

But perhaps the present journey to the Middle East, and Israel in particular, is an exception.

It is rather unique as far as he is concerned, for it is the first time he has travelled without a specific speaking programme in conjunction with Ecclesias. Nevertheless, the present tour is not devoid of the work of teaching. Indeed, it is designed to that end. It has been organised, not from the standpoint of tourism, nor to proclaim the truth to others, but to educate ourselves in the things of Yahweh, and to report back to the Brotherhood.

Months of preparation have gone into it. Hundreds of letters have been written; scores of questions answered; Jewish, Egyptian, and Arabian institutions and sources of information contacted. We have considered, planned, altered, amended, and extended the itinerary, so that finally there has emerged one that with the blessing of Yahweh should prove most interesting and profitable.

It has not been altogether easy to plan this trip. We are used to travel, but our form of travel is different to that of most people. Normally, we travel frugally, selecting the most modest hotels as our place of temporary abode, and not hesitating to take a risk or two if such has been necessary to explore unusual places — particularly when associated in some way with the Bible.

But we realised that we could not arrange for others to travel thus: and so other arrangements had to be entered into.

The tour has been designed to be educational, and we have sought the Divine blessing on it to that end, and searched the Bible to add to our knowledge of the places to be visited. Thus we studied again the prophecies relating to Egypt, Lebanon, Syria, Jordan, Damascus, Tyre, Petra, Israel, Persia and other places we hope to visit.

The wonder of the prophetic word has been again impressed upon us, as we have considered its remarkable fulfilment.

For example, we learned in greater detail how completely ancient Tyre typed modern Britain. It is set forth as an island monarchy, depending upon trade for its wealth, and granting independence to its colonies (the "crowning city" — Isa. 23:8). But the prophet predicted that it would be humiliated by a nation "from the north" (Ezek. 26:7) that would rise to great power and threaten the whole world, but which previously had been despised (Isa. 23:13). How like Russia today! How completely has "Tyre passed over to Tarshish" (Isa. 23:6), so that in Britain there is a modern Tyre.

It was interesting to learn that ancient Rabbah, the capital of Ammon, is today named Amman, the capital of the Arab kingdom of Jordan. What a confirmation of Bible prophecy that stated it would be given into the hands of the Arabs (Ezek. 25:4).

Many other remarkable details of fulfilled Bible prophecy were revealed as we again searched the prophetic word: we might mention some of these in these notes.

Many of these matters were duplicated in note form and distributed to those making up the touring group (35 in all), in order that they might study beforehand what the Bible has to say upon the places we were to visit.

Meanwhile, we used our experience of travel, to try and relieve the tedium of it for the group. It is a long and tiring flight between Sydney and Cairo, so we arranged for members of the party from the eastern states (Victoria, New South Wales and Queensland) to assemble with the South Australian members in Adelaide, to enjoy a thoroughly delightful interlude in a meeting convened by the Woodville Ecclesia, which members from all local ecclesias attended. The tour was outlined by the Editor, and comments offered by tour participants, as well as those who will remain at home. The talks were interspersed with items bearing upon the hope of Israel.

At this meeting, the rules of the tour were outlined. These are for the benefit of all. We informed the group that it had been intended to issue to each member a transfer depicting the Star of David, with a large C in the centre to represent Christadelphian, with the idea of placing this on the luggage for easy identification. But we thought better of it, as we considered the friction between the Arabs and Jews in the Middle East. And this is quite an issue. Normally in air travel, one continuous ticket is issued, covering the whole journey, but in this case, the ticket was divided into two: the first section showing to Nicosia only and excluding Israel, and the second portion including Israel. We were warned to keep the Israeli portion of the ticket carefully hidden, as, if it were found by the Arabs, it might be torn to pieces.

On the morrow, a goodly company met at the airport to bid God-speed to the travellers. Leaving on a trip is always an exciting time, but it requires much tying up of ends. Did we have everything necessary? Travellers' cheques? Typewriter? Typing paper? Books? Yes, everything, including a transistor tape-recorder, to tape impressions as we proceed from place to place, that we might send back home for the benefit of those left behind.

At the last the announcement to board the plane. The final farewells! The procession out to the waiting plane! The finding of seats and fastening of belts. The frantic waving from the window as in the distance we could see our brethren and sisters doing likewise. At last the huge plane slowly taxied into position. The engines began to scream as they warmed up, and the plane seemed to lurch forward like a dog on a leash, anxious to be off. And then, with the throttle fully open, the wheels began to turn. Quicker and quicker they revolved as we were borne rapidly forward, and the scene from the windows became a blur. Then, suddenly, we were air-borne, and the engines became quieter. Below us we could see the terminal dwarfed by distance, and now Adelaide beneath us as the plane banked, and turned to follow a direct line westward over the blue waters of the gulf.

Not long, and we were flying high over the vast Nullabor Plain, one of the great deserts of the world. We could see below us the thin, ribbon-like strip of road, stretching across the 500 miles

in a straight line east and west. As we flew at nearly 600 miles per hour, we thought of the cars travelling beneath at about 60 miles per hour — once considered a fast rate of travel. And of the explorer, Eyre, who, 100 years ago, trudged across the same territory to blaze the trail from Adelaide and Perth. A man of iron determination, he played his part in helping to "subdue the world" (Gen. 1) in readiness for the future. Steadily the plane droned on as we settled in our seats and meditated or spoke together of what the future might reveal. Hundreds of miles of empty country passed rapidly as we flew steadily on. But quickly, unexpectedly, we were over Perth, and there awaiting us were brethren to greet us.

The first step in our journey was completed; the wheels had begun to turn.

★

THE BIBLE

The following item was contributed by a student at the Mid-West Bible School, U.S.A.

The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the blessedness of believers.

Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe it to be safe, and practise it to be holy.

It contains light to direct you, food to sustain you, and comfort to cheer you.

It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's Charter.

Its theme is Christ in sacrifice and in triumph; its design is our good; its purpose is the glory of God.

It should fill the memory, rule the heart and guide the feet.

Read it slowly, frequently, prayerfully.

It is a mine of wealth, a paradise of glory, and a river of pleasure.

It is given you in life, will be opened at the Judgment, and is designed to be remembered for ever.

It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

★

AUTUMN BIBLE SCHOOL BOOKED OUT

The heavy influx of reservations has forced us to close bookings for this School, to be held (God willing) from 11th to 18th May. Present indications are that a record number will attend this School, to be held immediately before the Sydney Conference.

We would appreciate receiving advice of any cancellations as soon as possible, and remind readers that they can transfer their booking to a further School, but they can only do that once. Should they have a transfer from a previous School for May, and do not attend that School, their deposit will be forfeited.

It will be appreciated, on a little reflection, that these regulations are designed for the good of all.

It is intended to publish further details of the May School in our next issue.

Meanwhile, reservations will be received for the Spring School,

to be held (God willing) from August 31 to September 7. At that School we hope to have Brother Ian Leask, of South Africa, as one the teachers, and further details will be published later.

★

The Depth Of Divine Love.

Q.: Why does Paul use the four dimensions in Ephesians 3:18, speaking of the length, breadth, depth and height, whereas three are only necessary when measuring?

Ans.: Paul is drawing attention to the perfect cube of Divine love, which was foreshadowed by the cube of the Most Holy; but, as you say, it would only be necessary to make reference to the length, breadth and height to express that glorious truth. Why, then, the fourth dimension: depth? The Greek word in its metaphorical significance expresses the secret, unrevealed purpose of any one, and doubtless that is the reason it was included by Paul. When you consider it, what an appropriate reason it is? Can you describe the full depths of Divine love and wisdom? Paul could not (see Romans 11:33), and neither can we.

What Is The Spirit of Christ?

Q.: Please explain Romans 8:9.

A.: The terms "in the flesh" and "in the spirit" are used in this verse to describe two conditions of mind, one being dominated by the desires of the flesh, the other moved by the spirit of Christ. In v.7, the Apostle declared that "the carnal mind is enmity against God." In the margin, however, "carnal mind" is rendered as "the minding of the flesh," and it suggests one dominated by the flesh which in its natural thinking is opposed to the things of God. Verse 7 also refers to "the mind of the spirit," which is that new mode of thought generated by the Truth (Col. 3:9-10; 1 Cor. 10:5). In the verse to which you have directed us, the term Spirit relates to the Truth (see 1 John 5:6; Eph. 6:17). It is described as the "spirit of Christ," because he declared: "The words that I speak they are spirit and they are life" (John 6:63). The "spirit of Christ" therefore is the mind that is developed within one by the influence of the Word (vv. 5-6). See also Matt. 10:20; John 3:34; Gal. 4:6; 1 Cor. 2:11,12; Phil. 1:19; 1 Pet. 1:11. Notice that this spirit is generated by the Word of God, and is not an effluence from heaven. Do not be led astray by the false idea that the Spirit available to us today is an effluence from God. He has given us all that is necessary to salvation — in His spirit-word (Heb. 1:1).

Why Use the Divine Name?

Q.: Why do you use the name of Yahweh?

A.: Because the Word of God which is magnified above all His name (Ps. 138:2), invites us to do so. It declares: "Extol Him by His Name Yah" (Ps. 68:4). We are also exhorted concerning the name, to "despise it not" (Mal. 1:6), to exalt it (Ps. 34:3-4), to remember it (Ps. 20:7; 45:17), to revere it (Ps. 86:11-12), to praise it (Ps. 113:1), to love it (Ps. 119:132), to bless it (Ps. 96:2), to know it (Isa. 52:6), to publish it (Deut. 32:3), to sing to it (Ps. 61:8), to pray through it (Ps. 140:13). Jesus declared it (John 17:26), manifested it (John 17:6), and taught his disciples the principles of it (John 17:11). The Ecclesia is described as a "people for God's name" (Acts 15:14), and the Lord Jesus taught his disciples to pray: "Hallowed be Thy name." Now some brethren claim we should not use the name, but the Scriptures exhort as indicated above. What think you we should do?

The Name and Titles of God.

EL—The Divine Power of the Heavens

The Great First Cause

A previous article listed various Hebrew words that are indiscriminately translated "God" in the Old Testament, among which are the words El, Eloah, Elyon, Elohim. These words, all of which are used as titles of God, are developments of the basic root, El. El is the foundation of God manifestation. It signifies that which is first, that which is strong or mighty. Parkhurst refers to it as "the omnipotence of God." El, therefore, suggests the Power of God which is universally diffused, and thus the "first cause" from whence has come life itself.

As the words Elyon, Eloah, Elohim are all derived from El, so all things have their origin in God's energy which is the basis of all life and being. El is eternal and before all things, and thus defines the great Creator. So the Psalmist declared:

"Yahweh, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art El" (Ps. 90:1-2).

Yahweh is the great Power, the El, that existed before all things. El reveals Him as the Creator and Sustainer of creation; Yahweh as the Father of His creatures in whom He dwells, and who become "one with Him" in mental and moral manifestation (John 17:21).

What do we mean by stating that El is the "first cause?" That is a phrase that takes us back to the very beginning. All admit that at some unspecified and unknown point in time, life commenced. Even the Evolutionist, who denies the simple, straightforward account of Creation as recorded in Genesis, is bound to admit that there was a time when physical life had not appeared. He may deny the work of the great Creator, but at least he must admit that somehow, in a manner that he cannot explain, life suddenly appeared.

It is equally obvious that life and substance could not have sprung out of nothing. The theory of spontaneous generation is absurd. It is equally absurd to say, as some have done, that God created life out of nothing. In fact, all things came out of God, as Paul declared:

"There is but one God, the Father, of (Gr. "ek" — out of) whom are all things, . . ." (1 Cor. 8:6).

"God made the world and all things therein. . . He giveth to all life,

and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth. . . For we are also His offspring" (Acts 17: 24-28).

In *Phanerosis*, pp. 25-26, Brother Thomas wrote:

"The Source or Fountain of power in the universe is one. Therefore, everything which exists is out of Him. Hence the Creator did not make all things out of nothing. This is the teaching of theology, the orthodox theology of the Old Man of the Flesh; and which leads many of his children to affirm that 'matter is of God,' understanding by 'matter' that which is cognisable by the five senses. Hence the sun, the moon, and the stars, and all the things they can see, taste, feel, smell, and hear upon earth, are God."

Again (p.27):

"The Father-Spirit is embodied power. Paternal power implies offspring or children, children or sons of power. Sun-power is also embodied power. It is power emanating from the Father, corporealised in one or a multitude, but never separated or detached from the focal centre. The son-power is, therefore, the Father-power multitudinously manifested, expressed through many bodies."

Thus life came from God, from El the "First Cause." God who is power, might, strength, has created all things from His all-pervading energy. That is the basic principle conveyed by this word El.

Power: Physical and Moral

El, however, does not merely relate to power of a physical nature, but also that of a moral character. There is reference to "Almighty El," "Everlasting El," "Jealous El," "Merciful El," "Gracious El," "High El," "Just El," "Dreadful El" — terms that are seldom used in conjunction with other titles of God. These moral attributes can be classified thus:

(a). Power, Might, Almighty, Everlasting, High.
(b). Great, Jealous, Terrible, Dreadful.
(c). Faithfulness.
(d). Merciful, Gracious, Just.

Those under category (a), relate to power manifest in creation, or that which is sustained by the all-pervading spirit of God. This power has also been manifest in the miraculous: plagues on Egypt, dividing of the Red Sea, the sun standing still, and so forth. It is not governed by time, for it is everlasting. It is difficult for mortal man to comprehend this, for his experiences are limited by time. The finite cannot comprehend the infinite. The fact of eternity must be accepted, even though mortal man cannot comprehend its full significance.

El is also revealed as the Almighty, the El Shaddai who appeared to the patriarchs, and whose tremendous power was extended to shield them at the time that it was used to destroy the enemies of Truth. The Shaddai (a plural noun), therefore,

are similar to the Elohim (a plural word) in that both derive their power from El. The Elohim manifest the power and reflect the glory of Yahweh. They are at one with Him, and as a glorious company manifest the principle of unity in plurality.

Some of the attributes of category b, are expressed in Deuteronomy 10.17: "Yahweh your Elohim is Elohei of Elohim, and Adon of Adonai, a great (i.e., a powerful) El, a mighty and a terrible (i.e., one to be feared), which regardeth not persons, nor taketh reward." These expressions should be compared with the declaration of the Divine attributes expressed in Exodus 34:10-14, and summed up in the statement of Paul: "Behold the goodness and the severity of God" (Rom. 11:22). It must be always borne in mind that God is not only powerful in salvation of His people, but terrible in judgment upon those who deny His Name. He is a warrior *for* His people, but He is also a warrior *for* His holy Name.

Yahweh demands complete obedience. Although merciful to those who are truly repentant, He is terrible to those who despise His name in word or deed. There is much room for sober meditation in this thought. El has created man that he might conform to His moral likeness, but if the created has no respect for God's righteous principles, terrible Divine judgment will be visited upon him.

In category c, El is set forth as faithful (Deut. 7:9). He keeps covenant and mercy, and can be trusted at all times, for His word is His bond: "My covenant will I not break nor alter the thing that is gone out of My lips" (Ps. 89:34). This same attribute of scrupulous trustworthiness must be manifested by the sons of El. There must be complete integrity in all their ways. If they are to be worthy of His mercy, they must at all times be faithful and honest. Brethren should never practise deceit, and must, at all times, be frank one with another. El is faithful towards His covenant, and so must be his sons in order that their actions be consistent with the One whose name they bear.

Finally, in category *d*, El is revealed as one Who is merciful and gracious. But this mercy is tempered and balanced with justice. He has promised that His mercy is abundant: "forgiving iniquity, and transgression, and sin." But there are conditions to the mercy of God. There must be a recognition of those principles which are the conditions of approach unto Him. The holiness of God demands an acknowledgment of His righteousness, otherwise God would have to condone the repudiation of those principles which are an essential part of His character. It is the same with His children, the brethren of Christ; they must learn to forgive one another, even as God for Christ's sake has forgiven them.

But forgiveness must be based upon a recognition of God's righteousness. There is no basis for true fellowship, and therefore for forgiveness, with those who are continually, in word or deed, repudiating the very principles of God's righteousness.

Of course, there is danger in adopting extreme attitudes. If our lives are all judgment, we become that hard and unyielding material of the flesh, exemplified by such as Esau and Pharaoh, in whom Yahweh cannot dwell. On the other hand (and here, perhaps, is our greatest danger) we may become so obsessed with a false concept of love and mercy, to the exclusion of true justice and truth, that we may not have sufficient firmness to uphold the principles of the Truth when necessary. We must uphold both "the goodness and severity of God;" we must adhere firmly to the principles of the Truth, whilst extending mercy, compassion, and spiritual strength, to our weaker brethren.

El is a God of power, but also of mercy. That power was manifest in the Mighty Ones who were revealed to Abraham, Isaac and Jacob; His mercy was also revealed when He appeared to Moses as Yahweh, the Redeemer of His people.

— H. E. Taylor (Tasmania).

Culled from Our Correspondence

Bleak Outlook For World Leaders:

"1967 has really been an eventful year, and we were greatly privileged to witness the war between Israel and the Arabs. What a thrill it all was to the Household! 1968 is ushering in a world full of sorrow, suffering and violence, with nations on the verge of bankruptcy. I often think of President Johnson, and wonder what his thoughts are regarding the deterioration of the world, and his associations with the Pope, in view of his understanding of Christadelphian teachings!" (Bro. I.C., Alberta, Canada).

A Significant Year:

"As we are nearly 120 years from the time when Bro. Thomas wrote *Elpis Israel*, one cannot help but compare the words of Jesus — as it was in the days of Noah, so shall it be at the manifestation of the Son of Man. Noah preached for 120 years, and then the flood came. Surely a warning and encouragement for us." (Bro. T.S., Queensland).

Where The Pope Is Still Powerful:

"Life in Catholic Spain is hard for most people. There is little freedom as we know it. Working hours are long and low wages fight a losing battle against rising costs, while anyone stepping outside the Catholic fold must be prepared to face many hazards, not least of which could be the difficulty in educating one's children.

"Against this we must reckon with the Act passed 26/6/67, granting freedom of religious worship, though it is not known yet just exactly how this law will work. What is known is that all non-Catholic denominations must now register with the Government. Some Protestants look upon this

more as a form of control rather than freedom! Once registered, denominations can exhibit a small sign outside their meeting premises, advertise in the press, print literature and distribute it in the streets provided no disturbance is caused. Canvassing is also possible. However, not more than 20 can attend any meeting without police permission, and then an official must be present in the audience. But, at least, the situation is much easier than six or eight years ago." (Bro. G.S.).

AWAKE! JERUSALEM, AWAKE!

Awake, Jerusalem, Awake! the Lord will comfort thee!
Now from the dust thy garments shake, arise in majesty!
Thy light is come, thy sun shall rise with healing in his rays;
Thy land shall be a paradise, and echo ceaseless praise.

Refrain

Jerusalem! O Jerusalem! the world thy King shall own,
When Yah restores thy diadem, and Shiloh takes the throne.
The blindness that has veiled with night the lost of Israel's fold
Will be replaced with gospel light, when Gentile times are told;
When El's elect in Zion reign thy morning shall begin,
Their mercy will remove the stain of Jacob's crimson sin.
The cup of trembling from thy hand Yahweh will then remove.
And spread o'er thy forsaken land the mantle of His love;
The barren plain shall bloom again, the famine flee thy shores,
For peace will aid thy husbandmen, and fill thy threshing floor.
Thy watchmen eye to eye shall see when God shall Zion bring;
Good news of good shall swiftly fly on everlasting wing:
The voice of crying there shall cease, while praises thrill the skies;
For health and gladness will increase as vanquished error dies.
Redeemed, redeemed, but not with gold, thy ransomed ones return;
With awe the Gentiles shall behold thy holy incense burn;
Unto thy palaces, restored, all nations soon shall flow
To seek and serve thy royal Lord, in homage bowing low.

C.B.

From The Diary Of Daniel.

Discord Among the Prophets

How Long Will Babylon Last?

The fate of Daniel and his companions in being uprooted from their land and taken into captivity, seemed a terrible one to those who were left behind, and who congratulated themselves that they had escaped such punishment. False prophets had spread the deadly dope that those who remained were Heaven's favorites, that the city was inviolate, and that they would never be removed (Jer. 27:9; Ezek. 11:15; 33:24).

However, the Spirit revealed the truth to Jeremiah in a different light. He received a vision of two baskets of figs set before the temple of Yahweh: one filled with good figs, the other filled with bad figs. He was then told:

"Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good" (Jer. 24:5).

Though it must have been distressing for those of the captivity to have been so ruthlessly uprooted from their land, and deported to the foreign, unsympathetic environment of Babylon, it ultimately proved to be a better fate than that which awaited those who remained in the land.

Yahweh's protective hand overshadowed them for good, for they were removed from the terrible judgment that ultimately fell with devastating effect upon the nation of Judah.

Jeremiah warned that the captivity would be a long one. He was vigorously opposed by the false prophets of his day. To impress the people with the reality of his words, Jeremiah had taken to wearing a wooden yoke to point the lesson that the nation should voluntarily submit to Nebuchadnezzar. But boldly, blasphemously, the leading false prophet, Hananiah by name, openly proclaimed in the name of Yahweh, that within two years Nebuchadnezzar would be overthrown, and the vessels taken from the Temple would be returned.

He was publicly opposed by Jeremiah. Jeremiah expressed his hearty concurrence in the hope that the false prophecy would prove true, but then proceeded to warn the people that Hananiah was a false prophet, and should not be heeded.

He called upon him to submit to the Test of a Prophet as laid down by the Law (Deut. 18:22), namely, to specifically give

a time when his prediction would be fulfilled. Meanwhile he offered peace to the people if they turned from their evil ways, and submitted to the discipline of Yahweh.

It was in the public court of the Temple that this exchange took place (Jer. 28). Hananiah felt the sting of Jeremiah's rebuke, and to save face before the people, he snatched the wooden yoke which Jeremiah was wearing from off his neck, and breaking it, again predicted that within two years Nebuchadnezzar would be overthrown.

Truth and error had thus been placed before the people, and it was up to them to decide where the former lay. Jeremiah quietly went his way leaving it to them to make up their own mind (v.11).

Later, however, Jeremiah was again sent to Hananiah with an ominous message of doom for both the prophet and the people. He warned the people that the false prophet had broken the wooden yoke, but Yahweh would place them under an iron yoke; he warned Hananiah, who had fed lies to the people, that he would die within the course of the year. In the seventh month, Hananiah died.

Letters To Babylon

Though separated from the exiles in Babylon, Jeremiah maintained his contact with them by a series of letters which he wrote them, and which were publicly read.

Daniel heard these letters, and was deeply impressed by them, as he implied, for they provided him with information that later enabled him to foretell the overthrow of Babylon (Dan. 9:2).

The first letter (Jer. 29:1-19), instructed the captives that they would be in Babylon at least 70 years, and therefore they should set about settling down there, and seeking the peace of the city. It clearly showed the cause of the punishment that had fallen upon guilty Judah, and indicated the ultimate fate of the nation and the city of Jerusalem.

This evidently aroused the anger of two false prophets in exile: Zedekiah and Ahab. They repudiated the message of Jeremiah, and like Hananiah in Jerusalem, proclaimed the imminence of the fall of Babylon and elevation of Jerusalem.

They met with a terrible fate. Their words were evidently reported to Nebuchadnezzar, who viewed them as seditious, and had the two prophets publicly burned in the furnace (Jer. 29:22).

This fate must surely have impressed Daniel, who would have witnessed it though he does not record it. But there are none so blind as those who cannot see, and other false prophets took up the same refrain, proclaiming the imminence of Babylon's fall.

Foremost among them was a man by name of Shemaiah, who not only boldly proclaimed the same fatal doctrine, but denounced Jeremiah by name, and himself wrote letters to Jerusalem, decrying Jeremiah as a madman, and calling upon Jehoiada, the priest, to place him in solitary confinement (Jer. 29:26).

Further letters were sent to Babylon for public reading and discussion by the Jews. The exiles were warned against the doctrine of such as Zechariah and Ahab, who perished in the fires of Babylon, and against that of Shemaiah, who, Jeremiah predicted, would come to an early and untimely death in Babylon.

The death of the false prophet Hananiah in Jerusalem, and of Shemaiah in Babylon, the voices of Ezekiel and Daniel which were raised in confirmation of the teaching of Jeremiah, together with successive deportations of captives from Judah, destroyed all hopes of a speedy return, and vindicated the message of Jeremiah and his fellow prophets.

The final confirmation came with the overthrow of the city of Jerusalem itself, in the terrible siege of Nebuchadnezzar.

Successive Captivities

Politically, Judah and Jerusalem deteriorated rapidly during the early period of Daniel's captivity. The Bible records at least six deportations of captives, and as each wave of exiles reached Babylon, they would tell more of the gradual decline that was taking place.

The following deportations are recorded in Scripture:

1. **In the fourth year of Jehoiakim (Dan. 1:1);**
2. **Six years later, when 3023 people were taken captive (Jer. 52:28);**
3. **The following year when some 10,000 were led away during the reign of Jehoiachin (2 Kings 24:12-16);**
4. **Ten years later when some 832 were taken (Jer. 52:29);**
5. **The following year when there was a further deportation of the upper classes (2 Kings 25:11-12);**
6. **Four years later (23rd Nebuchadnezzar) when some 745 persons were taken (Jer. 52:30), these representing the remaining refugees after the city had been destroyed in the 19th year of Nebuchadnezzar.**

These captives brought news of the city to Daniel, keeping him abreast of the times.

Daniel's Greatest Miracle

The greatest miracle performed by Daniel is unrecorded in the book that bears his name. It was the vast change that was brought about by his ministrations in conjunction with those of Ezekiel, Jeremiah and others.

The Jews went into captivity hopeless addicts of the drug of idolatry, even though they may not have openly manifested it.

Ezekiel, however, declares that they worshipped false gods "in the dark every man in the chambers of his imagery" (Ezek. 8:12). Their philosophy was, "Yahweh seeth us not; Yahweh hath forsaken the earth."

Though Josiah had destroyed the shrines of the heathen idols; the people had turned to Yahweh only feignedly (Jer. 3:10), retaining their apostate worship in their hearts.

Seventy years later, however, the Jews returned from Babylon to their land, a fiercely monotheistic people, never again to be tainted with pagan idolatry. It was a vast change affected in comparatively short time. How was it brought about? There is little doubt that the influence of Daniel affected the change. No man could do the work he did, or occupy the position he did, without wielding a profound influence on the people about him. To thus change the human heart, described as "desperately wicked," is a greater miracle than predicting the course of human history, as Daniel did. Daniel's influence was greater than he knew, and the fruits of his labors will be revealed in the age to come. Then will be revealed the many acts of faith that he performed, not all of which are recorded in the Scriptures, and which greatly influenced those about him. We do not say this as mere conjecture, but because it is revealed as fact. Ezekiel makes reference to him in such a way as to imply that his reputation was widespread, and his wisdom and integrity well known (Ezek. 28:3; 14:14). The fact that a contemporary could use his name in such a way, testifies to the high repute he had won for himself among discriminating people in his own lifetime: certainly a wonderful testimony to the character he possessed.

— H.P.M.

Tainted Edifice:

This (the Cathedral at Cologne) was hard by our hotel, from which we could view it at leisure. It is described as a "sublime edifice," but for myself, I never saw a human fabric yet whose aspect excited in my brain the idea or feeling of sublimity. Its association with the Papal superstition, which is my abhorrence, creates such strong feelings of another kind that all rising sense of the sublime would be speedily smothered in the smoke of my burning indignation at the Cathedral-craft which has so long enchained and brutalised the minds of men." (J.T.).

The Truth has made us at home where we were strange, and strange where we were at home. We once belonged to the world, and the world loved its own and we were at home in it, but now we are strangers and sojourners, as all the fathers were.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

How the Gospel Relates to Conduct

Chapters 12:1 - 15:13

CHAPTER THIRTEEN: CIVIL RESPONSIBILITY

(Continued from Page 192)

VERSE 12.

"The night is far spent, the day is at hand." — If by "day" is meant the second coming of the Lord, then this was not correct, though it may be so today. The Greek word **engizo,** however, signifies to "draw near," to "approach," and when in the perfect tense, as here, it can mean to have drawn so near as to be at hand, and even to have arrived. Paul thus seems to teach that the day has dawned. What "day"? The day of salvation for Gentiles (2 Cor. 6:2). This had been brought nearer, or revealed more completely and clearly, since Pentecost, and as God's will that the Gospel should be proclaimed to Gentiles had been openly manifest, a solemn responsibility rested upon believers that they should walk in the light of the Truth that had been revealed.

"Cast off the works of darkness." — Cp. John 3:20; Eph. 5:11.

"Put on the armor of light." — This was an appeal to come to a better understanding of the Divine purpose, for this knowledge would act as armour against the shafts of the enemy. See 2 Cor. 6:7; Eph. 6:11, 13; 1 Thess. 5:5, 8. The expressions Paul here uses, remind us that there is a warfare to be fought, and a battle to be won, and that we need the weapons provided to that end. The Truth can fortify us as nothing else in the warfare of life, and being an armour of light it can destroy the forces of darkness. The latter cannot exist where the former is found.

VERSE 13.

"Let us walk honestly." — The margin renders this as "decently." To walk honestly or decently is a witness to the world about, of the Truth that dominates us, and that is the theme of this chapter. The word in the Greek, **euschemonos,** signifies "becomingly," "decently," "with propriety of outward conduct." Such a walk would be a contrast to that normal to most Gentiles, and would demonstrate the outworkings of the power of truth within.

"Not in rioting."—The word signifies "revelling."

"Not in chambering" — Sexual excess.

"Wantonness." — Unbridled lust and licentiousness, such as was common to their environment (Rom. 1:22-32).

"Strife." — Rivalry, contention, quarrelling.

VERSE 14.

"Put ye on the Lord Jesus Christ." — This is an appeal to renew the principles expressed at baptism (cp. Rom. 12:2; Col. 3:10; Eph. 4:24).

"Make not provision for the flesh to fulfil the lust thereof." — Do not excuse one's conduct on the

grounds that fleshly actions are but natural, and cannot be helped. In their way of life, the brethren at Rome were to manifest a great contrast to that revealed by the normal citizen of Rome (Rom. 1:8).

ECCLESIAL RESPONSIBILITIES
(Ch. 14:1 - 15:13)

Having dealt with Social Responsibilities (Ch. 12) and Civil Responsibilities (Ch. 13), Paul now turns to Ecclesial ones. Each in turn is given due consideration by the Apostle in this very systematic presentation of the Truth. He thus reveals that the Gospel is more than a mere set of doctrines; it is a way of life, in which the principles of Christ's sacrifice find expression in every aspect of behavior. The section outlining Ecclesial responsibilities, can be divided into two parts: (1) — The Principle: Mutual Considerateness (Ch. 14); and (2) — The Incentive: Christ's Example (Ch. 15:1-13). The rules that Paul lays down here for Ecclesial conduct are such as would provide for the smooth and effective working of any Ecclesia. Putting into practice the line of action suggested would remove much friction that otherwise exists in Ecclesial life, and allow for the better exposition of the Truth in deed.

CHAPTER 14

The Principle : Mutual Considerateness — vv.1-23

The Apostle exhorts that formalism, self-righteousness, selfishness and mutual recriminations must all be excluded, and mutual consideration in love is to be developed in their place.

VERSE 1

"Him that is weak in the faith"— The R.V. renders this: "weak in faith," not "weak in the faith." The expression, therefore, does not relate to a person who is faulty in his understanding of the basic doctrines of the truth, but one who is full of doubts as to his conduct, so that he manifests an over-scrupulosity in such matters as eating and drinking. He is uncertain in his mind, and therefore "weak in faith" or the conviction he should manifest. This leads him to impose restrictions on himself and on others that go beyond the requirements of the law of Christ, and therefore to sin. It is important to realise that the most common word for sin in Hebrew and Greek signifies "to miss the mark." A person misses the mark who falls short of it, or aims beyond it. Those who make demands on others that go beyond what Christ requires miss the mark just as do those also who fall short of his standard. Faith is developed from an understanding of the Word (Rom. 10:17), and law that is established in the absence of such is "weak" in that it lacks foundation. The advice of those who base their concept of what is right upon personal opinion should not be sought, nor received, in matters of doubtful disputations, for they are not governed by the word, but by "'the precepts of men" (Isa 29:13).

Logos VOLUME THIRTY-FOUR
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

Be Not Discouraged

We need not be discouraged because of the stolid indifference of the people to the truth. Flesh and blood is naturally swinish and unimpressible by the thoughts of God. The world, which is choked with religion, such as it is, is made of this stiff-necked material. It is in the state of an inebriate who has caroused himself into delirium tremens, or a snoring apoplexy. Its excitation or brain-congestion can only be relieved by copious depletion. To preach the truth to it is like telling fables to a deaf man; putting a jewel in a swine's snout; or casting things holy to dogs. This is the nature of the flesh and blood world — it is only evil, and that continually. But all the *individuals* of this perverse *race* are not so absolutely controlled by the evil thereof as to be incapable of sobriety in word and deed. The race has some "honest and good hearts" yet, which are as salt, preserving it from total and irretrievable corruption. They require, however, to be salted with wisdom, and persecution, or fire, for the truth's sake, to make them fit for the Master's use (Mark 9:49,50; Col. 4:6). It is for the salting of these hearts that those who are already salted have to labor with a right good will. They must "contend earnestly for the faith once delivered to the saints," with the conviction all the time that a Paul may plant, and an Apollos water, but God only gives the increase. All we have to do is to dig, plough, sow, work, as men do, who leave it to the sun by day and moon by night, and to the air, earth, and rain, to give the increase from that begotten in the soil. We as day laborers need not be discouraged, if we do our duty, be there increase or not. All that we have to do in the premises is that we be "workmen who rightly divide the word of truth" (2 Tim. 2:15), and not as those who handle the word of God deceitfully; and fear to affirm His principles boldly lest some one whose corns were pinched by the gospel-shoe should cry out "Sectarianism!" The word, where properly put into the right kind of soil, will yield just such an increase as God has predetermined. He has sent it as the rain and snow of heaven for the fructification of the earth, that sowers, and reapers, and eaters, may all rejoice together at harvest — home.

— J. Thomas.

The Month And Its Meaning.

ABIB : The First Month of New Life

(Approx. APRIL)

A Month Of Divine Blessing

Abib is the first month in the Jewish calendar, and fittingly introduces spring, a season of natural resurrection. Everywhere new life appears. The harvest begins; the days grow warmer; refreshing latter rains bring blessings to the earth, fulfilling the farmer's hopes. Usually the Jordan overflows its banks as melting snows on Lebanon and Hermon flood the river, bringing life to the valley.

Israel's new year, therefore, appropriately opens at a time when nature smiles with evidences of rejuvenation and life. It serves to impress the Israelite with his dependence upon Divine blessings for the sustenance of life.

Abib signifies *"to be tender; green,"* and relates to the young ears of corn, symbol of resurrection, which flourish at this time of the year. The month was later called *Nisan,* which is derived from two Accadian words, meaning "that which is first." It is a month which witnesses the presence of God in the season and nature. The people see evidence of new life in the tender, green verdue and are reminded of the fresh, reviving effect of the rain from heaven. Moses wrote:

"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of Yahweh: ascribe ye greatness unto our God" (Deut. 32:2-3).

There is vitality in the month of Abib, as there should be vitality and power in Israel's worship.

The Roman Month Of April

In the early Roman calendar April was the second month, but was altered to the fourth month when the calendar was revised. The name "April" comes from the Latin *"aperilis,"* which means "The Opening month." It welcomed the spring and the soft April showers. The Romans regarded it as the month which saw the beginnings of nature's birth, restoring life to that which had lain dormant throughout the bleak months of winter. "Omnia aperit," they exclaimed in admiration and joy: "It opens all things."

Earth wakes from its winter sleep; buds appear on the branches; the forests are filled with song — it is April!

In the Southern Hemisphere, of course, April heralds the end of summer. The parched earth, cracked with the severity of a long, dry season, eagerly welcomes the early light rains that bring refreshment and sustenance.

Abib In The Bible

Nearly 40 references provide the Biblical background to the first month. It appears early in the dawn of history; it figures prominently in the festivities of the Law; it was an important month for the people of the Restoration; it heard the prophets speak; and it is yet to find an honored place in the Calendar of the Kingdom.

When The Earth Was Cleansed

Noah sheltered in the safety of the Ark while the ravages of the devastating flood washed away the violence and crime of a wicked generation. Gradually the waters receded until Noah was able to see the uncovered earth. It was the first day of the first month (Gen. 8:13), and began a new year and a new era.

When The Nation Was Delivered

Israel in Egypt had been subjected to pagan servitude. The people felt the winter blasts of adversity and oppression. But Yahweh provided them an "Ark" as He had to Noah. It was found in Moses — the one "drawn out of water." The salvation effected by him brought new life and new vision to the nation. He gave it hope by revealing a way of salvation and pointing to a Land of Promise. This involved the Passover, the destruction of Egyptian firstborn, the escape from the land of darkness, the baptismal walk through the Red Sea. All this was accomplished in the first month, when Israel's national life commenced anew (Exod. 12:2; Num. 33:3).

The Jewish year therefore commenced with most important festivals. The people were reminded of their position and responsibility to God. On the 10th day, a lamb was selected from the fold, penned up for inspection, and slain on the 14th day. This was "Yahweh's Passover" (Lev. 23:5), in which Israel was taught dependence upon Heaven, their need to sacrifice the flesh, to leave the fleshpots of figurative Egypt, and to seek salvation through the slain lamb. The following months were to be lived with these principles in mind!

The next day (15th Abib) commenced the feast of unleavened bread, termed the "bread of affliction" (Deut. 16:3). During seven days the corrupting influence of leaven was to be scrupulously avoided. It was a time for mental and moral cleansing, when the servile, fleshly taint of Egypt was to be set aside.

A Tabernacle Provided

Twelve months after leaving Egypt,, Israel set up the Tabernacle — on the first day of Abib! (Exod. 40:17). This was no haphazard date. It was specified by God Himself (v.2). It was a "set time," and it commenced the new year. Divine worship was to come first in their Calendar. If they had remembered this momentous occasion in the years to come, Israel would not have fallen as it did.

Rebellion Destroyed

A sad story is recounted in Numbers 20. It records the death of Miriam, Moses' sister, in the first month — v.1 (tradition says on the 10th day). Her death was followed by a series of disasters: the rebellion of the people, the unwise smiting of the rock by Moses that resulted in him being denied entrance to the Land of Promise, the opposition of Edom, the death of Aaron!

Miriam's name signifies "rebellious," and in this she typified the attitude of the whole nation.

At The Overflowing Jordan

Under Joshua's leadership the people crossed the river on the 10th Abib, and encamped in Gilgal (Josh. 4:19). This great event, which had promise of new life in Yahweh's Land, was memorialised by a pillar of 12 stones, testifying to the great salvation of Israel:

"That all the people of the earth might know the hand of Yahweh, that it is mighty: that ye might fear Yahweh your God for ever" (v.24).

Gilgal signifies "rolling," and at this point the previous sins of the people were rolled away, that a ceremonially cleansed people might enter the land.

During the exile of David by Saul, he was forced into the land of the Philistines, setting up his power at Ziklag. During the month Abib, he was joined by a company of exiles who were dissatisfied with conditions under Saul (1 Chron. 12:2), and who forged the overflowing river (v.15) to associate with David.

Renewed Worship

Under Ahaz, Israel returned to Egyptian idolatry and experienced continual affliction and trouble as a result. But his son, righteous Hezekiah, like Moses before him, led his people back to Yahweh's worship. The Temple in Jerusalem was restored and set up, and in the first month, Hezekiah "opened the doors of the house of Yahweh" (2 Chron. 29:3). With great ceremony, the Temple was sanctified from the 1st to 16th day of Abib.

Josiah organised a great spiritual revival and commanded all Israel to attend the Passover in Jerusalem at the set time (2 Chron. 35:1). Never before was there such a spiritual revival, yet the hearts of the people were not truly converted. Jeremiah testified against the people's insincerity (Jer. 5:31). They obeyed because Josiah commanded it, not because they had been reformed. And they reaped their rewards. Like Jordan's overflowing stream, Yahweh's wrath swept down upon the nation, taking it away into captivity.

The Promised Land was theirs no longer. Seventy long years of oppression stretched out before them!

Abib In Persia

Haman, Israel's dreaded enemy, schemed to overthrow Mordecai and his Jewish companions (see last issue), and obtained permission of the king to destroy all Jews in the realm. Lots were cast during the first month to determine the set time, and instructions were given to the Persian officers on the 13th day (the day before Passover would normally be held!) for preparations to sacrifice all Jews before the year concluded (Est. 3:7,12).

But Haman's wicked plot recoiled upon himself, and his actions in this month eventually brought about his downfall (Est. 7:10). The year commenced with him making foolish resolutions, and witnessed his resultant death.

The Prophets Speak

Three remarkable visions came to the prophets of the exile during the first month.

On the first day, Ezekiel warned Egypt of her impending overthrow by Nebuchadnezzar (Ch. 29:17). Egypt's desolation would be accompanied by the revival of Israel.

On the seventh day, further revelations came (Ch. 30:20):

"In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them" (v.21).

This is appropriate language for the "Month of Resurrection." Abib brought a message of hope to Israel and a warning of destruction to Egypt. As at the Exodus, Egypt was to be punished, but Israel revived!

In Babylon, Daniel wandered by the River Hiddekel on the 24th Abib. A wonderful vision of "The Man of the One" (Dan. 10) was given him, illustrating the outstanding principles to be revealed in the

multitudinous Christ. It was a vision of a composite metalic image, and a contrast to the image of the Man Of The Flesh in Daniel Ch. 2. As victory came to Noah over his contemporaries, and to Moses over Egypt, and to Mordecai over Haman, so ultimate dominion will come to the Glorified Christ over the kingdoms of man.

The Calendar In The Kingdom

The first month is mentioned in Ezek. 45:18,21. This prophecy is unfulfilled as yet, and awaits the establishment of Christ in Jerusalem. Then the Passover ordinances will be re-introduced, to teach the mortal population the principles of sacrifice, redemption and salvation. Every new year in the Millenium will commence with this great Festival, and men's minds will be constantly turned to the Provider of all life and blessings.

Reviving Latter Rains

During Abib, the latter rains fall in the land of Israel, to bring the harvest to a climax. These natural events are given spiritual application in Joel 2:23:

"Be glad, then, ye children of Zion and rejoice in Yahweh your God; for He hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain and the latter rain in the first month."

The former rains in the seventh and eighth months prepare the ground for cultivation and seeding. The latter rain falls just before harvest and perfects the fruits of the earth. Hosea likens this to Divine blessing:

"Yahweh . . . shall come unto us as the rain, as the latter and former rain unto the earth" (Ch. 6:3).

The first advent of Jesus Christ constituted the early rains. He came to the parched, dry and barren earth of Israel, and showered refreshing words of life and blessing upon those who would drink of the life-giving message. He will return as the latter rains, at the time of harvest, when the results of his work will be seen in the resurrected and glorified saints.

In the new year of Millenial prosperity about to dawn, there will be seen the fulfilment in antitype of the events in the history of Abib: There will be Yahweh's salvation of His people from wickedness, their deliverance from spiritual darkness, His worship established, rebellion destroyed, and the prophetic utterances realised.

The signs of the latter rains are now developing in the heavens. Shortly they will burst upon the earth. In anticipation, we continue in His service, fervently expressing the sentiments of Hymn 111:

"Lord, we wait the time of blessing,
Resting in Thy promise now,
Hear our prayer, the throne addressing,
Lord, how long? Why tarriest Thou?"

— G.E.M.

Characteristic Of This Age.

"Pride goeth before a fall, and a haughty spirit before destruction." This truth applies not only to the monarch on the throne, but to the meanest and lowliest of his subjects. Pride is reprehensible when shown towards man — how much more so when shown towards God as in the case of Nebuchadnezzar (Dan. 4:30).

The Modern Challenge To Faith:

THESE PERILOUS TIMES

A changing world presents new and deadly problems to the Ecclesias, the effect of which is seen within the Brotherhood where fundamental interpretation of Scripture is frequently challenged. This thoughtful, but pungent, article is designed to alert readers to the danger that exists when sound foundations of interpretation are removed.

The Danger From Within

The Truth has been kept alive in our community for 120 years. Considering that there have been no Holy Spirit gifts to guide us, and that we have been subjected to the intense pressures of an increasingly Godless world, boasting in science, human wisdom and self-indulgence, this is quite remarkable. It is something for which we should be very thankful to our heavenly Father, and to those who have striven to preserve the precious heritage.

In all human systems, there is a sequence of growth, manhood and decline. The inevitable decline that eventually comes, proceeds unseen and unnoticed, until a rapid crumbling alarms the people involved. So it is with our community as a fallible human holder of infallible Truth; we are beginning to witness rapid changes in outlook concerning our teaching, morals, and faith. Many are still not aware of them, and would deny their existence. But this is a characteristic of every period of decline. With the first century believers, Sardis had a reputation that it was very much alive (Rev. 3:1), though in the Divine view it was "about to die;" and even Laodicea considered she was well established, and had need of nothing, though Christ declared she was miserable, blind and naked. We must not be surprised, therefore, if the true state of things today is not perceived by many.

The faith of the brethren is today being assailed from three quarters. First there is the advocacy of ideas that generate a spirit of disbelief in God's word. Chief among these is the attempt to incorporate evolutionary speculations into the record of Creation in Genesis, as in Bro. R. T. Lovelock's thesis. When we begin to give up the plain and apparent sense of the first few chapters in Genesis, and think solely in terms of visions and allegories, our whole attitude to God's word begins to change. Its authority, and its power, in our lives becomes less.

Secondly, there are those who are seeking common ground with the world instead of cultivating separation and witness. Thus, quoting the Editorial of the *Endeavour*, December 1966, under the heading *A New Outlook*:

"We are inclined to think of all those who claim to be Christians, but who are not Christadelphians, as belonging to 'the world.' They are the 'Gentiles' and only we are 'Israel.' We have often called them 'strangers,' and described them even less becomingly. Is this not too presumptuous? Are not many of us today willing to be more generous? We see the world with all its atheism and its disregard for the Word of God and the power of God. And distinct from the world we see the Christians — those men and women who are striving to understand and do His will. We do not necessarily agree with all the doctrines they teach (though we usually have a large area of agreement, larger than many think). But we are unwilling to abuse them as once they were abused, and we prefer to give honor where honor is due."

Thirdly, there are those who are demolishing the accepted sense of the prophetic books of Daniel and Revelation. The interpretation of these books is now generally regarded as a non-fundamental field, and so gives free play for new ideas; or rather, the re-introduction of old ideas from the churches. But it is a serious mistake to regard the understanding of Revelation as non-fundamental. A correct understanding is important. If we have not got a general grasp of the Revelation — as outlined for instance in the third part of *Elpis Israel* — we shall not be able to "keep the sayings of the prophecy of this book," and we shall not qualify for the blessing that belongs to the keeping (Rev. 22:7). What the blessing is, is made clear further on in the chapter; it is the opportunity to eat of the Tree of Life, and to enter into the Holy City. If this does not happen for us, how bitter our end.

It is with this third line of attack upon our faith that this, and following articles, God willing, are concerned.

Is A New Interpretation Of Revelation Necessary?

Between 1860 and 1870, Brother Thomas, in the three volumes of *Eureka*, published a comprehensive interpretation of the Book of Revelation, in harmony with the basic principles of the Truth he had earlier arrived at. In the revision of *Elpis Israel* in 1867, he rewrote the third part as a brief interpretation of Daniel and Revelation, and as abridgement of *Eureka*. These writings have had the support of three successive generations of believers, and of the editors of *The Christadelphian*, Brethren R. Roberts, C. C. Walker and J. Carter. Over this period, several simpler books have been written, but all in harmony with the original teaching: viz., *Thirteen Lectures on the Apocalypse* (R. Roberts, 1880), *Notes on the Apocalypse* (C. C. Walker), *Apocalypse and History* (W. H. Boulton and W. H. Barker, 1916),

Apocalypse and Gospels (F. Bilton, 1955). *Elpis Israel* has run into 14 editions, each carrying this same teaching.

And now, after 80-100 years, the inevitable change and decline is under way, and the attacks on the *Eureka-Elpis Israel* concept of Daniel and the Revelation are rapidly gaining momentum. The historical interpretation of the book, and its many features of doctrine, are being scorned and replaced by a futurist structure of interpretation, presenting ideas that can be called nothing but fantastic. The ideas of Bro. S. G. Clementson have been in book form since 1949. Bro. R. T. Lovelock gave his version in his two volumes of Notes 1959 and 1960, and more briefly in *The Christadelphian* in 1965. 1967 has seen interpretations from Brethren A. D. Norris, H. A. Whittaker, J. White and O. E. Gregory. Thus prominent brethren are indicating new paths. And the troubled question is, what will be the end of this road?

Brother Thomas, in *Eureka*, presented us with a *complete* interpretation of the book. All parts were dealt with, and its whole concept made clear. Though not perfect in every detail (events have taken longer than expected to unfold), it gave a correct structure and relationship of its many parts. Brother Thomas gathered information from other writers, such as Elliott, but he went fundamentally beyond them, because he had the key that they did not possess — the correct understanding of the Hope of Israel, and Jesus as Messiah. Brother Thomas shows that the book has two main themes. The first theme concerns "God manifestation," so that the Apocalypse of Jesus Christ, is God revealing His glory in the earth by manifesting Himself in the Lord Jesus and his brethren. This God manifestation is the essence of many of the symbols. The second theme is that there has been continuing hostility between the world and the people of God, and that in this conflict of the serpent seed with the seed of the woman, the serpent seed triumphs for a long time, but is eventually destroyed. In the detail of this there is the conflict of centuries between the saints and the "christianised" Roman world, so that at the end it is said that the blood of all the martyrs of Jesus is found in the harlot system, Babylon the Great (Rev. 17:6; 18:24). All those who live and reign with Christ (Rev. 20:4), are classed as witnesses separated from the Beast system that dominated the apocalyptic scene.

Modern Ecclesial leaders have rejected this concept of the book. The theme of God manifestation largely disappears; the conflict through the centuries also disappears because the various symbols are given a future interpretation; the Two Witnesses and the Remnant of the Woman's Seed who witness and suffer through 1,260 long years have gone, because these symbols now describe

a 3½ years' preaching of the gospel in all the world by the Christadelphians or the nation of Israel at some future time! The Beast system (Rev. 13) is a grouping of new world powers yet to arise in the earth. The Trumpets are not God's judgments in the early centuries on the Catholic world and Church, but some wars to do with Israel in the future. It must be clear how radical is the rejection of the understanding we have had of the last Message of Jesus Christ.

By way of conclusion to this introductory article, we will indicate some of the consequences that must flow from the break-up of our traditional prophetic understanding.

SEVEN CONSEQUENCES THAT ARISE

1. Confidence In The Truth Itself Can Be Shaken

The attacks on Daniel and Revelation are likely to be more destructive of faith than the endeavours to fit evolution into the Bible account. Few brethren and sisters have specialist knowledge to follow the scientific theories, and they are inclined to ignore them and rest on the plain sense of the book of Genesis. But when the Bible expositions of our own brethren and pioneers are seemingly discredited, it makes a deep impression. These writers on Revelation set to show that Brother Thomas was wrong. With such a complex book as Revelation, it is not difficult to make plausible alternative interpretations of at least some parts of the book, and hold up Brother Thomas as faulty in exposition. And if one supposes he was wrong in one field of the Truth, one may begin to feel this could apply elsewhere; and this will undermine confidence that we really do have "the Truth" as the only basis of salvation. If the third section of *Elpis Israel* is wrong, may not this also apply to the first and second sections of the book?

Even if the weakening of faith does not go this far, the increasing disagreement among us as to the meaning of the Word of God will generate lukewarmness, and still less attention will be given to this important last message. Brethren will say, if our teachers are in disagreement, how can I possibly understand?

2. The Coming Of Christ Loses Its Urgency

According to these new interpretations, most of the Book of Revelation has yet to be fulfilled before Christ calls his people to judgment. Such teaching is very discouraging to the faithful, who have been looking expectantly for the great day of resurrection, and the end of the wilderness journey. If our speaking brethren adopt these new interpretations, inevitably the power and urgency of his coming will disappear from our exhortations — as in measure has already occurred. We shall not be a people pre-

pared, with our loins girded, waiting for our Lord.

3. Looking For Non-Existent Signs

The new interpretation of the Revelation proposes a series of events in the future. But if this is a false interpretation, then the proposed events will not occur. And while brethren are looking in vain for things they think should happen before the day of Judgment, the Master, to their amazement, will be here, and that dawn will have come upon them as a thief. They will be unprepared to meet him.

4. No Stimulus From Fulfilled Prophecy

In the light of Brother Thomas' interpretation, we have behind us a wonderful century and a half of fulfilled prophecy, and this is a great stimulus to our faith, and an assurance that God is currently ruling in the affairs of the world. According to the new interpretation, the Revelation has practically nothing to say about the many events of the past and present century; there is but darkness behind us. If these views prevail, we shall no longer have exhortations from fulfilled prophecy. The symbols are all related to the future: the resurrection of the two Witnesses and the great earthquake of Ch. 11, the six judgments of Ch. 16, etc., are all said to be in the future.

Then again, in a wider sweep of history, in the light of Bro. Thomas' interpretations, we look down the centuries at the continuous fulfilment of prophetic history, and the eye of faith views with admiration, the witnessing and suffering of our brethren through the long centuries of their down-treading. Their example stirs us to greater courage and action. We seek to be worthy of them, and have fellowship with "the beheaded for the witness of Jesus" who live and reign with him a thousand years. But in the new interpretation this has all gone. All the symbols of this fulfilled prophecy, we are being told, belong to the future!

This is a serious matter. Either Bro. Thomas is guilty of adding to the words of the prophecy and will merit the plagues written in the book, or they are guilty of taking away from the words of the prophecy of the book, with the consequence of having their part taken out of the book of life (Rev. 22:18-19).

5. We Shall Cease To Witness

It is the book of Revelation chiefly that teaches us that we are called to be God's witnesses against the Christian apostasy. The Revelation brings before us the 1,260 years of the down-treading of the Holy City community (Rev. 11:2); the persecution of the remnants of the woman's seed (Rev. 12:17); the beast's 1,260 years of blaspheming and making war against the saints and overcoming them (Rev. 13:5-7). And the same system

continues on to our own time. So that we have to continue the same witness. Already this witness has grown very feeble, because of our neglect of the study of the Revelation. And now these new ideas are probably a final blow which will finish our effective witness, because it places the symbols just referred to in the future. Rome has now little to fear from us, the only true witnesses! Against her ever growing voice in radio, newspapers, television, magazines, education, parliament, trade unions, Catholic Truth Society publications, lay Apostolate, where is the voice of protest from our community? Only by a diligent study of the *Eureka* interpretation can we revive our witness.

6. The Doctrine Of God-manifestation Undermined:

Brother Whittaker has undertaken in *The Testimony* to show that the similitude of "one like the Son of Man" is not the multitudinous Christ, but Jesus personal. Brother A. D. Norris takes a similar line, and the throne, four living creatures, the 24 elders, the seven lamps of fire of Ch. 4 are not the multitudinous Christ at the time of the setting up of the Kingdom, but a picture of heaven itself, in Old Testament times; Ch. 5 is a later scene in heaven, after Jesus has arrived there! The various symbols of Christ and the saints conquering the world, as the Rainbowed Angel of Ch. 10 are given other meanings. (O. E. Gregory says it is Elijah). And so this powerful teaching of God manifestation that was presented by Bro. Thomas is undermined. Various other features of Bible teaching are altered, and we can expect this treatment of the book of Revelation to lead to various other new ideas on other parts of the Bible.

7. What Is Truth?

Our continual study of the Bible should give us an enlargment of knowledge of God, His ways, and His work in the earth. We expect our teachers to guide us along these paths of knowledge and appreciation. We shall see in the closer study of these new interpretations of the book of Revelation that they contain glaring inconsistencies and lack of sense and relationship. If the brethren at large accept such loose irrational reasoning, it means that we have become blind and dull of hearing, and we shall find ourselves slipping back to the vague, unproveable and useless talk of the apostate churches around. These new interpretations are therefore a challenge as to whether we are still the people of the Truth or not. It is a test as to whether we follow the voice of persuasive talkers, or whether we are willing to diligently search out the Truth for ourselves.

— G. Pearce (England).

This Month's Exhortation.

WISDOM
—What It Is and How to Apply It

This month we invite to our exhorting platform, a voice from the past, in the words of Brother Roberts. The exhortation is based upon Proverbs Ch. 8, and discourses upon aspects of wisdom.

●

The Manifestation Of Wisdom

What is the wisdom so extolled? In a sense we can know, and in a sense not. We may know it in its expression — in its application. But in its origin, its nature, its essence, its mode, we cannot know. At this, we need not be distressed. It is the applications of wisdom that are important to us; and here, there is no obscurity. The first idea that the subject exhibits is the common idea. We say a course is characterised by wisdom which leads to good results. We say a piece of mechanism is wisely constructed which is adapted to fulfil the object of its invention. In this sense, David uses the term in its application to God: "*In wisdom* hast thou made them all" — that is, all things in heaven and earth. We look around and see the truth of the statement. Everything is wisely constituted in the sense of being adapted to fulfil the object of its being. From the courses of the planets to the movements of animalculae in the blood, things are skilfully contrived to serve their purpose. Everything is wisely made, in the ordinary or common sense of the phrase. The face of the earth for life and beauty; the sun for illumination and warmth; the universe for being a glorious whole to every little part of it; the insects and flowers of a day, everything — absolutely everything — shows the stamp of wisdom. The very fools of the earth (and there are many) polluting the air with their folly and their blasphemy are illustrations of matchless wisdom if their anatomy be considered. The eye of any of them with its delicate and self-adjusting lenses is a masterpiece of wisdom with which the finest invention of the optician cannot be compared.

The Origin Of Wisdom

The origin of this wisdom, we need not ask in the philosophic sense. If we ask, we shall ask in vain. We could not be informed in any plainer manner than in the declaration of the Scriptures, God is wise; His understanding is infinite. "Wisdom and might are His." This is perfectly satisfactory. It meets every demand

of reason. It accounts for all that IS: which no theory of human wisdom does. The talk of "force" and "tendency" is barbaric jargon. It is to take us back to a beginning that had no beginner nor power to begin: to a wisdom that was not wise: to a force that had no impact: to a skill that had no initiative. The demand assumes that while God cannot be explained, "force" can. Consider how fallacious this is. Who can explain eternal force and wisdom even if the idea of God be excluded? You are with the inscrutable then, as much so as in the presence of the Eternal God — nay, more so: for if there were no God of Power and Wisdom to contrive, start, combine, unfold and guide things, then it is unaccountable how the process commenced. Whatever view may be taken of the universe, the mind is bound to acknowledge that which was at the beginning cannot be explained. It is therefore unreasonable to demand that God be accounted for. He cannot be accounted for. He is THE ETERNAL POWER, and of necessity, the Eternal Being, philosophically perceptible as a necessity, but philosophically undiscoverable. He has revealed Himself to us: and it is our glory and our joy to receive and believe in the revelation, as demonstrated in the work of Moses and of Christ, the prophet like unto him.

The Application Of Wisdom

But it is wisdom in its application to ourselves that is all-important for present purposes. God is wise: are we? It is possible to be foolish although we are so wisely made. Yea, it is easier to be foolish than to be wise. We are not born wise, and we do not naturally become wise. Every form of wise attainment among men is the result of effort; and it is easier to refrain from effort than to put it forth. Refrain from effort and we remain foolish: and it is written, "The foolish shall not stand in thy sight." "He taketh not pleasure in fools." "Wisdom," then, as Solomon truly says, "is the principal thing; therefore get wisdom."

But the question recurs, what is wisdom? It is not knowledge. You cannot have wisdom without knowledge; but you may have knowledge and not be wise. Wisdom is the right use of knowledge in all things. Surely, it is the doing of those things — the adoption of those courses — the observance of those conditions, that will lead to life and well being. This definition will cover all thought and action. It will justify our assembly on the first day of the week, and the concentration of our minds upon Christ. Yea, it will compel the attitude we now occupy: for the working out of the principle will show us that no man is truly wise who does not embrace Christ with all his heart and purpose.

True wisdom is a complete affair. If it only goes half-way it loses its character like only half a bridge. To be wise in small things and foolish in those that are great, is to be foolish on the whole. Some people are wise in those things that concern the flesh, and foolish in those that appertain to the Spirit; of what avail will their flesh-wisdom be in the long run? It is as if people should be wise on one side of facts only. It is wise to eat, but what if a man were to go on eating — he would find death in that which gives life. It is wise to rest, but if a man go on resting he is a sluggard, and on the road to ruin. It is wise to be warm, but death to have too much of it. So with everything under the sun. Wisdom means everything in its right place — no extremes in anything; observing the right measures to secure life and well-being — putting in every element that wisdom calls for. A man may be wise in business and make money; but if at the same time he is foolish in the way he uses himself, death comes and his success in business goes for nothing. Folly in one point detroys the whole.

The Channel Of Wisdom

Here we may bring the matter home. There is an application of wisdom to which the mass of mankind are totally blind. They are, many of them, disposed to be wise concerning life as it is for the moment, but almost all of them are foolish as to the bearing of futurity. The facts are simple enough for a child to receive and apply. Here we have a weak, frail, dying life that will certainly disappear from the face of the earth in a short time. But forward, as we gaze into futurity by the light shed on it by Christ, we see an incorruptible, perfect, everlasting life, which the risen Lord will give to those who have pleased him, when the gloom of the grave shall be chased away by his presence. In view of these two simple and indisputable facts, who is the wise man? Is it he who labors for the present life alone in disregard of the Lord's will as to how it should be used? For the moment, such a man, especially if he succeed, is considered the wise man, and seems the wise man. But manifestly, it is a fallacious appearance. The successful man of the world seems wise, but is a fool. His wisdom is a partial affair. He secures good results for a moment at the sacrifice of the permanent results of an age that has no end. He lives not for God, but for himself; and he will reap as he sows. He has no life in himself. His life draws daily to its end: and the hour will strike at last when his power will fail him, when his eyes will glaze, when his heart will cease to beat, and when he will be carried from his house to the grave, leaving behind all he holds dear, no more to return.

Is not wisdom truly with the other man who redeems the present evil time by allying himself with the only name under

heaven given among men whereby we must be saved? He may have to appear a fool for a time. It often is so in the operations of wisdom. The man on board a sinking ship within sight of land who unbuckles and throws away a belt of sovereigns from his waist that he may swim for dear life, would appear a fool if his action were considered apart from its bearings. The day that is coming will show the wisdom of the man who loses the life that now is that he may obtain that which is to come. It is wisdom to lay hold of life everlasting. "All that hate me," saith Wisdom by Solomon, "love death" — not that they love death in the abstract, but loving the way that leads to death they may be said to love death itself. Wisdom calls to the sons of men to come away from death: to embrace life. "Hearken unto me, O ye children," she says imploringly, in the chapter under discussion, "My fruit is better than gold, yea, than fine gold, and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment. Riches and honor are with me, yea, durable riches and righteousness. Blessed is the man that keeps my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, waiting daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord."

The Example Of Wisdom

Is it possible for true intelligence to restrict such enticing entreaty — the entreaty compared to that of a gracious and enlightened woman? "Length of days is in her right hand: in her left hand riches and honor. She is a tree of life to them that lay hold of her. Happy is everyone that retaineth her." The parable is beautiful and the interpretation sweet. It is one of the description of the present age that it should be so disregarded. The man who follows wisdom is considered an undesirable person in every way. The mass of people are wholly absorbed with the affairs of this fleeting existence, which while of some importance in their place, become positive evils when exalted out of their place. They are taken up with that which pleases the eye; that which fills the pocket; that which gratifies the sentiment of self-consequence. Speak of God to them, you strike no chord of understanding; speak of Christ, you solemnise them with a superstitious solemnity; speak of the promises made to the fathers; of the day when there will be peace on earth, when the Lord will build again Jerusalem, and establish His Kingdom, and govern the nations upon earth — and you seem a fool in their eyes, and worse — a person scarcely fit to be at large. Under such circumstances, the pursuit of wisdom is difficult. It requires determination as strong as iron and death. If you slack your grasp, you will inevitably be carried away with the current that

is everywhere drawing all to folly and death.

Remember that in this Christ himself has set us an example. He was alone in the midst of many people, doing the Father's will — hated of those around him because he did not and could not speak and act in harmony with the instincts and sympathies of the carnal mind. He held fast to the Father's work in spite of the indifference and the opposition of such as had no sympathy with it. For the time success seemed with those who hated him. He recognised that it was their time to be up and prosperous and to prevail against the sons of light. "Now is your hour, and the power of darkness," said he to his enemies. In this he gave us a useful motto or watchword. We are often made to feel, and feel bitterly, that the way of error and the way of sin is the prosperous way. The wealth and the honor of success are with those who know not God and obey not the Gospel of our Lord Jesus Christ. If we view the situation wisely, we shall not envy them. We shall say, "Now is your hour; it belongs to you to shine now and to carry all before you now. We are not of your world. We have here no continuing city; we seek one to come. We have accepted the position that still belongs to Christ in the present evil world, and we are content to wait the great reversal that will take place at his coming."

God Demands Obedience.

Man has departed from the right path, and become hardened in ways as hurtful to himself as they are abhorrent to God. A halt and a right-about-face are indispensable. The Gospel contains the call in this direction — the command to "repent" — a preliminary to acceptance and salvation. Man hates this condition — the insistence on the part of God that He shall be heard, believed and obeyed. This weakness accounts for the sad words of the Lord Jesus: "Many are called but few are chosen." How solemnly, and in what manifold ways, has God inculcated the essentiality of obedience. It is this feature that largely makes the Bible a neglected book. People who have no relish for submission will not endure the chafing and pricking which a proper reading of it entails, and hence relegate it sooner or later to an unreachable shelf. Repentance, it must be remembered, means a change of mind — a change from the human to the divine. — (ATJ).

★

The Mind Of Christ In Us.

"If any man have not the mind, or spirit, of Christ, he is none of his." The mind of Christ was the Scripture. By his submission to these writings he has earned for himself the symbolic title: "The Word of God." In this character he is represented as having followers: " . . . His name is called, The Word of God. And the armies which were in heaven followed him upon white horses clothed in fine linen, white and clean." Amongst these followers there will be no place for deniers, perverters or blasphemers of the Scriptures.

Bible School Bulletin

SPRING SCHOOL RESERVATIONS NOW OPEN

It is with regret that we have had to refuse many applications for the Autumn School due to heavy bookings, and we recommend that those who desire to attend the Spring School, to be held (God willing) from 31st August to 7th September, secure their reservations immediately, and save disappointment.

A particularly interesting series of studies is being planned, and a highlight will be the presence of South African lecturer, Brother Ian Leask, in capacity as one of the main teachers.

Brother Leask will present a series of talks upon the ACTS OF THE APOSTLES. To supplement his addresses, a skeleton analysis of the Book of Acts will be available to all attending the Bible Marking sessions. It will so epitomise the contents of the book, as to enable the simplest reader to instantly grasp its main outline, and to gain much more even by a casual reading of it.

In addition to his talks upon the Acts of the Apostles, Brother Leask will give a series of talks to the teenage class upon BASIC PRINCIPLES OF BIBLE STUDY. He will also give an outline of the Truth in South Africa, illustrated with color slides, and will indicate something of the problems and successes attending the proclamation of the Truth in the Malawi area — a work that was pioneered by Brother Leask.

We hope to announce the other speakers in the next issue of the Bulletin.

When making your reservation, please supply the following details:

(1) — *Full name and address of each member of your party;* (2) — *Age if under* 21; (3) — *Baptismal status and Ecclesial association of each one;* (4) — *The age and birthday of all from* 14 *under;* (5) — *A deposit of* $2.00 *for each member over five years of age.*

FORWARD NOTICE FOR THE DECEMBER SCHOOL

This concerns our readers in Canada and the States. Arrangements are in hand for a Special Bible School tour of Australia, available to LOGOS readers in those countries. The tour will be by air, with stop-overs to be arranged at Honolulu, Fiji, Sydney, Adelaide, and either Hobart or Perth. It will make provision for attendance at special functions such as the Bible School at Rathmines, and other Bible campaigns, and will include some land transport in order that visitors may see as much as possible of the country.

The tour will be subsidised, and this, together with special travel concessions, will provide an opportunity for brethren and sisters and their families on the other side of the world, to come and visit us "down under" at the lowest possible cost. An all-inclusive price has been assessed which will cover all expenses involved.

The group will be limited in number, to ensure most practicable and favorable arrangements.

Special evening sessions will be arranged for the overseas visitors from point to point, so that in addition to the planned sight-seeing, the tour will cater for the spiritual progress of those involved.

Further information is obtainable from Brother R. Lloyd, 1365 Morada Place, Altadena, California, USA; Brother J. Brierley, 3827 Kremlin Street, Victoria, B.C., Canada; or from Logos Publications, West Beach Post Office, South Australia, 5024.

STUDY PROGRAM FOR AUTUMN SCHOOL

We have received communication from the three main teachers whose services have been secured for the forthcoming School, and publish hereafter their proposed study themes, together with a brief outline of the matter they hope to present in their relative study sessions. This will give all participants a foretaste of the "good things" that are being prepared for them.

Brother R. King (New Zealand), has chosen the Book of Zechariah as the basis for his talks. The theme —

TURN YE UNTO ME, SAITH THE LORD OF HOSTS

will be enlarged upon as follows:

1 — Historical background to Zechariah's prophecy — the purpose of the message — an exhortation for Yahweh's people, then and now.
2 — Jerusalem's downtreading limited — craftsmen terrify Israel's adversaries — the Cherubim in action : will we be constituents?
3 — Satan defined and defeated — A change of raiment for the High Priest and crowns for his associates.
4 — The mission of two mighty kings : a human conqueror versus a divine deliverer and Prince of Peace.
5 — The Day of Yahweh — true servants and false : their fate and their fortune.

Brother King will deal with many aspects of Zechariah's vital message to us, as we see the Day of Yahweh approaching.

Brother E. Spongberg (N.S.W.), will speak upon the subject —

THE FOUR FACES OF CHRIST,

and the following aspects are to be considered:

The Eyes that beheld the Face of Christ — The Face of the King — The Face of the Suffering Servant — The Face of the Sympathetic Man — The Face of the Father.

The studies will provide a key to the Gospel records of Matthew, Mark, Luke and John who each describe a different "face" of Jesus Christ. Attention will be drawn to the personal background of the writers, and to the "differences" in their records, and the objective to which each had to attain. A brief analysis of each Gospel record will be given, together with an exposition of key passages that best portray the Lord's characteristics as King, Servant, Man and Son of God.

Brother A. Newton (W.A.), has chosen to speak upon —

THE DYNAMICS OF THE WORD,

and proposes to expound:

"Nakedness" — its cause and effect in a spiritual sense;
"Knowledge" (of God) in contrast to the "knowledge of good and evil";
"Apocalypse" — an uncovering of glory, but also of sin in the Day of Judgment;
"Faith and Faithlessness" — power unto life and death;
"Good Conversation" — far more than speech.

We understand that the sequence of the individual studies, and the matter to be outlined in the study sessions may still be subject to slight changes.

★

CANCELLATIONS FOR AUTUMN SCHOOL

Accounts have been sent out to all who have made reservations for this School, but if cancellation is to be requested, we would like advice of this by 30th April. If notified by that date, the deposits paid for the Autumn School can be transferred to the Spring School. However, we would like to point out that deposits are only transferable once. After that the deposit will be forfeited. This action has been forced upon us because of the practice of some in lodging a deposit and transferring it from School to School at the very last moment, whilst others have had their applications rejected. We feel that this new method will be fairer to all concerned.

THE INTERMEDIATE SCHOOL:

An excellent series of studies is being prepared for this School, surrounding the life of Abraham. The theme:

ABRAHAM: OUR EXAMPLE OF FAITH AND OBEDIENCE

—is to be considered in the following sessions:

1 — The Call of Abram and what it involved.
2 — War in the Middle East and the Blessing.
3 — Yahweh's three great Promises to Abram.
4 — The Overthrow of Sodom and Gomorrah — a Warning to this World.
5 — The Offering of the sons of Abraham — Isaac and Christ.

Teachers for the Intermediate and Junior classes are Brethren John Mansfield, Jim Granter, Garnet Alchin, George Darke and Sister Margaret Littler.

A special Encyclopedia of THE LIFE AND TIMES OF ABRAHAM will be prepared by the children as a project.

BIBLE SCHOOL LIBRARY AND LOUNGE

Those who attended the last School will have noticed an added facility for the comfort of brethren and sisters : a comfortable lounge for those periods of rest when there are no study sessions. Many found pleasant relaxation there, reading the Bible, or other edifying books in this peaceful surrounding.

It is our desire to equip the lounge with more books for the benefit of all who attend the School, and to that end we would be pleased to receive any Christadelphian works that you may care to donate. Please forward these to Logos Publications, West Beach Post Office, South Australia, 5024.

QUESTION TIME AT THE BIBLE SCHOOL

Questions submitted to the Bible School and not answered in the sessions provided, are dealt with in these columns.

The Carcase and the Eagles.

Q.: To what do the carcase and eagles refer in Matt. 24:28.

A.: The carcase relates to the dead body of Jewry, and the eagles to the Roman army which devoured it. See Deut. 28:26. The application in Matthew 24 is to A.D. 70, and the destruction of the Jewish State. In Luke 17:37, however, the Lord used the same analogy on another occasion, and the context there implies that the saying has a double application. It applied to A.D. 70, and it will apply to the future when Russia will sweep down upon Israel once again; on that occasion, however, to be driven away by the Lord Jesus.

The Word And The Name.

Q.: Psalm 138:2 states that Yahweh has "magnified His word above all His name"; in what way has He done so?

A.: Without the Word we could never learn of the Name, so to that extent is it magnified above all else. In John 1, God is identified with the Word, and therefore to bring discredit upon it, is to discredit its Author.

Why The Number 144,000.

Q.: Is the number 144,000 to be taken literally?

A.: No, it is a mystical number representing the aggregate of the redeemed as is shown in Revelation 7. The 144 is built up of 12, which, in Bible numerology represents perfect government; the "thousands" relate to the multitude of the redeemed. The number, therefore, points to the multitude of the redeemed who will reign with Christ in the Age to come. Notice, in Rev. 21:17, that the wall of the new Jerusalem (identified as the Lamb's bride — vv. 9-10) is in measure 144 cubits, whilst the area of the city is 12,000 cubits. All these are symbolic numbers pointing to the position to be occupied by the redeemed in the Age to come. In actual fact, their number cannot be given. As Rev. 7:9 states, they will comprise "a great multitude, which no man can number."

Titles Of Christ.

Q.: What do the titles Mighty God and Everlasting Father, as applied to Jesus in Isa. 9:6 signify?

A.: The title "Mighty God" is a translation of the Hebrew, "El Gibbor," which signifies Mighty Warrior, or Warrior of God. It was the name borne by the angel Gabriel, for his name is likewise a combination of El Gibbor. Christ, as a mighty warrior in the age to come, will manifest the meaning of this name, and in so doing will extend the power and influence of the throne to David until it extends to the ends of the world. This title can not justly be used to support the teaching of Christ as the second person of a Trinity, for notice that the future tense is given to it: "He **shall** be called." If he were the second person of a Trinity, Isaiah should have written: "He **is** called."

The title, "Everlasting Father" is rendered in the R.V. margin as "Father of Eternity." The title of "Father" was borne by kings, prophets and priests in Israel to define their relationship to the nation. The Lord Jesus will inherit all those positions over his elect, and the whole world, in the age to come. Meanwhile, the Ecclesia is represented as his "children" whom God hath given unto him (Heb. 2:10-13; Isa. 53:12), and for these he is truly the Father of eternity.

From The Diary Of Daniel.

The Burning of the Bible

As the succession of captives reached Babylonia from the doomed city of Jerusalem, they brought with them doleful reports of a politically and spiritually deteriorating city and nation.

From the second group of exiles (see last article), news of the ignominious end of King Jehoiakim would have reached Babylon, about six years after Daniel had been taken captive.

As the prophet learned of the attitude of the King of Judah towards the word of Yahweh, he would have been able to sorrowfully contrast the criminal folly of Jehoiakim with the more reverential attitude of the Gentile, King Nebuchadnezzar.

Perhaps he was later able to see in this a fulfilment of his own prophecy, in which he described how that a "man's heart" was given to the Chaldean lion (Dan. 7:4). A "man's heart" is more understanding and pliable to the things of God than that of a wild beast, and Nebuchadnezzar manifested those characteristics.

As Daniel recorded events in his diary, the dreary record of sin and suffering that was reported from Judah and Jerusalem, must have been depressing to him because of his great desire that Yahweh's name be honored above all else.

Yahweh's Mercy Towards Judah

In His abounding mercy, Yahweh determined to give His people one last chance, that every mouth might be closed in the time of punishment, in that men could not complain that they had not been warned; and that any among the doomed nation might seek Him whilst there was opportunity.

He therefore called upon Jeremiah to write out all the prophecies he had uttered against the people and nation, and to read them in the ears of the public (Jer. 36:3).

Jeremiah, for some reason not disclosed, was personally unable to do this, but he arranged for it to be performed through Baruch, his faithful friend and scribe. He repeated his prophecies once again, and the scribe recorded them on a scroll. As this was all by inspiration of God, the scroll formed portion of Yahweh's written word.

Having completed this task, Baruch then took the scroll into one of the public courts of the Temple on a day when the people were gathered there (Jer. 36:6), and read it in the ears of the

people.

They heard recited once again, but now in connected form, the indictments and prophecies of doom, pronounced by Yahweh on His people. They heard the catalogue of sins of which they were guilty, and were reminded that the righteousness of Yahweh demanded retribution.

Among those who heard this recital by Baruch was Michaiah, the son of a prominent Scribe who occupied a chamber in the court of the Temple close by where the reading was given (Jer. 36:10). He was deeply concerned by what he heard, and recognised how urgent was the message.

Hastening down to the King's house, and to the Scribes' chamber, he interrupted a Council of State that was in session, to apprise those gathered together of the words of Jeremiah, the action of Baruch, and the concern of the people at what they had heard.

The princes were impressed, and called for Baruch. At their request, he again read the long list of crimes recorded against the nation, and the prophecies of doom that were threatened against it.

They heard the account with fear (v.16), recognising the truth of the indictment, and fearing the result of the denunciation.

Something had to be done, and that instantly, if the dire fate threatened was to be avoided.

"We will advise the king of this," they agreed (v.16).

The Criminal Folly Of Jehoiakim

The princes, however, knew their king! Even though they may not openly have acknowledged this, they knew him for a spoiled, pompous, empty-headed, vindictive young man. They realised what would be his reaction when told of the action of Jeremiah and Baruch; it would mean that the lives of the prophet and the scribe would be in jeopardy.

"So hide, both you and Jeremiah, and let no man know where you be," they counselled Baruch as they advised him of their decision.

They then made their way into the presence of the king.

Like Nero, another monster in crime who fiddled whilst Rome was burning, the king had retired to his winterhouse to enjoy its luxury, whilst the nation trembled on the very brink of overwhelming disaster.

The princes found him there, comfortably warming himself before a cosy fire!

They told him of the action of Baruch, the words of Jeremiah, and the apparent urgency of the message.

The king commanded that the scroll be brought and read unto him.

With the princes of his realm standing around, with the king comfortably relaxing before the fire, Jehudi, the scribe, began to read the scroll.

But he had not proceeded very far when the king impatiently cut short the reading by an act of defiance against the Author of the message, the King of heaven.

He wanted to hear none of the doleful lamentations of the prophet of sorrow.

He did not want a defeatist attitude sweeping the nation.

He determined to destroy the influence of the prophet by an irrevocable act of repudiation of all he stood for, as well as the message he delivered.

Snatching the scroll from Jehudi, he took up a knife, and in the sight of the princes, he hacked it in pieces, casting the tattered, torn leaves into the fire, "until all the scroll was consumed" (v.23).

Some of the princes protested in horror at this sacreligious burning of the Bible (v.25), but the majority of them were reassured by the bold, defiant attitude of the king, and the impious words that he uttered . For he commanded them to take Jeremiah and Baruch captive, and bring them to him.

The categorical repudiation by the king of the prophet's message, his sweeping rejection of the suggestion that it came from Yahweh, and his declared intention to punish Jeremiah and Baruch, reassured the princes. They possibly justified their action by reasoning that the words Baruch had copied out were but the words of a man and not those of Yahweh. They endorsed the decree of the king that Jeremiah and Baruch be apprehended and put to death.

The Prophet's Defiance

But from Jeremiah there came a message of personal doom for the king. He warned that judgment upon the guilty king would be quick and drastic.

"He shall have none to sit* upon the throne of David; and his dead body shall be cast out in the day to the heat and in the night to the frost. And I will punish him and his seed and his servants for their iniquity" (Jer. 36:30-31).

Daniel learned later how completely this was fulfilled. Jehoiakim, presuming that Babylon's power was about to be eclipsed when Nebuchadnezzar's army experienced a temporary reverse in Egypt, became a traitor to the Babylonish king whom he had promised to serve. He refused to supply the tribute that

---

* The Hebrew word "yashab" signifies to dwell, to remain at length. Jeconiah, the son of Jehoiakim, came to the throne but was removed therefrom within three months and was replaced by Zedekiah, his uncle. (Jer. 22:30). Jeremiah's words were thus fulfilled to the letter!

had been laid upon him. For a moment, his policy seemed successful; for retribution was slow in coming. But when it did come, it was most effective.

Jerusalem was again attacked by Nebuchadnezzar, and Jehoiakim's army was decisively defeated. The faithless and foolish king now found himself at the mercy of the Babylonians whom he had previously despised. He was placed in fetters and dragged before Nebuchadnezzar. As he humbly prostrated himself before his conqueror, Nebuchadnezzar was disposed to spare his life and take him to Babylon (2 Chron. 36:6). For a moment, Jehoiakim's life was in the balance, and it seemed as if Jeremiah's prophecy of his imminent death would fail (Jer. 22:19). But at the last moment, the Babylonian king hardened his heart towards his treacherous servant. He ordered that he be executed, and given the "burial of an ass." In accordance with this command, the body of the dead king was cast outside the walls of Jerusalem, there to remain day and night in full view of the people. Later his remains were gathered and buried out of sight.

Jeremiah's words had been literally and completely fulfilled.

The dire fate of the king was designed as a warning and a salutary lesson to those in Judah who may have been disposed to act in a similar manner. The more thoughtful, recognising the truth of the prophet's words, might come to respect the warning message of Yahweh, and seek that refuge that He always makes available to those who turn to Him in time of need.

The Significance Of This Incident To Daniel

Jehoiakim's defiant attitude in burning the prophecies of Jeremiah must have been highly significant to Daniel because of events that happened in Babylon about the same time.

"It had come to pass" in the fifth year of Jehoiakim (Jer. 36:9).

As the first year of Nebuchadnezzar was the fourth year of Jehoiakim (Jer. 25:1), this fifth year of his reign was the "second year of Nebuchadnezzar."

Now it was in that year, that the Babylonish king had his amazing dream of the image of metals that was destroyed by the "stone" cut out of the mountain without hands (Daniel 2:1).

The king was puzzled and disturbed by his dream, and determined to learn its meaning. But the clergy and wise men of Babylon afforded him no help. The problem was quite beyond them. Ultimately Daniel, by inspiration of Yahweh (v.28), was able to describe the dream and provide a true interpretation.

It was not one that was flattering to the King of Babylon.

It warned him that the God of Israel had placed him on the throne, and given him the authority he enjoyed (v.37), and that the same God would remove that power from Babylon (v.39), ultimately setting up His reign on earth (v.44).

What was the reaction of this Gentile king? Did he in pique order Daniel to be put in prison, and proceed to burn the evidence, as Jehoiakim, the King on David's throne, had done with the message of Jeremiah?

No, he honored the God who had granted such understanding and wisdom unto men (v.47), and elevating Daniel over all the wise men of his realm (v.48), showed that he recognised that a God Who could grant such knowledge should be respected and worshipped.

Sometimes "the children of this world are wiser in their generation than the children of light."

That was certainly true of those two kings who in the self-same year each treated the Word of Yahweh in a manner that illustrates those ominous words of the Lord Jesus.

Why did Jehoiakim act as he did?

Doubtless because he had tired of the Word of life, and set the comfort and luxury that the world could offer before the wisdom and sacrifice that the Truth demands. He took the Word of Yahweh for granted, and felt that he could accept and reject it as he desired.

It is possible for those brought up in the Truth to act as Jehoiakim did, in contrast to the reaction of the Gentile who had not the previous experience of the Truth.

This is recognised by many who feel that there is an advantage to those who "come in from the outside," on the grounds that such have the experience of the world to emphasise the value and virtues of the Truth.

We cannot agree with that, and we are sure that Daniel, who was "brought up in the Truth" would agree with us. There is greater advantage in bringing our children up in the nurture and admonition of Yahweh, than in permitting them to "enjoy the pleasures of sin for a season." It was not Jehoiakim's familiarity with the Word that caused him to act like he did, but more probably his very neglect of that word. He saw no beauty in it, he found no excitement in unravelling its mysteries as did David his forefather. Pompous pride took possession of him, and governed his attitude. He was impatient of the restrictions the word would put upon his activity and will, and so set it aside.

The Gentile showed more wisdom, more understanding and humility, than did the Jew, even though in power and might he stood head and shoulders over the petty little king ruling over a reduced little nation in Jerusalem.

What a lesson; what an exhortation! Daniel who would have learned of the circumstances of Jehoiakim's folly would doubtless compare it with the attitude of the king in Babylon.

It would no doubt be a matter of keen sorrow to him that the one sitting upon the throne of illustrious David, should act in such a stupid way. The "burial of an ass" was afforded this foolish king. He was accounted useless to Yahweh, and therefore his stubborn neck was broken, and he was set aside as unredeemed in Israel (see Exod. 13:12-13). This will be the fate of all those who treat Yahweh's word with similar impunity (Ps. 138:2; cp. Ps. 50:16-22). Let us take heed of this lesson, and beware how we treat the precious Book that Yahweh has placed in our hands.

— H.P.M.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

How the Gospel Relates to Conduct

Chapters 12:1 - 15:13

CHAPTER FOURTEEN: ECCLESIAL RESPONSIBILITIES

(Continued from Page 224)

"Receive ye" — Such are not to be excluded, for fundamentally they are sound as far as an understanding of basic doctrines is concerned. They should be received in love, and helped with understanding.

"But not to doubtful disputations" —The margin renders this: "Not to judge his doubtful thoughts," and this is nearer to the Greek. The word "doubtful" is from the Greek **diakrisis,** which signifies "a judging two ways," or two directions, and thus a doubting as to which is right. It thus suggests a wavering, weak mind. Such vacillating between opinions is not to be encouraged, but is to be avoided. "Disputations" is from the Greek, **dialogismos,** and signifies "inward deliberations." It is expressive of inward worry as to what is the right course of action in matters upon which no direct course of action is suggested in the Word. The Ecclesia is to receive those who are troubled by these conflicting thoughts and doubts, not, however, to judge or condemn them for such, but to help them reach unto a full conviction of faith.

VERSE 2:

"One believeth" — From this word comes the word "faith," thus signifying that this man, in contrast to the "weak" brother, has a firm conviction that he is right. He knows, for example, that there is no prohibition upon what a person might eat, and therefore he has complete liberty in that regard. The "weak" brother, on the other hand, is not convinced of this, and therefore "feeling" that meat should be excluded, he eats as a vegetarian.

VERSE 3:

"Let not him that eateth not judge him that eateth" — The weak were censorious of the strong: the strong were contemptuous of the weak. Both were moved by pride. How often does the "weak" brother, who sets himself barriers and standards that are not found in the word, act the part of the bully in an Ecclesia, and cause strife by demands that are not endorsed by the Word. On the other hand, the contemptuous attitude of the so-called "believer," the brother who is thoroughly convinced that he is right and sustains it by the Word but goes out of his way to offend the scruples of the "weak," can also plunge an Ecclesia into discord. Paul advocated that both should show respect and regard for the other.

"For God hath received him" — From the context it would appear that this is a reference to the "strong" brother whose faith permitted him to eat all things. The "weak" brother held him up for censure, but Paul reminds such that God has received him, and therefore he is beyond the criticism of his fellows, for his action in refusing to conform to unscriptural restrictions is endorsed by the Word.

VERSE 4:

"Who art thou that judgeth another man's servant?" — This is a very pointed question indeed. The "weak" brother was judging the one who was convinced from his understanding of the Word, that he could eat anything without violating God's commands, but his judgment was wrong on two counts: firstly because the "strong" brother's attitude was governed by the Word; and, secondly, because he was God's servant and therefore beyond the criticism of his fellow. The Scriptures warn against judging another man's servant (Prov. 30:10; James 4:12); how much more God's servants! Paul's exhortation shows that he was very much alive to the tyranny of the "weak" who might throw Ecclesias into a turmoil through their insistence upon strict rules of conduct that are not endorsed by the Word. In another place, he warned of the evil effect of the backbiting that inevitably follows such a course of action (Gal. 5:15).

"God is able to make him stand" — The R.V. has "Lord" instead of God. This suggests the principle of ownership. His Lord will commend the "strong" brother who is moved by what the Word requires, notwithstanding what the judgment of the "weak" brother might be.

VERSE 5:

"One man esteemeth one day above another" — See also Gal. 4.10; Col. 2:18. Many Jewish Christians desired to retain the customs of the law (Acts 21:20). This was permitted (1 Cor. 9:10), though not to the neglect of regular meetings of the Ecclesia (Heb. 10:25). If a Jewish believer desired to continue the habit of a lifetime, and set aside the sabbath as a special day of observance, there was no harm done, so long as he did not violate any other command of tht Lord or of Scripture by so doing; nor impose that requirement on others as necessary for justification. Paul took a very strong stand against any so teaching as is found in such epistles as that to the Galatians.

"Let every man be fully persuaded in his own mind" — The margin expresses this a ltitle more definitely as "fully assured." To Paul, the observance or non-observance of the days referred to was a matter of no importance in itself. He was content that each person should act according to his own conscientious convictions on the subject, so long as one did not try and impose his will on the other, nor superimpose these matters of personal opinion on the Gospel as necessary for justification.

REFLECTIONS ON ROMANS.

PEACE WITH GOD

The word peace, as used in the Bible, is derived from a root, signifying "to be at one, to unite, to manifest wholeness." It therefore means more than mere cessation of war, and includes the idea of a close personal relationship manifested in true fellowship. The idea is related to the meaning of the word "religion" which signifies a rebinding together of man to God.

The peace of the Bible is a binding together that which has been separated by sin. John 17:16-23 beautifully unfolds the truth of this statement.

Peace with God is a development, and in the letter to the Roman ecclesia, Paul unfolds the various aspects of what peace with God is. He does this in 11 different sections of his letter. It will be spiritually profitable to consider these in a connected manner.

The Background Of Paul's Times

In Paul's day, "peace" was often on the lips of the Greeks (in whose language he wrote), and the Romans (to whose capital city he sent his letter).

As in our day, "peace" was a matter of vain hope; a political catch-cry; a jest by the satirical.

At the time of the Spartan and Athenian Wars, Aristophanes (B.C.421), had written of the desire for "Eirene" (Greek for "peace") and through his plays preached his doctrine of "the criminal folly of war," as he termed it. He did not make any impression, but he did amuse the populace, and remained one of the great names of Greece right down to Paul's day.

The Romans, in turn, sought "Pax" (Latin for "peace"). Pax, the Roman personification of peace, was finally recognised as a Deity in the time of Augustus (Luke 2:1), in whose reign Jesus was born at Bethlehem.

Augustus was proud of the calm which prevailed throughout the Empire in his days. In 9 B.C. an altar of Pax Augustus was dedicated in Rome.

During the course of his ministry, Jesus proclaimed the coming destruction of the Temple in Jerusalem (Matt. 24: 1-2). Nearly 40 years later, the armies of Titus and Vespasian destroyed the Temple, and thus his prophecy was then partly fulfilled. On his return to Rome, Vespasian completed in A.D. 75, the great

Temple of Pax. It was a peace for Gentiles, but not for Yahweh's nation.

Between the time when the altar of Pax was set up by Augustus, and the Temple of Pax was completed by Vespasian, the Prince of Peace had appeared in the little province of Judea, and in his life, death and resurrection, there had been established the basis for true peace for those who would come to the Father through him. This was the doctrine of peace which Paul preached amongst the Greeks and Romans.

Where Peace Is Spoken Of

To the brethren in Rome Paul wrote of "peace" 11 times (Chs: 1:7; 2:10; 3:17; 5:1; 8:6; 10:15; 14:17; 14:19; 15:13; 15:33; 16:20). His treatment of this word shows that the Greeks, the Romans and the apostacy which was to develop, can have no peace with God, apart from conforming to the Divine principles for peace. No other source has the power to give peace. In Paul's letter, the hopeless condition of these classes is contrasted with the blessed state of the ecclesia.

What Paul Says

Summarised, Paul's exposition is this

Ch. 1:7. — It is God Who has extended peace to the ecclesia.

Ch. 2:10. — True peace will follow the bestowal of immortality. All strivings, all doubts, all failings will then be at an end. This is the ultimate development of those who seek to be bound to God. It is the heritage of those who work good, a heritage to be manifested at the judgment seat of Christ.

Ch. 3:17. — The way of peace is not known by unregenerated man, Jew or Gentile.

Ch. 5:1. — Being justified by faith, we attain a measure of peace now, having the benefit of the forgiveness of sins, and fellowship with the Father through the Son.

Ch. 8:6. — Peace is the fruit of the mind of the Spirit — as contrasted with flesh-thinking, which is death.

Ch. 10:15. — The gospel of the Kingdom works by giving present peace to the future rulers with Christ.

Ch. 14:17. — The Kingdom will reveal the peace (fellowship) which currently exists between Yahweh and the ecclesia. Therefore the brethren must practise this now, and follow ways consistent with this, in their attitude one to another.

Ch. 14:19. — Our objective must be to cultivate everything that makes for peace, making us acceptable to God, and approved of men.

Ch. 15:13. — Our resting in this peace will enable us to abound in hope.

Ch. 15:33. — The One Who has originated the purpose of

granting fellowship to repentant man, makes His strength available to every member of the ecclesia.

Ch. 16:20. — The God of peace has no peace (fellowship) for those outside of Messiah. Therefore in due season His power will crush the adversary.

Peace, therefore, says Paul:

* **is for the ecclesia alone, restricted, but full of power;**
* **it promises life;**
* **it is unperceived by the natural man;**
* **it gives fellowship with God;**
* **it is from above, not from beneath;**
* **it has immediate application to us;**
* **it regulates our attitude;**
* **it defines our activities;**
* **it permits spiritual progress;**
* **it equips for the task;**
* **it will conquer all evil.***

The Power Of Peace

What a power was being let loose in the midst of the Roman Empire by the preaching of Paul! It is true that the area of its operation was limited, but in its potential, it was the most devastating power ever unleashed.

Those who embraced the principles of Peace as Paul expounded them, died with a glorious hope which will yet bring them back to the land of the living, and eventually bring them again on to the very territory of the old Roman Empire — and beyond — as the conquerors of 20th century Gentiledom.

Who can point to greater power than that?

In their day, the Rome ecclesia found the doctrine of peace with God, a power which gave them hope, cleansed their hearts and minds, detached their loyalties from the Roman scene, bound them together as a loving, sympathetic community, and transformed their whole existence from hopeless exile to the status of sons of God.

Christ The Watcher

It is not proposed to enlarge upon each of the references to peace. The short summary above is designed to give a lead to those who desire to pursue this thematic study. But we desire

---

* Let it be clearly understood that peace in Christ signifies unity with the Father and the Son through acknowledgment of the Truth. True peace with God will not keep silent in the face of error, nor remain indifferent when God's way is challenged. It will recognise the honor of Yahweh and of His Truth as of supreme importance. Such a peace is only possible through war, the conquest of the flesh. In that regard Christ has led the way (Rom. 4:24 - 5:2). The wisdom he provides is "first pure then peaceable" (James 3:17).—Editor.

to comment upon Ch. 5:1:

"Therefore, being justified by faith, we have peace with God through our Lord Jesus : by whom also we have access into his grace wherein we stand, and rejoice in hope of the glory of God."

The Lord Jesus, from the right hand of the Father in the heavens, had been watching the scene in Rome. It was his purpose to firmly establish a witness in the very capital of the fourth beast power which had crucified him, as a token of the coming day when the adversary would be trampled in the dust.

The Lord Jesus had converted Paul. He had aroused Paul's interest in the Rome ecclesia, and the desire to help them. It was the Lord Jesus who sent Paul forth to preach. Paul referred to these aspects in his letter to Rome (Ch. 15:15-24).

Therefore, as the citizens and slaves of Rome went hopelessly about their daily tasks, the eyes of Christ were watching, and the power of Christ was working, to bring into their midst a man whose words of peace would be able to lift them out of their hopelessness, and provide them with a glorious incentive to walk the path which leads to fellowship with the Father through the Son.

Paul had written to a little ecclesia at Rome, and visited them in person. Therefore, by pen, and voice, he consolidated the group of believers; extending their hope and numbers.

He was only one man: an aged, tired Jew, who pressed on in his dedicated work against the philosophy of the whole world. But his work was a work of power, because behind him was Christ, the Watcher.

The Lesson For Our Day

And what of peace in our times. We go back in thought to the humble beginnings of the latter-day revival. A lonely man proclaiming the Truth in a world of darkness, amid the tears, the sorrowful days of small things. But moved by a tremendous incentive, because he experienced something of the peace of God and knew that behind his God-directed labor was Christ the Watcher (Phil. 4.13).

He could write:

"The Lord Jesus is 'the Prince of Peace'; and therefore, no peace society can give peace to the world. It is he alone who can establish 'peace on earth and good will among men'; for he only is morally fit and potentially competent to do it. The peace of the arbitrationists is peace based upon the transgression of the divine law; and the hostility of the covenanters to the gospel of the kingdom. It is an impure peace; peace with the serpent power reigning over the blood-stained earth. Such a peace as this avaunt! Eternal war is better for the world than such a compromise with sin. The peace Messiah brings is 'first pure.' It is a peace the result of conquest; the tranquility which succeeds the bruising of the Serpent's head. It is consequent upon the establishment of God's sovereignty over the nations, by the hand of him whom He hath prepared to 'break in pieces the oppressor,' and let the oppressed go free. 'In his days

shall the righteous flourish, and abundance of peace so long as the moon endures. His enemies shall lick the dust; all nations shall serve him, and call him blessed' (Ps. 72:4, 7, 11, 17)" Elpis Israel, p.112.

One hundred years pass by. Still Christ the Watcher sits at the right hand of the Father. He is still mighty to bind us in fellowship to the Father. We too, like those of far-off ancient Rome, can have peace with God through our Lord Jesus Christ.

But only at the same price.

And what of the world? Has it peace? With the blood-bath of Vietnam, with the growing tide of vice and immorality, with the universal record of violence erupting as in the days of Noah all around us, we can declare: The ways of peace it knows not.

And what of us? It is our heritage to honor the great principles that Paul enumerates as the various aspects of the way of peace, and this we must do in the pattern of our daily personal and ecclesial life.

— B.P. (N.S.W.)

THE TESTIMONY OF THE WITNESSES
(Rev. 11)

The saints of the Holy City fell by thousands under the savage and merciless hand of the Roman god. His Spouse of Babylon became red and drunk with their blood, which, like the righteous Abel's, still cries for vengeance upon the ruthless harlot that sits upon the beast (Rev. 17:3). The "Earth" valiantly helped her, but could not destroy the murderess. It gave them blood to drink and smote them with the plagues of war; so that, if they were determined to trample the Holy City of the Faih, they should not be permitted so to do with impunity. But in the process of time their power of resistance was diminished. This was attributable to the testimony of the One Body being enfeebled by the admixture of traditions which had crept in, and, in so far, rendered it ineffectual. The pastors, whose business it was to keep the lightstand well supplied with the golden olive oil of truth, were deteriorating in faithfulness and aptitude for teaching. Hence, the light grew dim and smoky, and men did not see their way as in former years. In consequence of this enfeebled perception, their Christian virtue became too easy and tolerant of the traditions of the apostasy, until at length their individuality converged towards, and was finally lost in, the indefiniteness and confusion of the Lutheran and Calvanistic novelties of the sixteenth century. This fatal termination of their labors is styled in the prophecy, **the finishing of their testimony.** Their word having lost its power, the energy of their ancient helper, the Earth, was enfeebled likewise. When men's hold upon principles is relaxed, they lack the enterprise and force which is necessary for their preservation in this evil world. A worldly and "charitable" spirit generates indifference, by which the pointedness and sharpness of the truth are destroyed. The word handled in a worldly spirit is always "charitable" or tolerant of traditions, which make it of none effect. The word being ministered thus, the power of energetic resistance, and of a bold and valiant advocacy of their ancient principles, was wanting, and deprived both classes of witnesses of their efficiency. Hence, the Spirit had no longer any use for them; for the protestantised testimony they were now only able to give, was not of that brightness necessary to constitute them the Golden Oil Light of the world. —J. THOMAS, Eureka, Vol. II.

Logos VOLUME THIRTY-FOUR
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

WHEN BUSINESS CAN ENSNARE

"Ye are the light of the world. Men do not light a candle to put it under the table or under a bushel . . . "

All who have heard or learned the Truth by the word of the apostles, are so many candles lit by Jesus, for the apostles labored as for Christ. Now, saith he, "Let your light shine before men." The meaning of this is free from doubt. Without giving it a specific application, we may take it to refer to every means by which the indwelling of the truth is evident in a man's life, and therefore as including what a man says and what he does. In speech and action, then, we are to let the truth be manifest. Some do and some do not this. Some have a bushel, and keep their light under it nearly all the time. Business, perhaps, is their bushel, and a very big bushel it is and thick on the sides, so that the light cannot struggle through. There need not be a business bushel. Business is legitimate if kept in due subordination. There is a danger, however, of it weakening, if not destroying the truth in the mind. It is liable to so absorb in either care or worldly zest as to dim the sense of relationship to Christ, and secularise the mind and make us feel as citizens of the world; and brethren of that cigar-puffing fraternity, who carry themselves with such odious pride and imagine themselves the important people of the earth, when they are nothing but a gang of heartless snobs, rousing heaven and earth to fill their unholy coffers with cankering gold; whose end is to lie down with the beast of the valley and to perish like their own polluted spittle. The truth does not shine from a man who is at home in that herd. Neither in his talk nor his doings is it manifest. His general life belies the good profession. You would not know but that he was a citizen of the world. You would certainly never imagine his citizenship was in heaven, or that he was acting as a steward of Jesus Christ. He is all bushel; his candle, if lit at all, is a "light within," and gives no ray to guide the wanderer's feet to life eternal. He is seeking to serve both God and Mammon, whereas Christ has taught that only one thing we are permitted to seek with all our hearts at present, and that is, the kingdom of God. Throw in then with Christ; and loosen your grasp on the present.

— R.R.

The Month And Its Meaning.

The Second Hebrew Month of ZIF

(Approx. May)

The month of Zif in Israel is dry and hot, as the season of spring merges into summer. The cloudless blue sky and south wind bring warmer conditions to all parts of the country. It is the time of the barley harvest (when Ruth and Naomi came to Bethlehem — Ruth 1:22), and everywhere fruit ripens on the trees.

The word "Zif" signifies "prominent; brightness; joyfulness," and is an appropriate title for the sunny, bright month it defines. It is considered by the Jews as the Month of Flowers, which add color and beauty to the countryside.

A Famous Family In Roman Mythology

The Gentile month of May gains its title from the Roman Goddess "Maia," one of the seven daughters of Atlas, the powerful colossus who, according to Roman mythology, sustained the weight of the world on his shoulders. Maia had a son, the "fleet of foot" Mercury, who ran swiftly from heaven to earth on errands for the gods and goddesses. Originally the family of Atlas lived in a mountain on earth, but Jupiter, the chief of the gods, took Maia and her sisters, placing them in a group in the sky. The cluster of stars called *The Pleiades* is supposed to be Maia and her sisters.

"Maia" probably means "she who brings increase and growth," and is connected with "Maior," — "the greater." In the northern hemisphere, May witnesses the developing growth of the summer season, bringing a glorious picture of wealth and increase to the landscape. But the Roman mind, befuddled with mythology and legend, gave acknowledgment to Maia for such benefits. Today, mankind in general still ignores the fact that increase and growth is the blessing of Israel's God to His creation:

"He giveth to all life, and breath, and all things . . . . that they should seek Yahweh, if haply they might feel after him, and find him" (Acts 17:25, 27).

Mankind greedily grasps all that life can offer, but denies the Creator the "prominence" (as Zif means) that is His due. These times will shortly change!

Two Months From Egypt

It was during Zif that a straggling company of liberated slaves journied down the eastern coast of the Red Sea towards Sinai (Exod. 16:1). They had left Egypt, and possibly the local "50-day dusts" which are common at this time in that area, were lessening in intensity. As they wandered south, led by the cloud of Yahweh, they were being prepared by circumstances and command, for their honored position as the Kingdom of God (Exod. 19:16).

But they were already manifesting their "stiff-necked" and "hard-hearted" characteristics.

Moses led them to Elim, a beautiful oasis of 12 wells of water surrounded by 70 palm trees. As they approached, they could see the tall trees "prominent" on the horizon — a symbol of Yahweh's provision of sustenance. This should have brought "joyfulness" to the nation. But

most of the people soon forgot the Creator's blessings. On the 15th day of the month, the threat of rebellion swept through their ranks.

"Would to God we had died by the hand of Yahweh in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

They had entered the wilderness of Sin, and allowed the desperate conditions of the desert to overcome them. The month brought no relief to the people. There was no joyfulness or brightness in their spiritual vision. They permitted the hot sun of trial and testing to wither their spiritual growth. The sustenance of the 12 wells of water and the shelter of the 70 palm trees were not used to advantage, and the people wilted.

Again, Heaven provided food for Israel: the blessing of manna was bestowed (v.4), and the Sabbath Law introduced (v.23). Bread from Heaven commenced, and sustained the nation for the next 40 years, "until they came to a land inhabited" (v.35).

The Nation Strengthened

In the same month, the following year, Yahweh instructed Moses to number the people. They were now organised into their several tribes and divisions, and prepared for the march. Before them lay the Promised Land, but this would not be obtained without overcoming the Gentiles who inhabited it. Therefore, on the 1st day of Zif, Moses and Aaron selected 12 princes, and numbered the warriors of the nation. Significantly, the Levites were exempted from the count. They were dedicated men, and had charge of the tabernacle worship. Their place in Israel was specifically indicated, and in this, the "prominence" of Yahweh's presence in Israel was again featured. If Israel had truly recognised this, they would have continued in "joyfulness." The nation would have developed and increased; their enemies would have been subdued before them; Yahweh's might would have been extended on Israel's behalf. But they ignored the Mighty One of Elim, and as a result the generation ultimately perished in the wilderness!

On the 20th day of the same month, Israel set forth from the wilderness of Sinai, into Paran, towards the Promised Land (Num. 10:11). They set out in regal fashion — in military precision, with the standards of the tribes colorfully flying in the breeze, and led by the Cloud of Yahweh.

But because they lacked faith in their Protector, they failed to reach the Land.

The Temple Commenced

Four hundred and eighty years after Israel left Egypt, the nation reached its greatest glory. Solomon was on the throne, and peace and prosperity extended over the whole kingdom. During the month of Zif, Solomon commenced his greatest work: the building of Yahweh's Temple (1 Kings 6:1, 37; 2 Chron. 3:2). Also in the 2nd month, many years later, Joshua and Zerubabbel commenced rebuilding the second Temple (Ezra 3:8). But the joy of this occasion was mingled with the sorrow of those who remembered the great glory of Solomon's Temple (v.12). Like the elders in the wilderness, the "ancient men" of Zerubabbel's day forgot that Yahweh is not concerned with the mere externals of glory, but requires the sincere and humble service of dedicated disciples. Haggai told them:

"Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified" (Ch. 1:8).

The Father is well-pleased with the determined efforts of humble groups of believers, who labor in His Service.

The Passover In The Second Month

The Passover commenced each Jewish year, and was held on the 14th day of Abib (Num. 9:5). But circumstances might prevent a person attending the Passover. Defilement by contact with death, or absence through travelling, interrupted the observance of the Passover. Therefore, God permitted that for such, the feast could be held during Zif, the second month.

Hezekiah acted upon this concession when attempting to reform the nation. The people responded to his lead. The record states:

"And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly" (2 Chron. 29:36).

But time did not permit the Passover to be held in the first month, because "the priests had not sanctified themselves, and neither had the people gathered themselves together to Jerusalem" (v.3). Therefore, in the second month a great concourse of people assembled in the city of David to keep the Passover and feast of unleavened bread. It was a time of "great gladness" (v.21), of song, exhortation and joy.

The month was a "bright and joyful" one for Hezekiah.

The Coming Day Of Prominence

Yahweh has decreed a day of true brightness, when the Sun of righteousness will arise with healing in his beams (Mal. 4:2); a day of joy and gladness, when the strivings of the present will be consummated in the glories of Messiah's reign. The history of the month Zif will then find antitypical significance. There will be manifested the Pascal Lamb — a source of salvation to those who were defiled by death (mortality), and to those afar off (the Gentiles). There will be seen the rewards of faithfulness which was perfected in the trials and testings of the wilderness wanderings of probation. There will be seen the great Temple of Ezekiel's prophecy — a picture of glory and majesty and power. There will be the nation of Israel: a people elevated in the eyes of mankind, set out in the tribal cantons, a privileged nation sheltering under the protecting Cloud of Yahweh's Witnesses (Heb. 12:1).

It will be a day in which all humanity will find sustenance and security in the provision of food from Heaven: the sweet sounds of the gospel message that will permeate to all corners of the earth, bringing health and strength to a famished civilisation.

For the saints, it will be a day of prominence and joy. They will be with the King of Kings. No longer will it be a day of "small things," for the Sun will have arisen, and all the earth will glory in the bounty of his reign.

"My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away" (*Song* 2:10-13).

—G.E.M.

Salvation By Destruction !

Does it not say that the Gentile powers "prevailed against them (the Saints) until the Ancient of Days came and judgment was given to the Saints of the Most High"? (Dan 7:21-22). And again, "the judgment shall sit and they shall take away his dominion to consume and destroy it to the end"? (Dan. 7:26-27). This is the work of the Saints, to co-operate with Israel's King and his hosts in grinding the kingdoms to powder, and so bringing them to an end. — (J.T.).

This Month's Exhortation.

The Man After God's Own Heart

(Reading: 2 Samuel 7)

The example of David — a man who rose to great power and prestige in Israel — is valuable to recall. Surrounded by today's materialism, we can easily ignore the circumstances of life that are designed to prepare us for the Kingdom. David, like the Master, learned by the things he suffered. In the following exhortation, Brother Roberts reminds us of the characteristics which made David "the man after God's own heart."

The Humble Beginnings Of King-ship

In the scene exhibited in the chapter read, David is in prosperity and exaltation. It was not always so. He was once in a very lowly way of life — a rustic lad following the sheep; and God made choice of such a one to be captain over God's people. Accustomed to think of David as a crowned monarch and the founder of a long line of illustrious kings, it is not easy for us to realise his humble origin in its full force. If we suppose a mechanic or herd boy in our own age exalted to power, we will be enabled to understand the case of David — a man of no "birth" — having none of the human prestige arising from rank, wealth or pedigree — suddenly called to the highest position. The case is practically interesting to us in this way, that we are called by the gospel from the humblest classes of society to be heirs with Christ, the son of David, of the kingdom of Israel in the coming day of its universal dominion upon earth. Our neighbors laugh at the presumption of the idea. We would agree with them in thinking such an idea presumptuous — absurd — insane — any other hard name they might choose to use — if it rested in any degree on human opinion or conception. But it is God's own invitation— God's own promise; and the case of David is a historic illustration of the very feature of it which is now so much scouted:

"Hath not God chosen the poor of this world, rich in faith, heirs of the kingdom which he hath promised to them that love him."

"Rich in faith!" This is where David would present a great contrast to the mechanics and shepherds of our day. He was of a fervent mind and affection towards all things pertaining to the purpose and law of God. He was a man of love, of faith, of obedience. In this, he was "a man after God's own heart." In this, he differed totally from most men of similar social position in our day. For this he was chosen. So it is now. Poverty is no recommendation to God if the poor one lacks the wealth of mind

that can rejoice in the worship and the fear of God, and in the hope of His covenanted goodness, and in all the service God has associated with these things. The poor must be "rich in faith" before they will be chosen for the kingdom — a faith, too, that works by love; a faith that is not dead, but fruitful in every good word and work, according to the divine law of these things.

The Problems Of Probation

In the next feature of David's case, we may also learn something. Though called to the kingdom by the anointing oil of Samuel, he was not immediately elevated to it. He was put through a preliminary period of trouble — so dark and sore that often he despaired of the upshot: "I shall one day fall by the hand of Saul." We have been called by the gospel: but we are in trouble — often dark and sore. Are we tempted to despair? Remember David. The exaltation to which we are going on is for ever: therefore the trial is longer. It is no accident: it is of divine appointment, though it may appear all so human. Let us endure: there will be a bright opening to the darkness by-and-by. The trouble is good. It humbles us and proves us. It is easy to believe God in the light: will we trust Him in the darkness? This is the question which is settled to God's glory and our honor if we continue steadfast unto the end. Faith tried in this way will "be found unto praise and honor and glory at the appearing of Christ." It is truly a privilege to be tried. We do not always see it in present weakness. We shall see it when the process is finished, and when we stand accepted and comforted in the presence of Christ.

Action In A Position Of Power

David came at last to great prosperity and power. What was his first thought? Here again we get instruction, and perhaps reproof. David said to Nathan: "I dwell in an house of cedar, and the ark of God dwells in curtains:" that is, "I am well provided: the things of God art not: I cannot be satisfied with this situation of things." "Surely I will not come into the tabernacle of my house, nor go up into my bed. I will not give sleep to mine eyes nor slumber to mine eyelids until I find out a place for the Lord — an habitation for the mighty God of Jacob" (Psa. 132:3-5). The instruction is this, that a man after God's own heart is not satisfied to enjoy personal prosperity without making the things of God an equal sharer, at least, in the prosperity. This we have to apply to ourselves. We have no such prosperity as David had; and we have no ark of God to provide with a splendid tent. But in measure, according to circumstances, every man of God will act out David's principle. If God has not an ark, He has a Bible, and a gospel, and a people, and a work.

With all these, the honor of His name is associated. And he is a wise man who, attaining to great estate like David, is able to feel fully for God's part. In the highest sense, God requires nothing from man: but it has pleased Him to have requirements upon earth; and to depend upon His people for their supply. David proposed to do what God could not sanction. He proposed to build a temple. In the scheme of prophetic analogies, God had reserved this work for David's son, and therefore He forbade David to proceed. But nevertheless the existence of the project in David's mind was pleasing to God.

"Thou didst well that it was in thine heart."

The "devising of liberal things" is always acceptable to God. We have here a possibility of reaching a high mark in His favor. It is much decried in our day. Spiritual enterprise is quenched by the children of the flesh under various specious pleas. "Big ideas and small purses don't go well together." This is the sort of water-hose they turn on. But the fire kindled from the altar cannot be put out. "Thou didst well that it was in thine heart." What is in the heart will struggle even through a small purse sometimes. It is not the big purses and small ideas that do the work or give pleasure to God.

Yahweh's Covenant With His Faithful

Out of David's voluntary scheme for honoring God came a result of recompense which was David's comfort to the day of his death, and in which we have a personal interest by the gospel. David referred to it in his "last words."

"God hath made with me an everlasting covenant, which is all my salvation and all my desire."

This covenant was communicated by the prophet who brought word from God that David was not to build the house. "Thou shalt not build me an house: the Lord will build thee an house . . . thy house and thy kingdom shall continue for ever before me." "Of the fruit of thy body will I set upon thy throne." This covenant, though bearing on Solomon, had ultimate reference to Christ, as David's own last words show, and as was plainly declared by Peter on the day of Pentecost. God had promised to Abraham the everlasting establishment of his seed as a great nation in the land of promise. God now opens to view in the covenant made with David the means by which the greater purpose is to be accomplished. The house of David is made the royal house of the nation: a son of David is to be Yahweh's anointed, by whom its whole work is to be done. And we, brethren, if our faith and obedience are such as to be well pleasing to Him, are this man's brethren and joint-heirs. In him, God has made with us "an everlasting covenant, even the sure

mercies of David," as promised (Isa. 55:5), and we look forward to participating with him in the glory and honor and immortality of David's throne in the age he will introduce at his coming. It is a great, and would be a presumptuous and an insane expectation if it did not rest on God's own promise by Christ. It does so rest.

"To him that overcometh and keepeth my works unto the end, will I grant that he sit with me on my throne" (Rev. 3:21).

The identity of his throne with David's is established beyond all doubt by the angel's words to Mary: "The Lord God shall give unto him (Jesus) the throne of his father David" (Luke 1:32). Consequently, we indulge no illusion, and foster no fanatical thought in looking forward to sharing with Christ, with David, with Abraham, the unutterable glories of the age of righteousness and life that will yet dawn upon the earth in virtue of the covenants made of God with the fathers. God has promised, and the word of God cannot fail. It is all a question of conformity to the requirements with which the glory is conditionally associated. God has given us models to copy from, as well as precepts to obey. We have them in Christ, in David, and others. There will be a family likeness running through all the accepted. Differing in measure and degree, they will all be men of faith and obedience, and love and fervor — delighting in God more than in the works of God — in the Creator more than in the creature.

Meaningful Worship

A final instruction of the chapter before us may be found in the act performed by David on receiving the covenant-message from God to Nathan. He went before the ark of the Lord, and offered thanks and prayer. We need this lesson. Performing "devotions" and "saying" prayers has become such a rank abomination in our age — matter of dead formalism and hideous superstition — that we are liable, by reaction, to be carried into the opposite extreme, and to become prayerless and heartless men and, therefore, such as God cannot regard with any satisfaction. Of this, we must beware. Prayer is the most enobling and the most beautiful act of high reason in the universe, notwithstanding the abominations with which it has become associated. It is the expression of fully developed and instructed intellect situate in a state of affliction — abounding, nevertheless, with the evidences of the goodness and wisdom of the Lord. It is the natural relief of those expansive feelings of grateful exultation and humble desire that are generated by the full view of the seriousness and the greatness of existence as seen in the light of God's unutterable majesty, power and presence. It will be the unwearying delight of the perfect state to which we stand related in Christ through the covenants made with David and Abraham.

A Modern Challenge To Faith

Old and New Interpretations of the Apocalypse

This article outlines the interpretations of the Revelation that has been handed down through four generations of believers through the ministration of Brother Thomas, and contrasts it with the new interpretations that are now being advanced. This will provide a foundation for future articles.

★

The Apocalypse: An Outline Of History From John's Days

The interpretation set out in *Eureka,* and in the more recent smaller companion books such as *Apocalypse and History,* takes the symbols of *Revelation* as an outline of history from the days of John. It presents a continuous unfolding of the history of the Christian world through the past 18 or more centuries. Such an interpretation rests on the declaration by God through the prophet Amos: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos 3:7). This promise assures us that there will be a prophetic statement of God's controlling Hand throughout the centuries for the guidance and encouragement of His servants. And in the book of Revelation this promise is fulfilled. It will be seen later that all the recent interpretations fail because they place the events of the Revelation largely in the future instead of the past, and therefore the Bible is without this promised prophetic revelation of events through the centuries to His servants.

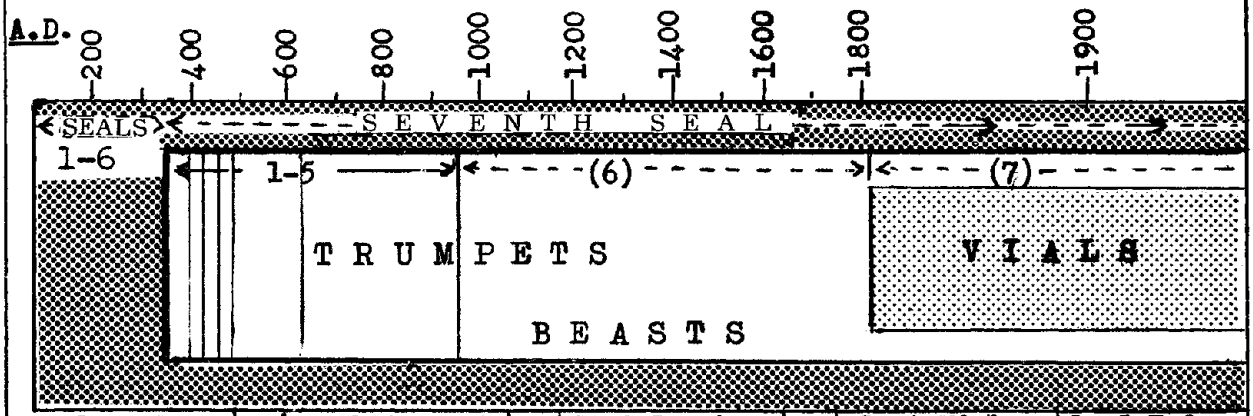
As the accompanying illustration shows, these events of the centuries fall into four main groups, as follows:

1st (REV. 6) — a group of six Seal happenings occupying the second and third centuries, in which the new religion of Christianity spread through the Pagan Roman world, and providentially controlled Divine judgments reduced its prosperity and strength, paving the way for it to be swept away and replaced by a new world constitution embodying elements of Christianity in its laws and religion.

2nd (REV. 8, 9) — a group of six Trumpet blasts stretching from the 5th to 15th centuries, and as trumpet alarms of war, summoning the invading nations of the Huns, Goths, Vandals, etc. into the Western Roman world; and later the Saracens and Turkish hordes into the Eastern Roman world, finishing with the sack of Constantinople in 1453. These various wars were a sustained punishment of the Catholics for their worship of idols and relics, their spiritual murders, fornications and thefts (Rev. 9:20-21). These wars changed the map of Europe, and in particular contributed to the development of the tyrannical Papal Europe of the middle centuries.

3rd (REV. 11, 12, 13) — a group of beasts, based on the prophecy of Daniel, describing the power of the Roman Catholic world, reaching its zenith in the 15th to 18th centuries, and making war on the two witnesses

THE UNLOOSING OF THE SEVEN SEALED SCROLL



Gp.1 Seals		Gp.2 Trumpets		Gp.3 Beasts		Gp.4 Vials	Gp.5 End.
Ch. 6	7	8-9	10	11-13	14	15-16	17-22
Judgments on the Pagan Roman world, and spread of christianity, leads to new world constitution embodying christianity.		Judgments on the apostate christian Roman world and church for their idolatry, murder and spiritual fornication.— Rev. 9.20.		The persecuting power of the catholic Church and State against the saints from the 6th to the 18th centuries.		Judgments in the 19th and 20th centuries particularly on western papal Europe; continued by Christ at his coming.	The end of Babylon the Great and the European Beast system. The Holy City community rules the world.

and the saints, and overcoming them.

4th (REV. 15, 16) — a group of six Vials of wrath poured out during the 19th and 20th centuries. These are God's judgments, particularly on Papal Western Europe, and prepare the way for the manifestation of Jesus as Lord and Christ under the 7th vial.

There is thus a future *5th* group, the events of the 7th Vial, in which the beasts, the harlot, the false prophet, and Babylon the Great, are destroyed, and replaced by the Holy City rulership of the Lamb and his bride (Rev. 17-22).

Thus one sees that the Revelation, despite its complexity of symbols, shows an orderly and understandable progression of events through history. It shows that history is not a series of chance happenings, but there is divine control to attain definite objectives, particular to each group.

At the ending of each of these groups there is inserted a picture of the consummation, the reward for those who overcome, and these visions occupy the remaining chapters which we have omitted. In Chapter 7, after the first group, there are the palm-bearing victors in white robes before the throne, and the Lamb feeds them, and leads them besides living fountains of waters. In Chapter 10, after the second group, Christ and the redeemed are seen as a mighty rainbowed angel, going forth to conquer with right foot on the sea and left foot on the earth. In Chapter 14, after the third group, the children of God are seen as the 144,000 with the Lamb on Mount Zion, their voices rolling like thunder in heaven. Now this interesting feature in the book of Revelation has the useful effect of giving encouragement to believers all through the centuries. Those under the first group of events would hardly understand much of the later events, yet, understanding the events happening in their own group, and seeing this vision of the consummation just ahead of their events, they would be encouraged to press on.

So the structure of the book of Revelation is plain and full of meaning. Moreover, interpreting history on the basis of this structure produces such an amazing "fit" of detail in hundreds of events down through the centuries, so that it becomes perhaps the strongest evidence we have of the inspiration of the Scriptures, and the assurance of God's purpose in the earth. Once this interpretation has been followed and appreciated, it will be rejoiced in as the Truth.

The New Methods Of Interpretation

There are at least six "new" interpretations now current in the Brotherhood. We say they are "new" but they are really old, because they are but a re-statement in terms of present day politics of ideas from the commentaries of the last century. Most of the interpretations follow a common pattern, and the many detailed variations do not destroy the pattern. Because of this

great similarity, it will be possible to take the new interpretations as a whole and examine and contrast them with *Eureka*. Interpretations have been put forward by the following brethren: S. G. Clementson, H. A. Whittaker, A. D. Norris, R. T. Lovelock, J. White and O. E. H. Gregory. The treatment by Bro. S. G. Clementson is by far the most comprehensive as set out in the book, *The End of Time* (1949) and *The Day Approaches* (1962). Bro. A. D. Norris outlined his view in the spring of 1967 to the combined Birmingham Central and Suffolk Street Bible Classes (tapes from the Christadelphian Office). Brethren H. A. Whittaker, J. White, and O. E. Gregory, all went into print in the autumn of 1967. The interpretation of Bro. R. T. Lovelock (Central London Bible Class Address Notes for Autumn 1959 and 1960) is not dealt with here as it does not follow the pattern of the other interpretations but keeps nearer to the *Eureka* structure. Bro. H. A. Whittaker in *The Last Days* deals chiefly with the book of Daniel and only partly with the Revelation.

These writers view the Apocalyptic prophecy — the unsealed scroll — as substantially written for the present time and the future. Apart from eight verses in Ch. 6 covering the first four seals, the vast and varied detail of the book from sixth seal of Ch. 6 onward belongs to the present or the immediate future. So that for us there is a bewilderingly large mass of symbols to be fulfilled before our eyes, but our past brethren, through 18 long centuries, have had practically no prophetic guidance and encouragement.

The general pattern of the new interpretation runs as follows:

Ch. 6:2-8: The Four Seals. The going forth of white, red, black and pale horses is regarded as an epitome of history from John's day to the present.

Ch. 6:9-11: The Fifth Seal. The souls under the altar represent persecution of believers, the Christadelphians, in the near future.

Ch. 6:12-17: The Sixth Seal. The great earthquake and wrath of the Lamb relates to the return of Jesus. Brethren Norris and Gregory have it as happening before Christ manifests himself; Brethren Clementson and White have it as a brief description of the setting up of Christ's throne.

Ch. 7: The Sealing of the Servants of God. In Brother Clementson's interpretation this will be the conversion of national Israel prior to the "Sun" of righteousness arising. Likewise, Bro. Gregory has this as the future conversion of Israel, with the additional idea that the palm-bearing multitude of v.9, clothed in white robes before the Lamb, are other Gentiles converted at that time. Bro. Norris deals with the matter without regard to detail and merely says the sealing in the forehead is a symbolic way of saying that brethren and sisters are assured of God's care in this future time of trouble.

Chps. 8, 9: The Trumpet Judgments. The trumpets are generally associated with the destructiveness of modern warfare, and with Israel's fortunes in the near future. Bro. Clementson says that the first four trumpets will result in the gathering of Israel. The hail, fire and blood cast into

the earth in the first trumpet is a war in the Middle East; the great mountain burning with fire cast into the sea in the second trumpet, represents the miraculous power of Israel; the fourth angel sounding that eclipses a third of the sun, moon, and stars, is the Gogian overthrow of Ezek. 38; the fifth trumpet with smoke and locusts coming out of the pit of the abyss is war centering around Jordan; and the sixth trumpet loosing the four angels bound in the river Euphrates represents Israel as prisoner in Iraq obtaining freedom to return to their land. The description of the horses' heads like lions from which issues fire, smoke and brimstone is supposed to identify Israel. In Bro. White's interpretation, the first four trumpets describe the great terrors of modern war, and the 5th and 6th trumpets are the armies of the enemy advancing into the Middle East — the gathering to Armageddon. Bro. Gregory says the first three trumpets foretell repeated reductions of Israel's population, the eclipse of a third under the 4th trumpet is Hitler's massacre of six million Jews; the 5th trumpet is parallel with Ezekiel 38,39; the 6th trumpet is the Lord's army — "natural Israel" released for the hour of judgment, the day of the Lord, and the year of the redeemed! (see Rev. 9:14-17). Bro. Norris sees the trumpets as judgments before Christ reveals himself, but attempts no detailed interpretation; the 5th trumpet, with the smoke and locusts coming out of the great furnace of the pit of the abyss, he says, is a representation of the pit of human iniquity with the lid off and horrible things coming out; and as to the 6th trumpet, apart from drawing a parallel between the 6th trumpet symbols and the language of Joel (chps 1,2), there is nothing concrete said.

There is certainly variety and disagreement in the detail of these interpretations, but they all have the general picture of coming wars centring in the Middle East and Israel. Each interpreter takes hold of just a few symbols out of the many, those that have some appearance of fitting his plan, but there is little regard for the precise nature of the many symbols of Chapters 8 and 9. We shall show, God willing, in a later article, how wonderfully these symbols fit in with the history of the barbarian invasions of the Western and Eastern Roman world. Meanwhile consider these modern interpretations.

Ch. 10: The Appearing of the Rainbowed Angel. The first three verses of ch. 10 read: "And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was about his head, and his face was as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the earth, and cried in a loud voice as when a lion roareth." Bro. Clementson proposes the cloud is really a "mist" to make Jesus invisible, and there is here symbolised Jesus appearing in secret to the Christadelphians to instruct them to set out on a world-wide preaching as his two witnesses. This is strangely at variance with the manifest glory and visible power expressed by the symbol.

It may be pointed out here that none of these interpreters, except Bro. Gregory, have the day of resurrection and the saints joined to Christ until near the end of the book of Revelation: around Ch. 19 and the 7th vial. Thus, according to them, many events have to transpire before we stand before the judgment seat of Christ.

Bro. Gregory has the rainbowed angel as Elijah! Bro. Norris

agrees with Brethren Clementson and Gregory that the 10th Chapter is a prelude to the coming work of the two witnesses of Ch. 11, but makes no attempt to explain the appearing of the rainbowed angel in power.

Ch. 11: The Two Witnesses and the 3½ Years Preaching. Here again, although the detail of the interpretation varies, all are agreed that there is to be in the near future, a 3½ years' witnessing before all the world supported with miraculous power. Bro. Clementson interprets the chapter as a preaching by converted Israel and mortal Christadelphians (hence two witnesses) after the Gogian overthrow of Ezek. 38. These witnesses are endowed with Holy Spirit power to work miracles like Moses and Elijah of old. The beast that overcomes them is a new grouping of nations that will arise after the overthrow of the Gogian confederacy. After this there will be a spectacular divine intervention and those who have been overcome will ascend into the air. Bro. White takes the witnesses as the nation of Israel, the beast as the armies invading Israel under Gogian leadership, and the ascent to heaven of vv. 11-12, as the exaltation of the Jewish nation. Bro. H. A. Whittaker follows the same idea, with Israel as the two witnesses and the beast as an Arab-Russian confederacy, but the fire and sword of the two witnesses are God's judgments on their behalf. The dead bodies lying for 3½ days represents the utter desolation of the new national home for 3½ years. The nation then ascends to heaven, which is understood as their repentance. Bro. Gregory has the 3½ years preaching of the two witnesses carried out by the Jewish and Gentile converts of the time. The fall of the tenth part of the city refers to the United States and Great Britain. Bro. Norris, as elsewhere, is still feeling his way and is vague. He sees some part played by natural Israel in this 11th chapter, but feels certain that the two witnesses are faithful, enlightened people, witnessing to the true gospel and suffering for it. Their 3½ days' death is their suffering. After this death, these faithful are called to heaven, possibly to meet the Lord in the air.

Ch. 12: The Woman, The Manchild, and The Dragon. The main symbols of this chapter are: the manchild born of the woman clothed with the sun, the manchild caught up to heaven, the dragon cast out of heaven, and the woman driven into the wilderness for 1260 days. This chapter is a problem to all those expositors. Generally they see in the woman, Israel first rejoicing and then suffering for 3½ years at the hands of communism or the like while carrying out the witnessing of ch. 11. But no coherent interpretation of the details and sequence of the chapter is given. It cannot be given along the line of their interpretation. The actual birth of the manchild and his exaltation to heaven to rule is glossed over by Bro. Clementson because he cannot fit them into his sequences of events. He has Michael casting the dragon out of heaven as the Angel of Israel (Dan. 10:21), defeating the Gogian forces of Ezek. 38. After this the woman Israel is in the wilderness for 3½ years (Rev. 12:14), and this wilderness sojourn is the time of her witnessing or preaching the gospel, as given in ch. 11. Bro. Norris has a moral rather than a political approach to Ch. 12. To deal with the manchild caught up to heaven, he decides to go back 2000 years, to Jesus and his ascension to heaven. The great red dragon is human evil. He cannot understand that dethronement of evil is meant by the dragon cast out of heaven! The fleeing woman represents the faithful believers going out into the wilderness of sin for 3½ years, and in accepting the help of the earth (v.16) makes herself a friend of the world, and becomes apostate: to appear at the end of the 3½ years as the harlot of Ch. 17, having pleasure with the kings of the earth! He fails to explain how these faithful brethren can, at the same time, fulfil Ch. 11, carrying out a faithful preaching of the

gospel for 3½ years, suffering for it, then being exalted to heaven; and also fulfil his apostacy idea of Ch. 12 in the same 3½ years and become the friends of the world!

By contrast with these strange, improbable ideas is the detailed exposition of 100 pp. of *Eureka* showing how all the extensive detail of this complicated chapter fits exactly the time of Constantine and the first half of the 4th century.

Ch. 13: The Beasts. In "Eureka," the several beasts of this chapter are the enlargement of the 4th beast of Daniel, and reveal the growing power of the Papacy through the centuries, and the persecution of the saints for 1260 years. The beast of the sea is the Latin Catholic dominion of the West; the beast of the earth is the Holy Roman Empire of Middle Europe; and the Image of the beast is the fully developed imperial power of the papacy. Our new interpreters have lost all this, and the several beasts in the chapter belong to the future. They represent startling rapid developments of new world powers after communism (the dragon) has lost its power. In their plan, the rise of the beast of the sea, the beast of the earth, and of the Image of the beast, have all been squeezed into the particular future 3½ years that have been before us in chs. 11 and 12. Unreasonable as this may appear, it is necessary because the beast making war on the saints and overcoming them in Ch. 13:7 is taken as a repeat of ch. 11:7, where the beast makes war on the two witnesses and overcomes them. Bro. Clementson has the beast of the sea as a new world organisation that will develop out of communism — a union of nations to establish world peace. The beast of the earth who can bring fire down from heaven is two psuedo-christian nations possessing nuclear weapons, probably Britain and America, who join the new world organisation. The Image of the beast is thought to be an international council or court invested with world judicial powers. Bro. Norris graphically describes the challenge that the brethren will face at this time when this tyrannical world power demands the branding of all with its mark on pain of death. But as to interpreting all the great detail through the 18 vv. of this chapter — it is not attempted!

Ch. 16: The Vials. The vials are another series of judgments in the future — future things yet to happen before Christ comes to raise the dead. Bro. Clementson has the drying up of the Euphrates (6th vial) as a literal happening, a miracle by which the returning Israelites can cross over into Palestine. This, he believes, is the same event as the 6th trumpet (ch. 9) where Israel, as the four angels, are loosed from the river Euphrates. This means, therefore, that one must insert the events of the first five vials — the grievous sore on men, the sea becoming blood, the fountains and rivers becoming blood, the scorching of men with fire, the kingdom full of darkness — into a point of time just prior to the sixth trumpet, i.e., these vials happen during the 5th trumpet with the pit of the abyss open and the smoke of the furnace and the locusts coming out. This is a strange mix-up that suggests intoxication (Rev. 17:2). Bro. White has the four angels of the 6th trumpet, not as Israel, but the armies of the enemies of Israel preparing to invade the land. For him the vials are a series of reverses suffered by these invading armies, and then under the 6th vial they cross the Euphrates into Palestine and are destroyed at Armageddon. Bro. Norris does not attempt detail, but classes the vials as final judgments compared with the trumpets as partial judgments. They are judgments on the beast, and these worshippers branded by the beast. During this time, the sealed ones are still carrying out the 3½ years' preaching of the gospel and suffering for it. He interprets the drying up of the Euphrates as a symbol of the preparation to destroy spiritual Babylon the Great.

Ch. 17-19: The 7th Vial, the Destruction of Babylon the Great and the Resurrection. Both Brethren Clementson and Norris have Babylon the Great, the Roman harlot system, destroyed by the beast, and not by Christ. Then after the fall of the great city Babylon (Ch. 18), the time at last arrives for the resurrection and immortalisation of the saints (Rev. 19).

Bro. Whittaker has a few extra features. After the 3½ years' preaching to the world by the two witnesses (the nation of Israel), Jesus will be seen by all the world as a literal sight in the sky; unnatural darkness will add to the awe-inspiring grandeur of his brilliant appearance. Jesus makes himself king in Jerusalem, and then the resurrection and judgment take place. Oddly, after this, Armageddon and Ezekiel 38 take place, thus fulfilling Rev. 20. He goes further astray than the others in denying that Babylon the Great, the Harlot, the little horn of Daniel 7 are Rome and the Papacy.

Although there is considerable variation in the details, we have shown that these new interpretations have a similar overall plan, a plan of events about to happen in the earth. In succeeding articles, God willing, we shall look at this futurist concept from various angles to see if it is a valid interpretation of the apocalyptical visions. The following article headings have been mapped out, and they will convey an outline of the work in hand.

Article 3: The many general improbalities in the futurist interpretation.
Article 4: The key question: Was the 6th seal fulfilled in the time of Constantine, or is it still future?
Article 5: The accurate and thrilling "fit" of history to the symbols is now replaced by vagueness.
Article 6: Can chapters 7 to 17 be compressed into 3½ years?
Article 7: Destroying the foundations: Tregelles - H. A. Whittaker on Daniel.
Article 8: A basic concept in dispute: the conflict of the centuries — Rome v. Zion.
Article 9: A consideration of the dragon of ch. 12 and the beasts of ch. 13.

—G. Pearce (Rugby, Eng.).

Editorial Note

We regret the space that has been taken up in the above review of these new interpretations of the Apocalypse among us, but feel that the importance of the subject fully justifies it. Before all else, we desire the truth of a matter, and particularly so in regard to the Apocalypse. The Lord Jesus, himself, has caused it to be written: "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein. . ." (Rev. 1:3), and in view of that statement, it is our bounden duty to seek a true interpretation of this important book. We believe that "Eureka" provides a key that opens the mysteries of this book, and we also believe that the "new" interpretations not only undermine the confidence of brethren in "Eureka" but in the Apocalypse itself. The reader owes it to the Lord and to himself to attempt to master the book of Revelation, recognising that if he approaches the task properly (see James 1:5) he will not be unassisted nor unrewarded in his search.

Editorial.

MAKING ONE AN OFFENDER FOR A WORD

The Spirit through Isaiah warns of dire judgment to be meted out to those who trouble the family of God by "making a man an offender for a word" (Isa. 29:20-21).

As indicated in an earlier Editorial, the **Old Paths** Magazine has gone further than that: it makes a man an offender in the absence of a word!

In justification of an article in which he indicts us publicly, the Editor has written:

"We charged you with omitting vital and highly relevant aspects of the doctrines you were discussing in your reply to your Correspondent. You . . . claim you acknowledge the truths we referred to. But our criticism was and is that you did not acknowledge and express them publicly in the reply in your magazine."

On these grounds, the Old Paths Magazine would condemn the Apostle Paul for teaching the Corinthians that "the dead shall be raised incorruptible" (1 Cor. 15:52), without specifically stating that man is raised mortal and must appear before the judgment seat!

Where is the difference?

The Editor might claim that other writings of Paul correct the wrong impression that might be gained from a simple reading of the statement above; but that is also the case with ourselves.

We have never hesitated to express our mind upon the subject of the nature and sacrifice of Christ, as our readers will acknowledge.

Why, then, the attack upon us? Obviously with the hope of pinning the charge of heresy on us, or at least claiming that we are prepared to condone error!

In his letter to us, the Editor does not charge us with being in error, but with having omitted to express every facet of truth. On those filmsy grounds, he has opened his periodical to an attack.

We hope that "Old Paths" members can clearly see the iniquity of such an attitude.

Do they believe that Christ would commend such an attitude as that? Do they believe that he would delight to learn that the family of God is plunged into controversy because one person did not express every facet of truth in an article?

We are confident that this is typical of much that passes current for criticism in the "Old Paths" Magazine, and therefore nothing of that nature that appears therein should be accepted on its face value without proper investigation.

We have had allegations made in regard to the Truth in Australia by members of that group that do not express the true picture here; but when we have rebutted these, our protests have been set aside.

Surely in these times, when there is trouble aplenty in the Brotherhood, there is no need to manufacture more, and by invective and insinuation imply a situation that does not exist in fact!

We suggest that if any members of the "Old Paths" fellowship desire a true assessment of Ecclesial conditions in Australia, they write to us personally, and be not led astray by assertions that are without foundation such as have been made.

We regret having taken space up with such unprofitable comment, but feel that it is important that this explanation be given. A heretic may be such because he genuinely believes he is following truth; but we see no justification for falsely judging the motives of others as the "Old Paths" has done in this instance. This is certainly not walking according to the Truth, and should be disciplined as much as error itself should be. But have the readers of that Magazine the moral courage to do that? We doubt it!

—Editor.

Bible School Bulletin

Our Travelling Bible School

TO EGYPT IN A HURRY

Notes from a Diary recording the adventures of a group of 35 in a tour of the Middle East (continued from p.212).

At Perth, we were met at the airport by a large company of brethren and sisters. We were scheduled to be there for about 90 minutes before embarking on the Air-India Boeing 707 for Cairo. Due to the good services of that company, we were able to occupy the time in a bus tour of the city of Perth, which took us past the Ecclesial hall on Canning Highway. The Ecclesia had kindly provided light refreshments for us which were served on the bus as we travelled from point to point.

This brief tour of Perth enabled those of the group who had never visited this city before to receive some impression of it, and perhaps act as an incentive for them to visit it again some time in the future, and enjoy the good fellowship of Ecclesial associations in the West.

We desire also to record our deep appreciation of the services rendered by Air-India and Elders-G.M. Ltd. in the preparation of this tour. Both in planning and implementing it they were ever at our service, and facilities were extended to us that helped to smooth away many difficulties. Advice and suggestions that we received from them proved helpful, and contributed largely to its success.

A typical gesture was a printed card of welcome presented to each member of the party whilst in flight, welcoming him or her as a unit of "the Logos Group" touring the Middle East, and the presence of a representative at each port of call between Australia and Cairo, to assist us in any matters requiring attention.

About 9000 miles separate Adelaide from Cairo, and with stops at Perth, Singapore, Madras and Bombay, some 25 hours were occupied in covering this distance. How swiftly distances are covered today! How completely the prophecy of Daniel 12:4 is being fulfilled: "Many shall run to and fro and knowledge shall be increased." Revelation 16:20 states that "every island fled away." This symbolic language suggests that the immunity that isolation once provided would no longer be in evidence at the time of the end. That we were able to travel half-way round the world in a few hours demonstrated that truth! And the plane in which we travelled is extremely slow (!) in comparison to the jet war-planes of today, that travel at speeds once considered miraculous.

We are living in the age of "miracles" and should be impressed with the knowledge that if mortal man can transport his fellows so speedily and quickly from point to point, how much easier it would be for Yahweh to do so as indicated in Acts 8:39 and 1 Thess. 4:17. Why challenge the fact of miracle in this age of miracles!

The Passover In Egypt

We arrived in Cairo in the early dawn. As we travelled from the airport to the city, the desert stretched out before us. In the half-light we saw the outline of tanks and cannons, a grim reminder

of the age of tension and war in which we live. We passed an airfield which, we were told, had been bombed by the Israelis in the six days war, then President Nasser's residence, and on to the Semiramus Hotel, where we were accommodated during our stay.

By arrangement with the hotel, a room was allocated to us for a memorial meeting which was held later that morning. Brother H. Ryan, of the Adamstown Ecclesia (NSW) presided, and Brother A. Cheek, of Enfield, (SA), gave the word of exhortation. Through the wide windows of the hotel, the broad, calm waters of the River Nile could be seen, and as we celebrated "our Passover" within our temporary abode in Egypt, we thought of the time when the children of Israel did likewise in the land of Goshen. In fact, I found the very environment of Egypt an exhortation giving further point and power to the words of the exhortation I heard, and I feel that each member of the party was greatly impressed and emotionally stirred, by the circumstances in which we found ourselves. How many years have elapsed since there was an ecclesia of such a size in Egypt. The Truth doubtless had lodgment in this land of spiritual darkness at one time in the past (Rev. 5:9-10), but for many centuries now, as far as we know, complete and utter darkness has prevailed.

Egypt is a valley, some two to thirty miles wide, some 750 miles long, with an average width of about ten miles, cut by the Nile through the east end of the Sahara desert. It extends from Aswan to the Mediterranean, with a desert plateau on either side about 1,000 feet high.

It has a sparse rainfall. In most places this is no more than one inch per year, and at the most, towards the west, it is no more than eight inches per year. Moses was told:

"The land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs; but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which Yahweh careth for . . ." (Deut. 11:10-12).

To "water by the foot" describes the form of irrigation used in Egypt; and the whole description emphasises the difference between Egypt and Israel. The former looks to the earth for its water; the latter looks to heaven. And as water is used symbolically for the Truth, the application is apparent. We saw evidence of this in both countries.

The floor of the Egyptian valley is covered with a black alluvial deposit of rich sediment from the Abyssinian highlands, of unparalled fertility, ever renewed by the annual overflow of the Nile. This rich, fertile land included the land of Goshen, which remains a belt of green in stark contrast to the brown desert, as we noticed.

Irrigated from the dawn of history, by a vast and elaborate system of canals and reservoirs, the Aswan Dam now controls the overflow of the Nile, and famines are a thing of the past.

Surrounded, isolated, and protected by the desert, here developed the first great Empire in history; and nowhere else have the witnesses of ancient civilisation been so well preserved.

Egypt rose to the peak of its political and cultural glory whilst the children of Israel sheltered in its midst. As soon as they left, its power waned, and has continued to do so ever since.

There is a modern parallel to this, in the rise and decline of the British Empire. When Britain favored the Jewish people she rose in the scale of nations; when she opposed them, she declined. Egypt did likewise.

The Delta (from a Greek word signifying "triangle") is a triangle, the spread-out mouth of the Nile. It comprises a stretch of extremely fertile country, about 150 miles east and west, from Port Said to Alexandria. It is the most fertile part of Egypt. The land of Goshen is considered to be on the east of the Delta, adjacent to Cairo, which is the apex of the triangle.

Out of a total of 386,198 square miles, only 13,500 are settled and cultivated. The rest of Egypt is arid desert.

(*We plan to record some personal experiences in our next article*).

SPRING SCHOOL RESERVATIONS

This will be the fourteenth school held, and it will be sponsored by the Cumberland Ecclesia. Dates set down for it are from 2 p.m. Saturday, 31st August, to Sunday, 7th September, God willing.

Applications for forward reservations for the School are now invited, and these should include: (1) — Full name and address of each member of the party; (2) — Age if under 30; (3) — Baptismal status and Ecclesial association of each one; (4) — The age and birthday of all from 14 under; (5) — A deposit of $2.00 for each member over five years of age.

Children At The Bible School

We delight to have the children at the School, and as all who have attended a School know, special facilities are provided such. In fact, the cost of accommodation and tuition for children is frequently more costly than that of adults, but because we want to encourage them in the respect and study of the Word, and because we recognise the difficulty that parents might have in paying full costs for the members of a family, we subsidise the charge of children under 15 years of age when accompanied by a parent.

To obtain this concession, however, it is not sufficient for a child to be accompanied by an adult, but by a parent.

Every case, of course, is considered on its merits. For example, some Ecclesias have arranged for a child to go to a School as a reward for good work done, and in such a case, the need for a parent to accompany such has been waived.

Studies For The Spring School

We have already announced that Brother I. Leask, of South Africa, hopes to be present at this school, and will provide a series of talks upon the ACTS OF THE APOSTLES.

Our second speaker will be Brother G. E. Mansfield, who will provide a series of talks on JOHN'S GUIDANCE FOR PERSONAL LIVING.

Drawn from the Epistles of John, these talks will outline the Seven tests of true discipleship, the seven principles that need to be heeded, the seven characteristics of a true believer; and the seven great contrasts that truth and error present. These talks will provide themes of practical value for personal living, and will comprise powerful exhortations to be heeded in these last days.

Our Sponsoring Ecclesia

The Cumberland Ecclesia (South Australia) will sponsor this School, and it is hoped that the Recorder, Brother W. Gurd, will be secretary. The excellent services of this Ecclesia in regards to the last School have been deeply appreciated.

Acknowledgments

We deeply appreciate the following donations received, which have been used to establish a Bible School library: R.C. (NSW) — $2; R.C. (NSW) — $2; J.D.H. (Qld.) — $2; K. T. (Qld) — $1; M. & R. E. (Qld) — $2; F.D. (NSW) — $4.

We have installed the following books as a basis for this library, and invite contributions to extend it: Strong's Analytical Concordance ($15.50); Unger's Bible Dictionary ($8.00); Historical Geography of the Bible ($8.00). This leaves a deficit of $18.50.

QUESTIONS SUBMITTED AT THE BIBLE SCHOOL

Resurrection At The Death Of Christ.

Q.: What was the significance of the resurrection of the saints at the death of Christ as recorded in Matthew 27: 52-53? And what was the time period involved?

Ans.: At the death of Jesus, an earthquake tore the veil of the Temple in two, and rent the rocks in the hills surrounding Jerusalem. In addition, Matthew reports, "the graves were opened and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Those graves were opened by the earthquake at the death of the Lord, but the bodies of the saints did not arise until three days later, after his resurrection. The amazing incident provided a token to all who knew of it, that Christ "is the resurrection and the life," and that he will, as was predicted of the Messiah, "swallow up death in victory" (Isa. 25:8). He, himself, declared that he had "the keys of the grave and of death" (Rev. 1:18), and in this miracle of the resurrection of the saints the Divine power over the grave was amply demonstrated. Those saints, doubtless like Lazarus, ultimately died again, to await the better resurrection unto eternal life.

It should be clearly noted, that the word used by Matthew is not "hades," which is the normal word for "grave," but "Mnemeion," which signifies a Memorial. The Diaglott renders it as "tombs." The stones that closed the mouths of those sepulchres were torn away leaving them open, and, three days later, to the amazement of many in Jerusalem, the bodies of the saints arose.

Why The Right Hand?

Q.: Revelation 5:1 speaks of "the right hand of him that sat on the throne," holding the sealed book. Why stipulate the right hand?

Ans.: For two reasons. Firstly, the right hand is the hand of power, and therefore this hand held the scroll because the holder (Yahweh in manifestation) had power over the contents of it. Secondly, Christ was elevated to "the right hand" of Yahweh, and therefore is described as His "right hand" (Exod. 15:6; Ps. 110:1; Acts 2:34-35) through which His power is and shall be revealed (Matt. 28:18).

SIGNS OF THE TIMES 170 YEARS AGO.

THE GREAT EARTHQUAKE

The French Revolution of 1793 is symbolised in Revelation 11:11-13 as "a great earthquake." The political distress of those times, and the wave of violence that erupted into the reign of terror, foreshadowed the events of these days which shall consummate in the "time of trouble such as never was since there was a nation" (Dan. 12:2); also symbolised in Revelation 16:18 as "an earthquake such as was not since men were upon the earth."

●

Divided By Factions

The French Constitution of 1791 pleased neither people nor king, and left the nation hopelessly divided. The leadership of the Left fell to a group called the "Gironde" which, by a provocative decree against emigre French nobility, involved France in war with Emperor Leopold of Austria.

It opened with humiliating defeats for the French. Not only was the army inadequately controlled and disciplined, but its plans were constantly betrayed to the enemy by the Queen.

This led to extreme action by demagogues like Danton and Robespierre, who set about to overthrow the monarchy by the power of an armed mob. Enrolling thousands of volunteers, they armed them with spikes, and at 8 p.m. on August 10th, 1792, they converged on the Palace. The Swiss Guard was slaughtered, and the royal family made prisoner.

The Legislative Assembly was then dissolved, and the National Convention elected to evolve a new constitution, and to provide more effective conduct of the war with Austria. On 20th September, the Convention met, and declared France a Republic. One ferocious republican, Jean Paul Marat, urged a wholesale slaughter of aristocrats in order to secure the safety of the Revolution. His eloquence swayed the people; his determination implemented his policy. With his friends of the Insurrectionary Commune of Paris, he proceeded to take the law into his own hands. Reactionaries, refractory priests, and friends of aristocrats, were arrested and brutally put to death without trial.

From Defence To Defiance

Meanwhile the army was reorganised, and the tide of war turned against the Austrians and their Prussian allies. The French victory at Valmy on 20th September, 1792, is considered one of

the decisive battles of world history. It commenced a train of events that made the Revolution triumphant. This victory was followed by another at Jemappes, 6/11/92, by which France was able to occupy Belgium and Holland. These successes gave political power to the extremists (called the Mountain). Prevailing over the moderates of the Left (the Gironde), they arrested the king and royal family who were subsequently guillotined.

The antagonism of England was now aroused; moreover, her statesmen were also alarmed to see the Netherlands in French hands. Many in England clamoured for war. The Convention of France took the initiative and declared war on England. Pitt, the English Prime Minister, organised a European coalition against France composed of Holland, Spain, Portugal, Naples, Sardinia, Prussia, Austria and Britain. France was surrounded by enemies.

The Reign Of Terror

The spring of 1793 saw the Republic threatened with extinction. The internal struggle between the Gironde (moderate left) and the Mountain (extreme left) was at its height. Austria and Prussia, backed by British finance, were recruiting a great army to win back the Netherlands. The month of March saw the French driven from Belgium by an Anglo-Austrian army. Dumouriez, the French general, deserted to the enemy. The peasants of Vendee and Brittany rose in revolt against compulsory military service, and against the civil constitution of the Clergy. Faced with these problems, the Girondin ministers resigned. Danton and the Mountain then proceeded with desperate measures to save France and the Revolution. Reactionaries were hunted out, the conduct of the war was improved, and tremendous energy put into recruiting.

Ringed with enemies, and divided by factions, the extremists, who were now in control, used the weapon of terror to bludgeon the people into subjection. Marat was assassinated, but the Convention, now in ruthless hands, replied by an outbreak of unparalleled violence and bloodshed. To the extremists, the Revolution was a Gospel essential for the regeneration of mankind, and they dedicated themselves with fierce determination to ensure its success. The principal executive body of the Convention was its Committee of Public Safety known also as "The Great Committee." Its leading personality was Robespierre. For months on end, he and his colleagues worked tirelessly day and night to establish their objective. Snatching a few hours' sleep in their offices, they received reports, read dossiers, held conferences, dictated orders, sent suspects to the guillotine and soldiers to the front, goading on an overstrained nation to ever greater efforts.

Above all, they made *terror* a method of government. Robespierre, a religious man, believed in "virtue through terror." His

colleagues regarded it as essential to consolidate their power and preserve the Revolution. The Committee made its machinery of despotism felt in every corner of the land. It supervised the levy of soldiers; commandeered clothing, food, transport and money; re-organised local bodies; regulated trade; stimulated the production of munitions of war, and supervised generals in the field. Its power was omnipotent and omnipresent. Before its tribunal were hailed any who were suspect of not fully supporting it. Its victims came from every strata of society, and were slaughtered in thousands, sometimes en masse.

But the "Great Committee" did succeed in uniting the nation against the common enemy, and in forging an army of over one million men inspired by an irresistible "will to win." The circumstances also brought to the fore a man of destiny in Napoleon Bounaparte. Largely through his skill in war, victories were reported both at home and abroad, and by 1793 there was no longer any question of the Powers crushing the Revolution; henceforth the Revolution threatened to crush them.

The circumstances of the earthquake of the French Revolution (Rev. 11:13) are shadows of a much greater earthquake to come through Christ at his return (Rev. 11:15-19; 16:18). Important Divine principles and methods in judgment are revealed by a consideration of these events in the light of their typical significance and, God willing, it will be our privilege to expound these matters in our next article.

— R. Pogson (N.S.W.)

Need For Divine Government

You cannot persuade such men as these (the world rulers) to disband, and study war no more; nor can you induce them to "renounce the devil and all his works, with the pomps and vanities of this wicked world"; in doing which they would have to abdicate their crowns, and titles, and wealth, and honors, and become the poor of Christ's flock. And suppose they did, who would assume the government of the world? The people? Bah! (J.T.)

Discerning The Heavens:

Signs (of Christ's coming) are already visible — not among the stars over our heads, where signs will not be given, but in the heavens of prophetic discourse — the upper sphere of human affairs — among things and Governments and States. The Scribes and the Pharisees could read the state of the sky, but could not discern the signs of the times, as Jesus told them. So it is with many now — they have no discernment of the real signs which have been telling us for many years, as they tell us louder and louder each month, that the Lord is at the door.

"Eureka" In The Light Of Today.

BRITAIN HUMBLED

"'Fear God and give glory to Him for the hour of His judgment is come!' (Rev. 14:7). The acceptance of this divine proclamation by the British Isles, places all the wealth of the British Empire at the disposal of the Lamb and his 144,000. When the union between Christ and his brethren has ensued, it is declared that 'the daughter of Tyre shall be there with a gift' (Ps. 45:12). This shows that there will be a merchant among the powers that be, to which the prophetic title, 'Daughter of Tyre' will be applicable. The commerce and riches of the world, instead of migrating westward are to return to the Holy Land, where Tyre of old used to rejoice with Israel, when Solomon and Hiram were in league. And this will come to pass when Britain shall have exchanged her present rulers for 'those who dwell before Yahweh' — when the nations of the British Empire are ruled by the Lord and his 144,000 on Mount Zion. When, in the words of the prophet, 'the merchandise and hire of Tyre shall be holiness to Yahweh; it shall not be treasured up, for her merchandise shall be for them who dwell before Yahweh, to eat sufficiently, and for durable clothing.' How vast has been the travail through which the Daughter of Tyre has passed in hewing her way to her present greatness."

—"Eureka," vol. 3.

Since the above was written, the merchant power of Britain has declined as anticipated, her empire has vanished and failure to enter the Common Market is driving her along the path that God has appointed. As the rift between Britain and Europe widens, as events move on to the final form of Daniel's terrible fourth beast in which Eastern and Western Europe are associated together, this little island, at the edge of such a system, will be in much distress.

No doubt Britain would disappear altogether, except that God will supervise to prevent any overwhelming calamity. Thus the situation now being developed is an important item in God's providential working. Britain must be brought through many hard experiences to humble her, and to purge away her pleasure-loving, sensual spirit in order to prepare her to fulfil the prophecy: "The daughter of Tyre shall be there with a gift." Her submission to Christ appears to be at an early stage in the coming judgments, so we are now witnessing portion of the chastening experiences by which Britain will be humbled and ultimately purged.

Devaluation, loss of prestige and lack of confidence abroad, suggest that momentous decisions lie ahead for this island fortress, and Governmental Ministers recognise that Britain is now facing a crisis in her history: she faces the dilemma of whether to join

Europe or throw in her lot more completely with the Commonwealth.

Meanwhile Europe pushes on rapidly with the integration. The Papacy with a strong Western Europe behind it will soon be able to negotiate a settlement with the East. Cordiality already exists between Rome and the Greek church, and the Pope plans shortly to visit Russia.

Thus the great image of human power is gradually taking shape in these latter days (Dan. 2:28).

As events progress in this direction, Britain will pass into dark times, but more immediately the failure to enter Europe will drive her to take alternative energetic steps. For her own survival she will have to strengthen the ties that bind her to the Commonwealth and her commercial strength. There is power still in Britain, despite political and moral decadence, and she will undoubtedly develop as the Scriptures indicate, becoming the Tyrian-Tarshish Power of the latter-days, supported by America. The Scriptures show that she will have sufficient tribute to hand over to the King of Israel (Isa. 23:18; Ps. 72:10; 45:12), and sufficient merchantile marine power to assist Israel back home (Isa. 60:9).

As onlookers of the scene, we can sense our Lord's mighty hand in Europe, directing the work into the shape of things to come, for "God hath put in their hearts to fulfil His will, and to agree (unite) and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. 17:17). The Papal power is to increase greatly after the overthrow of Russia, and she will then unite the 10 kingdoms of Europe to make war with the Lamb (Rev. 17:12-14).

Before this, however, we shall undoubtedly have been called to judgment, having been subjected to trial ourselves, as God chastens Britain. How are we living now? Are we at ease? Or have we prepared ourselves to endure, strengthened by that living faith which is only obtained when we meditate continually on the whole word of God.

— G. Holton (Cornwall, Eng.).

(Brother Holton has published a booklet — "The Dragon and the Lamb," available from Logos Publication agents for 4/6 or 50 cents plus postage).

On Probation!

"Fear Not." How often we meet the words in the Scriptures. Strange to say, it is the very existence of circumstances causing fear that leads to the exhortation not to fear. If all were perpetually serene — if never a ripple were seen on the water and never a cloud in the sky, there would be no occasion to say, "Fear not." It is when the sky darkens, and the wind rises, and the waves assume a threatening size that these cheering words are needed. — (R.R.).

Correspondence

JEWISH BAPTISMS

Dear Brother Spongberg,

"Having read your very interesting article in 'Logos,' entitled 'Fulfilling All Righteousness' (p.173), I notice that you write: 'Not that baptism as a ritual was new to them (i.e., the Jews) they always baptised Gentile proselytes on induction into Israel." This statement interests me as I have never heard it put forward before, and I would be interested in learning how you came about this information, and of any supporting Scriptural proofs.—J.H."

Reply.

I was first interested in the subject of Jewish baptism of Gentile proselytes by something written by the late Brother John Carter in his "Gospel of John," pp. 30-31. He wrote:

"The Jews required of their proselytes submission to the rite of baptism. They also looked for a time of purification, based on Ezek. 36:35 and Zech. 13:1, before Messiah's manifestation. Two difficulties arose in connection with John's performance of this rite. Had he been the Christ, Elijah, or the Prophet, there would have been sufficient personal authority. And how could he demand the rite of fellow Jews? Had he demanded it of Gentiles, it would not have perplexed them; but to demand that Israelites should be baptised — that excused the peremptoriness of their demand, 'Why baptisest thou'?"

Although the Greek word *Baptein* is used in the Septuagint frequently in the sense of "dip" (Ex. 12:22; Lev. 4:6,17; 9:9; 14:6, 16, 51) or "immerse" (Job 9:31), and the intensive *Baptizein* occurs in such passages as Naaman's washing in the Jordan (2 Kings 5:14), the words *Baptismos* and *Baptisma,* which are found in the N.T., do not occur in the O.T., and there is no record there of baptism used as a formal induction ceremony of Gentiles into the hope of Israel.

It was the teaching of later Judaism that a stranger who desired to become a proselyte of the Covenant had to be circumcised, baptised, and offer a sacrifice. Circumcision alone was not enough. On this point the following from *Hastings Bible Dictionary* is to the point:

"Three of those who had instructed the stranger in the law became his 'fathers' or sponsors, and took him to a pool, in which he stood up to his neck in water, where the great commandments of the Law were recited to him. These he promised to keep. Then a benediction was pronounced, and he plunged beneath the water, taking care to be entirely submerged. In the case of women, baptism and sacrifice were the things required to admit them to the full privileges of Israel. But for male and female proselytes sacrifice was abolished after the destruction of the temple."

Whilst the N.T. sees in certain O.T. happenings types of baptism (e.g. 1 Cor. 10:1-2; 1 Pet. 3:20-21), and the Jewish Rabbis found a trace of baptism of proselytes in such passages of Scripture as Gen. 35:2 and Exod. 19:10, there is no positive evidence earlier than the second century of the Christian era, even if we are to allow that the Ethiopic version of Matt. 23:15 ("Ye compass sea and land to *baptise* one proselyte") is authoritative, that it can be objectively established from the Scriptures themselves.

The fact that it was so, is, nevertless, clearly to be seen from the N.T. itself, for, as Brother Carter pointed out, it was not baptism which occasioned surprise to the deputation which came to John from Jerusalem, it was the fact that it was being practised upon Jews!

Hastings Bible Dictionary summarises the position thus:

"Nevertheless, the fact is not really doubtful. It is not credible that the baptising of proselytes was

instituted and made essential for their admission to Judaism at a period subsequent to the institution of Christian baptism; and the supposition that it was borrowed from the rite enjoined by Christ is monstrous. From the infancy of Christianity, the hostility of the synagogue to the Church was such, that the mere fact that baptism was universally known as the rite by which Gentiles were admitted to the Christian community would have made it impossible for Jews to accept it as the rite for admitting Gentiles to the Jewish community."

There is plenty of historical evidence from the second century A.D. onwards, of Jewish use of baptism for induction into Israel of Gentile converts; and that being so, their undoubted reluctance to use a rite that stood at the very centre of the Christian symbology and ritual proves beyond doubt that it was a rite well-known to them and practised by them. Further, that John Baptist's use of the rite constituted the Spirit's criticism of the empty formalism and failure to understand, of those who used it!

May we be preserved from the same failure!

Thank you for your inquiry. It is a pleasure to answer.

—E.M.S.

OPPORTUNITIES AND HOW TO USE THEM

Opportunities of service and sacrifice are of God. From the time that we were first permitted the joy of knowing and embracing the truth, our opportunities of serving it have never ceased to come and go. But it requires a high magnifying power in the mental eyes to be able to see an opportunity, and a still more vigorous state of the affections Godwards to be able to seize it.

The place for Zion's watchmen is the watch tower; and here all faithful aspirants for a part in her coming glory will always be found: watching for every opportunity of promoting the honour and interests of her great Redeemer, and our Lord and Master, to whom we must finally give an account of our stewardship.

Opportunities are as various as they are numerous, and they can generally be seen where brethren *want* to see them; but as the proverb says, "There is none so blind as those who will not see." Let the same kind of opportunity come along to two brethren or sisters, and one will see nothing in it to be in a hurry about; while the other will "jump at it," and proceed to give effect to their convictions at once.

This is the class who are earnest about everything, and don't allow the grass to grow under their feet. The worth of this sort in a meeting is incalculable; they give both character and color to an otherwise insipid state of things. They are always on the alert; they act the part of unsleeping sentinels, and come good or come evil, as affecting the truth, it receives the promptest attention they can command. Their senses being exercised by reason of use, they are quick to discern their opportunities of service, large and small, and bound like the leaping deer in the direction of truth and duty; they see Christ in the matter, and don't allow either "child or chicken" to obstruct their course.

The truth (under the blessing of God) owes its greatest prosperity both numerically and spiritually, to those with whom it has been an agonising and daily care, and who, in the simple discharge of their duty, have acted out the part of shepherds as well as policemen; and have from the very first, taken the whole thing under their wing, sparing neither their health nor their wealth, and neither body nor other business, that so the very best and most widespread interests of the truth in our day might be achieved.

Thank God for every busy bee, who thus seeks to improve each shining or frowning hour. — A.B.

Questions Answered

ON WHAT DAY DID CHRIST DIE?

Q.: I would appreciate it if you could give me further details why you believe that Christ died on a Wednesday. My investigations point to Thursday, which would fulfil the requirement that he had to be in the heart of the earth three days and three nights. — D.J.A. — Lancs., Eng.).

Ans.: A chronological and synchronised account of the last week of the Lord will be outlined in detail in Vol. 11 of the *Story of the Bible,* which is now commencing. If you do not already receive this periodical, we suggest that you commence doing so. Surely we could have no more interesting theme.

Meanwhile, consider these facts. According to Matthew 28:1, Christ must have risen "IN the end of the sabbath, as it began to dawn toward the first day of the week." This was 6 p.m. on Saturday evening, for a Jewish day was reckoned from sundown to sundown. Immediately at the conclusion of the Sabbath, therefore, these women left for the tomb, to find it empty. But what of the statement, "as it began to dawn towards the first day of the week?" You can eliminate the word "day" which is in italics, and is not in the original, but might suggest daytime in contrast to night-time to your mind. What of the word "dawn?" The word in the Greek does not necessarily mean the dawn of morning. Darby renders the word as "dusk" whilst, in Luke 23:54, the same word is rendered "drew on." If we apply that rendition to Matthew 28:1, we would translate: "In the end of the sabbath, as it drew on to the first of the week." This was at the conclusion of the sabbath. At that time, the women went to the tomb, and found it empty, for the Lord had risen.

The three days and three nights would then be: *Nights* — Wednesday, Thursday, Friday; *Days* — Thursday, Friday, Saturday.

If the Lord was crucified on a Thursday, however, he would be in the grave only two days (Friday, Saturday) and two nights (Thursday, Friday).

A Thursday crucifixion would involve a contradiction between Mark and Luke. For example, Mark 16:1 says that certain women purchased (the present tense is used in the Greek, see Diaglott) spices *after* the sabbath, whereas Luke 23:56 implies that they purchased them *before* the sabbath, for he says that after preparing them, "they rested on the sabbath." Who is

right, Mark or Luke? John solves the problem by revealing that there were two sabbaths that week, one of which was not the normal weekly sabbath (Saturday) but was "an high day" (John 19:31). That "high day sabbath" was the day the Passover was celebrated, and followed the slaying of the animal.

What now emerges? The women celebrated the "high day sabbath," and on the next day purchased and prepared the spices (Mark 16.1), then as the weekly sabbath was "drawing on" they again rested (Luke 23:56). Here you have two sabbaths divided by a normal day when the women purchased and prepared spices, and one of those sabbaths was the weekly sabbath on Saturday. The evidence is inescapable that the high day sabbath was Thursday, they bought and prepared on a Friday, they rested on the Saturday. Granted all this, then the Lord must have been crucified on a Wednesday. Reject it, and you are faced with contradiction between either Mark or Luke. The Lord was evidently buried late on Wednesday (John provides that proof), and was therefore "three days and three nights" in the earth, though he was dead a little longer. — EDITOR.

A LIFE-PSALM

"Whatsoever thy hand findeth to do, do it with thy might."

When a fearless, noble lifework
Deeply stirs the inmost soul,
And there springs a purer longing
To attain some higher goal,
Pause awhile; let not ambition
Fill thee for great deeds alone,
Better far resolve completion,
Let each work be fully done.

Hard the task, perhaps, or humble,
Naught for outward eyes to see;
Not for thee Fame's golden touchstone,
Let thy work yet thorough be.
Scoffers stand by every toiler,
Heed not thou their mocking rail,
Often action's voice convinces
Where the argument may fail.

See thy one great aim be worthy,
Narrow is true glory's way;
Follow humbly, Christ illumin'd,
Cast aside whatever stay.
Clear a path, however, feebly,
Something show for life's short day;
But oh! make thy watchword—Action!
Dream not precious years away.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

How the Gospel Relates to Conduct

Chapters 12:1 - 15:13

CHAPTER FOURTEEN: ECCLESIAL RESPONSIBILITIES

VERSE 6:

"He giveth God thanks" — Both they who observed the day and they who abstained from so doing gave thanks to God; the former for providing the day, the latter for providing liberty. Both desired to serve God, each in their own way, and this motive on the part of both should be mutually respected. Both need to manifest the outworkings of faith to themselves, without involving or condemning others (see Rom. 14:22).

VERSE 7:

"For none of us liveth to himself, and no man dieth to himself" — To "live" is to do; to "die" is to deny. Paul's words must be understood in the light of the context. The brother who recognised that he was at liberty to do certain things because he was delivered from the restrictions of the law, saw in this activity a way of life, but he had to live it as "unto the Lord." The brother who imposed restrictions beyond that required in the Word, and thus denied himself certain liberties for Christ's sake, had to exercise care that he really "died" as "unto the Lord" and not merely at his own personal whim. Paul is not concerned with physical life and death in this passage, but with their figurative meaning. Whatever we do or deny should be motivated as a service "unto the Lord."

VERSE 9:

"Christ both died, and rose, and revived" — The R.V. has "Christ died and revived." He lived after dying because of his righteousness (Acts 2:24), and thus has the preeminence over his brethren, and seeks to lead them to the same glorious end (Col. 1:18). Already, Paul has taught in this epistle that Christ "was delivered for our offences and was raised again for our justification" (Rom. 4:25) This has established him as both Lord and Christ (Acts 2:36).

"Lord both of the dead and living" — As our Lord he has complete claim upon us. Death does not dissolve that claim, for we shall be raised again to judgment. Our attitude in life, therefore, should be governed by his will, for we shall yet be called to account for this (Acts 10:42; 2 Tim. 4:1).

VERSE 10:

"Why dost thou judge or set at nought thy brother?" — Those who were concerned with the food they ate, or who set one day above another, condemned those who did not manifest the same scruples, and in this way they "judged their brother." On the other hand, those who did not have these scruples of conscience were "setting at nought" the more scrupulous by going out of their way to do the very things that caused offence to their brethren. Both were wrong in their attitude, though both may have claimed Scriptural warrant for it, and therefore both were in danger of con-

demnation at the judgment seat of Christ.

"We shall all stand before the judgment seat of Christ" — Thus Paul clearly taught that the Judgment Seat will be localised in one spot (2 Thess. 2:1), and that both righteous and unrighteous will be gathered there for judgment (John 5:29; 2 Cor. 5:10). When we stand before that awe-inspiring throne of judgment, there will be no place then for censoriousness of our brethren, or for defiance of their scruples. Each will be concerned with his own fate. That being the case, reasoned Paul, let us cease from criticism or defiance now, and concentrate upon preparing for the future.

VERSE 11.

"For it is written" — The quotation is from Isa. 45:23.

"Every tongue shall confess to God" — The Greek word rendered "confess" is *exomodgeo,* and it signifies "to acknowledge," "to profess from the heart," "to praise." What are they to acknowledge? In another place, Paul says that they will confess from the heart that "Christ is Lord to the glory of the Father" (Phil. 2:11). If they are going then to acknowledge that, they should not please themselves in action now, but recognising Christ as Lord, obey his will. See v.9.

VERSE 12.

"Every one of us shall give account of himself" — Both classes referred to in this chapter will be required to do that, and to thus reveal the extent to which their actions have been governed by the fact that Christ is their Lord, the one whose will they should obey. The "account" that each one will be required to give of himself will comprise the summing up of individual lives in the spiritual ledger of heaven (See Rev. 20:12).

VERSE 13.

"Let us not judge one another" — Both classes were adversely judging the other: the weak brother because the "strong" were not observing the restrictions he laid down; and the strong because the "weak" were moved by the observance of days, etc., which he knew were of no consequence.

"No man put a stumbling block" — In Ch. 9:32 this term is used of the Jews who sought justification by works. In imposing restrictions on "days," etc, the "weak" brother was tainted with principles of Judaism, and though there was nothing wrong in him observing them for himself, it did become wrong when he demanded that others do so.

"Or an occasion to fall in his brother's way" — In this appeal the Apostle makes reference to the "strong" who by their contemptuous disregard of the scruples of others, offended consciences of such. They were the ones, referred to in v.10, who "set at nought" their brethren. True love avoids such action; real respect for Christ as Lord causes brethren to look with sympathy and understanding on others.

VERSE 14.

"I know and am persuaded" — Paul now turns to the more enlightened ones, whose feelings were in accordance with his own, and he appeals to them to avoid harming the others by tempting them, either by word or example, to disobey their own consciences.

Logos VOLUME THIRTY-FOUR
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

A Vision for the Eleventh Hour

At the eleventh hour of our own dispensation, the Master is hiring servants. The existence of the Word in our midst is evidence of this. What infatuation to disregard or treat coolly the call! We may be of the number of that glorious company that will spring into being at "the manifestation of the sons of God"; but we must be like them. We must be men of faith, men of service, men of benevolent hearts; for those that are not of loving hearts are not of God; and men and women of good consciences, who would not do wrong to save their lives. Persevering in this line of character during our brief struggle with evil, realise the joy of being made one of a multitude of that description, whom no man can number, and whose former ills and frailties are all swallowed up in the glorious and deathless nature of the spirit in which there is no more sorrow or sighing. Look at that multitude, filled with everlasting joy; think that the Lamb dwells in the midst of them and shall feed them — the central sun that lighteneth every man of them that entereth that bright world. Behold them come to Zion and plant themselves in the seat of honor and glory. They constitute the ruling brotherhood of the world, in whose righteous hands all the property and the power and the law, and the honor and glory of the world will be vested, for the promotion of glory to God in the highest, peace on earth, and goodwill to men! Is a place in that illustrious body not worth any trial? What infatuated creatures those men and women must be, who, having put their hands to the plough, and look back, and allow their hearts to be taken and their hands weakened by the ephemeral interests of this life, which, at its best, are "vanity," ending in the grave. How perfectly suicidal for those who have such a glorious destiny before them, to slacken their hands and become lukewarm in relation to the duties they owe to their Lord and Master. Let us beware. The bright side is pleasant to contemplate, but we must accept its dark side in present duty and reproach. We must carry the cross if we mean to wear the crown.

—R.R.

This Month's Exhortation.

"In Vain Do They Worship Me"

(Readings: 1 Sam 28; Jer. 4; Matt. 15)

Three periods in the history of the Israel-Ecclesia are paralleled in the following thoughts, to demonstrate the danger of external worship without real feeling and meaning. If such a situation can occur in the presence of Yahweh's Judges, Prophets and Son, how much more should we beware today! This exhortation by Bro. Barker is very salutary.

●

Example In Failure

These three chapters, grouped together in the "Reading Companion" are not such as would show us the best side of man. It happens that the three portions give indications of God's dealings with man, and of man's own actions, and, on the whole, the three chapters are depressing. Yet, because of the failures there outlined we get comfort and consolation; we are able to find out why these people went so far astray, and to avoid the same pitfalls.

In the Book of Samuel we have the lamentable failure of Saul when he fell from the high position to which God had called and anointed him. He sought counsel from those who had familiar spirits and claimed to have dealings with the dead. In the prophecies of Jeremiah we have the fall, not of an individual of God's anointing, but of His own chosen people. They sought after things not pertaining to Him and so great was their fall that Jeremiah wrote his woeful "Lamentations" concerning their desolation and punishments. Then in our third reading we see the Lord Jesus in contact with the leaders of thought among the same chosen people who, by their traditions, made void the Word of God. They are, in a sense, three variations of the same story, the cause of failure being the same in all cases.

Jesus himself reveals it in Matthew 15.

The Scribes and Pharisees of Jerusalem came to him saying: "Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread." Quickly came his reply: "Why do ye transgress the commandments of God by your traditions? For God commanded, Honor thy father and mother, and he that curseth father or mother, let him die the death. But ye say, whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." In other words, By legal fiction you circumvent the com-

mands of God. "Ye hypocrites! Well did Esaias prophecy of you saying, This people draw nigh unto me with their mouth, and honour me with their lips; but their heart is far from me. In vain do they worship me, teaching for doctrine the commandments of men."

A Gradual Deterioration

Had they gone astray entirely? Oh, no! There had been a gradual growing in the wrong direction though the roots still took nourishment from the Truth. Israel had forgotten God's mercy, and why He had called them into being, in fact so far had they gone from an intelligent understanding that it became necessary to interpret and expound the Law as Ezra and Nehemiah had to do in their day. The Elders made much of the interpretation. In effect they said: "We are the people able to explain God's wishes and requirements as shown forth in the Law." Then, lest the oral Mishna should get lost and only the Word of God remain, it was committed to writing. Note, that all the time they had the idea that in explaining His oracles they were doing God service. Thus the interpretation became more important than the Word itself; in other words, the tradition of the Elders obscured the commands of God!

It was an interpretation seemingly correct but really against the whole tenor of the Law — a keeping of the letter while breaking the spirit — outwardly doing what God commanded but without an intelligent understanding. So men had come to worship the form rather than the spirit, to make much of outward show but little of the sincerity and truth in which God requires worship.

Well can we understand Christ's denunciation of the Scribes and Pharisees!

Our Solemn Responsibility

What can we gain from this? Men in those days were of the same nature as we are, and their ways of thinking were much the same as ours. We are apt to think more of appearances than of motives and controlling thoughts. To Israel God had committed His oracles and they made them of no effect by their traditions. He had not committed them to the Gentiles but they have taken them and interpreted them in their own way. The cases are not quite parallel, but the procedure on man's part is much the same. So-called Christians say they believe in God, but it may be exactly as the Scribes and Pharisees believed in the Law. In reality they may hold many beliefs that are abhorrent to God. We know that, while professing to hold to the Scriptures, Christendom is far astray from the Truth therein contained.

Here we are in the midst of such a world! What is our position? Obviously we have a work to do. God has not revealed

His Truth to us so that we may complacently watch other people following error. Our call is to be fellow-workers with God — to *do* something. If our thoughts are in harmony with His thoughts, actions will follow. It is what a man *says* and *does* that matters, not that which goes into him. By our words and actions we have to show that we are different from the world, and God requires that we worship Him in spirit and in truth. He is the great Creator and we are here to do His work. What is that work and how shall we do it? We need not ask. Each one of us has work both as an individual and as a member of the Ecclesia, and whatever we do must be done "as unto the Lord."

Conviction And Consistency: The Need Of The Hour!

Expressed another way, in whatever circumstances we find ourselves, we must be consistent, and act and speak as brethren and sisters of the Lord Jesus Christ. It is in this way we let our light shine before men and most sincerely worship God. Superstitions have no effect upon us for we know whom we have believed, so that, though of necessity, we mix with the world, we are at heart apart from it.

Inward conviction is our strength and the still small voice will direct us if only we listen to it. Ecclesial work is urgent and necessary, we cannot place too much emphasis upon it; but let us not think our duty begins and ends there. In the Ecclesia we find strength and support in companionship and working together; we can help one another, but when we come to the daily round and common task, is the time when we need the quiet confidence and assurance that can only be obtained by communion with God and consistent striving. Perhaps it is not too much to say that Ecclesial life is a preparation and help towards individual daily life.

And what of Ecclesial work?

Well, of that there are many phases. Attendance at the meeting is something. Our presence may be a help and encouragement to others, but the greater blessing is to ourselves. Proclaiming the Truth to the stranger is a great work, but by no means the most important. Having convinced the stranger and succeeded in bringing him into the fold, the real work begins. It is then that he needs the help of all — exhortation, instruction, friendly counsel and, above all, brotherly love to assist him in the way to the Kingdom. Are any of our number in sorrow or sickness, then there is work of a very practical nature to be done. There is also a phase of our work which often lacks attention and support; that is our Sunday School. We make elaborate efforts for special lectures for strangers at great expense; but how much effort and money are expended on the Sunday School? The children need instruction in the pure Word of God. And here I would say, let them have it pure, not spoilt by being told what they must *not* believe. The

child mind has nothing to do with doctrine, simply give them the simple Truth. Adults can form a judgment, not so the children; therefore the responsibility is with us.

Examine Our Motives

And so we think over the various duties and ask ourselves the question, or rather each one must ask himself the question: Am I doing the work as I ought? Am I keeping the spirit or only the letter of the Law? There is a great danger in appearances and form. It is the motive that matters. Though we perform all our duties to the letter, if the proper spirit is lacking we come under the same condemnation as the Scribes and Pharisees, "In vain do they worship me." We pray much to God for strength and we need it, but we must also help ourselves. Neither He nor our brethren can carry us into the Kingdom; but by our work faithfully and sincerely performed we show that we believe that God is and that He is a rewarder of those who diligently seek Him.

This is our work day; our sabbath rest is still in the future.

Our meditations on the failure of Saul and of Israel and the position of the Scribes and Pharisees will teach us much. We are liable to think as they thought, to fall as they fell. Saul was anointed of God, Israel were His chosen people, yet they erred and proved rebellious. God has called us; let us watch ourselves. Laxity in small things leads to slackness in bigger things, and since all are liable to weakness we exhort each other to hold fast and to wait patiently for the return of our Lord.

Thus we meet, week by week, to remember him, to let our minds dwell on the things concerning him and his kingdom, and to partake of that unspeakable blessing — the bread and wine!

FUTURE OF SUEZ CANAL

LONDON: Sir Maurice Bridgeman, chairman of the British Petroleum Co., recently told shareholders: "It would not, in present circumstances, be prudent to base any of our future plans on the re-opening of the canal." Lloyds Register of Shipping, in its annual report, indicated the building of massive tankers too big to navigate the canal, and stated: "It seems that the oil industry has gone at least halfway towards dispensing with the Suez Canal altogeher." It seems that oil tankers may never again use the Canal route from the Middle East oilfields.

(The canal has been closed since the Arab-Israeli war last June. Since then, the Israelis have built a 48-inch pipeline from Elath, on the southern Gulf to Haifa, on the Mediterranean seaboard. Authorities state that the Israelis are able to pump the oil from Elath to Haifa cheaper and quicker than the cost of an oil-tanker using the Suez. The Israelis refer to the pipeline as "Israel's Suez Canal," but the situation could certainly add to the value of the land to Russia's gloating eyes — Ezek. 38:12).

SIGNS OF THE TIMES 170 YEARS AGO.

The French Revolution as a Shadow of Things to Come

National Conversion Due To Divine Judgment

Before the Millenium can be established on earth, a great transformation will have to be effected in the public attitude towards Yahweh and His word. This will induce in them a desire to learn more of divine truth. Isaiah declares:

"Many people shall go and say, Come ye, and let us go up to the mountain of Yahweh, to the house of the God of Jacob; and He will teach us His ways, and we will walk in His paths" (Isa. 2:3).

Malachi likewise phophecies a similar universal change of mind:

"And in every place incense (prayer) shall be offered unto My name, and a pure offering; for My name shall be great among the nations, saith Yahweh of Hosts" (Mal. 1:11).

The use of the military title: Yahweh of Hosts (Tzvaoth — armies), implies that this changed attitude will not be induced by spiritual instruction alone, but by divine judgment. Flesh is so constituted that such a form of discipline and instruction is necessary. Mankind will be brought to realise that they have labored for nought, and so will be brought to acknowledge the "more excellent way" of walking in Yahweh's path.

"Behold, is it not of Yahweh of Hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea" (Hab. 2:13-14).

Before this humble submission to God's will becomes a universal fact, our sin-stricken world will see some fearful sights. The awful violence of Vietnam is an indication of what may involve the whole world. Today, the mightiest nation in the world is exhausting its skill and resources in vain. A considerable portion of the American public is heartily sick of the cruel and senseless slaughter. At home the government is unable to resolve the grim and worsening problem of racial tension. Added to this there is the constant attrition of the gold resources which threatens the financial resources of the nation, and the insatiable demands of powerful labor unions which undermine the economy by inflation. And even worse, there is the rising tide of crime and the constant decline of morals with drug addiction spreading like a weed.

Yet all America's problems are resolvable by the simple for-

mula proclaimed by Jeremiah — if the people would but heed it:

"O earth, earth, earth, hear the word of Yahweh" (Jer. 22:29).

But, like Israel, they "will not hear" (Jer. 13:11). And what is true of the States, is applicable to all the world.

The hardness and self-will of the human heart is such, that the imagination staggers as it tries to visualise what is required to bring a defiant world of three and a half thousand million people into subjection. Many will refuse to submit. The prophet declares:

"The slain of Yahweh shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither buried; they shall be dung upon the ground" (Jer. 25:33).

The Lesson Of The French Revolution

The French Revolution showed that it is not possible to establish a radically new form of political order without recourse to force. The established beneficiaries, privileged classes, and pecuniary parasites react violently to any change that would reduce or destroy their advantages, no matter how just or long overdue those changes may be.

So it will be that Christ, the kindly and just king, will have to bring about his reforms with stern severity before flesh will yield to his demands. David prophesied of this, in those glorious words of his last Psalm:

"He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands; but the man that shall touch them must be filled with iron and the staff of a spear; and they shall be utterly burned with fire in the same place" (2 Sam. 23:3, 4, 6, 7 mg.).

Christ who suffered cruel indignities from the hands of the sons of Belial in the days of his flesh, is just the right man to deal with this class of corrupters at his coming. For them, terror shall be their meat and drink, just as it became the meat and drink of all this class at the time of the French Revolution.

Unfortunately, terror is almost the only principle that can shake the fleshly mind out of its complacency and pride. The great Hitlerian terror humbled European Jewry, and played a great part in the establishment of the state of Israel. Two world wars have helped to shake human confidence in man's ability to achieve peace. Prior to World War I, it was a common sentiment that global war was impossible because the world's statesmen were too wise to allow such an immensely costly tragedy to occur. Nobody believes that today! The terror of mass aerial bombardment of cities in World War II has shown that there are not lacking men ruthless enough to use any means to gain their

ends. How true are Jeremiah's words:

"Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Yahweh... For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited" (Jer. 17:5-6).

Universal war and destruction will be among the things that will help to shatter human pride, confidence and arrogance in the great day of judgment now impending.

Men Of Destiny Of The Revolution

The French Revolution and its great Terror was permitted of God as judgment upon an evil system. In its earlier stages, the aristocrats and royalists who saw themselves threatened by expulsion from the political heavens, were confident that they would be able to crush the movement and put back the clock. Men like Robespierre, Danton and Marat soon disabused their minds on that score. Of these three men, Robespierre was the most terrible and the most interesting. Rayner, the historian, writes:

"Robespierre was one of those terrible men who feel they have a mission to make men good. There is no gainsaying that from a certain narrow point of view he set an example. Throughout his months of unlimited power he lived in humble lodgings with a carpenter; and he restored the worship of God at a solemn ceremony in Notre-Dame. But he could make no allowances for human nature. To bring about the Reign of Virtue he had to purge the commonwealth of all wicked and corrupt persons — and there turned out to be a great many of them! As the existing system did not do the good work efficiently or expeditiously enough, the Law of Prairial (June 1794) was rushed through, by which persons could be condemned in batches, without their defence being heard, upon the paid jury declaring that they were satisfied as to their guilt. The next six weeks are commonly called "The Great Terror"; for the system was no longer restricted to making examples — it became an attempt to exterminate all evil-doers."

Robespierre was ultimately overthrown by his colleagues, but his work serves to foreshadow, in some degree, the work of Christ on a global scale in the Day of Judgment. Christ will certainly restore the worship and reverence for Yahweh in this atheistic and idolatrous world. He will certainly establish a Reign of Virtue. And just as certainly he will "fill the places with the dead bodies" (Ps. 110:6) of evil-doers and rebels. His mission is to make men good; to regenerate this corrupt world. And where enlightenment does not effect it he will resort to coercion; and where coercion does not effect it he will destroy. This "Great Terror" is termed in Rev. 10:3-4, "seven thunders uttering their voices," and as the symbology of that chapter shows, their effects upon the world will be very bitter. When they have finished their soul-purging work, however, the time will come to bless the world with that peace which will be the results of true righteousness. It will then be that the Lord Jesus Christ, the great teacher of

righteousness "shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; the abundance of peace so long as the moon endureth" (Ps. 72:6-7).

— R. Pogson (N.S.W.).

A Modern Challenge To Faith

Critical Comments on Recent Interpretations of the Apocalypse

Our third article is of general character, commenting on various features of the recent interpretations that appear unsound. Following articles will examine in more detail the larger questions.

★

The Promise Of Prophetic Guidance

God assures His people: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos 3:7). Thus, within the limits of His call to salvation, there will always be a revelation to the believers of what is going to happen, that they may be warned, guided, and encouraged. We may briefly note this prophetic record from the days of Abraham. He was told:

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and afterwards shall they come out with great substance" (Gen. 15:13).

This promise spans the years to Moses and Joshua, and the kingdom they established lasted nearly 1,000 years, with the prophets, continuously witnessing to God's work. After this Daniel left a very detailed prophecy of the events that would happen to the nation in the next 200 years: "that which is noted in the scriptures of truth" (Dan. 10:21). This occupies 35 long verses in Daniel 11. Then, in the closing epoch of the commonwealth of Israel, from the time of Christ to the overthrow of Jerusalem in A.D.70, the course of events was prophesied in detail by Jesus for the guidance of his apostles and disciples, and described in Matt. 24:4-28. After this the nation was cast off, and the work of God continued in the ecclesias spread abroad in the pagan Roman world, and so forward for many centuries.

In accordance with God's promise, there must be a prophetic

record for these times.

There is only one such record, the "continuous-historical" interpretation of the book of Revelation, as outlined by Brother Thomas — and, indeed, by many others, Mede, Isaac Newton, Elliott, etc. The recent interpretations in our midst, by attempting to project the unsealed scroll of the Revelation into the future make God fail in His promise. On their basis there is no prophetic guidance to the believers through the long "times of the Gentiles."

Therefore, their method of interpretation must be wrong.

"Things Which Must Shortly Come To Pass"

The opening words of any book are important and notable. They set the stage for what follows. The book of Revelation commences:

"The Revelation of Jesus Christ, which God gave unto him, to shew to his servants things which must shortly come to pass."

How improbable are these new interpretations which have the things of the Revelation of Jesus Christ coming to pass nearly 2,000 years after it is given (apart from a few verses in Ch. 6 !) — when the text specifically says, "shortly come to pass!" The Revelation must be interpreted so that it allows events to "shortly come to pass" and the only possible way to do this is on the continuous-historical basis. On this foundation, the events started to be fulfilled soon after John received the Revelation, and the events have continued to be fulfilled through the centuries, on the same scale as at the beginning.

The Revelation was for "his servants." God's servants are not limited to the 20th Century. They have existed in every generation. Therefore it must follow that in every century, servants of God have made use of the Revelation, and have understood what was shortly to come to pass in their own time. But this is not possible if the Revelation substantially belongs to our time and the future.

Thus, the opening phrase of the book, that it is to "shew his servants things which must shortly come to pass," strikes at the very root of the futuristic interpretation.

"Keep The Sayings Of The Book"

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Such is the Lord's important exhortation at the beginning of the book.

But if the prophecy of the book, with its many interconnected exhortations and admonitions, largely belong to the 20th century, how possibly could our brethren of the 2nd, the 10th, the 15th centuries keep the sayings? With everything still far ahead from

their time, they would not be capable of understanding. If the futuristic interpretation is correct, God is unfair and unreasonable to expect them to "hear" (i.e., understand) the words of the prophecy, and to "keep" what is written. We must conclude that only the continuous-historical interpretation permits a steady fulfilling of the words of the book, and a perception of the signs pertaining to one's own time, and a looking for the next events to happen. With such light on one's path, one can endure, hold fast, witness, and watch for the day of deliverance — and so receive the blessing.

This important matter is re-stated at the end of the book, and there is added:

"Seal not the sayings of the prophecy of this book for the time is at hand" (Rev. 22:7,10).

So this emphatically states that the fulfilling was to start immediately, and as it was fulfilled it would be understood — it was not sealed up. Brother Thomas wrote:

"This (the Apocalypse) was to speak intelligibly to the blessed who came to know it accurately, and to give heed to it, in all its course, each generation discerning the signs of its own times, while all 'thy servants of the Deity' whose especial document it is, had among them a scriptural understanding of the consummation it reveals."

So the words of the book itself rule out a futuristic interpretation.

Improbable Grouping Of Symbols

All agree that there are several distinct groups of symbols in the Revelation, particularly the trumpets, the persecuting beasts, and the vials. If all these describe events at Christ's coming they have to be fitted together into a short space of time. It is as if each group were set out on a sheet of transparent paper and the sheets superimposed, so that on looking through them one sees all at once. But this gives such a bewildering quantity of symbols jostling against each other in a small space, that it seems an incredible presentation of prophecy. And this is more incredible when by pushing them all into this small space of time we are left with a long, long empty gap of many centuries with no symbols. It is unreasonable to assume that in a Revelation which contains enough symbols to describe 2,000 years of history, that the correct idea is to push them all up into a tiny space at the end! And further, why have such an abundance of detail for when Christ comes — when he could so easily tell us himself about things — and leave long centuries, when the need of prophesy was so great, in ignorance and darkness?

The futuristic interpretation cannot commend itself to sober reflecting people.

Inconsistent Handling Of Symbols

All accept that the Revelation is a book of symbol. No one proposes that events follow from an actual unsealing of a scroll step by step; that real trumpet blasts are heard; that actual wild beasts persecute the saints; that vials of "wrath" are literally poured on the earth, that white horses actually march through heaven! Clearly the Revelation is a book of prophecy revealed in symbol. This was plainly stated in the book at the beginning: "and he (Jesus) sent and signified it by his angel unto his servant John." "Signify" means to indicate by sign. The word is used 22 times as a noun in the New Testament with the sense of "sign," as in such phrases: "Except ye see signs and wonders ye will not believe!" With this as a guiding principle we must give to all scenes in the Apocalypse, a primary symbolic character which needs translating into actual happenings.

Now the recent interpretations take some of the scenes as symbolic, and some as literal. Apparently the scene is made literal if it helps the particular line of interpretation. A. D. Norris takes the heaven of Ch.4 as literal, and the "caught up unto God and to his throne" in Ch.12 as literal! Most take the holy city of Ch.11 as literal, but the holy city of Ch.21 as symbolic; the 3½ years (1260 days) in Ch. 11 as literal, but the 3½ days in the same chapter as symbolic! Brethren Clementson, Gregory and White take the drying up of the river Euphrates as literal; A. D. Norris takes it as symbolic. So every man chooses as he pleased, whether to take a part literally or symbolically.

This theory of making some of the scenes literal must be rejected. Consistency in line with Rev. 1:1 is the only possible course, and this is only possible on the continuous-historical basis of interpretation.

Touchstone Of The Two Interpretations: 1260 Days

In Ch. 13, the beast has power to practise for 42 months, or 1260 days, and it makes war on the saints, overcoming them. All others worship the beast and have his mark on their foreheads.

The new interpretations take the 1260 as actual days. Brother Thomas takes a 'day for a year' basis, and describes the period as 1260 years. This distinction characterises the two interpretations. The continuous-historical interpretation requires a long period of 1260 years for the witnessing and the down-treading; the futuristic interpretation requires the short period of 1260 days, or 3½ years. So these 'days' or 'years' become the touchstone of the two interpretations.

This appreciated, it can be quickly shown that the 1260 DAYS persecution idea is wrong!

In Ch. 20, those who live and reign with Christ "had not worshipped the beast, neither his image, neither had received his mark

upon their foreheads, or in their hands." Therefore it follows, that the beast must have been in powerful action against the saints for at least most of the period of the Revelation, otherwise the non-worshipping could not be the characteristic of the CLASS that live and reign with Christ. A 1260-year period must be allowed. 1260 days for the non-worshippers does not make sense. And if a literal 1260 days is untenable, the whole concept of the new interpretations disintegrates.

It is very strange that a whole chapter and more should be occupied with this particular persecution of 3½ years, and yet vast and dreadful persecutions of earlier centuries find no mention!

The Complete "Fit" Of The Pioneer Interpretation

A thrilling feature of God's Word is that in the brief compass of the last book there is given an outline of European-Middle East history for some 1,800 years. Most of the major significant happenings are boldly presented by the use of symbol, and we marvel at the wisdom and skill of this Divine presentation.

This is very apparent in the Trumpet period. Genseric and the Vandals are a mountain burning with fire cast into the sea, (i.e. affecting the Mediterranean coastlands); Attila and the Huns are a great star burning as a lamp falling on the third part of the rivers and fountains of water (i.e. the Rhine, Danube and the Alps); the alarming emergence from Arabia of the Saracens and Mahomet is the smoke of a great furnace coming out of a pit, darkening the political sun and air. In the smoke there are locusts (locust and Arab have the same root in Hebrew, and the locust has been used as the "national emblem" of the Arabs). The shapes of the locusts are as horses prepared for battle (reminding us of the Arab cavalry). They have crowns of gold (the yellow turbans of the Arabs). They have "faces of men" (bearded as compared with the clean-shaven Roman); "hair of women" (the flowing tresses of the Arabs); "breastplates of iron" (their polished steel cuirasses), and the sound of their wings as many horses.

There are, in this part of the prophecy, some 50 incidents and over 100 features, and the remarkable thing is that the sequence in the Revelation corresponds with the actual sequence in history. The alteration of just one little item would spoil the "fit," like putting the uprise of Hitler and the destruction of the European Jews before the first World War!

This correspondence of the detail of the invasions of the Roman Empire with the trumpet period symbols, is too remarkable to be pushed to one side — like a sceptic choosing to ignore the evidence for God's existence. Yet this is what the new interpretors do! And they put in its place an unprovable sketchy guess about the future.

An Unreal Interpretation

Most of the new interpretations (but not that of Bro. A. D. Norris) bring the nation of Israel into the centre of the apocalytic picture. They suggest that the two witnesses of Ch. 11 are the nation of Israel, and the woman who gives birth to the manchild and flees into the wilderness in Ch. 12 also represents Israel. There is a big improbability about this. The affairs of the nation, their land, and their restoration, are so fully dealt with by their prophets that no further prophecy is needed. Isaiah, Jeremiah, Ezekiel, Daniel, Zechariah, give a remarkably full picture of the fortunes of their nation — the casting off during the time of the Gentiles, the pre-adventual colonisation of the land, the great invasion of the land (with considerable detail of the movements of the enemy), the warfare of the ten tribes as they return to the land, the change of heart and the physical change in the land, the new distribution of the land among the tribes, the glorious temple as a house of prayer for all nations.

This being so, we should not expect the Revelation to repeat this work already done by the Spirit. More appropriately, it would deal with the situation of the Gentile ecclesias, who are "the servants of God" while the nation is cast off.

As the Revelation is a book of symbol we should not be surprised to find some of its symbols based on the Old Testament happenings, but this does not mean that the Revelation is dealing with Israel, as a nation. Jezebel and Balaam (Ch. 2) are not literal persons belonging to the nation of Israel, but names to represent classes of Christians who showed the characteristics of these two Old Testament characters. The Holy City, New Jerusalem, is not the literal metropolis of the nation in the future, but a symbol for the rulership of Christ and the saints. So, too, the 12 tribes, the woman, the two witnesses, should be given a symbolic interpretation in harmony with the character of any literal original on which the symbol is based.

Having revealed the fallacy of the new interpretations in bringing the literal Israel into the Revelation, we now comment that these interpretations are not really interpretations at all! The futuristic interpretation is an illusion. It is but a paralleling of Old Testament prophecies with the Revelation prophecy. We are all acquainted with the Old Testament prophecies concerning the future, and when we see the new "interpretation" fitting the details of the Revelation into this known picture, we unthinkingly suppose this is a correct interpretation of the Revelation. But it is not a genuine interpretation of coming events, but merely an attempt to create parallels between the Revelation symbols and the Old Testament more literal prophecy. For example, under the 6th trumpet, four angels which had been bound by the River

Euphrates are loosed. This is "interpreted" by quoting Isa. 11:15-16; 27:12-13.

"And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall shake his hand over the River (Euphrates) and smite it in the seven streams, and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria . . . ."

The "loosing of four angels" does not sound much like using His mighty wind to smite the Euphrates into seven streams! And finally, "loosing four angels bound by the River Euphrates" does wonderfully describe the four waves of four-angel-powers sent by God to a work of punishing the catholics of the eastern Roman empire. They came from east of the Euhprates into the Roman empire.

Will Judgment Be Executed By The Saints ?

Rev. 18 deals with the destruction of Babylon the Great:

"After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

This is the Christ-community establishing its rule over all the earth by mighty judgments and divine instruction. Verses 6, 20-24 declare:

"Reward her (Babylon the Great) even as she rewarded you, and double according to her works: in the cup which she hath filled fill to her double . . . Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her . . . And in her was found the blood of the prophets, and of the saints, and all that were slain upon the earth."

Plainly this teaches that Christ and his saints judge and destroy the great system of Babylon.

Yet, Brethren Norris, Clementson and others have Babylon the Great destroyed BEFORE THE RESURRECTION!

Whereas it has been a cardinal point of our teaching that the saints co-operate with Christ in the judgments on the nations (Psa. 149:5-9; Dan. 7:17-18), this work is now denied. Brethren Norris and Clementson suggest that Rev. 14:1-14 is fulfilled while we are still waiting the call to judgment! But, read the chapter — it opens with the Lamb on Mount Zion and the 144,000 with the Father's Name written in their foreheads; after the preaching of the "aionian" gospel to every kindred, nation and tongue, the next angel announces the fall of Babylon; and then a declaration of punishment is proclaimed against those who worship the beast and have his mark, and they are tormented in the presence of the Lamb and his holy angels. During all this, we are supposed to be still left living in our various localities, or at least, not yet called to judgment! Such is the strange new teaching we are now being given.

Forced And Unrealistic Interpretations

There are many strained explanations throughout such interpretations. We will consider these in detail in subsequent articles. Suffice it to mention here such as Brother Clementson's handling of Rev. 10: the mighty angel clothed with a cloud, his face as the sun, his feet as pillars of fire, his right foot upon the sea and his left upon the earth, crying with a loud voice as when a lion roareth — this is represented as Jesus appearing in secret to the Christadelphians before we go on our witnessing mission! Brother A. D. Norris claims that the throne in heaven (Ch.4) with the 24 elders sitting on 24 thrones around the main throne, the sea of glass before the throne, and the four living creatures full of eyes around the throne, is all a view of heaven itself in Old Testament times! If one believed that the saints go to heaven at death, and live eternally before the throne of God, then perhaps the interpretation would be reasonable. It is "reasonable" enough in Elliott's *Horae Apocalyticae* (for he believed he would go to heaven), but what does it mean in the circle of the Truth? If Revelation 4 describes a view of heaven itself, what of the description and invitation of v.1: "Behold, a door was opened in heaven; and the first voice which I heard . . . said, 'Come up hither' . . ."

One is left wondering whether the day will yet come when our brethren will use this chapter as a proof that the saints do go to heaven at death!

—G Pearce (England).

CORRECTION:

A correspondent has drawn attention to a slight mistake in the two previous articles in this series that could cause misunderstanding. He writes: 'The author of the books referred to (The End Of Time and The Day Approaches) is not Bro. S. G. Clementson, but Bro. S. P. Clementson." He points out that there is a Brother Clementson who is Editor of the "Glad Tidings" Magazine, and he expresses the fear that this mistake of an initial might react against the Magazine and its Editor. We gladly make the correction, and trust that all readers will note it. References in the article were to the author of the books in question, not to the Editor of Glad Tidings.—Editor.

GODLESS RELIGION

MELBOURNE (Aust.): Recent declarations by prominent clergymen have indicated a growing trend towards agnosticism. One such, the "Rev" David Pope, stated: "I personally have a hunch that such a Being (a personal God) does not exist; but I am not prepared to be dogmatic. I just don't know"! This has created a stir in theological circles, but no attempt has been made to suspend the clergyman or those who support him.

(Such an amazing admittance of uncertainty, disbelief and ignorance by a church leader indicates the unstable foundation of current church teachings. We are reminded of the words of the Lord to the hypocrites of his day: "When the blind lead the blind they both fall into the ditch." Christadelphians need to maintain a bold and belligerent front against such godless religion).

Bible School Bulletin

SUMMARY OF THE THIRTEENTH BIBLE SCHOOL

Over five hundred members of all ages enjoyed a spiritually profitable week together, which even inclement weather was unable to dampen. The weather proved a challenge. Past schools have been most fortunate in that regard, and we have often wondered what would happen if it proved adverse, with some hundreds of people herded together in the one building!

This was tested at the last school, and the consensus of opinion was that the wet, bleak weather did not affect the enjoyment of the school in the least.

The studies were of a high standard, and blended together extremely well. Brother R. King, of New Zealand, outlined the prophecy of Zechariah, and provided a sound basis of exposition and exhortation for keen students to take further as they returned home. Brother E. Spongberg spoke to the title: "The Four Faces Of Christ." He showed that the Gospel records reveal four different aspects of the Lord's ministry, presenting four facets of God manifestation. Brother A. Newton, of Perth, took words of Scripture and, explaining their meaning and application, showed how the Spirit took hold of words that men use in normal conversation, and charged them with real power, so that by these words uttered, characters are moulded, and men and women are fitted for a divine destiny.

The afternoon exhibition rooms proved extremely popular; particularly the Israel room, in which Brother V. Dawe gave sessions based upon his recent visit to the Middle East. He graphically portrayed by word and color-slide current developments in the Land of Promise, so that those attending had opportunity of visiting the Land without having to pay the cost of transport!

The Teenage class studied aspects of the life of David under the guidance of Bro. Newton, and the Davidic covenant under the instruction of Bro. E. Mansfield. As a project, 2 Samuel 7 was marked by members of the class.

Prize-winners were as follows:

Teenage Class:... 1st (a special Wide Margin Bible) - Russell Phillips (Qld); 2nd - Graeme Roulstone (Isolation); 3rd - Pam Pooley (NSW).

Intermediate Project: The Life and Times of Abraham. 1st (Wide Margin Bible) - Merill Dawson (Qld); 2nd - Rt. Hodgkinson (NSW); 3rd - Kerry Rosser (NSW); Supplementary - Rhonda Gerard (NSW); Stephen Dawe (NSW).

Junior Project: 1st - Leanne Darke (NSW). Supplementary: Jonathon Pogson (NSW); Teresa Gunn (Isolation); Mark Dennes (NSW); Christine Mansfield (Vic).

Untiring service was rendered by the School Secretary, Bro. N. Nelson, on behalf of the Cumberland Ecclesia.

The Thirteenth School can be summarised by the words of a couple in isolation who travelled many miles to attend it:

"That week was really magnificent, and we are still bouyed up from the stimulating study and from the gatherings of the brethren and sisters. It was quite an experience for us after years in total isolation. It gave us a spiritual "shot in the arm" as it were, and it was with the greatest regret that we came to unpin our 'soup tickets' when the School period came to an end."

FOURTEENTH BIBLE SCHOOL

Arrangements are in hand for this School, with the following providing the basis:

Period: From 2 p.m. on Saturday, 31st August, until 2 p.m. on Sunday, 8th September, (God willing).

Sponsoring Ecclesia: Cumberland, South Australia.

Secretary: Bro. W. Gurd.

MAIN SESSIONS FOR THE 14th BIBLE SCHOOL

THE EARLY ECCLESIA AS A WITNESSING COMMUNITY: Explanation and Exposition of the Acts of the Apostles. Speaker: Bro. I. Leask, South Africa.

DECISIONS OF DESTINY: Illustrating and expounding decisive incidents of Old Testament History, and showing how they helped to turn the course of world events.

THE CHALLENGE EPISTLE OF LOVE: An analytical excursion into the 1 Epistle of John.

Senior Class: (13 - 17 years of age):

WHAT DOES CHRIST'S COMING MEAN TO YOU? — A searching question of greatest importance to young people living on the eve of Christ's second coming. Speaker: Bro. B. McClure (NSW).

BIBLE QUESTIONS AND ANSWERS — Problem passages frankly analysed and explained. Speaker: Bro. I. Leask (S. Africa).

BIBLE MARKING PROJECT — Conducted by Bro. H. P. Mansfield.

Intermediate and Junior Classes (up to 13).

FROM GOSHEN TO SINAI — Expounded by word, illustrations and project.

Greetings From The States:

The Thirteenth Bible School was pleased to receive the following cable from Brother M. Stewart, of USA: "As the May Bible School opens, my heart and deepest love is with each of you. May the blessings of Yahweh rest heavily on your assembly constantly reminding us all of that morning without clouds, soon to erase this night of darkness. Your brother in the Hope of Israel — Maurice."

POLICY OF THE BIBLE SCHOOL

During the course of his address, the acting President of the School made the following points:

The School has a three-fold objective. It is dedicated to:

(1) — The extension of Bible knowledge;
(2) — The application of this knowledge as a way of life;
(3) — The development of loving fellowship one with the other.

The School feels that the times are urgent, and it behoves all interested in their eternal salvation to follow that way that leads to life eternal. It is not interested in what might be termed Ecclesial politics. It has no desire for members of the School to enter into any strife in advocating it. Each School must stand or fall on its individual merits. It is the quality of exposition, the degree to which Yahweh's word is elevated, and the extent to which practical expression is given to this in life that will justify the existence of the School.

Our Travelling Bible School:

EGYPT: A GLORY THAT HAS DIMMED

Notes from a Diary reporting the adventures of a group of 35 Christadelphians touring Bible Lands. (cont. from p276).

A notable feature of the tour was the close bond of fellowship that was forged between the diferent members of the group. It might be remarked, that this is to be expected of people holding the beliefs that we do. The comment is true, but we know that it is not always the case. In addition, when travelling far distances under tiring circumstances, it can be expected that tempers might become frayed.

However, with the possible sole exception of the tour leader, this was not the case. Each member seemed to view the tour as an opportunity of extending his or her knowledge of the Word on the very sites when the events were enacted, and had little time to concentrate upon personal whims.

A highlight of our visit to Egypt, was viewing the Sphinx and Pyramids of Gizeh. We were conducted by a tall, well-built, brown-faced Egyptian, who had an excellent grasp of history, and performed his duties most efficiently. In fact, we received outstanding service, possibly because tourism is at a low ebb in Egypt, and every encouragement is being given to stimulate the trade. This is part of the heritage of the Six Days' War with Israel. With Israeli troops stationed on the Suez Canal, Egypt is cut off from the revenue which comprises such a rich harvest of gold in normal times, and with the constant threat of war overhanging the country, tourism also has been greatly restricted. The result is seen in the general despondency of the people, the aimless way in which they walk the streets, and the obvious poverty manifested on all sides.

To see the Pyramids, we were driven down the busy street that follows the River Nile, and passing over a bridge, moved in the direction of Gizeh, which is not far from Cairo itself. As we approached the site, the Pyramids came into view, majestically towering above all other buildings. It is a sight made familiar by photographs, but it brought gasps of excited wonder from the group, and as the Pyramids came directly into view, the familiar click of cameras commenced.

Directly in front of us was the famous Sphinx of Khafre, the successor of Khufu or Cheops. It is a huge monument in the shape of a recumbent lion with a human head adorned with the royal head-dress and its serpent, a symbol of worship. This is the face of Pharaoh Khafre which has been calmly staring over the desert for nearly five thousand years. The huge monument rises some sixty-six feet from the pavement to the crown of its head, and is 240 feet long. In the background, from where we were standing were the Pyramids. The largest of these is the great pyramid of Cheops, which covers an area of about 13 acres, and is nearly 500 feet high. It is said to contain more than 2,300,000 blocks of stone, each weighing an average of 2½ tons, and it has been computed that if these blocks were cut into sections one foot square, they would reach two-thirds around the earth at the equator. Flinders Petrie, the archaeologist, found evidence that copper saws, at least nine feet in length, were used to cut great blocks of stone. How they were conveyed to their present site, and erected into the huge monuments that stand so proudly above the sands of the desert is a matter for

conjecture. According to Herodotus, some 100,000 men worked for twenty years to build the Great Pyramid, laboring for the three months of the year when the flooding of the Nile made work in the fields impossible. The huge 2½-ton blocks of stone were apparently floated from the quarries to the site of the building, and then, by some unknown means, formed into a pyramid.

These pyramids were monuments to the dead Pharaoh who was revered as a god; so that they had a religious significance. The workers gave their time to the construction of the huge monuments as part of their worship, and they doubtless felt that they were contributing to the well-being of Egypt. By the side of one of the pyramids, we were shown the "soul boat," a vessel placed near the body of the dead Pharaoh so that his soul might be safely conveyed to wherever it was supposed to go!

We entered one of the pyramids, and stooping down, made our way in a single line along the dark, narrow passage-way. This took us right to the very heart of the monument, where once the body of the dead Pharaoh was placed, and where the stone sarcophagus still remains. It took quite a while for the party to make its way there, and whilst we were waiting for all to be gathered, we took the opportunity of drawing attention to the heavy stone "coffin," and making reference to the closing verses of Genesis, and to the burden imposed upon the Israelites, as they carried the coffin of Joseph back to the Land of Promise.

Outside, up aloft upon the pyramid, an excellent view of the surrounding country lay before us. Beyond the sullen grey of the desert could be seen the pleasant green belt of the Delta and the ancient land of Goshen. Our minds went back to the Israelites sheltering in their homes in that section of Egypt, awaiting the call that would take them from the land of slavery and death. They had the best of the land, but the persecution made their lives bitter, and they gladly exchanged the fertility of Egypt for the harshness of the desert until, lacking a true vision, they succumbed to the monotony of the way.

Later, in the Cairo Museum, we saw something of the fabulous wealth of ancient Egypt, in the finds from the tomb of Tutankhamen, excavated in 1925, and now housed in the Museum. Yet he was one of Egypt's least glorious kings. Beautifully carved specimens of furniture which once graced the Pharaoh's court, and were finally placed in his tomb, are on display. There is Pharaoh's chariot; and case after case of richly decorated articles, brilliant with gold and gems. The gold mask of Tutankhamen is well known, but what is not so well understood is that the sarcophagus of the king contained a triple nest of pure golden caskets which fitted in one with the other to house the poor human clay of the dead monarch!

It is all a token of the glory that was once Egypt's, a glory that Joseph and Moses would have witnessed. But today, what remains of that glory? A decadent nation leaning on its past, using the memory of a glory that has faded to replenish its failing coffers. The archaeologist, Flinders Petrie, makes two comments regarding Egypt, that confirm the Bible. Firstly, he claims that the original religion of Egypt was monotheistic, but ultimately degenerated into a polytheiestic worship of tribal gods. Secondly, concerning the great pryamid, he claims: "It is the greatest and most accurate structure the world has ever seen."

Thus, according to his evidence, at the dawn of history, man

(continued on page 315)

Significance Of The Assassination:

Violence in the United States

Once again an assassin's bullet has tragically ended the career of a public figure in the United States, illustrating how literally the words of the Lord are being fulfilled: "As it was in the days of Noah . . ."

The days of Noah were noted for a hard, brittle, materialistic civilisation that moulded men's minds and lives into a pattern of ruthless evil that erupted into frightful violence.

A repetition of this state of things is in evidence today; particularly in the United States, which prides itself upon setting the standard of modern life.

But it is by no means limited to the States, for the same pattern is found in all countries. Ruthlessless and power politics dominate, as Scripture would lead us to expect they would towards the time of the end, and almost any means is considered legitimate to remove a rival.

The death of Senator Kennedy resulted in a wave of horror at such a crime sweeping the States; but, in actual fact, similar tragedies have been experienced by many obscure families in the racial riots that have erupted in the mighty cities of that country.

Bearing in mind the words of the Lord ("As it was in the days of Noah"), we cannot expect a betterment of conditions as the end draws near; what we need to guard against is that a modified form of indifference to God's way and hard ruthlessness towards the rights of others does not creep into Ecclesial relationships, as we are warned they can (see 2 Tim. 3:1-5). Such a spirit did manifest itself in the Ecclesia existing in Noah's day, with the result that its members were involved in the flood that engulfed and destroyed the world.

The motive that urged Kennedy's assassin to turn his weapon upon him is allegedly the vocal support that the Senator had given to the cause of Israel. The accused is a Jordanian from eastern Jerusalem, who recorded in his notebook his intention to shoot Kennedy before the 5th of June, as reprisal for America's part in the Six Days' War of June last year.

This may sound strange to those who do not understand the tension and hatred that colors international relationships in the Middle East; but those who have been brought face to face with these emotions will better understand it.

Those who formed part of the group that toured the Middle East with us earlier this year, will recall the bitterness against Israel that we experienced in the Refugee Camps in Lebanon, and

the refusal to permit four of our members to tour Syria because they possessed English passports. When we enquired the reason, we were told that nobody holding an English or an American passport would be allowed in Syria, because it was alleged that American and British intervention had snatched victory from the Arabs in the Six Days' War. It is fantastic that any responsible government should give credence to such false propaganda; but this, again, is quite common in this age of lies. We requested an interview with a higher official (which was granted us), and though we urged the folly of these restrictions in view of the fact that the said passports had actually been issued in Australia, the authorities remained adamant: those holding the offensive passports had to turn back to Lebanon.

It is a fiction, still carefully sustained in the Arab mind in certain countries, that the Arabs were on the point of overwhelming victory last year, when the fruits of it were snatched from them by Western intervention. Certainly, we found the most outspoken bitterness against Israel, America and Britain in and out of the refugee camps in the Arab world.

And now that bitterness and violence has cast its shadow over the United States in this senseless and brutal assasination.

Perhaps that country is reaping some of the fruit from the seeds of violence planted by the dropping of the Atomic Bomb on Hiroshima, or the blood-bath with which it has baptised Vietnam.

Be that as it may, the mind is sickened by records of violence and immorality in the modern world, and we thank God that we are able to turn with relief to contemplate that time when "sorrow and sighing shall flee away" in the new order to be set up on earth under the theocratic rule of Christ.

Until then, we can expect increasing violence to be the order of the day, even in the Land of Promise. Isaiah suggests it. He declared:

"Violence shall no more be heard in thy land, wasting nor destruction within its borders" (Isa. 60:18).

His words suggest that until that time comes, violence and destruction will be a feature of the Land, as it is to this day; the terrible, senseless assassination of the Senator being witness to that fact.

How privileged we are to have the consoling and elevating hope of the Gospel to sustain us in this age of growing crime, immorality and violence. Let us treasure the heritage that Yahweh has granted us, and teach our children to treasure it also.

—EDITOR.

From The Diary Of Daniel.

Controversy Among the Prophets

Many events occurred during Daniel's sojourn in Babylon which are not recorded in his book, but of which he must have been an eye-witness. We learn of them through the writings of his contemporaries, and when they are fitted into the circumstances of the times, they help to provide the background to the amazing personal history of the prophet.

Judah's King In Exile

Coniah, the son of Jehoiakim, was 18 years of age when his father was miserably executed, and given "the burial of an ass" (see *Logos* p.245). He was permitted to ascend the throne, but he reigned for only three months. In the records, he is known also as Jechoniah and Jehoiachin.

The plea of Jeremiah that he should "humble himself" (Jer. 13:18), contains the suggestion that he was following in the footsteps of his father, and had treacherously conspired with Egypt against Babylon. Such a policy was disastrous for both Judah and the king, as the prophet warned. But the king would not listen to the advice of Jeremiah, and, in consequence, it was not long before the tramp of Babylonish troops was heard in the land, as the army moved against the fickle king.

Jehoiachin quickly gave way to the Chaldeans, and capitulated (2 Kings 24:8-16). This time Judah was treated with greater severity than previously. Some 10,000 of the elite of the nation were deported to Babylon (2 Kings 24:14), including military leaders, princes, priests, and skilled workmen. Only "the poorest sort of the people" were left.

Once again, Daniel in Babylon, saw the sorry procession of captives arrive in the city, their skill and labor to be diverted to the use of the oppressor.

Jehoiachin himself shared the common fate of his people. He was taken to Babylon and imprisoned. But in this, the hand of Yahweh was revealed, preserving a remnant to do His will, as was ultimately revealed. Jehoiachin remained in restraint for some 37 years (2 Kings 25:27-30). Although he was "imprisoned" in Babylon, however, it is most likely he enjoyed a great deal of freedom, and probably lived in some state in the city. The Scriptures indicate that he married and brought up children, and that among his grandchildren was a son destined to come to great prominence. This was Zerubbabel, the man whom Yahweh

raised up to lead the children of the captivity back to their own land (Haggai 1:1), and who was in the line of the Messiah (Matt. 1:13). Daniel must have viewed with pleasure the growth of the youthful Zerubbabel, and the growing interest that he showed towards the things of Yahweh. He lived to see him organise the return to the land of promise.

Meanwhile, at the end of the 37 years of restraint, Evil-merodach, one of Nebuchadnezzar's successors released Jehoiachin, and paid him some honor, "setting his throne above the throne of the kings that were with him in Babylon" (Jer. 52: 31-34). It is significant that Jeremiah states of the king:

"And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life" (Jer. 52:34).

Here, then, was the one-time king of Judah living in luxury in Babylon at a time when his nation was in the dust, and his people in captivity. Whereas Daniel had "refused the king's meat" (Dan. 1:8), this poverty-stricken king accepted it. This favor on the part of Babylon towards this prince of the royal house of David must have caused pleasure to those Jews in captivity who ignored the teaching of the prophets, and who probably took the elevation of the king as emblematic of the impending restoration of their nation. But the 70 years of captiviity were not then up, and their hopes were soon dashed. Jehoiachin's new-found liberty and luxury came to a sudden end with the overthrow of his benefactor. Within two years a revolt occurred in Babylon itself. Evil-merodach was slain and Neriglissar, a usurper, took the throne, and, most likely, Jehoiachin fell with his patron. The friendship of Babylon had not helped the exiled king at all, and had only deluded the people.

A Letter From Jeremiah

Jehoiachin was followed by Zedekiah, the last king to sit on David's throne. Only 11 years now remained before the complete overthrow of the nation, and during that time the spiritual and political conditions rapidly deteriorated. All things in Judah were rushing down to the final and mournful catastrophe. Political excitement was at its height; and the worst passions swayed and various parties that surrounded the king, resulting in his vacillating and disastrous policy.

Jeremiah tried to halt the decline, but in vain. It was his sad lot to witness his own nation, which he loved with such tenderness, plunge over the precipice to destruction below. His ministry was not without fruit, however, for there were those individuals who responded to his appeal, and stood aside from the prevailing apostasy.

Shortly after Zedekiah had been placed on the throne in

Jerusalem as a nominee of Babylon and successor of Jehoiachin, two nobles were despatched to Nebuchadnezzar on affairs of state (Jer. 29:2-3). One of them was called Gemariah the son of Hilkiah, and as Hilkiah was the father of Jeremiah (Jer. 1:1), Gemariah could have been brother to the prophet.

If that were the case, it would not prove difficult for Jeremiah to send his letter to the captives in the land of Babylon.

In his letter, Jeremiah warned the captives that they must not heed the voices of false prophets proclaiming that they would soon be returned to their land, for 70 years would be occupied in captivity. He admonished them to seek the peace of the city, and advised them to settle down in their homes, and beget sons and daughters "that ye may be increased there and not diminished" (Jer. 29:5). "Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them," they were advised.

Daniel doubtless heard the message read. We know from his own pen, that the writings of Jeremiah greatly influenced him (Dan. 9:2), and certainly he seemed to have followed the advice of the older prophet, for he had his own house in captivity which he used as a shelter to worship Yahweh (Dan. 6:10). But though Daniel and others might heed, there were those who rejected the message. In fact, the letter of Jeremiah aroused the greatest resentment and controversy. People like to listen to a message that confirms their action and attitude, and there were false prophets who were prepared to tell the people what they wanted to hear. Jeremiah warned them against such:

"Let not your prophets and your diviners, that be in the midst of you deceive you, neither hearken to your dreams which ye cause to be dreamed" (Jer. 29:8).

These false prophets were allowing their desires to dominate their thinking and teaching; they were permitting hopeless dreams of restoration to govern their minds. They proclaimed that Babylon was about to fall, and Jerusalem about to rise, whereas all about them were signs of greater trouble, and more serious calamity. With wickedness rampant there was no possibility of a betterment of conditions for guilty Judah, and already some of Jeremiah's prophecies of doom had received partial fulfilment.

Yet for all this, Jeremiah's letter held comfort for such as Daniel who realised that faith must conquer, for the prophet had penned words that had come to him from Yahweh:

"I know the thoughts that I think towards you, thoughts of peace and not of evil, to make your latter end an object of hope (alternative translation). Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart" (Jer. 29:11-13).

In the same letter, Jeremiah urged the people to repudiate

the counsel of the false prophets.* He warned that to do otherwise would result in greater evils coming upon them, "because they have not hearkened to my words, saith Yahweh" (v.19). As an illustration of the fate of those who continued to repudiate the divine counsel, he drew attention to two false prophets in Babylon: Ahab and Zedekiah, who had prophesied lies in the name of Yahweh, and "whom the king of Babylon roasted in the fire" (Jer. 29:21-22).

Daniel would have had personal knowledge of their terrible fate. It evidently was a common form of execution used by Nebuchadnezzar, but whereas Shadrach, Meshach and Abednego had "quenched the violence of fire through faith" (Dan. 3; Heb. 11.34), Ahab and Zechariah had been destroyed by it.

Most likely those two false prophets had been proclaiming the imminent fall of Babylon, and inciting the captives to resist their oppressors in contradistinction to the advice of such as Jeremiah and Daniel. The Babylonians worshipped fire, and those false prophets, having turned from the true God, were delivered up to the false one, and consumed like the false doctrine they proclaimed.

A Reply From Babylon

Jeremiah's letter caused controversy and antagonism, as the Truth so often does, even among those who should know better. When the messengers returned from Babylon, they brought with them a letter from a notable false prophet called Shemaiah the Dreamer (Jer. 29:24—mg) which urged the priests of Jerusalem to throw Jeremiah into prison, and restrain him with fetters as a madman (Jer. 29:26). He complained that Jeremiah was undermining the confidence of the people by claiming the captivity would be long, and confidently asserted that it would soon be over.

But again Jeremiah wrote, and this time to "all them of the captivity" (Jer. 29:31). The letter was evidently read publicly, and in it the prophet not only indicted Shemaiah the Dreamer, but predicted his fate. Not only would Shemaiah never see the restoration he desired so much, but "he shall not have a man to dwell among the people" (v.32). The fate of this prominent false prophet would be a warning to all those in dispersion, and

---

* Jeremiah 29 contains the substance of two letters written by the prophet at different times, as is evident by comparing v.28 with vv.4, 5, for otherwise there would be unneccessary repetition. The distinction seems to be at the end of v.20. The first letter calls upon the captives to reconcile themselves to a long sojourn; the second letter denounces divine judgments against false prophets in Babylon who attempted to discredit the first letter. Daniel would be cognisant of all that was then going on. One other correction in this chapter should be made, for v.15 should follow v.20 as it does in the Septuagint.

would strengthen the hands of such as Ezekiel and Daniel in the work of fortifying and guiding the people in the way of Yahweh.

What a pity it is that both then and now such controversy within the ranks of believers should have disgraced the Truth. But there is ever the need for fearless exposition, for false teaching inevitably leads away from God. Those false prophets and their sympathisers had been responsible for the development of "villany," spiritual adultery, proclamation of lies, and other forms of wickedness within the nation (v.23). If that state of things had been permitted to continue the salvation of the people could have been imperilled . The indomitable Jeremiah, therefore, stood in the breach, warning the people not to heed the siren voices of the false prophets with their claims of "peace, peace, when there is no peace" (Ezek. 13:10). Courageously he opposed those at home and abroad, warning the people that the false prophets were "causing you to trust in a lie." How valuable was his ministry! How needful in every age is faithful, courageous exhortation such as he provided. We see its need in the case of Jeremiah and Daniel, but it is also true of these days. If Jeremiah had not lifted up his warning voice, many would have succumbed, and perished with the lies they believed. The fate of those who were "roasted in the fire" by Nebuchadnezzar is horrible to contemplate, but they were leading others to a fate just as terrible, and there was a need for them to be restrained. But, as with today, it had to be done in the face of rebuke, invective and challenge. Let us thank God for such as Jeremiah and Daniel.

—H.P.M.

EGYPT: A GLORY THAT HAS DIMMED

(continued from p. 308)

worshipped one God, and was noted for marvellous skill. Here is confirmation of the Bible record which teaches the same in contradistinction to the theory of evolution.

Today, the glory of Egyptian culture has departed. It is seen only in the fabulous wealth of objects housed in the Museum, or the vast stone monuments that defy the centuries of time, and the sands of the desert. And here again the Bible is vindicated. Ezekiel declared: "Egypt shall be there a base kingdom . . . neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations" (Ch. 29:15).

We saw the evidence of that when we compared these records of past glory with the decadence of Egypt today: evidence that the Bible is completely true.

These matters were discussed each night, as the party met in a hotel room, to have our evening meeting around the Word of God.

An Article For Sisters:

LEMUEL'S MOTHER

A sister can play a most important part in the home by encouraging her husband in the work of the Truth, and encourage that small congregation with which Yahweh has blessed her (her children) in the way of righteousness. How often can the influence of faithful women be traced throughout the Word. At least ten sisters are commended by Paul in Romans 16. Let sisters guide their children wisely, by directing them to the things of God, and impressing them with the importance of "seeking first the kingdom of God, and His righteousness," in the assurance that all necessary things will be added by our "heavenly Father Who knoweth that we have need" of them (Matt. 6:32-33).

Wise indeed was the teaching which king Lemuel's mother conveyed to her son (Prov. 31:1). Into the contention concerning the identity of king Lemuel or his mother we need not enter. It is sufficient for us to recognise that the words of this exemplary woman bear the seal of divine inspiration. In view of the wholesomeness of such instruction well might the inspired writer of Proverbs enjoin his readers to "forsake not the law of thy mother." "Bind them," says he, referring to parental admonitions, "continually upon thy heart, and tie them about thy neck."

How do we stand, dear sisters, as touching the instruction which we convey to our sons. Is it worthy of the treatment above described?

The wise mother of the Book of Proverbs sought to brace up her son for the requirements of his responsible position, and to warn him against the sins which would be peculiar to it. By this example being placed before us, it is evidently one which God would have us follow. Ere long, to all appearances, the Truth's affairs will be largely in the hands of the children of the brethren and sisters. Should these coming custodians of God's work fall short in regard to their great privilege and responsibility; let it not be through failure on our part to counsel them wisely.

As a means of discharging our duty let us hold aloft those standards of manly excellence which God Himself has provided. Let us teach our sons that God looks not to the faultless clothing and distinguished appearance, or to education and rank, or to powers of oratory. These things are not so much as named in God's list of the necessary qualifications of a tried man. What God requires is a man who has behind him a career of self-restraint and plodding, humble work. Let us put our sons in the way of serving an apprenticeship in such necessary qualities as industry, purity, vigilance, sobriety, modesty, hospitality, aptitude

for learning (from those instructed in the Word) and for teaching (when in contact with the alien, and in the Sunday School). Let us counsel them to be temperate, not given to the love of money and covetousness, or to quarrelling, striving and unseemly contention (1 Tim 3:2,3). Let us encourage them to be faithful and regular in the ecclesial meetings, but let us not fail to point out in connection with this, that the object in view must be the exaltation of God, and not self, and that the man who reverses the Scriptural injunction to be swift to hear and slow to speak is no blessing to his brethren and sisters.

Were king Lemuel's mother in our midst we may be sure that she would not only emphasise all these matters in the ears of her son, but that she would forewarn, and so forearm him against those sins of the last days which Paul so vividly predicted. Said this faithful servant of God: "Men shall be . . . despisers of those that are good." We have only to mention a good man's name, be he prophet or apostle, to find how rampant is this sin in the world. And who has not seen it at work even in the ecclesias?

Let us strive to fortify our sons against this woeful sin of these last days by teaching them to respect those, who, from years of exemplary work in the Truth, are undoubtedly good men from the divine standpoint. Let us remember, however, that our sons are not likely to respect the brethren unless they are first taught to revere and listen to their parents. Disobedience to parents is another unholy trait which Paul indicated would be a feature of the present time. Let us early direct our energies towards securing from our sons, dutiful behaviour towards both father and mother. He who despises father and mother, and those whom God esteems, must, of necessity, be a despiser of God.

The mother, who, in the quietitude of home, devotes herself to the wise training of her children, performs a part which, for its far-reaching effect cannot be exceeded in importance. The work will call for many an inward battle between inclination and duty, and will cause many a headache and even heartache. Let us, however, go forward undaunted by difficulties, knowing that we have the strength of God's own authority and His encouragement behind us. Lemuel's mother appealed to her son on the ground of his kingly office (v.4). Our sons do not hold this high position. In the mercy of God, however, the gospel has called them, no less than ourselves, to the rulership of the age to come, and (as shown by Paul) we can appeal to them on the ground of what is seemly conduct for those who will enter upon the exalted position of kings and priests in the Kingdom of God. As Paul indicated to Timothy, there is an etiquette divinely prescribed for the "house of God," and it is necessary that this be learnt and observed by those who desire to associate with the immortal royalties of the future.

How to advise Lemuel concerning his choice of a wife was undoubtedly a matter of grave concern with his mother. She adopts the expedient of placing before him a word picture of the traits to be found in an exemplary woman. The picture exhibits a large-hearted, generous, industrious housewife, bracing herself up to the performance of service without stint. To her husband she is loyal, to her children faithful, to her employees considerate, with hand stretched forth to the needy.

Her whole career is regulated by divine counsel:

"She openeth her mouth with wisdom and in her tongue is the law of kindness."

How beautiful to behold is the outcome! Praised by her husband, blessed by her children, and in favor with God:

"A woman that feareth the Lord, she shall be praised."

A God-fearing woman may have to endure scorn from the unfaithful, but the praise from on high is certain.

—Sis. C.J.

Culled from Our Correspondence

Bro. Thomas' Grave.

Bro. Evans (New York, Queens, Ecclesia) advised that donations to the fund for the care of Bro. Thomas' grave should be sent to the newly-elected Finance Brother: John Ryan, 6 Bellows Lane, Levittown, New York, 11756, U.S.A.

Report From Philippines.

"As the world is busy with its cares, and the nations prepare for war, creating wars and rumours of wars, the ecclesia in this part of the earth continues its unceasing laboring for the furtherance of the Lord's work, and striving as the Lord would want us. Most of the brethren are earnestly doing much travelling to bring to the people the Truth and the good news of the Gospel. Others are distributing leaflets and pamphlets in our dialect and in English to the people freely, and many interested friends are still continuing to come to attend our meetings."

(Bro. P.J., Philippines).

Please Correct This Error:

"I wish to draw your attention to an error in the verse by verse commentary on 1st Epistle of Peter. On p.27, dealing with v.8, you state, is from the word "proskomma," but then you add that the other occurrence of the same word in this verse correctly, that the word "stumbling" is from the Greek "skandalon." This, however, is obviously an error in print, and should relate to the word "offence." I draw your attention to this misprint in order that others might not be led astray, and at the same time thank you for the assistance you have given me through this exposition."

— (K.D. - WA).

(Thank you for your kindness in drawing our attention to the mistake. We commend you for detecting it, and will make the necessary alteration in the books we have on hand. We recommend that readers who may already have this book note the alteration also).

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

How the Gospel Relates to Conduct

Chapters 12:1 - 15:13

CHAPTER FOURTEEN: ECCLESIAL RESPONSIBILITIES

"By the Lord Jesus" — His example of considerateness should be the motivating principle. It may be observed in passing, that Paul was not always "persuaded by the Lord Jesus," but a great change had come upon him since the blinding light on the way to Damascus had opened his eyes to spiritual truths he had not previously realised existed.

"That there is nothing unclean of itself" — See Acts 10:15. The word "unclean" signifies common, or unhallowed. By this acknowledgment, Paul testifies that the strong are doctrinally correct, but ethically wrong. How important that action should be consistent with belief. Otherwise we stand in danger of a rude awakening at the Judgment Seat. There is a great responsibility upon those who know, to also do; for added knowledge brings liability.

"To him that esteemeth any thing to be unclean, to him it is unclean" — See Paul's further comment in 1 Cor. 8:7-10. If a person believes a thing to be wrong, and does it, his conscience is defiled thereby. This will affect him in a very real way, for it will break down principles in his mind.

VERSE 15.

"Be grieved" — The idea is one of being distressed, or upset.

"With thy meat" — Greek *dia broma,* "through food." There could be a reference back to Esau in this, who through his desire for food set at nought the will of God. There was a danger that the "strong" might act like Esau in their contemptuous disregard of the scruples of their weaker brethren.

"Now walketh thou not charitably" — Cp. Ch. 13:10; Ch. 5:8. The law of charity should govern all their actions.

"Destroy not him with thy meat" — The contempt of the strong at the scruples of the weak could so disturb the minds of the latter, as to cause them to fret, and to so conconcentrate on these unimportant matters to the exclusion of the more important aspects of truth, as to divert them entirely from the latter. Their minds being disturbed in this way, and their attention being taken up by these side-issues, there would develop a danger of them manifesting a distorted understanding of the Truth and its requirements.

"For whom Christ died" — In dying, Christ sacrificed his own will to serve others. Let the strong, whose knowledge of the Word was so much greater than the weak, grace that understanding by following his example.

VERSE 16.

"Let not then your good" — The word *agathos* signifies that which is good in character or constitution, and beneficial in its effect. It thus

defines God's will which is revealed in His word. The strong had a knowledge of that will, but it was possible that their uncharitable action towards brethren with lesser knowledge could cause it to be evil spoken of. We are exhorted to prove God's "good" will (Rom. 12:2), to cleave to it (Rom. 12:9), to do it (Rom. 13:3; Gal. 6:10), to work for it (Rom. 2:10; Eph. 4:28; 6:8), to follow it (1 Thess 5:15), to be zealous of it (1 Pet. 3:13), to imitate it (3 John 11), to overcome evil with it (Rom. 12:21). Governments are guided by God to perform it (Rom. 13:4). It stems exclusively from God (Matt. 19:17; James 1:17).

"Evil spoken of" — That which was undoubtedly good was their understanding of God's will, but it could be evil spoken of if they manifested an uncharitable attitude towards others. Then God's way would be evil spoken of. A tremendous responsibility rests upon all those who have knowledge, to manifest it in love, as God himself has commended us to do (Rom. 5:8). Inconsistent action on the part of such can cause the Truth to be blasphemed. See 2 Sam. 12:14.

VERSE 17:

"The kingdom of God is not meat and drink" — The attainment of the Kingdom is not dependent upon scrupulosity in matters of eating and drinking, to which reference has been made in the previous verses.

"But righteousness, peace, and joy in the Holy Spirit" — Righteousness or justification by faith (Rom. 5:1) has its token in baptism; peace speaks of fellowship both with one another and with God and Jesus Christ; joy in the Holy Spirit points to the rejoicing that stems from a true understanding and appreciation of the Word. The first was referred to by the Lord Jesus in Mathew 6:33; the second was granted to his disciples in John 14:27; and the third was promised by him in John 14:17. The Holy Spirit is a synonym for the influence of the Truth when its power is in evidence (John 6:63; Eph. 6:17; 1 John 5:6).

VERSE 18:

"For he that in these things serveth Christ is acceptable to God" — The word "serveth" signifies to serve as a bondslave (cp. Rom. 12:11). A slave is one who subjects his will to that of another. When we serve Christ in that fashion, our service will be found acceptable to God.

"Approved of men" — This relates to men who count, namely those who are themselves moved by a desire to serve Christ acceptably.

VERSE 19:

"Let us follow after the things which make for peace" — The word "follow" is from the Greek, **dioko,** and signifies "to run swiftly in order to catch." The word does not suggest the idea of lagging behind, but rather hastening towards in order to acquire. The "things which make for peace" relate to that wisdom which is from above, and which is "first pure, then peaceable," (James 3:17). The word "peace" itself is from a root signifying to join together as one, thus including the idea of fellowship as suggested in the notes in v.17.

"Things wherewith one may edify another" — The word "edify" is from the Greek **oikodomeo,** "to build a house, erect a building, promote growth." The principle stressed in the building up and cementing of an ecclesia. This is not limited to preaching to strangers, but includes co-operating with brethren, developing warmth within the ecclesia towards the Word, welding it together as a healthy body before Christ. Each member can play a part to that end.

Logos VOLUME THIRTY-FOUR
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

When Divine Worship Offends

"Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?"

Against whom are such terrible words directed? Is it against idolators, or infidels, or heathen profligates? No! It was against Israel who complied with the forms of godliness and rendered an external obedience, as appears from the prophet's continuing speech. "I hate," saith God, "I despise your feast days, and I will not smell your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them. Take away from me the noise of thy songs; for I will not hear the melody of thy viols." It was a people offering burnt offerings and peace offerings, holding solemn assemblies, and singing solemn songs, that were to find the day of the Lord darkness and not light. How is this? These things were ordained in the law. These services were required by divine appointment: and yet here is a people complying with these divine requirements assured of their rejection. Here are ordinances of divine appointment declared an abomination.

Why were their services unacceptable? The answer is given in the words following: "Let judgment run down like waters, and righteousness as a mighty stream." Judgment was turned away backward, justice stood afar off, truth had fallen in the street, and equity could not enter. "Yea, truth faileth, and he that departeth from evil maketh himself a prey."

Instead of being zealous for righteousness in the earth, the leading men of Israel adandoned themselves to pleasures, and lost all sensibility to the calamities surrounding them. — "They are not grieved for the affliction of Joseph."

Why present this discouraging picture? Because of its lesson. These things were written for our instruction. The lessons are distinct and palpable in their nature and of urgent suitability in our situation. We are in danger of being infected with the all-prevalent Laodicean spirit. We are in danger of sickening and dying in the pestilential atmosphere of public opinion. We are in danger of sinking into that state in which our very compliances with divine requirements are so many mere performances odious to God; and our desire for the day of the Lord a sentiment destined to be quenched in the anguish of rejection from the Lord's presence at his coming. The danger will continue to the last moment, and therefore, till then the warning must be sounded.

— R.R.

This Month's Exhortation.

FOLLOW THE ARK!

Brother J. Ullman, of Perth, W.A., exhorts us this month, taking Psalm 132 as his reading. Therein David gave expression to that moment of triumph when the Ark was conveyed to Zion, a type of the glorified company of the redeemed, yet to fill the Temple of the future age with glory (Ezek. 43:1-3). David declared: "Arise, O Yahweh, into Thy rest; Thou and the ark of Thy strength."

●

The temperature is 115 degrees Fahrenheit. Heat from the sun, suspended in the sky like a ball of fire, beats down upon the dry, barren land. The hot wind, like blasts from a furnace, sweeps across the sand, driving a sandstorm over the land like a choking cloud to cover the earth.

Lips are swollen through heat and thirst. Knees become feeble and steps begin to falter. But onward they march. Children are crying. Sand is stinging their faces and blinding their eyes. They groan beneath the weight of their burdens. The sun beats down relentlessly. And still they press onward, urging one another onward.

Over desolate hills, through parched valleys, the children of Israel continue their march through the wilderness of Arabia.

Such is the picture we build up in our minds concerning the journey of the Israelites after they had departed from Sinai. It is not a pleasant picture. The difficulties were great, and problems often appeared insurmountable. The conditions, more often than not, were extremely hard.

But the Mighty God of Israel was intent upon developing, through trial, a people fit for His Name and His kingdom.

And wherever the people marched, the ark of the covenant was always at their head, leading the way.

Termed "the ark of the covenant" because it was to be God's meeting-place between Himself and His people (Exod. 25:22), it was also known as "the ark of the testimony" (Exod. 25:16) because it was Yahweh's meeting-place with His people upon the basis of law.

The ark was thus an apt symbol for the divine presence in Israel. In effect, through all the trials and difficulties of a long and arduous journey, Yahweh marched at the head of His people.

It is not difficult to see in all this a type of the probationary wandering of Christ's disciples, before he comes to deliver them

from sin and death, and establish them in his kingdom. With the Lord Jesus Christ at their head — having shown the way — they wander through "the wilderness of the people" (Ezek. 20:35) on their journey towards Zion.

The symbology associating Christ with the ark of the covenant is too obvious to be misunderstood. Like the ark of old, Christ is our meeting-place with God (Matt. 1:21). And our hope of fellowship with God is based upon the same principles as applied to Israel in the past: those related to "covenant" and "law" (Isa. 42:3,6; John 14:15). The contents of the ark strengthen the symbology. The pot of manna, symbol of an endless life (Rev. 2:17); Aaron's rod that budded, typifying a dead branch from the stock of Adam, resurrected to a new life (Isa. 61:11); and the tablets of the law, signifying that divine law will always be the basis of God's dealings with man (Gen. 3:16-17; Rev. 22:14). Thus, the items within the ark speak of eternal life, through resurrection, through covenant relationship with the Deity.

Then there was the covering over the ark. The *kapporeth*— "mercy-seat," which simply means "covering," was a name derived from the Hebrew word *kaphar* which is the word for atonement.

The ark, then, represented in essence the Lord Jesus Christ.

What was the purpose of the ark?

"The ark of the covenant of Yahweh went before them in the three days journey, *to search out a resting place for them*" (Num. 10:33).

And the Lord Jesus Christ, the great anti-type of the ark, said: "Come unto me . . . *and I will give you rest*" (Matt. 11.28). How profound these words become when it is appreciated that the Lord was quoting from the book of Exodus in a context which had obvious overtones concerning the ark: "My presence shall go with thee, *and I will give thee rest*" (Exod. 33.14). These words came from Yahweh in answer to the question of Moses: "Show me now thy way" (v.13). The Hebrew word rendered "way" is *derek*, meaning "a road, as trodden" and therefore "a course of action." By means of the wilderness wanderings Israel were to be taught utter dependence upon Yahweh, and to have their characters developed under trial. Thus they would learn Yahweh's "way," for He would lead them. By this means they could become a people fit to be known as "a peculiar treasure, a kingdom of priests, a holy people, a special people" (Exod. 19:5-6; Deut. 7:6).

It is therefore apparent that the anti-typical ark, the Lord Jesus Christ, is at our head, leading us through "the wilderness of the people" that he might" search out a resting-place" for us.

But the same issue which had to be faced by every Israelite

must now be faced by every Christadelphian: all must *follow* the ark.

No matter how difficult the way may be, we must follow in faith and obedience. If we fail to do so we will not enter into the "rest" promised by the Lord for his faithful followers.

Follow the ark! Through the heat and dust and sand. Over barren hills. Across desolate plains. Through arid, waterless valleys. In good times and bad, whether conditions are favourable or otherwise. Follow the ark!

In these days there still remains a community of people who constitute spiritual Israel. The high calling to which Israel had been summoned has now been conferred upon a body of people known as the Christadelphians (Exod. 19:5-6; Deut. 7.6; cp. 1 Pet. 2:9). This places a tremendous responsibility upon all who bear this name. Israel of old were rejected from becoming "a kingdom of priests" because they failed to follow the ark, in an attitude of faith and obedience.

If Israel of old was disinherited upon these grounds, how should the Christadelphian community expect to survive if they should fail in a similar manner?

How did the children of Israel react, as they marched behind the ark?

They constantly moaned and murmured. They complained because conditions were not easier. They muttered rebelliously about the better times they had experienced in Egypt. They rejected the wise counsel and authority of Moses. They were not prepared to sacrifice personal comfort. They stuffed themselves on the things of the flesh, and could not absorb spiritual lessons. Their hearts were not with Yahweh, Who marched at their head, but back in gentile Egypt, out of which they had earlier been delivered. They hardened their hearts and became deaf to the words of Yahweh.

And throughout all their experiences in the wilderness, Yahweh, in a figure, was at their very head, going before them "to search out a resting-place for them."

It was because they lacked faith and rejected divine principles that He swore that "they should not enter His rest. So we see that they could not enter in because of unbelief" (Heb. 3:18-19).

Faith and obedience were the governing factors. And the Israelites did not possess these qualities. They were unwilling to follow a life of self discipline and self-denial; a course of action which is essential in developing a character that will be well-pleasing to God (Matt. 17:24; Gal. 5:24). And they were equally unwilling to apply their hearts and minds to searching out divine wisdom and following God's way.

Actually the Ark, with its Cherubim, symbolised Israel in

glory. As the people marched behind it, they should have been able to recognise that it prefigured their ultimate state if they proved worthy of it. They were as the gold, being purified by tribulation, that they might be shaped into the glorious Divine pattern. They were therefore the Ark in its incipient state, moving through the wilderness with the ideal ever before them. As "strangers and pilgrims," they were called upon to follow the Ark in its wanderings, until it came to its settled place of rest, foreshadowing their promised "rest" when, as the completed Ark of Yahweh, they would be triumphantly conveyed to Zion to reflect His glory (Heb. 4:4-8; Ezek. 43:13).

The Ark In The Psalms

As the children of Israel were about to leave Sinai, with the ark moving forward at their head, Moses uttered this cry: "Rise up, Yahweh, and let thine enemies be scattered! And let them that hate thee flee before thee!" (Num 10.35). Thus Moses expressed his confidence in the divine presence at the head of the nation, and with these words he placed his entire cause and confidence in the hands of Israel's God. It is most significant that these words from the mouth of Moses are taken up by the writer of Psalm 68. The prophetic setting of the Psalm concerns the beginning of the march of the Rainbowed Angel. Emerging from the precincts of Sinai after the judgment and the celebration of the marriage of the Lamb to his Bride (v.17, see Comp. Bible), the true Israel, now perfected and glorified, begin their march. This is a progression that will make them, first, masters of the Middle East, and then of the entire earth. With this mighty and glorious multitude setting forth, much after the manner of Israel of old, the Psalmist takes up the cry of Moses: "Let Elohim (mighty ones) arise, let His enemies be scattered; let them also that hate Him flee before Him!" (v.1).

The Psalm continues to unfold a prophecy concerning the activities of the redeemed. These are they who have kept their eyes diligently upon the ark during the course of their wilderness wanderings — thus they will enter into His rest, because of belief (cf. Heb. 3:19). The climax of the Psalms concerns the place of their rest: the Temple of the kingdom Age. "Because of Thy Temple at Jerusalem shall kings bring presents unto thee . . . O God, Thou art terrible out of Thy holy places: the God of Israel is He that giveth strength and power unto His people. Blessed be God" (vv. 29,35).

The 132nd Psalm also takes up the theme of Moses' pronouncement upon the ark.

Although this Psalm has a dramatic background associated with the days of Hezekiah, its original historical setting is centred

upon the dedication of the Temple in the days of Solomon. The beautiful language of the Psalm describes the ark being set down triumphantly within the precincts of the Temple. "Arise, O Yahweh, into Thy rest (resting-place, R.V.) Thou, and the ark of Thy strength. Let Thy priests be clothed with righteousness; and let Thy saints shout for joy" (vv.8-9). These words, whilst apparently an echo of Num. 10:33,35 are actually a direct quotation from 2 Chron. 6:41, words uttered by Solomon at the dedication of the Temple — and probably prophetic of the exact words Christ will utter at the dedication of the greater Temple, at the commencement of his reign upon earth. It is, then, clear that the 132nd Psalm is also prophetic of that great day of triumph and vindication for all Yahweh's faithful servants, who shall see the Prince dedicate the glorious House of the God of Jacob, and each shall have a part in the glory that shall be revealed. At that time Yahweh's saints shall "shout for joy" to witness the realisation of all their hopes.

The Hebrew word rendered "ark" is derived from a root word, meaning "to pluck, or gather," and it is feminine gender. There is thus an evident link with the principle of divine selection (Gen. 12:1; Acts 15:14, etc.), and the feminine character of Christ's Bride. And, most significantly, this point is carried further in this Psalm, for v.14 states: "This is my *rest* for ever: here will I dwell; for I have desired it." The Hebrew word for "rest" is the same as in v.8 — and, like the word for "ark" this word is also feminine gender. It indicates "repose, peace," especially in regard to "matrimony" (Strong). Thus the Eternal Spirit again alludes to the journey of the ark. The ark will arrive, finally, at the "resting-place" which it began to "search out" for the people of God, when the Israelites departed from Sinai so long ago. The cherubim, representing the glorified multitude who will bear the divine glory, will no longer be of symbolic significance, for that which the cherubim symbolised in the past age will then have become a joyful, glorious reality. There, for the eyes of all to gaze upon, will be the fulfilment of the symbology of the blood-sprinkled mercy-seat: The Great and Mighty Son of God — manifested in all the glory of his Father.

The ark will, then, in due course of time, arrive at its permanent resting place, for the 1,000-year duration of the Kingdom, when Yahweh, through His Son, "marries" Himself to all His approved saints; and they shall manifest His glory for all the world to see (cp. Isa. 54:5; Jer. 3:14).

But how are we to become numbered among such a glorified throng?

Follow the ark. Through all the trials and temptations of life. Do so in faith, believing that what God has promised he is

able also to perform (Rom. 4:21). Do not let the pressures of life blind the vision to the ark which is ahead. Keep marching. Remember that the ark is leading the way to the Kingdom of God. Those who follow faithfully will be led unswerving to the glory of Mount Zion, in the Age that is soon to dawn.

But if Israel of old were put to the test in following the ark, so must Israelites in all the ages be similarly tested. The way will not be easy. It will require personal sacrifice, self-discipline and strong faith. But the ark goes on ahead, and we are called upon to follow in the path that has been made for us.

In these closing days of the Gentiles the difficulties become greater. Pressures from within and without may cause us to weaken or fall.

But to those who "overcome" — remaining faithful in the way — there is an assured future. They will be present on that glorious day, clothed upon with immortality, to shout aloud: "Arise, O Yahweh, into Thy resting-place: Thou and the ark of Thy strength. Let Thy priests be clothed with righteousness: and let Thy saints shout for joy!"

THE SECRET OF SUCCESS

★

In pursuing our duties in the Truth we must be actuated by a higher motive than that of present success. Whether men will hear or forbear, through evil report or good report, we must steadily and cheerfully go on. God more frequently than not permits our labor to be fruitless. "How few receive with cordial faith the tidings which we bring!" We think of the labor and expense in our big and little efforts, and the infinitesimal results. Our failures, too, are not confined to the alien. How often is the faithful word of warning, of counsel, or reproof, treated with heartless contempt by professors in the household! Yea, there is now but little success; failure is the rule. Yet so far as the obedient are concerned, it is not really failure, for by means of it inconceivable good is being evolved. This will be apparent when the day arrives for the manifestation of the sons of God. Even the offence given, the misunderstanding created, the enmity and bitterness evoked, aid in developing the sufferings which teach obedience and bring perfection. Christ's service calls for the exhibition of patience and long-suffering.

These virtues can only be cultivated by turning a deaf ear to the likes and dislikes of man and performing our duties as unto Christ, who is at the head of affairs, manipulating them as His wisdom sees fit. In our trials, let us think of Jeremiah, Ezekiel, Daniel, and all the prophets, who through their patient endurance have earned the praise of God (James 5:10). Let us pray with Paul that we may be "strengthened with all might, according to His (God's) glorious power unto all patience and long-suffering with joyfulness" (Col. 1:11).

SIGNS OF THE TIMES 170 YEARS AGO.

JUDGMENT UPON EUROPE

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea" (Rev. 16:3).

Europe Blockaded

Having suffered the revolutionary torments of the first vial (see previous articles), France became God's medium for subjecting the Catholic countries of Europe to similar torments. A step in that direction was her declaration of war against Britain on 1st February, 1773. Britain formed a coalition of European Powers, including Holland, Spain, Portugal, Naples, Sardinia, Prussia and Austria, designed to destroy the French Revolutionary Government. The coalition proved a failure. By late 1797, the French Republic had defeated all her foes save Great Britain, for though successful on the land, France could not match Britain on the sea. The Dutch, Spanish and French fleets were defeated by the British, who then ruled the waves, and forbade neutral ships to trade with France.

In Europe, France in turn imposed severe restrictions on British trade, so that complete stagnation of maritime commerce between Britain and the Continent resulted. This, coupled with the immense loss of life and material in the various naval engagements, is tersely predicted in the symbolic language of Rev. 16:3 quoted above.

Brother Thomas comments:

"In this long naval war, extending from 1793 to 1815, it appears from James' Naval History that there were destroyed altogether near 200 ships of the line, between 300 and 400 frigates, and an almost incalculable number of smaller vessels of war and ships of commerce. As Dr. Keith remarks, the whole history of the world does not present such a period of naval war, destruction and bloodshed" (Eur. vol. 3, p. 489).

The great battle of Trafalgar on October 21st, 1805 (reputed the greatest sea battle of all time) assured that Britain would dominate the sea, as she did for over a century. Her role in the Napoleonic wars was significant. It foreshadowed the role that she will continue to play to the time of the end. Since the days of Napoleon, Britain has consistently opposed any dictator who

would lord it over Europe and, inevitably, her sea-power has proved decisive.

It will be this consistent policy of Britain that will lead her and the U.S.A. to stir up all their might to resist the imperial ambitions of Gog, which will ignite World War III. Successful on land (Ezek. 38:21-22), Russia will also obtain temporary maritime ascendancy in the eastern Mediterranean, and this will enable her to pour supplies and troops into the Middle East by sea as well as by land (Dan. 11:40-43).

But it will be Christ who will ultimately triumph, and that over both sea and land (Rev. 10:1-2). He will not only bring the power of Russia to an end (Dan. 11:45), but judgment will also be meted out "upon all the ships of Tarshish" (Isa. 2:16), and they shall be broken "with an east wind" (Ps. 48:7). Thus the maritime ascendancy of the Anglo-American nations will be humbled.

The Vengence Of Napoleon

Between 1793-1815, British sea-power and French military-power constituted the divinely-appointed agents to afflict Roman Catholic Europe. In the words of the Revelator (Rev. 17:16), Napoleon and his troops "hated" the Roman whore; they made her "desolate and naked, ate her flesh and burnt her with fire," by ravaging and impoverishing Catholic countries.

Particularly was this so in Piedmont and Lombardy, the Alpine regions of northern Italy. These districts had seen the Catholic butchery of the Waldenses, a sect founded by Peter Waldo of Lyons in the 12th century, whose doctrines strongly resembled those of our own community today.

Brutally persecuted by Catholicism, the time came to answer the plea of Milton's sonnet:

"Avenge, O Lord, Thy slaughtered saints, whose bones lie scattered on the Alpine mountains cold."

On 27th March, 1796 the French Directory sent Napoleon to Nice to take command of the French "Army of Italy." He found a small body of troops, ill-clad and half-starved, and proceeded to transform it into a powerful army of ruthless, disciplined soldiers. He addressed them:

"Soldiers, you are naked and ill-fed; I will lead you into the most fruitful plains in the world. Rich provinces, great cities will be in your power. You will find honor, fame, and wealth."

Napoleon's magnetic personality had a powerful affect upon the men. Leading them over the Alps, he came upon a force of Sardinian and Austrian troops at the passes, and boldly attacking them, he forced them to retreat towards their provincial capitals of Turin and Milan. The King of Sardinia hastily agreed to an armistice. The weakened Austrian forces hastily retreated

north into the Alpine districts, called in the Revelation, the land of "rivers and fountains of waters" (Rev. 16:4). Quickly, Napoleon followed. The time had come for the pouring out of the third vial of Yahweh's wrath:

"The third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which are, and wast, and who is coming, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments" (Rev. 16:4-7).

Pursuing the Austrians, Napoleon afflicted an overwhelming defeat upon them at the Bridge of Lodi. He then marched on Milan, where the inhabitants greeted him with joy, as the deliverer from the hated Austrian yoke. Their enthusiasm quickly cooled, however, when Napoleon demanded wholesale requisitions for his army from Milan and adjacent cities; and when the people were tardy in producing what he demanded, he secured their cooperation by sacking their cities!

He received the submission of the Dukes of Parma and Modena, extorting great wealth and the finest art treasures of their museums and galleries as ransom. In early June he continued his drive against the Austrians, and laid siege to Mantua, their strongest and most important fortress guarding the Alpine passes into Austria. Two attempts were made by the Austrian general, Wurmser, to relieve Mantua, but he was soundly defeated by Napoleon at Castiglione in August and September, 1796, and was forced to seek refuge with the remnants of his shattered army in the over-crowded and fever-stricken fortress of Mantua.

A fresh army of 60,000 troops under Alvintzi was sent to relieve Mantua, but Napoleon repelled it after a three-days' battle at Arcola. Two months later Alvintzi again attacked, and was again defeated, after which the fortress of Mantua surrendered.

Having driven the protecting power of the Beast (Austria) from northern Italy, Napoleon now threatened the papal domain itself. The Pope obtained a brief breathing space by a humiliating armistice. The payment demanded was 21,000,000 francs, large contributions in forage and military stores, 100 of the finest pictures, statues and similar objects of art, and the important and wealthy cities of Ancona, Bologna and Ferrara. Even so, the terms demanded by Napoleon as the price of permanent peace were too rapacious. The Pope decided to resist by force. An army of 40,000 men were raised, among whom were many Apennine peasants descendants of those who had butchered the Waldenses. The clergy pronounced the impending battle a "crusade," and monks with crucifixes in hand mingled with the ranks to encourage the soldiers. But all to no avail. The army was scattered like chaff before the wind by Napoleon, who then demanded of the

Pope a further 30,000,000 francs, 500 choicest articles from the Vatican collections, and the city of Avignon with its territory.

Once more an Austrian army invaded Italy, and once again it was sent reeling back through the Alpine passes by Napoleon. He then marched on Vienna itself, and was only prevented from attacking by the authorities sueing for peace.

Dictator Of France

The miseries of the Alpine district of Italy continued. Roused to fury by Napoleon's despoilation of their wealth, and by his contemptuous treatment of the clergy, a number of the cities revolted, only to be ruthlessly suppressed.

Later, however, when Napoleon embarked upon his Egyptian campaign, the Austrians dispelled the French from northern Italy, and resumed their control, wreaking vengeance upon any who had shown friendship towards the French.

Their triumph was shortlived.

Napoleon returned to France to become its Dictator in November, 1799, at the age of 30 years. His policy of government was "splendor, comprehension, efficiency." He exercised his power with terrific energy and masterly brilliance, reorganising the country's legal, educational, administrative and religious systems. He accomplished the latter by a Concordat with the Pope in which Napoleon dictated the terms, and which he later violated as he saw fit.

He then proceeded to deal with the Austrian re-occupation of northern Italy. He led his army through the St. Bernard Pass, and drove the Austrians from the field of battle at Marengo in June, 1800. This victory regained for Napoleon all that he had lost during his absence, and this final defeat of the Austrians in the land of "rivers and fountains of waters" marks the termination of the third vial. In a period of four years, from May, 1796, to June, 1800, this area had been the scene of many fierce and bloody battles in which scores of thousands of Catholics had perished miserably by sword and pestilence, its riches had been drained from it, and both priests and people had been thoroughly humiliated. This was a fitting punishment for a people who had so brutally suppressed those who stood for Truth. In the vengeance thus exacted, we see a cameo of the greater universal judgment to be executed by "He who is coming," which will cause "all kindreds of the earth to wail because of him" (Rev. 1:7). The Revelator concludes this section:

"Thou art righteous, O Lord, which art, and wast, and who is coming, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink. for they are worthy" (Rev. 16: 5-6).

— R. Pogson (N.S.W.).

A Modern Challenge To Faith

The 6th Seal : The Time of Constantine, or Yet Future ?

The Sixth Seal of Rev. 6:12-17 provides the key to the testing of the two interpretations: the "continuous-historical" outline of Brother J. Thomas, or the "futuristic" suggestion of other writers. Concerning the seal, John wrote: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"

●

The Two Interpretations

Let us first place this 6th seal in its appropriate setting in each of the two opposed interpretations which we are to examine.

In the historical interpretation used by Bro. J. Thomas, seals 1-6 are fulfilled in the 2nd and 3rd centuries, and describe providential judgments on the Pagan Roman world, culminating in the great political earthquake of the 6th seal. The souls of the witnesses lying under the altar (in the 5th seal) belong to the fierce Diocletian persecution of the Christians in AD 303-312, and there follows soon after, the 6th seal earthquake in which Constantine espouses the cause of Christianity, defeats the rival pagan emperors in campaigns lasting 12 years, and establishes a new capital, a new political system, and a new religion for the Roman world. The 7th seal starts in Ch. 8:1, and stretches forward from the beginning of the 4th century until the coming of Christ. The 7th seal is subdivided into two main groups of events, described in the symbols of Trumpets and Vials. The reader can refresh his mind on this by looking back to the second article (pp.265-272).

The new interpretation cannot accept that the 6th seal was fulfilled in the time of Constantine. It maintains that the language is so striking and unique that it can only apply to the coming of Christ and the great revolution in human affairs at that time. So in the new futuristic interpretation, seals 1-4 cover 2nd to 20th centuries; the 5th seal is a coming persecution of the believers, and the 6th seal is Christ's vengeance and deliverance of his

people. Such a view radically changes the time scale of the apocalypse. If Rev. 6:12-17 is at Christ's coming, then all the remainder, Chs. 7-19 must describe events after Christ is here! So it is apparent that the understanding of the 6th seal is the KEY TO THE CORRECT UNDERSTANDING OF THE BOOK. If it describes the time of Constantine, then the historical interpretation is the correct one; if it applies to Christ, then the futuristic interpretation must be followed.

We will now consider some apparent difficulties.

The 6th Seal Applied To Christ's Coming

We have noted already that there are many other events in the Revelation after the 6th seal. If, therefore, we apply this seal to Christ's coming, the seal must represent the early events at his coming with many other events following after. But here is the first difficulty; the wording of the 6th seal will not permit this! If we do apply it to Christ's coming, its language covers his whole work, not just the first events. There is a noticeable sense of completeness about the events of the 6th seal. It is a successful revolution; the old system is completely swept away. As a result of this seal, Christ is sitting on the throne (v.16); the existing political powers and religions have gone (v.12-14); all men are in a state of fear, they admit to defeat, Christ is victorious (v.15-17). Such verses to make sense, should be found at the end of Revelation, not the beginning, if we wish to apply them to Christ's coming. But the fact is that they do occur near the beginning, and ought to apply to events long before his coming.

To make this important point absolutely clear let us look at the things that happen after the 6th seal. The next event is in Ch. 7:1, and begins: "And after these things." There is described a sealing of the servants of God, and a work of separating believers is described, sealing them in the forehead. Later in this chapter these rejoice before the throne of the Lamb, having made their robes white in the blood of the Lamb. But how can this be, if already under the previous 6th seal Christ has set up his throne and conquered. But this is only the beginning! The prophecy flows on: when the 7th seal is opened there are extensive wars contained in seven trumpets (Ch. 8,9, etc.); there are wild beast-powers rising and prevailing against the saints (Chs. 12-13); there are further judgments of God described in seven vials (Chs. 15-16), etc. One asks, how can there possibly be all this "power of men and nations" operating in the earth if already under the 6th seal the sun, moon and stars of the Gentile heavens have been swept away by Christ, and they have fled from the presence of this throne. . . . .?

It must be quite apparent by its early position in the prophetic record that this 6th seal cannot be taken as a description of

Christ's conquest of the world. On the other hand, related to the time of Constantine, it does fit into a proper sequence of events.

To escape from the anachronism of having the many events of the 7th seal, i.e., the trumpets and vials, after Christ has set up his throne under the 6th seal, some of the new interpreters propose that the 6th seal should be taken as a summary of the events when Christ comes, and that the many events that follow under the 7th seal are the "filling out" details. This would place the 6th seal parallel in time with the trumpets and vials.* So we must examine whether it is permissible to regard the 6th seal as a summary.

Can The 6th Seal Be Taken As A Summary?

It would be useful for the reader to glance again at chapters 5-8 to appreciate what is intended by the undoing of the seven seals. In Ch. 5:5 the Lamb is found worthy to unloose the seals and undo the scroll, and it is indicated that when this has been accomplished, the glory of God will fill the earth (see Ch. 5:13). In Ch. 6 the seals are undone one by one, and symbolic happenings are associated with each — horses going forth, etc. It is clear that as the Lamb undoes each seal, this corresponds with events being worked out in the earth by Jesus and his angels: the events of each seal takes place when it is undone (but the effects of a seal may carry on into the next period).

There are a total of seven seals. Six seals are grouped together in sequence in Ch. 6; the 7th seal is opened in Ch. 8, and on opening it, there are seven trumpets to sound. It is obvious that these seven trumpets are the detail of the 7th seal. They must be within the 7th seal, because the 7th seal is the last, and the seven seals make up the complete scroll of the events of the Revelation. So as one looks over the chapters the picture is clear of seals being undone in sequence from one to seven, and events happening in that sequence. The 7th seal is no exception. Though it is longer and contains the trumpets, etc., there is nothing in the text to suggest it is of a different kind from the others and that it runs parallel with the 6th seal to provide detail of what has been summarised in the 6th seal. Not only is there nothing in the text to suggest this, but the idea spoils the natural sense one would associate with undoing the seals one after another. It is pure speculation without proof or fitness to make the 6th seal a summary of events, and the 7th seal with its trumpets and vials parallel with it to provide the details. If the 6th seal was intended as a summary, as the consummation of the prophecy, surely there

* It may be noted that Bro. S. P. Clementson separates the 7th seal from the 7 trumpets. He has the 7th seal at the end of the millenium! But the plain sense of Ch. 8:1-6 is that the trumpets belong to the opened 7th seal.

would be some indication of this in the text, such as the phrase, "It is done" (Rev. 16:17).

The text itself provides an indication that this speculation is not true. Immediately after the 6th seal, Ch. 6:12-17, the words are: "After these things . . .", and the next symbolic incident is described. The words "after these things" indicates that what follows is SUBSEQUENT TO the 6th seal. If the 6th seal were a summary of what was to follow it would be PARALLEL with what follows, and the words "after these things" would not be used.

Does The Wording Of The 6th Seal Appropriately Summarise The Rest Of Revelation?

Obviously, if the 6th seal is a summary of events when Christ comes, it must line up with the fuller detail that follows. If, then, one looks through Chps. 7-19, and asks does the 6th seal appropriately summarise these chapters, the answer is "No!" The 6th seal characteristic is that of all people fearing the wrath of Christ, and in symbolic language fleeing into the dens and caves of the earth. But the characteristic of Chps. 8-16 is the opposite to this. It is the continuing obstinate, unrepentant spirit manifested by men in the face of God's judgments. The one is not a summary of the other. Note the following: the group of trumpet judgments in Chps. 8-9 concludes: "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands . . . neither repented they of their murders, etc."

When we come to the seven last plagues, the seven vials, in Ch. 16, it is the same: after the 4th vial, "And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." So after the 5th vial: "they gnawed their tongues for pain and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." And yet again at the end of the last 7th vial: "And men blasphemed God because of the plague of hail; for the plague thereof was exceeding great."

All this language shows a different spirit to that pervading the 6th seal, where all men, great and small, hid themselves in fear from the wrath of the Lamb. We must conclude that the 6th seal was not intended as a summary of events when Christ comes. It does in fact belong to a much earlier period of history.

We have now shown, first, that the 6th seal cannot possibly be taken as the first event when Christ comes, and secondly, that it cannot be a summary of all the events when he comes. This therefore rules out the interpreting of the 6th seal as belonging to the future, and destroys the foundation of the futuristic interpretation.

— G. Pearce, England.

Bible School Bulletin

Our Travelling Bible School

TENSION IN THE MIDDLE EAST

We left Egypt in the early dawn, with a strong east wind blowing. As we travelled from the city, along the edge of the desert towards the airport, we could see the sand being whipped up into a thick sandstorm.

Our guide, Mr. Abunassar, told us that such winds, and sandstorms, occur at this time of the year. Our minds went back to the same period of the year, when Israel was making ready to leave the country. It was an east wind that played a part in driving asunder the Red Sea (Exod. 14:21). We wondered, did it whip up the sands of the desert like this? Was that another item of discomfort that had to be endured by God's people as they were drawn out of the land of slavery and sin?

By the time the plane was ready, visibility through the sandstorm was rapidly diminishing. The wind was developing into a hurricane, and doubts were expressed as to whether we would get away.

And, indeed, about half an hour after we left, the airport was closed to further traffic and remained that way for some days.

But by then, we were flying high above the storm, looking down upon the blanket of sand that obscured the scenery for us.

We were heading for Lebanon, where we stayed for several days.

It was tremendously interesting to stand alongside the inscription of Nebuchadnezzar at Dog River, in which he recounts his exploits in successfully negotiating the difficult and narrow pass that then existed here (but has since been bulldozed away), and purloined the cedars of Lebanon to grace his pagan temples in Babylon.

All the conquerors of the past and present have inscribed on rock their victories at this point. Pharaoh Rameses, the persecutor of Israel, Alexander the Great, General Allenby of Britain, and finally, the Lebanese themselves, have recorded their exploits here. One stands beside history as he gazes on these inscriptions.

Moreover here is the fulfilment of the prophetic word in the procession of warriors who passed up or down!

But, of course, the impress of prophecy is to be seen in every part of this land of miracle.

Consider the amazing evidence of Tyre and Sidon.

The former city was powerful and proud: the dominant mistress of the seas in ancient time. It was in far better position to defend itself than was the neighboring city of Sidon.

But the prophet declared that Tyre would be swept out of existence, become "like the top of a rock" (Ezek. 26), whereas Sidon would remain though constantly subjected to invasion and war.

And the words of the prophet are true to the very detail.

We could not visit Tyre because the Lebanese army was stationed there against the possibility of attack by Israel.

When I pressed that we visit it, our guide became a little annoyed. "Why do you want to go there?" he asked. "There is nothing to see because the prophet put a curse on the place."

"We want to go there to see nothing!" I rejoined, to his amazement.

We did visit Sidon, however. This was the northernmost part that Jesus visited. He had great success in preaching in the city, so that multitudes of Gentiles followed him. This apparently laid the foundation for the successful preaching of the Gospel later. for an ecclesia was established in the city, and Paul visited it. Throughout Phenice (Acts 11:20, 15:3), or Phoenicia, the Gospel had great success in the days of the Apostles.

The Scriptures seemed to live with greater power as we spoke of these things to the group at the various sites, and discussed them again in our hotel each evening.

We viewed things differently to most tourists. For example, we did not see the Crusader-fortress-castle protruding into the ocean at Sidon merely as a quaint specimen of ancient architecture, but as a token of the warfare that has wracked the city throughout history, in fulfilment of the prophetic vision (see Ezek. 28:22-23). Thus bouyed up with the things we saw, and which we were able to recognise as a vindication of Scripture, as we travelled from place to place in the motor coach, we sang hymns commemorating the greatness of our God, to the accompaniment of recorded organ or piano music brought from home.

Whilst in Lebanon, we asked permission to visit a Refugee Camp. It was only after great persistence, and an interview with a high official of the military, that we were permitted to do so.

It was a most interesting experience.

The refugee camp was deplorable. Tiny homes, no proper sanitation, dirty narrow little lanes, people crowded in inadequate space.

When we pulled up, and alighted from the coach, we were instantly surrounded by Arab refugees enquiring the purpose of the visit. We told them that we were Christadelphians, and looked forward to the time when Christ will establish righteousness and peace for all nations, and injustice will be no more.

One Arab (the refugees are from Palestine) who could speak English, took over the task of interpreting for me as I interviewed folk.

Bitterness against Israel was most marked.

Signs in Arabic on the wall of the cafe where we were stopped, and where we were regaled by the Arabs with cool drinks, were captions calling upon all Arabs to boycott Britain and America as they had been "responsible for the war."

The cafe itself was called: "The Cafe Of Those Who Will Return," and the title is significant. I was told that the refugees preferred to live in the deplorable conditions they did because they never wanted to become happy in their environment; they are still determined to return to Israel.

All I spoke to claimed that they were looking forward to a further war with Israel. Even a stout old Arab of over 80 claimed that he would join up and fight the Jews!!

We could all see how that Israel is ringed around with a barrier of hate.

Later, when we left Lebanon for Syria, four of our company were turned back from the Syrian border because they had English instead of Australian passports! We argued and reasoned in vain. The Syrian Government must impress the people that the Jews

never defeated them in war, and so preserve the fiction that it was America and England that did so. Consequently no one bearing those passports obtain ready access to Syria.

And in Syria itself, the same feeling of tension was apparent.

The National Museum in Damascus where we were taken, was largely empty of exhibits for they had been removed "in case of war!" To the amazement of the guide, some of our party took photos of the empty showcases, a symbol to us of the Israeli victory and the fulfilment of prophecy. But I do not think our guide ever did get to understand us. To him we were most certainly "a peculiar people."

Some of the archaeological wonders of this part of the journey we reserve for our next issue.

★ ★ ★

SPRING SCHOOL BOOKED OUT

We have had to close reservations for the Spring School, as it is entirely booked out. Should any who have made reservations wish to transfer, we would appreciate early advice of their decision to do so, that we may, if possible, allocate their reservation to others on a waiting list.

With the closing of the Spring School, we open reservations for the Summer School.

Due to the Christmas holidays commencing in the middle of a week, this school will commence from 2 p.m. on Saturday, 28th December, and will continue until 2 p.m. on Sunday, 5th January, 1969.

We urge early reservations for this school, as already bookings are coming in.

It should prove to be a unique occasion, as we hope to have a large company of Canadian and American brethren and sisters with us for the occasion. We confidently anticipate, therefore, that we will be closing reservations at an early date.

Main speakers for the School (God willing) are:

Brother J. Ullman (West Aust.):
NEHEMIAH: MAN OF FAITH AND ACTION.

Brother G. Mansfield (South Aust):
THE CHALLENGING EPISTLE OF LOVE.

Brother S. Snow (Vic.):
THE HOUSE OF PRAYER FOR ALL NATIONS.

In addition, we hope to have either a Canadian or an American speaker.

CHANGE IN SUBJECTS FOR SPRING SCHOOL

A change has been made in one of the speakers for the Spring School, and Brother H. P. Mansfield will take the vacancy, speaking to the theme of THE SONG OF SONGS, under five headings:

1. **Historical background, Scriptural Analysis, and Allegorical Interpretation of the book.**
2. **Marriage as a Divine Institution.**
3. **The Songs Dissected and Explained.**
4. **A Sample Song Expounded.**
5. **Highlights from the Songs, and key to their interpretation.**

This is a most unusual theme of study, and it will be designed to present all the tender pathos of this series of love-songs. The speaker will show how that they express the divine love of the Bridegroom for his Bride, and the loving affection of the true Bride for her Groom.

It will be seen that there is nothing improper in these songs, but much that is elevating and ennobling. They will be treated with a delicacy such as the subject demands, and that will enable the student to recognise his love for Christ as part of the bride, and what Christ really feels about him personally.

We hope, God willing, to present the full programme in our next Bulletin.

QUESTION TIME AT THE BIBLE SCHOOL

Are Sins Really Forgiven?

Q.: Acts 2:38 teaches that our past sins are forgiven in faith through baptism. Is there any indication that sins committed after baptism will be forgiven? If we receive forgiveness of these sins, how then do we stand before God, and what bearing shall they have at the judgment seat of Christ?

Ans.: This question demands a much longer answer than we have space at our disposal at the moment to provide. However, to briefly reply to you, John specifically tells us that we can obtain forgiveness of sins if we confess them (I John 1:9), providing, of course, that we recognise them as such, and attempt to forsake them. The persistent habitual sinner who makes no attempt to reform his life, but merely relies upon pleas for forgiveness to cover his persistently wicked ways will be condemned (Rom. 2:9).

We must bear in mind that whilst God might forgive a folly that we might commit, it does not mean that the effect of that stupidity will not be continued to be felt by us. For example, as parents, we might neglect to study the Word in our homes, or to attend the meetings of the brethren. This might have an influence upon our children, causing them to turn from the Truth. Later, our folly might be made apparent to us, and we may turn to God asking forgiveness of it, and this forgiveness may well be granted us. But the evil effect of our former way of life may well continue to be seen in our children as a living reproach to us. There are many examples in Scripture to illustrate this fact. As to your final question, we can be assured that sins forgiven will never be brought up against us at the judgment seat of Christ, but at the same time, we must bear in mind two important factors: 1 — That frequently we do not realise that we are sinning against the Truth, and these sins of ignorance may well then be brought to our attention; 2 — To rely upon "forgiven sins" as justification for salvation is surely to take a negative view of the future. God requires us not merely to seek forgiveness of sins and to forsake them, but also to build into our lives His own Divine characteristics such as are manifested in the Lord Jesus Christ. Though the resemblance to him may be faint in us, to the extent that we do this we perform the will of Yahweh; and James reminds us that "faith without words is dead."

Editorial

Does Eureka Really Matter ?

We have received correspondence arising out of the current series of articles on the Apocalypse by Brother Pearce, of England, questioning as to whether a true interpretation of such prophecies really matter.

One reader comments:

"So long as doctrine is not involved, does it really matter? Personally we hold with the viewpoint of "Eureka," and repudiate the new interpretation, but to what extent should we pursue this?"

We freely acknowledge that sound doctrine is essential to salvation, and that a person could be saved in the absence of an understanding of the Apocalypse. We recognise, therefore, that there is a need to discriminate between the importance of fundamental doctrine, and the interpretation of such highly symbolic prophecies as are contained in the Revelation. A person could have a sound understanding of basic principles relating to the Deity, the nature of man, the return of Christ, the establishment of the Kingdom, etc., and so be in the way to life eternal, and yet fail to understand the Apocalypse, or, perhaps, have a wrong concept of its true meaning.

But that does not mean that we can remain indifferent to the propagation of faulty interpretations of it; in fact, when such are set before the brotherhood, we believe that there is a need to clearly show the fallacy and danger of them.

The prophecies of Daniel and the Apocalypse of John are just as much part of the Spirit's voice, and should be treated with just as much reverence and care, as the truths contained in the speech of Peter delivered on the Day of Pentecost.

We would not tolerate or condone a false exposition of those principles, and why should we do so towards one relating to Daniel or the Apocalypse?

No less a one than the Lord himself exhorted us to understand the truth of these two books.

Referring to the prophecies of Daniel, he told the Apostles:

"Whoso readeth, let him understand" (Matt. 24:15).

Concerning the Apocalypse, he declared:

"Blessed is he that readeth (knows accurately), and they that hear (or give heed to) the words of this prophecy, and keep those things that are written therein . . ." (Rev. 1:3).

In view of Christ's words, are we at liberty to ignore that

which we are convinced is a wrong interpretation of these prophecies? How then can we expect to receive the blessing that he has promised to bestow upon those who "know accurately" the things recorded therein?

"Behold, I come quickly," he declares at the conclusion of the Apocalypse, "blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22:7).

Such inspired declarations establish the divine estimation of the importance of Bible prophecy. Let those who deprecate its study heed the warning of these words, and meditate for a moment how large a portion of the Bible is given over to prophetic visions. Why, even the gospel itself is prophecy (see Gal. 3:8).

In view of Christ's words, those who have the welfare of brethren at heart, who recognise a sense of responsibility to truth in all its facets, will see the need of sound interpretation and careful tuition in the understanding of these books.

Nor is the correct understanding of such a book as the Apocalypse disconnected with fundamental doctrine.

For example, a contemporary Christadelphian writer, in challenging *Eureka* has advanced the propositions, based upon his conception of the Apocalypse, that the resurrected dead at Christ's return will, in their mortal state, wage war with their enemies and be slain by them, to be resurrected again and given immortality.

This is based upon a wrong interpretation of Revelation 11.

Does it not involve doctrine?

Another writer alleges that Christ must return in some way that he will be poised in air for "every eye to see him."

The idea is quite foreign to Christadelphian doctrine.

Yet a third claims that the saints must be taken into heaven, claiming that heaven is only used literally in the Apocalypse.

So a wrong interpretation of what is an ennobling book when properly understood, invariably affects basic truths.

In contradistinction to these excursions into prophecy, we believe that *Eureka* sets forth a clear, logical, and doctrinally sound exposition of the Apocalypse. We hold no slavish deference for Brother Thomas by so writing. We do not always agree with his conclusions, but we are always compelled to respect them, and we believe that in their general analysis, they are correct.

Eureka has been before the brotherhood for over 100 years. It has been accepted as the standard Christadelphian exposition of the Apocalypse by outstanding brethren throughout the history of the Movement. They have found it to be a satisfactory exposition, consistent with itself and with the rest of Scripture.

Today it is being challenged.

Obviously, if the challengers had something better and more Scriptural to offer, wisdom would dictate that we set aside *Eureka,* and endorse the new ideas.

But we do not accept them as either new or sound.

They are not new, because they were considered and rejected by Brother Thomas over 100 years ago, as he states in *Eureka;* they are not sound because in their logical application they challenge basic doctrine.

Their authors may not see this, but it is nonetheless apparent when the matter is examined, as Brother Pearce has done.

The "new" expositions are contradictory, and doctrinally unsound. Our loyalty to the exhortation of Christ in which he pronounces a blessing upon those who "know accurately" the sayings of the book, demand that we raise a voice of warning when sound exposition is being challenged. We greatly dislike opposing brethren whom we have come to respect for their untiring labor; and we deeply regret the need of doing so.

We would encourage all readers to examine for themselves the exposition set forth in *Eureka.* They will find a most powerful book of expository exhortation in volume one; an amazing outline of the ways of Providence in human history in volume two; and a thrilling vision of impending glory in volume three.

We would remind any who may take exception to Brother Pearce's articles that they view them in the light of the Proverb: "Faithful are the wounds of a friend . ."

Far better that the voice of warning be lifted up today and heeded, than that Christ should say, "Why did you thus treat with the book that I set before my servants that through its understanding they might receive a blessing?"

Let readers test *Eureka* for themselves by re-reading this masterly exposition. We believe that it is important that the prophecies of God's word should be correctly understood. Therefore, a sound exposition of the Apocalypse certainly does matter.

LEARN TO CONCENTRATE

It is a good habit to review what one reads. Go all over it again in your mind before passing on to other matters. It exercises and disciplines the mental faculties, strengthens the memory, and teaches concentration of thought. The mind soon learns in this way to think and reason correctly, to seperate and classify different kinds of information; and in time, instead of being a lumber room, in which the various contents are thrown together in careless confusion and disorder, the mind becomes a storehouse where each special class or item of knowledge, neatly labelled, has its own particular place, and is ready for use the instant there is need for it. (R.R.).

The Sure Word of Prophecy

No Real Delay In Fulfilment

We read in Ezekiel 12:27, that the people who were contemporary with Ezekiel's prophesying, said, "The vision that he seeth is for many days, and he prophesieth of times that are far off." People, today, take pretty much the same attitude to the written messages of the prophets. They say these messages all belong to a remote futurity. "It will neither be in your day nor mine," they claim. I have heard some say, "Many thousands of years will roll over this planet before the times spoken of by the prophet arrive."

God's answer to Ezekiel's contemporaries will apply to the same class now: "None of my words shall be prolonged any more; the word I have spoken shall be done."

The class in question lay hold of apparent delays and miscarriages to soothe their fears and divert attention from the subject altogether. Jeremiah, in his day, told the people from God that Nebuchadnezzar would besiege, take, and destroy Jerusalem. Nebuchadnezzar came; but his attention was called off by an Egyptian menace; and the people seized upon the fact to loudly proclaim that the prophecy had failed.

But there was no failure. In due time Nebuchadnezzar returned, and the words of God were fulfilled. So it was in the days of Christ, or rather in the generation succeeding to him. He foretold the destruction of Jerusalem. He said nothing about a preliminary hitch that seemed to point in the direction of failure, but that, in fact, was the very means of bringing on the catastrophe. When the Roman General, Cestius, first surrounded Jerusalem, it seemed as if the words of Christ were about to be fulfilled, and, in truth, it was the beginning of the fulfilment; but the Jews succeeded in breaking up the seige and in destroying the army of Cestius some miles from the city. The result was the expulsion of the Romans from the land and the revolt of the whole nation against the Roman yoke. For the time, it seemed as if Christ's words were to fall to the ground; but within three years, Jerusalem was a smoking heap and the Commonwealth of Judah nonexistent.

Thus it has been in many other cases. Thus it will be with the Anglo-Russian conflict. There have been mutterings of the storm; and because the mutterings have ceased for a time, some have heedlessly jumped to the conclusion that the word of prophecy will not be fulfilled. In this, they will find themselves grievously mistaken, though precisely when no man can say: for

what has been revealed is not the succession of what we may call newspaper details, but broad general features sufficient to enable us to discern the nature of the times in which we live. The political expectations entertained on prophetic grounds for many years past by the Christadelphians have been one by one realised in a manner that must leave little doubt in the minds of those who are familiar with the facts, that the prophetic word is a reliable and divine forecast of the future.

The Power of the Prophetic Witness

The reliable character of Bible prophecy is shown by its fulfilment in the past. The Bible is not only an old book, but an old book full of prophecy, and the prophecy is of so varied a character, both as to time, place and circumstance, as to enable us to apply to it a more conclusive test than it was capable of being subjected to at the time of its utterance. When men heard the prophets speak, it was open to them to say as Israel said to Jeremiah, "Thou speakest falsely, for Yahweh hath not sent thee" (Jer. 43:2). Nothing but time and fulfilment could confute such a cavil. Does a prophet's word come to pass? That is the test. Such is allowed in the Scriptures themselves:

"If thou say in thine heart, how shall we know the word which Yahweh hath not spoken? When a prophet speaketh in the name of Yahweh, if the thing follow not, nor come to pass, that is the thing that Yahweh hath not spoken, but the prophet hath spoken it presumptuously" (Duet. 18:21-22).

Now, in the position in which we are placed, so long a time after the very latest of the prophecies, we are able to apply this test in a very decisive manner. A great many things have, in the course of prophecy, been foretold: things small and things great; relating to persons and petty incidents, and things affecting nations, countries and races; large portions of the earth's surface, and great periods of time. We have the prophecy in our hands. We live a long time after the fulfilment ought to have taken place. We are, therefore, in the position of asking with effect: "How stands the matter? Has prophecy been fulfilled?"

The answer which the investigation of the matter will justify is this: prophecy has been completely fulfilled so far as it ought to be so. In neither great matters or little matters has there been any failure. Out of the hundreds of prophecies which the Bible contains, no one can put his finger upon any prophecy and say, "This has failed; it has not come to pass." The prophecies yet to be fulfilled — such as that a time is coming when men will study war no more — belong to the future by the place given to them in the prophecy itself. All that belong to the past (and these are the majority) have come to pass.

It is at some of those fulfilments we look as a source of confidence. They are not like the so-called fulfilments of Zadkiel's or Old Moore's almanacks, where in the first place the predictions

are vague and elastic, and then a chance coincidence or two is selected from a mass of unfulfilled prognostications, and paraded as "fulfilments." There are no failures in the Bible, and nearly all the prophecies are of the most definite character. They go down sometimes into so minute a circumstance as the burning of bones on a particular altar (1 Kings 13:2), the parting of clothes among a band of Roman soldiers, or the casting lots for a seamless robe.

And there are no definite prophecies that have not found their counterpart in the events when they came. These definite prophecies of little matters are interesting subjects of investigation. But we do not now propose to go into them. We look at large matters of a character as to which there can be no question. The prediction that Abraham would become a great nation, at a time when he was a childless old man, and when the human probabilities in view of his surroundings were that his descendants, if he had any, would be absorbed in the flourishing communities in the midst of which he lived. The promise that blessing to mankind would come in his line; a blessedness, which though not yet in its final established form, has already come forth in the resurrection of Christ and the preaching of the forgiveness of sin and life eternal in his name. The prediction, by Moses, of the disobedience, punishment and dispersion, yet continued existence, of Israel, among the nations of the earth. The downfall and debasement of Egypt. The desolation of Babylon. The overthrow of Tyre and Ninevah. The birth, rejection, crucifixion and resurrection of Christ, and his absence for a time in the Father's presence .The ecclesiastical corrupting ascendancy of Rome. The development of the papal power.

All these things fulfil Bible prophecy, and give confidence that those prophecies that remain to be fulfilled will likewise be vindicated. They prove prophecy to be a great fact in history. How irrational, on the part of intelligent men, to neglect so important an ingredient in the affairs of men. Prophecy is truly what Peter describes it to be: "a sure word," "a light in a dark place" (2 Pet. 1:19-21) to which we should take heed. The man who avails himself of this light is in a position of vast superiority over men who reject it. He has comfort where other men are perplexed, hope when other men are downcast; heroic resolve where other men are depressed by the futility of human effort in all directions.

— F.R.

"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; knowing this first, that no prophecy of the scripture is of any privaae interpretation (lit. the prophet's own prompting), for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:19-21).

Paul on Marriage and Divorce

Christ declared that as it was in the days of Noah and Lot, so it would be at his coming. Those days witnessed a sad declension of morals, and a relaxation of the marriage bond; and the world today is following in the same course. Divorce and re-marriage is made so easy today that in the world it is considered almost normal, and we can expect the current infidelity to increase as the end draws ever closer. To be forewarned is to be forearmed in these matters. The Ecclesia must stand for moral rectitude in an age of increasing immorality, when terms of loyalty and faithfulness are discounted on all sides. The thoughts presented here are not exhaustive; and can be supplemented and extended. We present them as a basis for discussion on the part of any reader who may be vexed with this theme. We shall be prepared to answer questions on the subject.

Marriage Is For Life

Paul spake no less than three times on the subject of marriage and divorce; twice indirectly only or by way of illustration; once in answer to a plain and definite question. It would not, of course, be right to base an argument upon mere illustrative figures, where a general resemblance might suffice for the purpose in hand; but if what he says, in dealing with the matter directly, admits of no manner of doubt, we are fully justified in interpreting the illustrations without any reserve. If we may do this, we have three separate expressions of the Apostle's belief relating to the binding bond of marriage.

The first passage is from Romans:

"Know ye not . . . that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adultress; but if her husband be dead, she is free from that law, so that she is no adultress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:1-4).

The Apostle argues that the legal obligation to a covenant is dissolved by death. Marriage is a case in point; the husband or wife dies, the survivor is free. It is the same in man's relationship to the Mosaic Law; only with this difference, it is not the death of the law to him that sets him free, but his death to the law, through the representative offering of the Lord.

Paul's use of the illustration of marriage to argue his point gains its force and propriety when it is acknowledged that the

marriage bond is binding. We would not set Paul against Christ in this matter, of course, and therefore we add that marriage is binding with the sole exception mentioned by Christ in Matthew 5:31-32.

A similar conclusion follows from his line of argument concerning marriage to the Ephesians. Whilst inculcating the relative duties of husband and wife, he lays stress on the oneness which that rite creates between them. According to the original conception they that are married are "members one of another;" they are brought into such a close union that it is their bounden duty to forget the ties of nature in the obsorbing obligation of their new covenant; and the Apostle suggests that there is only one comparison that can give any adequate idea of the character of the union, which is that of Christ with his Ecclesia (Eph. 5:25-32).

Paul goes back in imagination to the beginning, and realises how the first marriage resembled the union between God and man, which would have been perpetual and indissoluble had not sin intervened to disrupt it. After the fall of Adam, the divine covenant with man was broken by spiritual adultery as his descendants shamelessly followed "after other lovers."

Following Adam's transgression human marriage became degraded from its high estate, and its unity destroyed by polygamy and unfaithfulness; with the restoration of the union between man and his Maker, however, the union between husband and wife should be likewise invested with a permanent character as far as this life is concerned (Matt. 19:8). Thus Paul uses marriage as an analogy of the relationships existing between Christ and the Ecclesia.

Paul Answers The Inquiry From The Corinthians

In the third passage the Apostle replies to one of several inquiries which had been put to him by the Corinthian believers, all bearing upon marriage relationships. After expressing his private opinion upon celibacy and the practical necessity of marriage, he breaks out with an authoritative prohibition against divorce, and remarriage in cases where divorce has become inevitable.

"Unto the married I command, yet not I, but the Lord, let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife" (1 Cor. 7:10-11).

Let it be noted and emphasised that Paul is endorsing his instructions by drawing attention to the teaching of the Lord: "I command, yet not I, but the Lord. . ." Obviously this is a reference to the Lord's teaching on the matter of divorce and remarriage, such as is found in the Gospel records; and Jesus fully endorsed the words of his heavenly Father: "For Yahweh, the

God of Israel, saith that He hateth putting away" (Mal. 2:16). Those who countenance divorce should remember those words. "He *hateth* putting away," because it is a negation of His purpose. Christ permitted it for one cause only, and his general teaching concerning divorce and remarriage is set forth clearly by Paul above who specifically stated that his "command" was an interpretation of the Lord's will in the matter.

In the original language, Paul's words are couched in more emphatic and positive terms, namely: "I charge you, yet not I, but the Lord, that a wife be not separated from her husband"; but, knowing that cases would arise where, in spite of his solemn injunction that they should cleave to one another, separations would take place, he called upon them not to add sin to sin by contracting an adulterous union, but to remain unmarried, or, better still, to seek to be reconciled. Then he closes by repeating his "charge," "that a husband do not put away his wife."

Paul's appeal to the Lord's authority invests his utterance with the weightiest significance.

What of his statement in v.15: "If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases." Does Paul mean by that that such are free to remarry? It is impossible, for it would countermand the explicit instructions of Christ quoted by him earlier (v.10). What is meant by being "under bondage?" Paul had earlier explained this in vv.12,13. If the unbelieving partner is prepared to continue marital associations with the believing partner, the latter must remain subject thereto; not only so, but he or she must seek the peace of the household rather than disturb it by continual controversial wrangles (v.15). However, if the unbeliever departs, let him do so. A brother or a sister is not under bondage to follow such a one.

Do Paul's Words Countenance Remarriage?

In vol. 49 of *The Christadelphian*, p.72, this question was submitted to the Editor, whose answer we have included. The question was put thus:

'After a brother has done all he could to get his unbelieving wife to live with him, and then she goes to law and gets a divorce on account of his faith, is that brother free to marry again while the divorced wife is living? Paul says in 1 Cor. 7:15: 'If the unbelieving depart,' one is not bound in such cases. And in vv.27, 28, he says: 'Art thou loosed from a wife, seek not a wife. But and if thou marry thou hast not sinned.' If this is not understood as freeing one in such cases, would you please explain how we are to understand it?"

ANSWER. — We should not have thought it possible for an unbelieving wife to secure a divorce from her believing husband "on account of his faith." But supposing this actually to have been done, what then? "Let her depart," says Paul. But again,

what then, for him especially? "Let him remain unmarried" is the answer deducible from this chapter and from all the Scriptures. In 1 Cor. 7:10-11, Paul is speaking of "the married," both being in the Lord. In such a case he says (and "the Lord" says it) "Let not the wife depart from her husband, but and if she depart, let her remain unmarried, or be reconciled to her husband. And let not the husband put away his wife." What is law for the woman is law for the man. "Let him remain unmarried, or be reconciled to his wife." "But," said the Corinthians, "what where one is an unbeliever?" "To the rest" (that is where one only is in the faith), says Paul, "Speak I, not the Lord," and he proceeds with the advice contained in vv.12-17. A brother "being a just man" will "let her depart," but will leave the way open for her return and "reconciliation" as though she had been "in the Lord." If he be not "a just man" he will illustrate Christ's saying in Matt. 19:8: "Moses because of the *hardness of your hearts*, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and whose marrieth her which is put away doth commit adultery.". . . .

But what then of Paul's words in vv.27-28? The answer is these words have nothing to do with the question under discussion. They belong to another section: "Concerning virgins." "Now concerning virgins (unmarried persons of both sexes), I have no commandment from the Lord, but I give my judgment as one that hath obtained mercy of the Lord to be faithful." And the rest of the chapter from v.25 to the end is concerned with the question whether for unmarried people it is wise or unwise, godly or ungodly, to enter the married state at all. If brother A is wise he will most certainly not seek liberty here to enter upon an alliance which the whole spirit of the chapter reprobates.

(The above may be useful in view of questions that we have received upon this matter.—Editor).

THE IDEAL BEFORE US

In Christ he must grow and prosper — "increasing in the knowledge of God" — "always abounding in the work of the Lord." He must not be a slothful servant. He must not go to sleep on rising from the watery grave to newness of life. He must not delude himself with the idea that now that his sins are forgiven, and his connection with Christ made sure, he has nothing more to do. A delusion of this sort will be fatal. His connection with Christ is made sure, but not his salvation. His connection with Christ will prove a terrible thing if he receive not Christ's approval on the day of account. His salvation has to be "wrought out with fear and trembling" (Phil. 2:12), "lest he come short of it" (Heb. 4:1). He has to make his "calling and election sure" (2 Pet. 1:10). (R.R.).

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

How the Gospel Relates to Conduct

Chapters 12:1 - 15:13

CHAPTER FOURTEEN: ECCLESIAL RESPONSIBILITIES

VERSE 20:

"For meat destroy not the work of God" — The R.V. renders: "Overthrow not for meat's sake the work of God." The word "destroy" or "overthrow" (RV), in the Greek signifies to tear down, and thus destroy, and is used in contrast with "edify" to "build up" of the previous verse. Contentions in an Ecclesia relating to such unimportant matters as eating and drinking can break down the building that Christ would have us assist in erecting and strengthening.

"All things indeed are pure" — Paul is referring to meat. The "weak" were claiming that certain meats were "unclean" (v.14); Paul here concedes the "strong" brothers point of view, that all are pure, and therefore good for food.

"It is evil for that man who eateth with offence" — Now he appeals to the "strong" to respect the scruples of "the weak" (cp. v.2).

VERSE 21:

"Or is offended, or is made weak" — These words are eliminated in the RV, so that the verse should end at the word "stumbleth."

VERSE 22:

"Hast thou faith? have it to thyself before God" — The "strong" were claiming that as they were justified by faith there was no need to observe days, or avoid meats, but Paul taught that what faith they had should be manifesed as God would have them do, namely, with considerateness to others. The RV renders: "The faith which thou hast, have thou to thyself before God." To blatantly boast of faith is not pleasing to God or to man, and is usually an evidence of lack of faith.

"Happy is he that condemneth not himself in that thing which he alloweth" — The word "alloweth" is from the Greek **dokimazo,** which signifies to approve after having put to the test to see if it meets the specification. Paul warned the "strong," the brother who felt that he was completely delivered from all restrictions of the law, that he needs to exercise care lest he advocates a liberty of action in others which is inadmissable.

VERSE 23:

"He that doubteth" — The word is **diakrino** in the middle voice, and therefore signifies to contend with, and to be in strife with oneself, and thus argue, hesitate and waver within onself. Paul warns that a person who has scruples regarding the eating of meat, or the observance of a special day, will be found in a most unhappy state of mind if he ignores them merely to follow the lead of some dominant personality. He would feel uneasy within himself as he wondered whether his course of action was really the right one to follow, and so he might well be afflicted with a sense of inconsistency within himself. If he is to ignore his previous scruples, it must be upon a basis of faith, so

that when eating meats which he once avoided, he will "'eat in faith." Paul has already established the point that faith "cometh from hearing the word" (Rom. 10:17); now he warns the "strong" that they must not try to assert their liberty apart from an appeal to the word. The "weak" must be won over by its influence, for by that means all doubts will be properly resolved, and a person's mind and attitude so firmed, that he will clearly recognise right from wrong. Any other motive, such as following man merely because he is "strong" is "not of faith," and therefore will result in the "weak" brother sinning against his conscience. This advice is important to follow today in resolving questions other than those of observing special days, or avoiding particular meats.

THE INCENTIVE — CHRIST'S EXAMPLE (Chapt. 15:1-13)

This is the second division of this section of the Epistle (from Ch. 14:1 to 15:13) which we have headed "Ecclesial Responsibilities" (see "Logos," p.224). It is divided into two parts:

(1)—The Principle: Mutual Considerateness (Ch. 14);
(2)—The Incentive — Christ's Example (Ch. 15:1-13).

In this latter part, we are exhorted to follow Christ, seeing in his example the incentive for our conduct, as we seek to emulate him.

VERSE 1

"We that are strong" — These are those referred to as "having faith" (Ch. 14:22), in contrast to those "weak in faith" (Ch. 14:1), and whose conduct is hedged in by consideration of details of diet and of observance of days.

"Ought to bear the infirmities of the weak" — The "strong" are called upon to do so by curtailing the freedom which they recognise would normally be permissible. "Ought" is opheilo in Greek, and signifies "to owe," "to be a debtor." The word speaks of moral obligation, something that should be paid. This moral obligation to help others who are "weaker" stems from the debt that the "strong" owe to God, for in their weakness they have had to seek His help (Rom. 5:8-10).

"Infirmities" is asthenema, and signifies "want of strength, weakness, indicating inability to produce results." In this context the word relates to those scruples which arise through weakness of faith. The strong must support the infirmities of the weak by bearing with them and submitting to self-restraint.

"And not to please ourselves" — The burden of the weak, induced by their "infirmities" or scruples, is one that the strong must share. They are not at liberty to avoid doing so, and so must not please themselves.

VERSE 2

"Let every one please his neighbour for his good to edification" — See notes on Ch. 14:19.

VERSE 3

"For even Christ pleased not himself" — See John 5:30: "I seek not mine own will;" Phil. 2:5: "Let this mind be in you, which was also in Christ Jesus;" 1 Pet. 2:21-23: "Christ suffered for us, leaving us an example . . . committing himself to Him that judgeth righteously;" 2 Tim. 2:2-4: "Endure hardness as a good soldier of Christ . . . please him who hath chosen you to be a soldier." The example of Christ is one that his followers are called upon to emulate; as he pleased not himself, so they are called upon to please not themselves.

"As it is written" — The reference is from Psalm 69:9. This Psalm is a Messianic one predicting the sufferings the Lord Jesus experienced as a consequence of the zeal he manifested for the things

of Yahweh. Paul's reference to the Old Testament in confirmation of his statement, rather than to a specific incident in the life of the Lord, shows what value he placed upon the scriptures. They are revealed as being of lasting value, and their study to be highly commended as providing encouragement and hope in all circumstances of life.

VERSE 4

"Whatsoever things were written aforetime" — The object of Scripture study is to provide believers with hope. But it will only do so when its principles are followed as a way of life. See the exhortation of Prov. 6:22-23.

"We through patience" — The word hupomone, rendered "patience" signifies "an abiding under," and suggests endurance. In the context of this verse, it points to the need of submitting to the requirements of Scripture, whatever they may entail.

"And comfort" — Here the word is paraklesis, and has various meanings including "a calling near, a summons, entreaty, encouragement." The Scriptures therefore encourage endurance, for they reveal that faithfulness will be rewarded, and they provide encouragement by calling upon the faithful to draw near and receive the aid that Yahweh will always provide to such.

VERSE 5

"Now the God of patience and consolation grant you to be like-minded one toward another" — God is the God of patience because He remains true to His promise in spite of the failings of believers; He is the God of consolation because all true comfort stems from Him. In turn, His children are called upon to manifest His characteristics, to His glory. Brother J. Carter writes: "With the help of God, the example of Christ, the guidance of the Word of God, all difficulties would be overcome, unity of mind would result, and God would be glorified" (see v.6).

"According to Christ Jesus" — Notice the marginal rendering: "after the example of Christ Jesus." The consideration that Christ showed towards others, and which was a reflection of God's care for His children (Matt. 5:44-45), should serve as our example in our dealings one with the other.

VERSE 6

"That ye may with one mind and one mouth glorify God" — The object of the strong bearing the infirmities of the weak in matters of no real doctrinal significance, is that unity might prevail in the Ecclesia to the glory of the Father.

"God, even the Father of our Lord Jesus Christ" — There is certainly no room for Trinitarian error in this definition of the Father.

VERSE 7

"Wherefore receive ye one another" — Stop your contention one with the other; close up your ranks.

"As Christ also received us" — The plural "us" suggests the two great families of the human race: Jew and Gentile, as well as the strong and the weak in the Ecclesia. As Christ has accepted both Jew and Gentile, the latter must not view with contempt the scruples of the former in regard to eating of meats or observance of special days; and the former must not despise the latter because of their Gentile background.

"To the glory of God" — This must be the motivating factor; not personal justification in controversy.

In His Steps

A disciple of Christ is one who believes his doctrines, imbibes his Spirit, and follows his example. This may be difficult in an age which boasts agnosticism, taunts submission to evil, and rejects principle for materialism. Nevertheless, Christ knew such difficulties and overcame. We can, and must, do likewise!

Logos VOLUME THIRTY-FOUR
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

A Book that Should be Read

"Eureka" is no charlatan exposition. It is no begging argument. It is no mere feat of speculative ingenuity. It does not mystify and perplex, or resemble the guess-work which fills the pages of the majority of attempts to explain the Apocalypse, by which, as a rule, the book is left more unsatisfactory than ever, and the whole subject of prophetic exposition brought into disrepute and ridicule. It is a careful, scientific analysis of a divine enigma in the light and by the means of the clues supplied by the author of the enigma, as cool, logical, and obvious as a surgical demonstration. It is a rational process of identifying facts, discovering and elaborating evidence, establishing premises, and evolving conclusions with the cold and literal precision of mathematical rules. There is no fanaticism; indeed there is scarcely the warmth in which such topics might naturally excite. There is, on the contrary, a transcendant sobriety, indicative of the clear head and steady hand accustomed to difficult operations of logical surgery. And the results are truly commensurate with the faculty employed. The Apocalypse is exhibited in an aspect of dignity and importance, which contrasts strangely with the position it is made to occupy in ordinary books of Apocalyptic exposition. It is made the interpreter of the past, and the revealer of the great future that is at the door. The present is clothed with a sense of divine reality, which is little excited in the mind by ordinary history and experience. The reader is made to feel himself within the compass of a vast scheme of Divine Providence, which has been slowly unfolding itself in all the course of human affairs of men for the past eighteen centuries, and reaches forward to a definite era of life and light. He is enabled to feel in the dark stand-point of the present life, the ennobling conflux of a mighty past and a measureless future, as reflected in the enigmatical forms exhibited to John in the isle of Patmos seventeen centuries ago. He is enabled to take his bearings in the apparently trackless ocean of time over which he is sailing . . . The scripturally enlightened reader is made to feel himself in the company of generations past, who have trodden the same unpopular path of obedience to the Word, in defiance of the authorities represented by the Beast, False Prophet, Harlot, and other symbols of the Apocalypse. His faith is strengthened; his ardor strongly excited; his enlightenment increased; and his mind in every way exercised unto godliness, with a vigor that is bracing in the extreme. "Eureka" is a breeze of truth that comes from the high hills of prophetic vision upon the nearly-stagnant atmosphere of the plains of ignorance below, blowing away the sultry vapors and dispersing incipient disease. It is a temple of light, resplendent with the hues of precision stones: in the courts of which, those who love the light and the truth will often be found.

—Bro. Roberts (1869).

This Month's Exhortation.

The Time of the Dead

(Reading: Revelation 11)

"And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." (v.18).

●

Take Hold On God

One of the purposes for which we meet here from time to time is that we may stir each other up, both in memory and resolve, in relation to the things that constitute the hope of our calling. Paul exhorted Timothy to "stir up the gift of God that was in him." If this was necessary with regard to a gift of the Spirit, how much more in relation to faith in our minds. It was one of the lamentations concerning Israel that "none stirred himself up to take hold of God." And so in the final effectuation of the truth: those who exercise themselves industriously in it are benefitted by it, and conform to the state and image that God requires. Those who leave it alone, or are slothful, are the sufferers.

It is here that the function of individual industry and the office of exhortation come in profitably. We are enjoined to exhort one another daily; this is because of the native tendency to forgetfulness and inertness. The exhortation is a complex exercise where it is of the true sort; it is not true of effective exhortation to merely implore people to be this or to do that; the secret of effective exhortation lies in bringing to bear on the mind those convictions and considerations that lead to the result desired. In its general form faith is the great power in this respect, but faith is not faith unless it have materials to act on. There is no lack of materials when we thus surround the table of the Lord in a state of enlightened contemplation. Many are the facts that find their centre here. We have but to call them to mind, and keep them in mind, to be exercised in a way that is profitable for all.

The Time Of The Dead Approaches

The coming of the Lord is also styled: "The time of the dead." We know it is called so because the dead at that time come to life again, to face the issues of the life they have lived in the flesh. As a rule, there is nothing but the terror of super-

stition associated in the popular mind with such a prospect; but there is no room for this frame of mind in anyone enligthened by the truth. The coming of Christ will be no more than the removal of a loved and loving friend from one part of the universe to another, on a greater scale, but the same in kind. It is like a friend in a distant country, coming to revisit us after a long absence. There is, of course, the difference connected with this function, for our fate is in his hands, and he comes to disclose it. We must appear before His judgment seat. In this there is an element of terror to those who are obnoxious to that judgment seat; but who are they? The disobedient and the unforgiven. The friends of Christ are not disobedient: it is their obedience that constitutes them his friends. Their life, as a whole, is a life of obedience. There may be slips, and faults, and frailties, and shortcomings, but for these there is forgiveness, where there is love.

This is one of the elements of the Gospel; that if any man in submission to the Gospel sin thus, we have an advocate with the Father, Jesus Christ the Righteous; and if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity. The obedient friends of Christ do not feel that these frailties stand between them and the friendship of Christ. The frailties belong to the weak flesh of which they are at present constituted. They themselves remember what is written, that "He knoweth our frame and remembereth that we are dust." Also "If Thou Lord shouldest mark iniquity, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared"; that is, in the selection of sons for everlasting life, God proceeds upon the principle of forgiveness, that they may be humbled in the sense of benefaction conferred and He exalted, in the exercise of merciful prerogative.

Sins of frailty are, of course, in a very different category from that wilful sinning of which Paul speaks in the Hebrews, for which he says there remains no more sacrifice for sins. The difference between the two is well illustrated in the difference between the two apostles, Peter and Judas; Peter grievously sinned in denying the Lord three times in his very presence, but he was forgiven, because Christ prayed for him; and Christ prayed for him because he knew that the denial was the result of weakness conquered by severe pressure, and was wholly foreign to the bent of Peter's affection, and instantly repudiated and washed out by him in a flood of bitter tears. In the case of Judas there was a very different state of mind. He deliberately sold the Lord to his enemies for the sake of putting money in his pocket. For this, Judas instinctively knew there could be no forgiveness, and therefore he went and hanged himself. Possibly, too, he remembered the Lord's words: "The hand of him that betrayeth me is with me

on the table. Good were it for that man if he had never been born."

But such considerations cannot come into the circle of our thought as the ordained friends and hearty, if stumbling, servants of the Lord in His absence, marching through the desert in the teeth of blinding sleet, chilled to the bone with the universal cold, and descrying through the storm, in the far distance, the shimmering lights of home. We look up through our tears to the throne of grace, that we may obtain mercy, and find grace to help, in this, the time of our need.

Christ Comes For Vengeance

But for the enemies of Christ the coming of the Lord is something more than an undesirable event. Though we are not his enemies, but suppliants for his favor, it will help us to stir ourselves up in the manner that is reasonable, if we realise what the judgment seat will be for them. Paul uses the word "terror" in connection with it; "knowing therefore the terror of the Lord," he says, "we persuade men." This is not too strong a term in view of the adjuncts of that great day. Paul speaks of it as a day of wrath. Of "them that are contentious and do not obey the truth," he says that they will find it a day of indignation and wrath, tribulation and anguish. Christ's own picture of it shows us a crowd departing from his presence with weeping and wailing and gnashing of teeth. As a whole, it is constantly spoken of as a day of vengeance, and the figures of the vengeance are strong: "In flaming fire taking vengeance." This vengeance is world-wide in its sweep, it begins at the house of God, as Peter says, and if they are to suffer, "What," says he, "will be the end of those who obey not the gospel of God?" (1 Pet. 4:17). The world at large will feel the strong hand of His retribution, there will be a time of trouble such as never was; which is in general figure presented to us as "A day of trouble and distress; a day of wasteness and desolation; a day of darkness and gloominess, and a day of clouds and thick darkness"; and of that day it is said: "The slain of the Lord shall be many, from one end of the earth even to the other."

All Is For Yahweh's Glory

The prospect would be very depressing did we not know that out of all the trouble would come a day of righteousness and peace and healing; when the world has been adequately punished for its neglect of God, and its criminal enormities. The storm of vengeance will be stayed, and the nations humbled. They will gladly accept the new yoke, and come to learn the new ways that will be promulgated from Zion. Public life and private life will then be sweet and joyful, and human intercourse in every way a thing of

gladsome satisfaction. It is not the sentimental kind of promise that some people think it, where it is written: "I will make new heavens and a new earth, wherein dwelleth righteousness." And it is no unnatural thing for God to call upon us to rejoice with Him in the prospect: "Be ye glad and rejoice in that which I create; for behold, I create Jerusalem a rejoicing and her people a joy. Her people shall be all righteous, and they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified; I the Lord will hasten it in His time."

"I, The Lord Will Hasten It In His Time"

This is the ground of our confidence and hope; who shall say it is a vain one? Hath God promised this great change? The Bible will have to be got rid of before any doubt can be thrown upon the answer. The Bible cannot be got rid of, its intrinsic character is its own witness, and the fulfilled prophecy of all history is the inexpungable pledge of what remains. "We have a more sure word of prophecy, whereunto we do well that we take heed, as unto a light in a dark place." Let nothing interfere with our confidence here; the night may be dark, and the time may be long, but it is only so to human weakness; the purpose of God stands sure, and every tick of the clock brings on the appointed day. Let us hold fast the beginning of our confidence: let us resist the temptation to be weary in well-doing. Remember that nothing can be accomplished by giving in and everything is to be accomplished by holding out. If we turn aside from the narrow way for the sake of the relief or gratification to be experienced in exchanging the yoke of Christ for the lawlessness of the flesh, we do not better our position except as regards the passing feeling of the hour. We cannot alter the evil state in which we live, we can not arrest the decay of nature; we cannot emancipate ourselves from this inefficient, flagging mortal body by any insane attempt at release we may choose to make. The years drop by, and we are bound presently to find ourselves at the end of all mortal vigor, and in a grip of the implacable law which sends all men to the grave. How fearful to contemplate in such a case that the grave is but as the swing-gate into Christ's presence. Men may look to it as a haven of refuge; this is the aberration of darkness. The "terror of the Lord" awaits the man thus escaping, as he thinks, as certainly as in our orthodox days we imagined hell to await the sinner when the breath went out of his body; for in the grave there is not a momentary conscious interval to the resurrection for those who enter it.

Look at the other side, holding on and enduring to the end, in the face of all difficulty and suffering. Even now there is a satisfaction in the service of God that no mortal man can taste

who turns his face away. Godliness is profitable even in the midst of trouble; for neither tribulation, distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, neither death nor life, nor angels, nor principalities, nor powers, can separate us from the love of God. Even while we walk through the valley of the shadow of death we can say: "I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me." This very resignation mitigates the keenest sufferings. We can always say with Christ: "The cup which my Father hath given me to drink, shall I not drink it?" And there is the constant certainty that it is but for a moment; it cannot in the nature of things, last. Soon it will be all over, and then think of the glory we are gaining to find the Lord here, and the day of salvation come. It must be manifest that there is no course of wisdom but the one prescribed by the Spirit of God in all the Scriptures; that is, to be steadfast in the way of righteousness, and immovable in the faith of God's promise, and unswerving in our conformity to His Commandments.

Let this be our course unto the end.

—R.R.

SHUN CLERICAL COMMENT

Beware of the teaching of the clergy. This was the warning of Dr. Thomas and Brother Roberts. Fathers and mothers in Israel will act wisely and faithfully, if, in regard to this warning, they copy these scriptural-enlightened and noble men. There is a growing need for the caution. The Clergy are the proprietors and managers of a powerful, influential system which is as offensive to God, and as inimical to the eternal interest of man, as were the institutions of Baal. The clergy are the perpetuators of pagan doctrines, of that deadly apostasy which in the early centuries dethroned the life-giving religion of Christ. Let those who are disposed to worship these spirituals of the wickedness," who "reign in the court of the Gentiles without the temple," take more to heart what God has revealed in the Apocalypse on the subject. It is by an understanding of this book that we are able to see the leaders of Christendom as God sees them. We read the writings of the prophets, and are quick to realise the dark and evil-mindedness of Israel's religious leaders. We do the same in regard to New Testament teaching concerning the corrupters of the Truth in Apostolic times. But when we come to the Apocalypse — which is in part God's revelation respecting the true character of the clergy for the past sixteen or more centuries — many of us hesitate to take God's estimate of the clergy. We want more study of the Apocalypse, more deep, earnest reading of Eureka. This will safeguard us against being captivated by the clergy. Yet, clergy have to be watched and shunned. They are the saints' enemies, and will remain so till Christ is again in the earth to destroy once and for ever their wicked Babylonish system.

(A.T.J.)

A MODERN CHALLENGE TO FAITH

Was the Sixth Seal Fulfilled by Constantine?

The previous article in this series showed that the 6th seal of Revelation provides the key to the true understanding of the whole prophecy. The question was posed: Does the 6th seal find fulfilment in the time of Constantine or is it still in the future? The difficulties associated with the latter interpretation were outlined. The following article now considers the historical interpretation of the 6th seal, as expounded in the pioneer expositions of Brother Thomas.

Is The Historical Application Inappropriate?

There remains the need to examine the apparent difficulties associated with interpreting the sixth seal as the time of Constantine.

The difficulties relate to two aspects of the language used:

(1) The language is so grand, it is said, that it could only apply to Christ's coming. Such language is expressed as the sun black as sackcloth, the moon as blood, the heaven departing as a scroll, every mountain and island fleeing away — the great day of his wrath.

(2) It is thought inappropriate to apply the language ("hide us from the face of him that sitteth on the throne and from the wrath of the Lamb") to people in the fourth century. It is claimed that this is only appropriate when Christ has set up his throne on earth.

Let us consider these two difficulties.

Does The Language Fit The Time?

The Revelator describes the heaven, sun, moon and stars being swept away! Does this fit the time of Constantine?

We shall show that it does. Those who do not perceive this are insufficiently acquainted with similar language used by earlier prophets to describe calamities in their own time; and also they have not appreciated the extent and nature of the political and religious revolution in the Roman world at the time of Constantine.

Here are three examples of Old Testament language, from Jeremiah, Ezekiel and Isaiah, supporting the above claim.

Jeremiah Ch. 4 describes the overthrow of the kingdom of Israel by the Babylonians:

"I beheld the land, and lo! it was without form and void; and the heavens, and they had no light. I beheld the mountains, and lo! they trembled, and all the hills moved lightly . . . I beheld, and lo! all the cities thereof were broken down, at the presence of the Lord, and by his fierce anger . . . For this shall the earth mourn, and the heavens be black. The whole city shall flee for the noise of the horsemen and bowmen: they shall go into the thickets, and climb up on (into) the rocks."

Ezekiel Ch. 32 describes the overthrow of Pharaoh and Egypt by the king of Babylon:

"When I shall put thee out, I will cover the heavens, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of the heaven will I make dark over thee, and I will set darkness upon thy land, saith the Lord."

Isaiah Ch. 13 describes the overthrow of Babylon by the Medes:

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (v. 9-10).

Verse 12 refers to Cyrus (see also Ch. 44:28, Ch. 45), and verse 13 continues:

"Therefore I will shake the heavens, and the earth shall be removed out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger."

The language of the 6th seal is very similar to that of these prophets, and we may immediately conclude that if these prophets use such language to describe the overthrow of Israel, Egypt and Babylon, there can be no objection to such language to describe the period of the civil war, and the political-religious upheaval in the time of Constantine. It was a Day of the Lord, as in earlier times, when, in human agency, God swept away the existing order of things.

Now, as regards our second claim, and the evidence for the greatness and importance of this upheaval (this blackening of the sun, the moon turned to blood, the heavens departing away as a scroll), we are well served by Gibbon in his *Decline And Fall Of the Roman Empire.* The whole of Chapter 17, occupying over 60 pages, is devoted to the changes brought about by Constantine in the political and civil spheres. The heading of the chapter is "Foundation of Constantinople — Political System Of Constantine And His Successors — Military Discipline — The Palace — The Finances." He emphasises in his opening paragraph that the new order was quite distinct from the old.

"After a tranquil and prosperous reign the conqueror bequeathed to his family the inheritance of the Roman empire; a new capital, a new policy, and a new religion, and the innovations which he established have been embraced and consecrated by succeeding generations."

Later in the chapter he introduces the description of the military and civil government and officers with the words:

"The foundation of a new capital is naturally connected with the establishment of a new form of civil and military administration."

The description of the new Constitution — the new heavens and its sun and stars — is given in great detail.

The Important Religious Aspect

But real as was the change in the civil and military rule of the Roman empire at this time, the change in the state religion was far greater, and of a most fundamental character. The change was from the worship of the host of pagan gods with temples of idols and altars of sacrifice, with sensuous and cruel rites, to the worship of the God of the Bible and Christ the Son of God, with much higher standards of morality and the belief in the forgiveness of personal aims by the death of Jesus, the Lamb of God.

Again Gibbon provides a very full account of this tremendous revolution in the religion of the Roman empire in his 20th chapter. The section is headed: "The Motives, Progress, and Effects of the Conversion of Constantine — Legal Establishment and Constitution of the Christian or Catholic Church," and there are over 40 pages in this chapter. The new laws that prohibited pagan rites, demolished the temples, and established the Christian church, also gave a privileged status to the officers of the church. For the first time in Roman history, the religious power was separated from the civil power of the state. The clergy became a privileged class above the competence of the civil law. The synods of bishops met in regular assemblies gathered from the whole empire, and their decrees were supported by the magistrates of the civil law. The bishops and officers of the church became the numerous stars of the new heavens; for truly the old heaven has "departed as a scroll when it is rolled together," and had been replaced by a new.

All this was the amazing work of one man in his lifetime. Having conquered his numerous enemies and rivals, he became the supreme power in the Roman world, and could thus carry out his designs without effective opposition. Leaving Rome and the old senate behind, he started afresh at Constantinople, and laid the foundations of a new constitution in church and state that endured for many centuries.

Appropriateness Of The Language

So there is no reason to suggest that the language of the 6th seal is too spectacular for the changes in the time of Constantine. Gibbon, in fact, uses language that is strikingly similar: "The ruin of the Pagan religion is described by the sophists as a dreadful and amazing progidy; which covered the earth with darkness, and restored the ancient dominion of chaos and night." This was the view of the departed pagans, and how similar the language of Rev. 5:12: "The sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, etc."

The following quotations from the 20th chapter of Gibbon's

work will give more substance to what has just been briefly presented:

"While the civil and military professions were separated by the policy of Constantine, a new and perpetual order of ecclesiastical ministers, always respectable, sometimes dangerous, was established in church and state." "The catholic church was administered by the spiritual and legal jurisdiction of eighteen hundred bishops." "The representatives of the Christian republic were regularly assembled in the spring and autumn of each year; and these synods diffused the spirit of ecclesiastical discipline and legislation through the hundred and twenty provinces of the Roman world." "The bishop was the perpetual censor of the morals of his people. The discipline of penance was digested into a system of canonical jurisprudence, which accurately defined the duty of private and public confession, the rules of evidence, the degrees of guilt, and the measure of punishment." "The arbitration of the bishops was ratified by a positive law, and the judges were instructed to execute, without appeal or delay, the episcopal decrees."

"The whole body of the catholic clergy, more numerous, perhaps, than the legions, was exempted by the emperors from all service, private or public, all municipal officers, and all personal taxes and contributions, which pressed on their fellow-citizens with intolerable weight." "Under a despotic government, the bishops alone enjoyed and asserted the inestimable privilege of being tried only by their peers, and even in a captial accusation, a synod of their brethren were the sole judges of their guilt or innocence."

"The famous council of Nice was attended by Constantine." "Constantine listened with patience and spoke with modesty; and while he influenced the debates, he humbly professed that he was the minister, not the judge, of the successors of the apostles, who had been established as priests and as gods upon earth. Such profound reverence of an absolute monarch towards a feeble and unarmed assembly of his own subjects can only be compared to the respect with which the senate had been treated by the Roman princes who adopted the policy of Augustus."

There remains now to give an answer to the second apparent difficulty in applying the 6th seal language to Constantine.

The question is: Can the language of "hiding from the one sitting on the throne, and from the wrath of the Lamb" (Ch. 6:15-17) be applied to the time of Constantine?

What Does "The One On The Throne" Mean?

It is assumed by the new interpreters that the language in the 15 - 17th verses means that the throne of God has just been set up; i.e. that Christ is in the earth.

But this is a mistake!

In Ch. 5 it will be seen that the "one sitting on the throne and the Lamb" are in view before the scroll is opened. The first seal is opened by the Lamb (Ch. 6:1), and obviously the vision is continuing from the 5th chapter, with the throne and the Lamb still in view to John. Therefore, it is a wrong assumption that the "wrath of the Lamb," and "One sitting on the throne" in the 6th seal must be interpreted as Christ having just set up his throne

on earth. These symbols have been there through all the seals.

The historical situation corresponding with this wrath of the Lamb in the 6th seal is that the pagan people and rulers fled in fear from the all-prevailing might of Constantine and the Christians crusading in the name of Christ; just as the inhabitants of Canaan feared and fled before Joshua and Israel. The second war of Constantine against Licinius was openly declared as a war between the pagan gods, and Christ and the God of the Bible. The pagans were well acquainted with the Christian belief that Christ was alive and powerful in heaven at the right hand of his Father. As Constantine won battle after battle in the name of Christ, the pagans feared Christ and the God of heaven.

Now to express these historical facts in SYMBOLIC PROPHECY, what more natural than to say they feared the wrath of the Lamb and the One sitting on the throne? The Lamb and the One sitting on the throne are already symbols in the vision which John is seeing, and because they have been in view all the while John sees the seals being undone, they are the obvious symbols to use when reference is made to the power of Christ and God. To refer to these symbols in the 6th seal does not mean that the throne of Christ was established in the earth at that time, any more than the reference to the Lamb in the 1st seal means Christ had returned to the earth in the 1st seal.

Without any doubt the pagans did fear this power of Christ and God, and could say appropriately in SYMBOL to the mountains and rocks: "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Gibbon gives adequate proof of this situation in his 20th chapter.

Proof Of The Pagans Fearing Christ And Fleeing

The career of Constantine, and the progress of Christianity were so remarkable that Christians and pagans alike saw in it the hand of the "God" of the Christians. Prior to Constantine, the Christians had suffered intense persecution at the hands of Diocletian. Diocletian and Maximian struck medals showing themselves destroying the serpent-like hydra-headed monster, Christianity. Thus the battle between paganism and Christianity had been opened before Constantine. He was faced with four rival emperors championing the pagan gods; Christianity was but five per cent of the total population; and yet in some 15 years Constantine had established himself as sole emperor, and Christianity was recognised as the state religion. The manifest influence of the name of Christ in all this is seen in the following extracts taken in sequence from a few pages of Gibbon's 20th chapter:

"The piety of Constantine was admitted as an unexceptional proof of the justice of his arms; and his use of victory confirmed the opinion of

the Christians that their hero was inspired and conducted by the Lord of Hosts."

"The enthusiasm which inspired the troops, and perhaps Constantine himself, had sharpened their swords while it satisfied their conscience. They marched to battle with the full assurance that the same God who had formerly opened a passage to the Israelites through the waters of Jordan, and had thrown down the walls of Jericho at the sound of the trumpets of Joshua, would display his visible majesty and power in the victory of Constantine.

Gibbon then refers to the alleged miracle, widely accepted, that Constantine was inspired by a vision of the Cross and a voice that told him to conquer in the name of this ensign.

"The same symbol (the Cross) sanctified the arms of the soldiers of Constantine; the cross glittered on their helmets, was engraved on their shields, was interwoven into their banners. and the consecrated emblems which adorned the person of the emperor himself were distinguished only by richer materials and more exquisite workmanship. But the principal standard which displayed the triumph of the cross was styled the Labarum . . . The summit of the pike supported a crown of gold, which enclosed the mysterious monogram, at once expressive of the figure of the cross and the initial letters of the name of Christ. . . In the second civil war Licinius felt and dreaded the power of this consecrated banner, the sight of which in the distress of battle animated the soldiers of Constantine with invincible enthusiasm, and scattered terror and dismay through the ranks of the adverse legions."

These quotations show the power of the name of Christ among the armies both of Constantine and his enemies; and how the pagans, losing battle after battle before the invincible Constantine, feared the Christ, and the "wrath of the Lamb." The emperor Galerius in the agonies of his death-bed, entreated the Christians in a public proclamation to pray to their God (i.e. Christ) for him. Likewise Maximin soon after, confessed his guilt and called on Christ to show compassion on him.

Thus were the pagans conscious that their gods had fallen before the power of Christ. A bas-relief still remains on Constantine's triumphal arch at Rome and represents the terror of Maxentius and his army in their flight across the Tiber after defeat at the battle of Milvian Bridge.

As we showed earlier, after his triumph of arms in the name of Christ, Constantine then established the name of Christ in the very constitution of the Roman world. The heavens had fled away before the conquering name of Christ, and a new heavens ruling in the name of Christ had been established. Eusebius, the great bishop of the time, says it was as though the kingdom of God had come. Thus was Christ, through his human agents, victorious against the old pagan heaven, and its stars, mountains and islands.

Our Conclusion

Our finding in this article is that the language of the 6th seal is most appropriate to the time of Constantine; that difficulty is

removed by recognising that the "One on the throne" is part of the vision throughout the 5th chapter, and the previous five seals; that the language of the seal is clearly not a description of the first events of Christ's coming; and finally that the language will not fit as a summary of events when Christ comes.

If space permitted we would also have shown how the sequence of the previous five seals fits so well the period of the 2nd and 3rd century and how the persecution of the witnesses of Jesus under the 5th seal followed by the triumph of the 6th seal finds its exact fulfilment in the times of the Emperors Diocletian and Constantine respectively.

The interpretation of the 6th seal has been a key question: and when we recognise that the 6th seal cannot be applied to Christ's coming, we see that the futuristic interpretation becomes untenable.

We may return with confidence to the historical interpretation, expounded by our pioneer brethren, and see in the Revelation the prophecy of the history of the Gentile times, given for the guidance and encouragement of the believers through the centuries.

—G. PEARCE.

DAN: THE PIONEER OF ISRAEL

This is a small book written by Colonel Gawler and published in 1880. It attempts to set forth the British-Israel theory, and was mailed to us by a reader who felt "we would like to know what this man taught as we have published his articles in Logos."

However, the Colonel Gawler, whose articles we published in Logos (from the Herald of the Kingdom edited by Brother Thomas), and who was one time Governor of South Australia, was an entirely different person to the author of this booklet. Governor Gawler died long before this book was written and published.

The book attempts to align history with Scripture in order to support the British-Israel theory, and summarises its conclusions in the following way:

1 — From a strategical point of view, in the approaching crisis (on the dissolution of the Turkish Empire) . . . the Power that gains Syria will control the British Empire.

2. — From a Scriptural point of view, if we, not being Israel, lay hold on Syria, we shall be very soon cleared out of it again.

With these two points we are fully in agreement, for by Syria is meant the Middle East, and not merely the modern nation of Syria.

As far as Point 1 is concerned, Russia will gain possession of Syria, and will threaten the British Empire.

As far as Point 2 is concerned, Britain did lay hold on Syria when she assumed the mandatory power over Palestine following World War I, but was "very soon cleared out of it," demonstrating that the British-Israel theory is unscriptural. Thus, the author of the book unwittingly condemns his own thesis, and confirms the true prophetic program.

From The Diary Of Daniel.

The Public Proclamation of Babylon's Doom

The Scroll Against Babylon

Two chapters in the prophecy of Jeremiah (chps. 50/51) record "the word that Yahweh spake against Babylon" (Jer. 51:1).

They proclaim the doom of this mighty city, and foretell the circumstances in which its pomp and pride would be levelled to the dust.

The language that the prophet used to describe the doom of historic Babylon has been used in the Revelation to describe the fate of mystical Babylon: the modern spiritual counterpart of the ancient city. The two prophecies, therefore, will repay comparison as type and antitype.

In this series of articles, however, we are not so much concerned with the message of Jeremiah, as with the imaginary Diary of Daniel, and in describing incidents that may have found a place therein.

He must have been an eye-witness to the dramatic manner in which this forthright and devastating prophecy of Jeremiah was proclaimed in the public places of the very city whose complete and final destruction it predicted.

Dramatic indeed, was the proclamation.

The Prophecy Sent To Babylon

Jeremiah records that in the fourth year of his reign, Zedekiah the last king of Judah, paid a visit to Babylon, taking with him Seraiah, a prince of the realm.

We are not specifically told why the king went to the city, but the circumstances suggest that he was commanded by Nebuchadnezzar to do so.

Zedekiah had been intriguing with other nations in a conspiracy to throw off the yoke of Babylon (Jer. 27:3), doubtless stimulated to do so by the promises and prognostications of false prophets who were predicting the imminent overthrow of Babylon, and it is most likely that Nebuchadnezzar had ordered the king of Judah to appear before him to renew his vow of allegiance.

Seraiah is described as "a quiet prince" (Jer. 52:59), but as to what the term signifies, it is difficult to determine. The Hebrew word *menuchah* signifies "peace." This could mean that Seraiah was a man of peace, or else he was the one appointed to convey the tribute money to Babylon which would secure for Zedekiah

and for Judah a temporary peace. Accordingly, these words have been rendered: "Seraiah carried a present." The Revised Version renders them: "Seraiah was chief chamberlain," and in a footnote suggests: "or quartermaster."

Seraiah was well-known to Jeremiah, being brother of Baruch the scribe, who was a close associate of the prophet (cp. Jer. 32:12; 51:59). The fact that this acquaintance of his was going to Babylon provided Jeremiah with a splendid opportunity to have this important prophecy conveyed to the exiles in Babylon, that they might be apprised of the intentions of Yahweh in regard to the city and nation that had taken them into captivity, and which was lording it over the king on David's throne. Therefore, before the deputation left for Babylon, Jeremiah presented Seraiah with a small scroll containing the prophecy of Babylon, and "commanded" him what he was to do with it when he arrived at that city. He was to give a public reading of the prophecy, then offer a public prayer for its fulfilment, and finally make a public demonstration of the extent to which it would be fulfilled.

What the Prophecy Proclaimed

The prophecy proclaimed the "word of Yahweh of armies in the land of the Chaldeans" (Jer. 50:25), and pronounced judgment because of the way in which the Babylonians had "striven against Yahweh" (v.24). It announced that captive Judah would ultimately be freed to return home, at a time when terrible and final judgment would be poured out upon Babylon. Fear would stalk the city in the day of its retribution, so that its once valiant soldiers would become "as women" (v.37). The city itself would be completely overthrown and never rebuilt, and the sands of the desert would claim its once fertile fields, turning them into arid wastes (v.39). "Babylon," declared the prophecy, "hath been a golden cup in Yahweh's hand, and made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad" (Jer. 51:7). But now that Babylon's usefulness in that direction was at an end, only destruction awaited her.

On the other hand, the humbled captives of Israel would be saved and invited to return home. The prophet declared:

> **"Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets. For Israel hath not been forsaken, nor Judah of his God, of Yahweh of armies; though their land was filled with sin against the Holy One of Israel. Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of Yahweh's vengeance; He will render unto her a recompence" (Jer. 51:4-6).**

The whole prophecy is worthy of close study, particularly as it foreshadows events soon to come to pass. It is not our intention of doing this at the moment, however, but merely to indicate the

general outline of its predictions. Notice the following comment for captive Israel:

"Thus saith Yahweh of armies: The children of Israel and the children of Judah were oppressed together; and all that took them captive held them fast, they refused to let them go. Their Redeemer is strong; Yahweh of armies is His name; He shall thoroughly plead their cause, that He may give rest to the land and disquiet the inhabitants of Babylon" (Jer. 50: 33-34).

Such expressions enabled faithful Jewish captives to anticipate the end of Babylon's influence which then seemed so powerful and permanent. The massive walls of the city, its glorious architecture, its tall towers, its wealth and might, the wide-flung victories of its seemingly invincible armies, seemed symbols of a system so strong as could not be broken. Moreover, its very strength emphasised the apparent helplessness, weakness, and poverty of the captives. Yet one of their number dared to stand up proclaiming the impending extinction of their oppressors, and setting forth a greater Power than that of flesh, and a system more permanent than its crumbling influence. The reading of such a prophecy in the public places in Babylon, constituted a bold act of defiance.

Zedekiah In Babylon

But before this, Zedekiah, the current king sitting on David's throne, ignominiously entered Babylon to prostrate himself before its haughty pagan monarch. It must have been with sadness that Daniel witnessed the trembling deputation enter the gates of the city for that purpose.

But the disgrace that he must have felt, would have been followed by great excitement as news was conveyed among the exiles, that Seraiah, the "quiet" prince, wanted to address a gathering of the Jewish captives in Babylon.

How frequently have "quiet" princes performed greater services in the name of Yahweh than their more blustering brethren!

In due time the Jews were gathered together to hearken to the reading of Jeremiah's scroll against Babylon. They would have been stirred to learn that this was the word of Yahweh, and that His vengeance was sure to come upon a people that had violated His Temple (Jer. 50:28); and what joy to know that their ultimate deliverance from the hand of the oppressor was sure (vv. 19-20).

Daniel, in that audience, was deeply moved (see Daniel 9:2). As with other faithful Israelites, he had not been taken in by the symbols of wealth and power about him, but recognised that Yahweh must save His people in vindication of His promises to Abraham and David. In the prophecy of Jeremiah, however, there was confirmation of these things, causing in him and his fellow captives, the greatest excitement and interest.

Moreover, their faith must have been stirred by Seraiah's act of defiance against mighty Babylon. To proclaim such a forthright message in the very streets of the powerful city against which it was addressed, needed no little courage. Seraiah, that "quiet prince," was equal to the occasion!

Nevertheless, not all gathered together were men and women of faith. There were many who were still prepared to bow down to the decree of Nebuchadnezzar, even though it did mean compromising in regard to the requirements of Yahweh. Doubtless, even while Jeremiah's scroll was being read, their eyes would have wandered along the bulwarks and walls of the mighty city, would have contemplated its tall towers and its massive brazen gates. Who was capable of destroying such power? They had heard some of the prophets claim that Jeremiah was wrong; perhaps they were right. Perhaps Jeremiah was the false prophet that some in Babylon claimed him to be!

Israel in captivity was divided, as it so often was in the land; as its spiritual counterpart (the Ecclesia) is today.

Seraiah's Ceremonial Overthrow of Babylon

So Seraiah completed the reading of the scroll of Jeremiah to the people, and then, as instructed, concluded the reading with a short prayer:

"O Yahweh, Thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever."

Thus, by prophecy and prayer, the captive Jews were taught neither to envy the pomp of Babylon nor to fear its power, but to look with understanding to the end decreed by Yahweh, when all such symbols of fleshly glory and illusive pleasure will be destroyed. Both then and now these comprise but a facade of seeming strength in which there is nothing permanent.

However, Seraiah's work was not yet completed. Following the instructions of Jeremiah, he tied a stone to the scroll, and, as the Jewish exiles watched, he cast it into the river Euphrates. As it sank, swallowed up by the waters, he turned to the people and pronounced:

"Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her . . . " (Jer. 51:64).

The bold action of the "quiet" prince, the defiant words of the prophecy he read, must have stirred every man and woman of faith among the exiles, greatly encouraging Daniel and assisting him in the work that Yahweh had set him to do.

Jeremiah's prophecy, and Seraiah's action, lived long in the memory of the people. They form the basis of the prophecies of Revelation against Babylon the great, and of the action of the

angel when introducing them to John. John records:

"A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, 'Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all'." (Rev. 18:21).

The teaching and ministry of Jeremiah, Ezekiel and Daniel form the basis of many of the prophecies of the Revelation. The destruction of Babylon, the visions of the beasts, the prophecy of Gog and Magog, the vision of the Temple, all find their counterpart in the symbols of the Revelation. Brother Thomas comments upon this fact:

"The Eternal Spirit, styled by Peter 'the spirit of Christ,' is the real author of both prophecies; and what he omitted to tell Daniel, he communicated about seven hundred years after to the apostle John; and all for the benefit of those who 'walk by faith' and are 'the called according to His purpose'." (Exposition of Daniel—Preface).

We dwell in the midst of mystical Babylon, and see about us the symbols of her seeming permanency and power. But the defiant action of Seraiah the "quiet" prince, and the bold, forthright words of Jeremiah the prophet, can stir us up today with the realisation that the day of its destruction hastens.

It is significant, that the year following the action of Seraiah, Ezekiel saw his vision of the Cherubim (cp. Jer. 51:59; Ezek. 1:2). As we likewise see about us the indications of impending destruction on Babylon, we, too, must surely recognise that the manifestation of the true Cherubim of glory is imminent.

—H.P.M.

Why "Conscientious Objectors"?

The use of the sword by the saints is only a question of time. That they shall use it is a truth revealed, but when? The answer is, WHEN THEY ARE IN GLORY. Until they are glorified, the decree is, "They that take the sword shall themselves die by the sword." Till then the weapons of their warfare are not carnal, their present mission not being to slay the flesh, but to pull down the strong holds or reasonings in which the enemies of the truth have entrenched their high thoughts against the knowledge of God and obedience of Christ. But when he appears in their midst, "his servants fight." (J.T.)

●

The Love That God Requires

"Love" and "Obedience" in scripture are but two words for the same idea, or thing: so that God in Jesus Christ admits of no love, or professions of devotion and attachment, that are unaccompanied with a child-like obedience to "whatsoever" he commands. Where obedience is not, there love does not exist, and where there is no scriptural love there is not obedience in word or deed; and where these are absent the spirit of love, which is "the Spirit of Christ," is wanting. (J.T.)

Bible School Bulletin

Our Travelling Bible School

JOURNEYING THROUGH JORDAN

We travelled by road through Syria and Jordan, passing coaches filled with Turkish pilgrims returning home from a pilgrimage to Mecca.

Gradually the character of the country changed as we moved in to the hilly region of Gilead, through the historic area where Gideon chased the Midianites, who had been so decisively routed by his tiny force of unarmed men. Later, this district was known as the Decapolis, and was several times visited by Christ during his ministry. Not far away was the little town of Pella, where the Christians sought refuge when the Jewish State fell before the Romans in A.D.70.

How the history of the Bible comes alive when you travel through the very land where it was enacted! We gave talks on these matters as we were swiftly and comfortably conveyed from place to place.

About twenty miles south of the Syrian border we came to the site of ancient Gerasa, or Jerash. Destroyed by earthquake in 726, its people abandoned the site, and gradually the soil took over and buried the ruins. In recent years, archaeologists have excavated these and found them in an excellent state of preservation.

We were conducted around them by a very pleasant Jordanian sergeant, who gave us an effusive welcome (for tourists in Jordan are a scarce commodity since the six days' war), little understanding our keen interest in Israel.

We personally tested the excellent accoustics of the Roman theatre in Jerash, which is capable ot seating some thousands of people. Even though it is open to the sky above, it is so constructed that the voice carries excellently and can be clearly heard in every part.

A little south of Jerash, and we came upon the "water-course of Jabbok." What a sight! From the bridge above, we gazed down upon the twisting water-course that cuts its way through harsh, arid hills, en route to the Jordan. As we took in the scene, we told the story of Jacob once again: how he came to this point, and filled with fear because of Esau his brother, sent on the rest of the company, but stayed behind to commune with God. And there, all night long, he wrestled with the angel.

It was not difficult to transport our minds back to that dark night of anxiety and fear, when Jacob desperately clung hold of the angel, and refused to release his hold. Nor could the angel break the hold without slaying his antagonist; and that was impossible in view of the promise of Yahweh. So the wrestling continued until, gradually, over the eastern horizon, the golden light of the early dawn proclaimed the coming of a new day. And with the new day there came a blessing. Jacob's name was changed to Israel, and with greater confidence he went forward to meet his brother and experience reconciliation with the one who had previously hated him.

We await the antitypical new dawn when the fulness of the blessing will be experienced by Israel.

Amman, the capital of Jordan, was our next place of call. And there we were met by those of

our party who had been turned back at the Syrian border. The city is growing rapidly. Its population has more than doubled since the six days' war, with a heavy influx of refugees and terrorists. The latter, in their special uniforms, did not hide their hatred of Israel when we spoke with some of them. A general state of tension was evident. People were digging air-raid shelters and provisioning them. Something was brewing, and shortly "violence would again be heard in the land, wasting and destruction within its borders" (Isa. 60).

Amman is the ancient Rabbah of the Scriptures. Here Uriah was murdered when Joab attacked the city on David's command. A hilly place, where once the encircling walls stood up high and menacing, as we could see from the ruins that remained.

The city lies in the district of ancient Perea, through which the Jews used to travel when going to Jerusalem to keep the Passover. There the Lord Jesus walked with his disciples, vainly trying to teach them that tragedy and not triumph awaited them in Jerusalem. It is rather interesting and significant that this region which witnessed the wrestling of Jacob with the angel, likewise saw the Lord wrestling to bring home to his disciples the sad climax of his life : the shame of the cross that awaited him.

Another guide joined us at Amman: Jack the Arab, dressed in his Arab regalia. He completely failed to gauge the real interest of our company, and proved neither popular nor useful. It was not long before his duties were limited to pointing the way and keeping quiet. At first he had attempted to contest some points of Biblical exegesis, but when it was obvious that he was completely wrong, he was only too willing to retire.

AMBASSADORS ABROAD

Brethren and Sisters J. Mansfield, J. Martin and H. Ryan are at present abroad on the work of the truth: the former couple leaving Western Australia for South Africa, Germany and England; and the latter leaving the eastern coast for Canada and the States.

Extensive advertising assisted Brother Mansfield's efforts in South Africa, and the results have been most pleasing. In all places visited: Johannesburg, the Cape, Port Elizabeth, East London, Durban, Pietermaritzburg, Pinetown, interested friends attended the public addresses, in numbers far higher than is normally the case in Australia.

That is doubtless due to a greater interest in religion in South Africa.

Nearly 70 interested friends attended the public addresses in the Cape; at Port Elizabeth (where exists only a very small ecclesia of less than 20) some six or seven friends attended each of the three public addresses given; at East London likewise the results were pleasing. At this last place, the Mayor and Mayoress of the city attended the addresses, and were so impressed that they extended an invitation to Brother and Sister Mansfield to visit them on the following morning for tea and a talk — an invitation that, unfortunately, could not be kept because of prior appointments.

The study sessions among the brethren aroused keen interest in the Scriptures expounded. Brethren feel the tremendous pressures that are expended upon ecclesias in this Godless age, and they seek the strengthening impact of the Word to maintain vigor and faith.

In Germany, Brother and Sister Mansfield were pleased to renew acquaintances with those of

"like precious faith" after twenty years. Brother Mansfield was the first to make contact with the German ecclesias after World War II, and therefore found particular pleasure in visiting them again, and witnessing evidences of the growth of the ecclesias. In England, the next place to call, further appointments awaited them in various parts of the country, and particularly the Birmingham area, where the warmth of the reception they received was most encouraging, before returning home via Moscow.

Brother Martin expresses his pleasure of making personal contact with brethren and sisters in the States and Canada. His company flew via Honolulu, a tiny spot in the Pacific Ocean, given over to pleasure and fleshly interests. The scenery is beautiful, but the environment depressing to a scripturally illuminated mind, and whilst it is interesting to see such places, it is with relief that one turns from them, to seek the company of brethren, and pleasure of the Word.

So Brother Martin declared as he outlined his experiences.

Among the Los Angeles Ecclesias, Brother Martin gave a series of addresses on Zephaniah, whilst Brother Ryan spake to the theme of Israel's Revival, as the great sign of Christ's coming.

In the glorious mountain scenery of Idyllwild, the visitors had their first taste of an American Bible School. Brother Martin delivered a series of addresses entitled: **Faith in Action** — a most necessary ingredient in this age of faithlessness. As the political signs vindicate Bible prophecy and the interpretations of Brother Thomas, faith should be enlivened and hope quickened in expectation of Messiah's return.

Over the border, in Vancouver, the theme related to the Tabernacle as a foreshadowing of the Divine purpose. The country was in the throes of a postal strike, and communications were extremely limited as a result: a feature of this troublous "time of the end." Then to the Ecclesias on beautiful Vancouver Island, before winging some 3000 miles west to remote Newfoundland, and the special effort with the St. John's Ecclesia.

★ ★ ★

AUSTRALIAN SUMMER BIBLE SCHOOL

This fifteenth Bible School will be held (God willing) from 28th December to 5th January, 1969.

RESERVATIONS ARE NOW OPEN, AND IT IS CONFIDENTLY EXPECTED THAT THESE WILL BE ALL QUICKLY TAKEN UP. WE THEREFORE SUGGEST THAT YOU LODGE YOUR APPLICATION NOW.

An outstanding teaching staff has been invited to participate from all parts of Australia and overseas.

Brother R. Stone, of California, USA, has indicated that he will be available for this school, and we hope that arrangements will be finalised to make this possible.

Brother Stone can only be in Australia for a short period of time, and your only opportunity to hear him may be at the Bible School. He is one of the most prominent speakers in the States, and is in constant demand there for Bible School and special effort appointments.

FIFTH TASMANIAN BIBLE CAMPAIGN

At Hutchins School, Sandy Bay, Hobart, Tasmania,
4th - 13th January, 1969 (God willing).

The Campaign will include Bible Study Sessions each morning, Gospel Proclamation work in the afternoons, and public lectures in the evenings.

Leaflet distribution, open air speaking, personal contact work will be features in addition to the lectures.

Junior activities, including study and recreation, will be arranged for the children. Accommodation is excellent, including dormitory sleeping quarters, spacious dining room, and lecture hall.

Some block reservations for cars and passengers on the ferry, "Princess of Tasmania" from Melbourne on 2nd January, and returning from Devonport on 21st or 28th January, have been secured. Any one wishing to take up these reservations are advised to contact the undersigned as soon as possible.

Accommodation fees are as follows: Adults $31; Children, 5-14: $18.00; Under 5: free. A reservation deposit of $5.00 is required for each reservation of 5 years and over.

Applications should be addressed to the Campaign Secretary: Bro. H. E. Taylor, Box 800H, GPO, Hobart, Tasmania, 7001, and remittances should be made payable to "Tasmanian Bible Campaign."

The Weekly Memorial Meeting

Q.: Is it a scriptural injunction to partake of the emblems every first day of the week.

A.: If you are asking as to whether there is a specific command that we should do this on the first day of the week, we answer that there is none. However, if you ask whether it is scriptural to follow this practise, we reply in the affirmative.

Though we are nowhere specifically told to meet on the first day of the week, it seems apparently from such references as Acts 20:7, 2 Cor. 16:2, that the Apostles did so, and therefore we are sound in following their practise. Paul to the Hebrews warned against "forsaking the assembling of yourselves together" (Ch. 10:25), and this implies a set time for such a purpose, when doubtless the bread and wine would be taken. To the Corinthians he wrote: "As often as ye do this" (1 Cor. 11:26), without specifying the times; but it seems obvious that he has the "first day of the week" in mind as he wrote.

This was the practise of the early Ecclesias as Scripture indicates. Justin Martyr (100-167 AD) described the practise in his time in the following terms:

"On the day called Sunday, there is made a gathering into the same place of all that live in city or country, and the memoranda of the apostles, or the writings of the prophets, are read as long as may be. Afterwards, the reader having ceased, the president makes verbally the admonition and exhortation to the imitation of these excellent things. Then we all rise and pour forth prayers. Then the bread and wine are taken."

It seems apparent, therefore, that our practise of meeting weekly is Apostolic in its origin.

THE TABERNACLE IN THE WILDERNESS

URIM and THUMMIM

"Thou shalt put in the Breastplate of Judgment the Urim and Thummim, and they shall be upon Aaron's heart when he goeth in before Yahweh" (Exod. 28:30).

The Meaning Of The Terms

These two words signify *Lights* and *Perfections*. In the Hebrew, the two words begin with the first and last letters of the alphabet respectively. This is significant in view of the declaration of the Lord in Revelation 1:8, 11: "I am the alpha and omega, the first and the last."

Jesus is the beginning of God's new creation, the first-begotten from the dead. He also comprehends the completion of it, the last. Brother Thomas, in a note on "alpha and omega," draws attention to the Hebrew of Isaiah 41:4: "I, Yahweh, the first ONE and the last ONES" (*Eureka*, vol. 1, p.153). Jesus, as the manifestation of the Father could claim to be the Alpha, or First One; and as manifested in his brethren, he could claim to be the Last Ones, or Omega, state of Yahweh's purpose.

He is the fullness of the purpose of God, through which the Divine work will be brought to perfection that Yahweh may be "all and in all."

Again, in a comment upon the significance of the Urim and Thummim, Brother Thomas wrote (*Eureka*, vol. 2, p.314):

"Having prepared the foursquare texture, Moses was commanded to put into it the Urim and the Thummim, that is, the twelve precious stones: not that the stones abstractly were the Urum and the Thummim, but were indispensable to its manifestation. The Urim were the glistening of the stones — the lights refracted and reflected from their cut and polished surfaces, and developing lights of divers colors. These were styled, urim, lights; and the twelve stones themselves, thummim, fulness, that is, of number and measure—fulness of number, and fulness of measure; 144,000 and 144 cubits and furlongs; because these are the perfections, or square of 12.

Had one of the stones been missing, there would have been no fulness of measure, no matter how the other stones shone out their lights. But once the deficient stone had been supplied, *Thummim* would have been restored to the holy square.

Urim and Thummim, therefore, were not exactly the same. The difference between the Urim and the Stones is the difference between the various coloured lights, and the stones reflecting them; and yet, without the gems, there would have been no glittering lights.

Thus the lights imply the stones, and the stones the lights; and the presence of the one argues that of the other.

A Symbol Of The Perfected Ecclesia

The Urim and Thummim represented the four square body of Christ manifesting the glory of Yahweh. The Spirit in Isaiah declared:

"I will make thy windows of agates and thy gates of carbuncles, and all thy borders of pleasant stones, and all thy children shall be taught of Yahweh and great shall be the peace of thy children" (Ch. 54:11).

In this statement, the children of Jerusalem, the exalted, are compared to precious stones of fair colors, or lights (Urim), without defining the Thummim, or full number of them. The Hebrew word for "pleasant" is *chephets* and signifies "desiring," "willing," "delighted," all of which is expressive of the saints in immortality.

Peter styles the saints as living stones built upon the foundation of Jesus Christ, and thus standing firm in the truth. Paul calls them gold, silver and precious stones (1 Cor. 3:12), and, in another place (Eph. 2:12), he identifies them with the Commonwealth of Israel, and, in effect teaches that they are the Thummim, or the fulness of the precious stones.

In Zechariah 14:6,7, the saints are termed the splendid, shining, or glorious ones. The word *yekaroth* used in this place, is the same as is used for stones, gems and stars. The splendor of the individuals so described constitutes them as the Urim of Yahweh. They are the gems and stars through which the brightness of the Spirit will shine to enlighten the nations of the earth when the multitudinous Christ is manifested to inherit all things.

Paul exhorted the Philippian believers to "shine as lights (Urim) in the world" (Ch. 2:15). To the Ephesian brethren, he wrote: "Ye were formerly darkness, but now are ye light in the Lord; walk as children of light."

Being in the Lord they are the lights and precious stones of the breastplate: the antitypical Urim and Thummim. They become such by the Law, or Word dwelling in them richly. Imbibing the word gives them their lustre and polish, and enables them to shine as lights. But where the Law and Testimony are not in the understanding, there is no light, and such are not Urim and Thummim, and are not truly in Christ, no matter what they might claim. Thus Isaiah exhorted:

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

It follows, then, that if we would be children of light, we must be able to disperse or reflect the light. We cannot disperse it if we do not possess it, and in its absence cannot be constituents of the breastplate, or part of the 144,000 who will stand on Mount Zion.

We have only to think of the parable of the Ten Virgins in this connection: five were rejected because they did not show forth light.

The First And Last Stones

The first stone was the Sardius. It was red in color, and had the name of Judah (*Praise*) engraven thereon. Its Hebrew name is *odem*, being formed of the consonants that make up the name Adam, and signifying "red." It therefore represented the flesh, but with the name Judah inscribed thereon, it suggests flesh praising Yahweh.

Jesus came of Judah, and as the second Adam, he was flesh "in all points" like his brethren. Had Jesus not come in flesh, there would have been no fulness of number. But though Jesus came in flesh, he so subordinated his will to that of his Father, that his life was one of praise to Yahweh. Inscribed on his flesh, therefore, was the name Judah in its purest significance: "whose praise is not of men, but of God" (Rom. 2:29).

The name of Judah engraven upon a stone that symbolised flesh was most significant. Why did God create man upon the earth? Surely that eventually a righteous race might be manifested that will praise Yahweh:

"This shall be written for the generation to come: and the people which shall be created shall praise Yahweh" (Ps. 102:18).

"And I heard a great voice of much people in heaven saying Halleluia, Salvation and glory and honor and power be unto the Lord our God" (Rev. 19:1).

The Sardius was at the top right hand corner; so that it was a corner stone.

The Jasper stone was on the bottom row on the left hand corner. So this, too, was a corner stone. But whereas the Sardius represented flesh, the Jasper represented spirit.

"Behold," declared Yahweh through Isaiah (Ch. 28:16), "I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. He that believeth shall not be confounded."

A jasper and sardius stone was used as a symbol to represent the Lord Jesus (Rev. 4:3), for he was God manifested in flesh. At present, we also are flesh, though we hope to be endowed with spirit nature in the age to come. We will then comprise portion of the jasper-like wall, surrounding the New Jerusalem, which had the fullness of measure, even 144 cubits (Rev. 21:17).

The jasper is a hard stone of varying hues. The glory and light of the new Jerusalem community is likened to "a stone most precious, even like a jasper stone, clear as crystal" (Rev. 21:11). Thus the glory, light and wall of the city are all identified with the same stone.

In the Breastplate, the Jasper had the name of Napthali. At

the birth of the boy, Rachel declared: "With wrestlings of God have I wrestled . . . . and prevailed" (Gen. 30:8), in consequence of which she called his name Napthali.

It will be through such wrestling with the flesh that the spirit will ultimately supplant it. It is the ultimate of hope to superimpose spirit nature, our house from heaven, upon the flesh; and it was appropriate, therefore, that the Jasper stone was last on the Breastplate of Judgment.

May we, praise Yahweh whilst in flesh, and attain unto the glorious spirit nature in the Age to come, thus progressing from the Sardius stone on the Breastplate to that of the Jasper*, from flesh to spirit.

—R. WATTS.

---

* It is significant that whereas in the Breastplate, the Sardius had the name of Judah inscribed on it, in the Revelation it has Manasseh (forgetting). So the saints will develop from praise to forgetting. On the other hand, the Jasper in the Breastplate had Napthali inscribed upon it, but in the Revelation it is identified with Judah. So from wrestling with flesh, saints shall progress to praising Yahweh in gratitude for the victory gained.

Culled from Our Correspondence

Cry Aloud And Spare Not!

"Please send a supply of 'Herald of the Coming Age' booklets as listed. We feel that this city is in urgent need of the light of truth, and would be grateful if you would send this literature as soon as possible" — (Sis. N.C., Scotland).

(The booklets have been forwarded. We commend you for your determination to proclaim the Truth in your area, particularly in these last days of indifference and apathy. We have only a limited time to rescue our contemporaries from the time of crisis ahead.)

Brother Thomas' Grave:

"Because of lack of support, we have found it necessary to discontinue our plan for perpetual care of Dr. Thomas' grave. We therefore request that no further contributions be sent. We wish to thank ecclesias and individual brethren and sisters who responded so generously to our appeal. We shall correspond directly with them." — (Bro. A. M. Evans, New Yorks. - Queens - Ecclesia, USA).

We Must Retain Our Foundation Expositions:

"I am very glad Logos is maintaining support of the writings of Dr. Thomas and Bro. Roberts. I am distressed when I read or hear of brethren trying to water-down the writings of these wonderful brethren. If the 'learned' brethren of today have something better to offer, based on a sound Scriptural exposition which none could gainsay, we would be the first to approve." — (Bro. T.H., USA).

(Logos is greatly concerned with the tendency to discount the pioneer works, which must inevitably lead to a loss of that vigorous style of exposition of our early brethren. We welcome the support of readers, to "contend for the faith" both within and without the Brotherhood).

Thoughts in the Middle East!

"We hope the brethren enjoyed the trip in the Middle East (being outlined in current issues of Bible School Bulletin). It must be a thrill to walk through Yahweh's Land, although at present contaminated. We look forward to the time when the King will return as the anti-typical Cyrus, to seize His inheritance by force! Surely it cannot be long!" (Bro. M.W., England).

In The Master's Vineyard

"We have had encouraging results from the effort conducted by Bro. J. Mansfield, of Australia. A number of public addresses have been given, including one week-night lecture which attracted an attendance of 23 interested people. A large amount of literature was taken, although the attendance at the following meeting was disappointing. To advertise the lectures, 20 poster boards were placed in strategic positions, and 10,000 leaflets were distributed. Some applications for postal courses were taken, and we hope for results from this source. Though this has been a period of intense cold, the effort has been a stimulating experience for the brethren and sisters, and we sincerely hope that with the Father's blessing, the bread cast upon the waters, will return after many days." (Bro. C.R.C., Johannesburg, S. Africa).

EXAMINE YOURSELVES

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 teli us
That the motive power is wrong,
Of what seems our fairest action,
Of what sounds our sweetest song?

Such unwearied 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.

Questions Answered

An Epitome of Ecclesiastes

Q.: Who wrote Ecclesiastes, and what is the main theme of the book?

A.: The author of Ecclesiastes introduces himself as "king over Israel in Jerusalem" (Ch. 1:12). There were only three kings who ruled over Israel from Jerusalem, namely: Saul, David and Solomon, and of these three, Solomon is the only one to whom the description can properly apply, for v. 16 claims that the author had greater wisdom than all those who preceded him (cp. also Ch. 2:9).

The theme of the book is the Quest For The Chiefest Good. The author seeks to discover this, firstly by personal experience; then by general observation, and finally by a manifestation of practical morality. His quest leads him inevitably to proclaim the final decision: "Fear God, and keep His commandments; for this is the whole of man" (Eccles. 12:13).

The book itself will reveal its message if you read it with a guide-plan before you. Here is a skeleton-outline to help you in your study:

ECCLESIASTES: THE QUEST FOR THE CHIEFEST GOOD

(1) By Personal Experience — Chapts. 1-2.
- **a — In wisdom — Ch. 1:12-18.**
- **b — In pleasure, wealth and greatness — Ch. 2:1-11.**
- **c — Comparison of wisdom and pleasure — Ch. 2:12-23.**
- **d — Final summing-up — Ch. 2:24-26.**

(2) By General Observation — Chapts. 3-5.
- **a — Man is governed by laws beyond his control — Ch. 3.**
- **b — He is governed by laws which limit his happiness — Ch. 4.**
- **c — Advice in view of the foregoing — Ch. 5:1-17.**
- **d — Second summing-up — Ch. 5:18-20.**

(3) By Practical Morality — Chapts. 6-8.
- **a — Materialism does not satisfy — Ch. 6.**
- **b — Warnings and Rules deducted from Experience — Ch. 7.**
- **c — Wisdom's advice in view of existing anomalies — Ch. 8.**

(4) The Quest Reviewed And Concluded — Chapts. 9-12.
- **a — The limitation of Man's wisdom and inevitably of death —Ch. 8:16-9:6.**
- **b — Mirth, Wisdom, Morals all fare the same — Ch. 9:7-11:8.**
- **c — True Good is living in awareness of God — Ch. 11:9-12:7.**
- **d — Final Conclusion — Ch. 12:13-14.**

By the use of the above guide, a simple reading will take you through the experiences of the writer to the final conclusion where he acknowledges that the greatest good is found in serving and worshipping God.

At The Memorial Table

We cannot recall or alter the six days that are gone. They have taken their place in the archives of the ages. But the six days to come are ours in a certain sense. To a certain extent we have the making of them. What is the decision of wisdom in the case, but to "redeem the time because the days are evil". (R.R.)

Index to Volume 34

General Articles

Bro. Thomas' Advice To Bro. Roberts 14
Britain's Predetermined Destiny and Duty 21
The Christadelphian's Last Chance 41
History's Most Amazing Day 48
The Names And Titles Of God 56
A Clash With The Clergy 60
Agnosticism Or Knowledge - Is God Dead? 72
De Gaulle And Devaluation 100
The Name And Character of God 116
An Empty Vine 124
Evolutionists - Blinder than Bats! 151
What Will Bring Russia Against Israel? 165
The Sin Of The Scribes 196
El - The Divine Power Of The Heavens 214
God Demands Obedience 240
The Mind Of Christ In Us 240
The Testimony Of The Witnesses 256
Britain Humbled 281
Jewish Baptisms 283
Opportunities And How To Use Them 284
Violence In The United States 309
Lemuel's Mother 316
The Secret Of Success 327
The Sure Word Of Prophecy 343
Paul On Marriage And Divorce 346
The Ideal Before Us 349
Urim and Thummim 375

Editorials

A Personal Note Of Introduction 1
Irresponsible Journalism 175
Making One An Offender For A Word 273
Does Eureka Really Matter? 340

Thoughts For The Times

Shun Smooth-Talking Men-Pleasers 33
How Saints Are Justified 65
Criticism 97
Is Our Love Dwindling 129
The Need For Prayer 161
Patience And Its Work 193
Be Not Discouraged 225
When Business Can Ensnare 257
A Vision For The Eleventh Hour 289
When Divine Worship Offends 321
A Book That Should Be Read 353

Months And Their Meanings

This Month Of Elul (September) 6
The Jewish Seventh Month Ethanim (October) 34
The Jewish Eighth Month: Bul (November) 66
The Jewish Ninth Month: Chisleu (December) 98
The Tenth Month Of Tebeth (January) 130
The Eleventh Month: Sebat (February) 162
The Twelfth Month Of Adah (March) 194
Abib: The First Month Of New Life (April) 226
The Second Hebrew Month Of Zif (May) 258

The Modern Challenge To Faith

1. These Perilous Times 230
2. Old and New Interpretations of the Apocalypse 265
3. Critical Comments on Recent Interpretations of the Apocalypse 297
4. The 6th Seal: The Time of Constantine, or Yet Future? 332
5. Was the Sixth Seal Fulfilled by Constantine? 359

The Patience Of Job (In Verse)

Job is Silenced 19
The Elevation of Job (Job 42) 46

Poetry

Encouragement 'Midst Trial 128
"What Of That?" 136
Courage, Brother 192
Awake! Jerusalem, Awake! 218
A Life-Psalm 286
Examine Yourselves 379

Signs Of The Times 170 Years Ago

The Most Tragic Two Centuries of History 8
Our God is a Consuming Fire 42
When Revolution Swept Europe 80
The Birth Pangs of Modern Democracy 141
Democracy and Theocracy 207
The Great Earthquake 278
The French Revolution as a Shadow of Things to Come 294
Judgment Upon Europe 328

Notes From A Traveller's Diary

From Zurich to Rome 90

This Month's Exhortation

Thy Will Be Done (Matt. 6) 15
When Faith and Courage Were Not Sufficient (1 Kings 13) 37
Shall He Find The Faith? (Luke 17) 68
Thou Shalt Love Thy Neighbor As Thyself (James 2) 104
Watchwords of Resolution (Heb. 3) 132
Fulfilling All Righteousness (Matt. 3) 170
Hearing and Obeying (Rom. 15) 197
Wisdom: What It Is and How To Apply It (Prov. 8) 236
The Man After God's Own Heart (2 Sam. 7) 261
"In Vain Do They Worship Me" (1 Sam. 28, Jer. 4, Matt. 15) 290
Follow the Ark! (Psa. 132) 322
The Time Of The Dead (Revelation II) 354

From The World Press

Fantasies for Finance - Historic Catholic - Anglican Meeting 30
South African Flag on Israeli Hay-Stack 71
Golden Era in Concrete 85
Future of Suez Canal 293
Godless Religion 304

Questions Answered

On What Day Did Christ Die? 285
An Epitome of Ecclesiastes 380

From The Diary Of Daniel

The Drama of Daniel's Early Life 76
International Tension and Tragedy 109
In Babylon the Great 137
Babylonish Fashions That Offended 181
Discord Among the Prophets 219
The Burning of the Bible 245
Controversy Among The Prophets 311
The Public Proclamation of Babylon's Doom 366

Culled From Correspondence

Book required - Encouraging Signs 24
The Best in Books - The Impressive National Scene - A Time for Hard-Talking - Appreciation 25
Big Response in Canada - Things New and Old - Progress and Problems in the Philippines 62
Mission to Mauritius - Comment on the Colonel - Information Incorrect - An Example to Emulate 94
Preach In Season: Out of Season 103
Isolation Correspondence Service - A Vital Time! 118
When the Power of the Truth is Felt 123
Middle East Crisis 127
Sound Basis for Progress - Gathering Crisis - Comments on the Cover - In Search of Truth - Mistake Noted - Appeal from Finland - Need for a Positive Approach - Debate Awaited 157
Bleak Outlook For World Leaders - A Significant Year - Where the Pope is Still Powerful 217
Bro. Thomas' Grave - Report from the Philippines - Please Correct This Error 318
Cry Aloud - Bro. Thomas' Grave - Retain Foundation Expositions 378

Book Review

The Printed Word 63
The Last Days 202

Cornerpieces

A Continuing Voice 51
The Lesson Egypt Should Learn 75
The Extent of our Service 164
Tour of the Middle East 169
Words That Encourage Or Destroy 174
Signs of the Times 201
Divine Warning 209
Tainted Edifice 222
Characteristic of this Age 229
Salvation by Destruction! 260
Need for Divine Government - Discerning the Heavens 280
On Probation! 282
Learn to Concentrate 342
In His Steps 352
Shun Clerical Comment 358
Dan: The Pioneer of Israel 365

Bible School Bulletin

Reservations Closed for 12th School - Reservations Opened for 13th School - Hanover Bible School - The 11th School in Retrospect - Tasmanian Bible Campaign 26
Opinion - Screen and Projector Fund - Study Themes for Summer School - Bible School Lounge and Reading Room 54
Tasmanian Bible Campaign - Reservation Open for Autumn School - Contest Awards - Midwest Bible School changes its location 86
Reservation Open for the 13th School - Comment - Screen and Projector Fund - Ecclesial Fraternal Gathering Sydney 112
12th Bible School an Enjoyable Experience - Studies Epitomised 147
Australian Fraternal Gathering 156
A Word Regarding Reservations - Farewell and God-Speed to Bro. Stewart - Bro. J. Martin's Tour of the States - Opinion - Midwest Bible School (U.S.A.) 179
Why "Conscientious Objectors"? 370
The Love That God Requires" 370
The Bible - Autumn School Booked Out 211
Spring Reservations Now Open - Forward Notice for the December School - Study Program for Autumn School - Bible School Library and Lounge 241
Spring School Reservations 276
Summary of 13th School - 14th Bible School - Policy of the Bible School 306
Spring School Booked Out 338
Summer Bible School 373
Fifth Tasmanian Bible Campaign 374

Our Travelling Bible School

The Wheels Begin to Turn 211
To Egypt In A Hurry 274
Egypt: A Glory that has Dimmed 307
Tension in the Middle East 336
Journeying Through Jordan 371

Question Time At The Bible School

The Titles of Isa. 9:6 - Who Slew the First Sacrifice? 29
The Origin of the Arabs - Higher Education 54
Why Zion, Israel and Jerusalem? - We Shall Judge Angels - Criticism of the Bible School - "Touch Me Not" 88
Can We Hasten Christ's Coming - Responsibility Under the Law - Sacrifice for Sins of Ignorance 89
Sarah an Example - Verse by Verse Expositions - The Writings of our Pioneers - Job's Adversary 113
The Ancient of Days 179
Jesus and Judas - Why Did Christ Offer Himself? 180
Depth of Divine Love - What is the Spirit of Christ? - Why Use the Divine Name? 213
The Carcase and the Eagles - The Word and The Name - Why the Number 144,000? - Titles of Christ 244
Resurrection at the Death of Christ - Why the Right Hand? 277
Are Sins Really Forgiven? 339
The Weekly Memorial Meeting 374

Epistle To Romans Notes

Ch.12: Vv.1-6 31
Ch.12: Vv.6-9 64
Ch.12: Vv.10-17 95
Ch.12: Vv.18 - Ch.13: Vv.2 158
Ch.13: Vv.3-11 189
Ch.13: Vv.12 - Ch.14: Vv.1 223
Ch.14: Vv.2-5 250
Ch.14: Vv.6-14 287
Ch.14: Vv.15-19 319
Ch.14: Vv.20 - Ch.15:7 350

Reflections On Romans

Strengthening An Apostle 119
Paul's Seven Amens 153
Paul's Ten Repudiations 185
Peace With God 252

COMPLETION OF VOLUME 34

This number completes our thirty-fourth volume. It has been produced under difficulties. Not only has work associated with Logos increased, but the problems incidental to these times have worsened. The pressures of a world that is drifting further and further from God rest heavily upon the Ecclesias today, and there are evidences within the Brotherhood that it is being tainted with those disturbing influences that are destructive of the true life of Christ. The knowledge of God's will is stored in written form; it is the privilege of saints to try and expound it. It is latent in these divinely-inscribed documents; how to transfer it from these documents to the tablets of the heart is the problem. It is a vital one. Upon our solution of it depends our whole future. Theoretically, the way to succeed in it is obvious enough, **read what is written.** But to understand a theory and to work it out are two different things. To work out this theory, we must read ponderingly—read regularly—read with earnest desire—read with prayer.

FAITH DEFINED

Walking by faith implies an implicit confidence in the utterance 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 in the miracles, prophecies, revelations and divine characteristics of the Bible. To continually keep these in sight is God's will concerning us.

●

Compromise With Error

"How much of the Truth may I give up without imperilling my salvation?" Not Any! The Truth is our city of refuge; in it we are safe. Immediately we wander outside of it our life is in danger. A few hours spent on Paul's writings, provided we are open to conviction, will assure us upon this point. (R.R.).

★

Religious Compromise

Sects, between whom there were no more dealings in their beginnings than between the Jews and the Samaritans, are now so liberal that they agreed to be silent upon all controversial topics for which they once contended to the death, and to recognise one another as "brethren." (J.T.).

The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS

Matters for publication should be received by the Editor West Beach P.O., S.A. 5024, by the 15th of the Month.

JANUARY, 1968
ECCLESIAL REPORTS

BAPTISMS

We are pleased to record a number of recent baptisms. We extend our congratulations to those involved and urge them to a faithful walk of probation ahead. The new year opens with world-wide evidence of the imminence of the Master's return, and provides an exhortation to laborers in the Vineyard to continue stedfast.

Adelaide: Mr. J. Bricknell, Mr. Joe Bird (10/12/67), Mrs. Cooper, Miss Vanetia Rix (17/12/67).

Coorparoo: Mr. and Mrs. E. Miller (17/11/67).

Cumberland: Mrs. M. M. Stubbins (30/11/67). Mr. P. H. Creager, son of Bro. and Sis. H. Creager (15/12/67).
Sis. Stubbins was drawn to the Truth through Sunday afternoon personal "door to door" contact work.

Doonside: Mrs. Ettie Withers, mother of Sis. Brenda Withers (9/10/67). Mrs. Joan McDonald, wife of Bro. H. B. McDonald (15/11/67).

Dorrigo: Miss Jenny White and Mr. Robin White, daughter and son of Bro. Des White. Miss Susan Darley, daughter of Bro. Fred Darley (4/11/67).

Horticultural Hall: Mr. Vernon Cresswell, son of Bro. and Sis. L. Cresswell (25/10/67).

Lakemba: Wendy McDowell (17/10/67), Penny Ryan (1/12/67), P. Kingston (7/12/67).

Woodville: Mrs. Barbara Sullivan (15/11/67), Mr. Malcolm Smith, Miss Maureen Smith, Miss Cheryl Spackman, Miss Paula Carter (1/12/67), Mr. William McAllister, Mrs. Colleen McAllister, Mr. Robert McAlister (13/12/67), Mrs. Hannalore Pukala, Mrs. Edna Poland (15/12/67).

MARRIAGES

Bro. B. Byrnes and Sis. Christina Pocock will be married in the Assembly Hall, Granville, on 20/1/68 (God willing). They meet with the Granville Ecclesia.

On 23/9/67, Bro. Dennis Galna and Sis. Jill Barnard (both of Launceston) were married at Canterbury, Melbourne, and are now meeting with Launceston Ecclesia.

TRANSFERS

To England: Sis. Marilyn Trow, of Hobart Ecclesia left for England on October 10th, intending to stay for a time with the Panama Ecclesia on the way. Sis. Trow had assisted the Hobart Ecclesia in ecclesial, Sunday School and Youth activities.

To Enfield: Bro. and Sis. L. Osborne Snr., Bro. and Sis. Eric Coules (from Adelaide).

To Doonside: Bro. and Sis. D. Mackinnon have returned home, after spending nearly four months in northern Queensland.

DEATH

Granville Ecclesia reports the passing of Bro. Jack Gilham, father of Bro. George Gilham, of Granville. Bro. Gilham Snr. has spent 40 years service ot the Truth, and now rests in the hope of the Resurrection. He was for many years a member of Regent Hall Ecclesia, but recently moved to Brisbane, Queensland.

THE AUSTRALIAN TOUR OF BROTHER STEWART

SYDNEY CAMPAIGN

An outstanding season of refreshment was enjoyed by the participating Ecclesias in the Sydney area as the result of the above campaign. Enthusiasm ran high, as brethren took the opportunity of following the appealing study themes as they were presented from Ecclesia to Ecclesia.

Highlights of the campaign were two public addresses delivered in the Sydney town hall. Widespread advertising in both press and through circular distribution helped to gather together large audiences on both occasions, and the addresses were extremely well received.

One brother wrote as follows:

'Brother Stewart extended himself in his efforts in Sydney. The young people were especially appreciative of his exposition of the Cherubim; whilst I felt that his remarks on Hosea were splendid. The heavy schedule left him tired, but he seemed to sustain it remarkably well. His anecdotes of life and experiences amongst the Ecclesias in America proved most interesting and sometimes highly amusing. He powerfully exhorted the young people not to neglect the wealth that they have in the Truth as found in the pioneer writings. This, he claimed, is a great heritage that is appreciated in Australia, and we must never allow our appreciation of it to become dull. With that advice, all those of good will must surely agree."

BALLINA STUDY WEEK

Brother Stewart will attend the Bible School as a teacher, and will then move north to Ballina. Here he will speak to the theme of HOSEA: THE PROPHET OF ENDURING LOVE. The talks will be illustrated with charts and will provide a complete coverage of this prophecy, though each talk will be complete in itself. Further details can be obtained from Bro. L. Stone, Telephone Ballina 86 2088.

TASMANIAN CAMPAIGN

Brother Stewart will be the main speaker at the Bible Campaign to be held in Launceston from Saturday 6th to 14th January. His themes will be:

THE PATHWAY OF PROBATION
DAVID'S CONQUEST AND GOLIATH'S DEFEAT

The expositions will be supplemented by public addresses.

Brother H. P. Mansfield will give a series on:

NEHEMIAH: MAN OF PRAYER AND ACTION
MAKING PRAYER POWERFUL and THE SECOND EXODUS

Special sessions for juniors will be conducted by Bro. B. Philp.

PLEASE NOTE: Accommodation for this campaign is completely booked out.

Hobart Effort

A series of study nights and public address will be given (God willing) in Hobart, and details are given under Ecclesial news. Brethren visiting the island for the Bible Campaign may like to continue on down to Hobart for this effort.

Return Visit To Victoria

From 22nd to 25th January, Brother Stewart will return to Victoria for a short effort with country Ecclesias (See Ecclesial Calendar under Moe).

From 26th to 29th January, he will be with the Clayton Ecclesia (see Ecclesial Calendar under Clayton).

Brethren can assist these efforts by their enthusiastic support of activities planned.

FORTHCOMING EVENTS (God willing)

Special Effort—Lakemba Ecclesia

EPOCHS IN THE DEVELOPMENT OF THE ECCLESIA

A series of descriptive talks highlighting the problems that have faced Ecclesias from the beginning, and their application today. Speaker: Bro. J. Ullman (Perth, W.A.)

Tuesday 2nd—IN THE DAYS OF SETH (Gen. 4-5)
Wednesday 3rd—IN THE DAYS OF JOSHUA (Josh. 23-24).
Friday 5th—IN THE DAYS OF AMOS (Amos 5-6).
Saturday 6th—IN THE DAYS OF JOHN (1st Epistle).

All addresses will be given in the Lakemba Ecclesial Hall, except that listed for Wed. 3rd, which will be held in the Granville Hall. Meetings will commence (God willing) at 8 p.m. except Saturday 6th which will commence at 7.30.

Two Public lectures are scheduled for Lakemba:

Sunday 31st: CHRIST TAUGHT THE NECESSITY OF AN UNDERSTANDING OF THE OLD TESTAMENT.

Sunday 7th: ARMAGEDDON IS COMING: GOD'S WAY FOR WORLD DISARMAMENT AND LASTING PEACE.

On Sunday 7th, Bro. Ullman will exhort at Lakemba on Psalm 15.

This special effort provides brethren in the Sydney area with an opportunity of hearing Brother J. Ullman at the conclusion of the Bible School. The theme is dramatic, being descriptive, expositionary, and exhortatory.

COMPREHENSIVE TOUR OF THE MIDDLE EAST

Following a request on the part of a number of brethren and sisters, arrangements are being finalised for a comprehensive visit of the Middle and Far East comprising 28 days of travel. It is planned to leave Australia (God willing) on Saturday, 9th March, and the tour will include Egypt, Cyprus, Lebanon, Syria, Jordan, Israel, Persia, India and China (Hong Kong). It has been designed from the standpoint of archaeological and historical interest, and it is planned to synchronise the places visited with evening meetings outlining the Biblical significance of the places to be visited on the morrow. Thus it will be in the nature of a Bible School Tour in which we will discuss on the spot the incidents of the past as recorded in the Word.

Membership of the tour is limited, and if you are interested, it is suggested that you write immediately for further details, including a detailed outline of the places to be visited, to Logos Publications, West Beach Post Office, South Australia 5024.

PREACH THE WORD IN SEASON AND OUT OF SEASON!

"I KNOW THY WORKS," SAYS CHRIST TO THE ECCLESIAS

PROPOSED NEW ECCLESIA IN THE ADELAIDE AREA

Since April, 1967, regular Gospel proclamation efforts have been maintained in Warradale, South Australia, under the auspices of the Cumberland Ecclesia.

These efforts have been well supported, and during November, the Committee met to decide future policy. It was decided to establish a regular lightstand in the south western suburbs of Adelaide providing:

(a) A suitable hall could be obtained;

(b) A group of at least 25 brethren and sisters form the nucleus of the Ecclesia.

A general meeting of those interested was held on Saturday, 18th November, at the home of Brother and Sister R. Mansfield, and these conditions were met.

The DOVER SQUARE COMMUNITY HALL, BROADWAY, SOUTH BRIGHTON has been secured for an indefinite period ahead each Sunday, and it is proposed to commence public addresses there Sunday evenings commencing January (God willing). See Brighton Ecclesial News.

It is planned to commence the first memorial meeting during the first week in February.

The Hall is particularly attractive for the purpose of the meeting. It is a modern hall, capable of seating some 100 people, and attractively surrounded by lawns.

The plans of the Committee were submitted to the Cumberland Arranging Brethren during December, and received every support. We were assured that the effort would receive the full co-operation of this Ecclsia, which constitutes our neighbouring Ecclesia. Assurances of assistance in speaking and other directions have been received by both brethren and organizations.

The assistance of further brethren and sisters, particularly senior brethren, and those living in the area, is sought. They are assured of a warm welcome from our foundation members.

A further report will be submitted in the February issue of the "Ecclesial Calendar" and in the meantime we humbly seek the support of the brotherhood, particularly in prayer, that the blessing of the Father may rest upon the efforts of this new group. May it be that the proclamation of the Gospel through this means may cause the light of truth to shine forth even more brightly throughout the Adelaide area.

Our thanks and appreciation are extended to the Arranging Brethren of the Cumberland Ecclesia for their wholehearted support of these endeavours over the past months, and for the valuable guidance and assistance that they have given us.

The lecturing committee will continue to control the effort until normal Ecclesial elections are held, after which the appointed Arranging Brethren will take control.

May these efforts be to the honor and glory of the God of Abraham, Isaac and Jacob, fulfilling the words of the Apostle: "UNTO HIM BE GLORY IN THE ECCLESIA BY CHRIST JESUS THROUGHOUT ALL AGES, AMEN." (Eph. 3:21).

—Secretary: Bro. G. Kortman (see Ecclesial News—Brighton).

The children of light are not children of pleasure. They will always present a contrast to the class who can only be brought to the meetings by special attractions, and who soon get out of the way and tired if they are not the objects of personal attention. The latter class are to be met with at the interesting meetings when there is a lot of people and warmth, and everything pleasant. You look in vain for them when there is work to be done in the cold.

GOSPEL PROCLAMATION ASSOCIATION REPORTS

During the past four weeks some 253 applications for free literature have been received by the Association. They have come from: NSW, 34; QLD, 28; WA, 89; SA, 63; Overseas, 8; VIC, 12; TAS, 6; NZ, 13. During the same period of time, 94 applications were received requesting the "HERALD OF THE COMING AGE" for 12 months.

The heavy influx of applications from WA resulted from the recent successful campaign with Brother Stewart in that State.

Thank You!!

We deeply appreciate the voluntary financial support rendered the Association during the past month. It has come from all States, and enables us to extend the work already being done. We acknowledge the following:

SA—G.M., $62.73; G.J., $10; S.G., $5; J.B., $10; P.W., $10; Anon, $2.

NSW—Anon., $1; Anon., $10; A.R., $10; L.R., $10; V.S., $20; Anon., $10.

QLD—Coorparoo Ecc., $50; J.H., $25; S.H., $25; F.E.A., $10; W.M.G.H., $10; R.E., $1; C.R., $4.

TAS—K.N., $9.

VIC—L.M.C., $5; A.K., $2; L.G., $5.

WA—Anon., $20; R.L.D., $4; L.T., $20; Anon., $30; D.G., $20.

NT—M.P., $20.

Appreciation

An interested friend writing from Busselton, W.A. has this to say:

"I do enjoy your kindness in sending me your literature on Bible Prophecy, in which I have been interested for many years. I like the plain way you explain and interpret the Bible, and have some friends who are also interested in these matters. I would ask you to send me appropriate literature for myself and them, including the booklet: 'Israel's Revival: Sure Sign Of Christ's Coming.' I thirst for wisdom."

The Association has a team of brethren who personally answer such letters and questions including problems relating to Bible doctrines.

Fortnightly Interested Friends Class at Victor Harbour

Following a successful Gospel Proclamation effort at Victor, the Ecclesia, in co-operation with the Association, will conduct a series of first principle study nights in Masonic Hall, Victor, at 8 p.m. Friday evenings. See Victor Harbor Ecclesial news.

Some 50 letters were despatched to folk in the area who are on our mailing list.

Leaflets Available

"Digest Of Truth" No. 143 — "The Middle East War" — Supplies are still available of this very popular issue (over 100,000 printed). Price $11.00 per 1000 inc. postage.

Lecture Leaflets — Space is provided on these for overprinting any special Ecclesial or Lecture details. They also feature special application brochures for free literature.

"Back To The Bible" — a 4 pp. two-color leaflet emphasising that the Bible alone has the answer to the world's problems. $15.00 per 1,000.

"Who Are The Christadelphians & What Do They Believe?" — Presenting fundamental doctrine and prophecy. $15.00 per 1,000.

"Christ Is Coming" — Outlining God's purpose in Christ (2 color) — $15.00.

REPLY-PAID CARDS

We have a number of these on various subjects. Very good results have been obtained from the use of these cards.

"Where Will You Spend Eternity?" — This is the title of an attractively produced card-brochure setting out the facts of man's mortality, discriminating between false current beliefs and true Bible teaching, and including a reply-paid tear-off card for the book: "War With Russia Is Inevitable."

These card-brochures are available at $1.00 per 100 plus postage. They provide an excellent medium for advertising the Truth.

Send for your supplies to: Gospel Proclamation Association, West Beach Post Office, South Australia.

Advertising Printer's Blocks

Copies of this block are available for use of advertisers. There is no charge for this service, and we are pleased to extend it to all Ecclesias and brethren whether affiliated with the G.P.A. or not. The G.P.A. facilities are available to all, and we welcome all to use them.

Beach Effort Successful

During the past few Sunday afternoons, an enthusiastic group of brethren and sisters have supported open-air speaking at the Adelaide beaches, arranged by the Woodville Ecclesia. Attractive, eye-catching display equipment is used, including a large speaker's stand with amplification, placards outlining Prophetic Signs and Bible Teachings, and literature stands. Attention is also drawn to the effort by the large mobile world globe, which revolves upon a trailer, and is placed near the speaking equipment. Different facets of the Truth are presented by a number of speakers, and their talks are interspersed with recorded music. The stand has been set up at Semaphore and surrounding beaches, and has brought considerable interest from the people gathered on the sands. The effort is conducted on Sunday, 3-5 p.m., and the support of brethren and sisters is appreciated.

An open air speaking effort is also conducted in the Elder Park, Adelaide, by the Enfield Ecclesia. This area is a popular reserve, on the banks of the River Torrens, where many gather to enjoy the sunny Sunday afternoons. Opportunity is taken to present the Truth to those who congregate on the lawns of the Park.

ECCLESIAL BOOK LIST

Supplied by Logos Publications, West Beach P.O., S.A. 5024.

NOW AVAILABLE

New Testament From 26 Translations	9.00
Eusebius Ecclesiastical History	2.97
Paul The Traveller	2.97
Cities of Paul	2.97

Supplies of Christadelphian literature are always available from the Logos Office, 9 West Beach Road, West Beach, Sth. Aust. (Telephone 56 2278), and can be personally purchased during the day.

KEEP THIS CALENDAR IN YOUR BIBLE FOR READY REFERENCE

Ecclesial Calendar

ECCLESIAL EVENTS FOR JANUARY, 1968 (God Willing)

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — (Recorder: Bro. K. A. Digney, 28 Bedlington St., Collie). Memorial Meetings are held every Sunday morning at 10 a.m. at Railway Institute Throssell St., Collie.

TASMANIAN ECCLESIAS

HOBART — Dora Turner School, Hampden Rd. (Recorder: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson, Tas. 7007).
During January, lectures will be based on the theme: "Events In The Middle East . . . And You!"

2nd—Bible Class at 142 Macquarie Street.
3rd—Dorcas Class.
4th—Bible Study Class.
6th—CYC: Juniors at 5.45 p.m., Seniors at 7.45 p.m.
7th—Exhort: Bro. R. Noakes. Lecture: Bro. D. Bailey — "God's Promise To Israel".
9th—Bible Class.
11th—Bible Study Class.
13th—CYC activities.
14th—Exhort: Bro. H. Arnott. Lecture: Bro. G. Rosenthal: "The Arabs And The Purpose Of God".
16th—Bible Class.
17th-21st—Special study under leadership Bro. M. Stewart — "The Symbology of Colors and Significance of Numbers".
21st—Exhort and Lecture: Bro. M. Stewart — "The Jew Holds The Key To World Peace".
23rd—Bible Class.
25th—Bible Study Class.
27th—CYC activities.
28th—Exhort: Bro. D. Ledger. Lecture: Bro. H. Taylor — "Jerusalem . . . Future City Of Peace".
30th—Bible Class.
31st—Dorcas Class.

VICTORIAN ECCLESIAS

CLAYTON—98 Madeleine Road. (Recorder: Bro. K. M. Hill, P.O. Box 23, Clayton 3168.)
Bro. M. Stewart to lead a special study on Prayer and Numbers from 26th-29th, and details are:

26th—Study of The Symbology of Numbers.
27th—During afternoon: The Lord's Prayer (1). During evening: The Lord's Prayer (2).
28th—Bro. Stewart to exhort at Chadstone, and to deliver a public address at Clayton — "Russia Will Invade The Middle East".
29th—Ecclesial Picnic during the day. Evening study: "The Significance Of Colors In The Scripture".

HORTICULTURAL HALL — 31 Victoria St., Melbourne. (Recorder: Bro. R. Taylor, 7 Wills St., Kew, Vic. 3101).

7th—Exhort: Bro. M. Wallace.
14th—Exhort: Bro. M. Clementson.
21st—Exhort: Bro. S. Mansfield.
28th—Exhort: Bro. I. Wallace.

WE APPRECIATE YOUR SUPPORT!

We gratefully acknowledge donations from ecclesias to defray the cost of the "Ecclesial Calendar". This supplement is an additional cost to "Logos", and is included without alteration to the subscription price. Thus, we deeply appreciate the thoughtfulness of brethren and sisters who have expressed their interest, supplied news, and assisted financially.

MOE — Library Hall, Yallourn. (Recorder: Bro. G. S. Howe, Box 59, Yarragon. Telephone: Yarragon 141.)

2nd—Bible Class, 2 p.m. at home Bro. Howe, Yarragon Sth. Rd., Yarragon.

5th—Bible Class, 8 p.m. at home Bro. Williams, 15 Hazelwood Cresc., Yallourn.

7th—Exhort: Bro. G. Howe.

16th—Bible Class at home Bro. Howe.

19th—Bible Class at home Bro. Williams.

21st—Exhort: Bro. J. White.

22nd-23rd Special Studies: "David & Goliath" and "The Book of Malachi" at home of Bro. J. White, 10 Ista St., Warragul. Study-leader: Bro. M. Stewart.

24th-25th Special Studies: "The Significance Of The Offering Of Isaac" and "The Lord's Prayer" at home Bro. L. Galbraith, 3 Tanjil St., Traralgon, under leadership of Bro. Stewart.

30th—Bible Class at home of Bro. G. Howe.

An Ecclesial Picnic has been planned for Feb. 10th at Willowgrove Sports Ground, 11 a.m.

QUEENSLAND ECCLESIAS

AITKENVALE — 54 Wotton Street, Aitkenvale, (Recorder: Bro T. A. Dawson, 8 Russell Street, Aitkenvale, Townsville).

1st—Fraternal Evening at home of Bro. Dawson.

3rd—Bible Class at home of Bro. P. Dawson.

7th—Memorial Meeting — Elpis Israel Class.

8th—Fraternal Evening.

10th—Revelation Class: Bro. P. Dawson.

14th—Memorial Meeting — Elpis Israel Class.

15th—Fraternal Evening.

17th—Joel Class: Bro. K. Kilgus.

21st—Memorial Meeting — Elpis Israel Class.

22nd—Fraternal Evening.

24th—Revelation Class: Bro. P. Dawson.

28th—Memorial Meeting — Elpis Israel Class.

29th—Fraternal Evening.

31st—Joel Class: Bro. K. Kilgus.

COORPAROO — School of Arts, Cnr. Cavendish Rd. & Halstead St. (Recorder: Bro. S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Tel.: 48 4634.)

7th—Exhort and Lecture: Bro. R. Rock — "Israel — The Land Of Hope And Glory".

11th—Romans Study Class at home Bro. D. Bartley, 21 Ryedale St., Tingalpa.

14th—Exhort: Bro. B. Cutler. Lecture: Bro. J. Higgs Snr.—"God's 6000 Year Old Promise To Adam Affects You Today".

18th—Ruth Study Class at home Bro. Bartley.

21st—Exhort: Bro. C. Bartley. Lecture: Bro. R. Hermann—"God's 4000 Year Old Promise To Abraham Affects You Today".

25th—Roman Study Class.

28th—Exhort: Bro. J. Higgs Snr. Lecture: Bro. S. Arthur—"God's 3000 Year Old Promise To David Affects You Today".

30th—Eureka Class.

31st—M.I.C.

NEW SOUTH WALES ECCLESIAS

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Recorder: Bro. L. G. Stone, 128 Martin St., Ballina, 2478 (Tel.: 86 2088).

1st-5th Special Series of Studies on the Book of Hosea, by Bro. M. Stewart.

7th—Exhort: Bro. A. Leadbeatter. Lecture: Bro. C. Hermann — "Today's Great Sign Of Christ's Second Coming".

12th—Elpis Israel Class at home Bro. E. Denford.

14th—Exhort: Bro. R. Window. Isolation visit to Wynallah. Exhort: Bro. C. Leeson. Young Peoples Class at home Bro. C. Hermann.

19th—Elpis Israel Class.

21st—Exhort: Bro. C. Leeson.

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

26th—Elpis Israel Class.
28th—Exhort: Bro. C. Hermann. Young People's Class.

BOSSLEY PARK — Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Recorder: Bro. W. E. Sawell, 3 Hemingway Crescent, Fairfield. Tel.: 72 9765.)

7th—Exhort: Bro. K. Cook. Lecture: Bro. W. E. Sawell — "Bible Prophecy — Its Vindiction In The Past & What It Holds For The Future".
11th—God Manifestation Class: Bro. B. McClure, 8 p.m. at 22 Kendee St., Green Valley.
12th—First Principles Class. 8 p.m. at 18 Cannara Place Smithfield.
14th—Exhort: Bro. D. Shaw. Lecture: Bro. L. Goodman — "The Jews — God's Witnesses To All Generations".
18th—Elpis Israel Class. 8 p.m. at 356 Polding St., Fairfield.
21st—Exhort: Bro. J. Mansfield Snr. Lecture: Bro. L. McKenzie — "Man Is Mortal — Dust Thou Art And Unto Dust Thou Shalt Return".
25th—God Manifestation Class.
26th—First Principles Class.
28th—Exhort: Bro. E. Baird. Lecture: Bro. J. J. Rosser — "Angels Don't Have Wings".

CAMPSIE — Masonic Hall, Amy St., Campsie. (Recorder: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. Tel.: 36 5287.)

7th—Exhort: Bro. J. Granter. Lecture: Bro. K. Jamieson — "Salvation Is Of The Jews".
11th—M.I.C. at home Bro. R. Mansfield — "Christendom Astray (unabridged)".
14th—Exhort: Bro. N. Rice. Lecture: Bro. E. Spongberg — "Daniel's Message For The Last Days".
16th—Bible Class at home Bro. Murphy — "The Life Of The Lord". (Bro. E. Mansfield).
21st—Exhort: Bro. E. Murphy. Lecture: Bro. M. Bonner — "Hell Is Not A Place Of Torment".
25th—MIC.
28th—Exhort: Bro. R. Pogson. Lecture: Bro. C. O'Connor — "The Developing World Crisis . . . Russia, Israel and Christ's Intervention". (Special Advertised Monthly Address).
30th—Bible Class.

COLLAROY—Masonic Hall, Pittwater Rd. (sponsored by Granville Ecclesia).

2nd—Law of Moses Class at 45 Adams Street, Harbord: Bro. C. Bolstad.
7th—Lecture: Bro. S. Kingsbury — "The Certainty Of Bible Prophecy — The Jews A Living Witness".
9th—Apocalypse Class at 45 Adams Street, Harbord: Bro. S. Kingsbury.
14th—Lecture: Bro. J. Dawson — "The Fallacy Of The Trinity".
16th—Law Of Moses Class: Bro. C. Bolstad.
21st—Lecture: Bro. D. Elliott — "Bible Truths Compel Separation From The Churches."
23rd—Apocalypse Class: Bro. S. Kingsbury.
28th—Lecture: Bro. G. Russell — "Gross Darkness And Idolatry: Products Of Christianity".
30th—Law Of Moses Class: Bro. C. Bolstad.

DOONSIDE — Doonside Crescent. (Recorder: Bro. A. H. Lake, Knox Road, Doonside.)

3rd—Bible Class.
7th—Exhort: Bro. E. Mansfield. Lecture: Bro. A. Russell — "Jesus Christ In The Psalms".
10th—Bible Class.
14th—Exhort: Bro. J. Kingston. Lecture: Bro. C. O'Connor —

Make Yourself Known!

Sis. Gladys Nicholls, of England, asks that any brethren travelling through West Wyalong, N.S.W., take the opportunity to call for fuel at the Esso Service Station, and introduce themselves as Christadelphians, to her brother, Mr. Arthur Finch. Mr. Finch is not a Christadelphian, but personal contact in this way may assist him in the Truth.

"God's Promise To Abraham — Offers You A New Life".

17th—Bible Class.

21st—Exhort: Bro. A. N. Russell. Lecture: Bro. J. W. Jackson — "Is Christ The Answer To World Peace?"

24th—Bible Class.

28th—Exhort: Bro. H. J. Stowe. Lecture: Bro. E. Spongberg — "Why The Spirit Gifts Are Not Available Today".

GRANVILLE—26 The Avenue (Recorder: Bro. H. Hadley, 204 Excelsior Street, Guildford.)

3rd—Elpis Israel Class.

7th—Exhort: Bro. G. Russell. Lecture: Bro. A. W. Wright.

8th—A.B. Meeting.

10th—God Manifestation Class: Bro. C. O'Connor.

14th—Exhort: Bro. B. Philp. Lecture: Bro. K. Wassell — "Does It Matter What We Believe?"
2.30 p.m. MIC—1st of two Special Introductory Addresses: Bro. E. Spongberg — "The Secret of Successful Scripture Study and Speech (1) The Art Of Preparation."

17th—Elpis Israel Class.

21st—Exhort: Bro. R. Pogson. Lecture: Bro. R. Steel — "Baptism — Complete Immersion For Believers Only."
2.30 p.m. MIC — Bro. E. Spongberg — "The Secret Of Successful Scripture Study and Speech (2) The Art of Application".

24th—God Manifestation Class: Bro. C. O'Connor.

28th—Exhort: Bro. A. Forsdike. Lecture: Bro. G. T. Darke — "After Baptism What Is Required?"
Domain Meeting — 2.30 p.m. at Sydney Domain.

30th—8 p.m. Special Lecture at School of Arts, Baulkham Hills: Bro. B. McClure.

LAKEMBA—232 Lakemba Street. (Recorder: Bro. M. J. Gilmore, 118 Marine Drive, Oatley. Tel.: 57 6986.)

2nd—7th Special Effort: "Epochs In The Development Of The Ecclesia." Speaker: Bro. J. Ullman, Perth, W.A.

2nd—Study: "In The Days of Seth".

3rd—Study: "In The Days of Joshua". (At Granville Ecclesial Hall).

5th—Study: "In The Days of Amos".

6th—Study: "In the Days Of John".

7th—Exhort and Lecture: Bro. J. Ullman — "Armageddon Is Coming: God's Way For World Disarmament And Lasting Peace."

10th—Bible Class: Bro. B. Stretton — "The Life Of Christ".

14th—Bro. C. O'Connor. Lecture: Bro. B. McClure — "Coming Middle East Events In Prophecy".

16th—Eureka Class.

17th—M.I.C.

COMMENCING STUDY OF ESTHER

Granville Ecclesia advise that their current study on "God Manifestation" will conclude on 24th January. The efforts of the leader, Bro. C. O'Connor, during the past 12 months, have been greatly appreciated, and the subject has stimulated and assisted those attending.

Bro. Basil McClure will lead the new study of Esther, and this will be introduced by a Special Week-end held in the Assembly Hall, Granville. Program has been arranged as follows:

Sat., Feb. 3rd: 2.30 p.m.—Study Session.
5.00 p.m.—Ecclesial Tea.
7.00 p.m.—Study Session.
Sun., Feb. 4th 11.00 a.m.—Exhortation.
Wed., Feb. 7th: 8.00 p.m.—1st Bible Study.

Bro. McClure will deliver three public addresses during this period:
Tues., Jan. 30th, 8 p.m. in School of Arts Building, Baulkham Hills.
Sunday, Feb. 4th and 11th, in Asembly Hall, Granville.

The support of brethren and sisters in the Sydney area will greatly assist this effort.

20th—Young Peoples Class: Bro. B. McClure — Study Of Judges.
21st—Exhort: Bro. E. Spongberg. Lecture: Bro. K. Gould—"Signs Of The Nearness Of Christ's Second Coming".
24th—Bible Class: Bro. B. Stretton—"The Life Of Christ".
25th—Young Peoples First Principles Class at home Bro. W. Wolstencroft.
28th—Exhort: Bro. W. McKinlay. Lecture: Bro. W. Lapham — "Bible Prophecy — Fact Or Fiction".

SUTHERLAND — Acacia St. (Recorder: Bro. G. Alchin, 22 Venetia St., Sylvania Heights. Tel.: 522 0287).
7th—Exhort: Bro. B. Stretton. Lecture: Bro. E. Ritchie — "Zechariah and Revelation".
14th—Exhort and Lecture: Bro. J. J. Rosser — "Does It Matter What We Believe?"
21st—Exhort: Bro. G. O'Neill. Lecture: Bro. S. Stokes — "Is There A Trinity?"
28th—Exhort: Bro. B. Bowen. Lecture: Bro. G. Crewes — "Did Jesus Pre-Exist?"

UPPER HUNTER — (Recorder: Bro. L. Ackers, Bengalla; Muswell Brook. Tel.: Mus. 153.)
14th—Exhort: Bro. Ackers. Home of Bro. Thomas, Denmon.
28th—Exhort: Bro. Thomas. Home of Bro. Taylor, Merriwa.
Memorial Meetings are held every second Sunday and visitors are most welcome.

YAGOONA — Worland St. (Recorder: Bro. K. Cook, 2 Macdonald St., Auburn. Tel.: 649 9483.)
4th—God Manifestation Class.
7th—Exhort: Bro. D. Pogson. Lecture: Bro. B. Philp — "Jesus Christ — The Lamb Slain From The Foundation Of The World".
9th—Elpis Israel Class at home Bro. Ceiley.
10th—First Principles Class at home Bro. Munro.
14th—Exhort: Bro. K. Wassell. Lecture: Bro. B. Bowen — "Jesus Christ — The Faithful And True Word Of God".
16th—M.I.C.
18th—God Manifestation Class.
21st—Exhort: Bro. J. J. Rosser. Lecture: Bro. E. Mansfield — "Jesus Christ — King Of Kings And Lord Of Lords".
23rd—Elpis Israel Class.
24th—First Principles Class.
28th—Exhort: Bro. J. Dawson. Lecture: Bro. K. Cook — "The Book Of Revelation — Outlined And Explained".
29th—Ecclesial Picnic at Gunnamatta Park.

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—(Formerly Warradale) Broadway, South Brighton. (Sec.: Bro. G. Kortman, 20 Tucker St., South Brighton.)
7th—Lecture: Bro. J. Lunn — "God Is Very Much Alive".
14th—Lecture: Bro. J. Martin — "Adam And Eve — The Beginning of God's Purpose".
21st—Lecture: Bro. R. Mansfield — "The Rise Of The Russian Empire And Its Destruction".
28th—Lecture: Bro. J. Elton — "The Indestructable Jew — A Testimony Of God's Power".

BUNBURY — (Phone McNamara 6)
Memorial Meetings held every Sunday morning.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Recorder: Bro. W. Gurd, 5 Alma St., Panorama. Tel.: 76 5669.)
1st—Study Evening: Bro. J. Martin — "The Epistle To The Hebrews."
4th—A.B. Meeting.
7th—Exhort: Bro. N. Nelson. Lecture: Bro. P. Weller — "The Bible's Message For 1968".
14th—Exhort: Bro. R. Mansfield. Lecture: Bro. J. King — "The Certainty And Reliability Of Bible Prophecy".
18th—Quarterly Business Meeting.
21st—Exhort: Bro. P. Weller. Lec-

WE WELCOME READERS' INTEREST AND COMMENTS

ture: Bro. H. P. Mansfield — "The Tree Of Life — Its Purpose And Significance".

28th—Exhort: Bro. S. Cattermole. Lecture: Bro. J. Luke—"Church Unity, Is It Possible?"

ENFIELD — 344 Hampstead Road, Clearview. (Recorder: Bro. D. Horgan, 88 Tait St., Renown Park.)

7th—Exhort: Bro. J. Berry. Lecture: Bro. G. E. Mansfield — "1968 With Bible In Hand".

14th—Exhort: Bro. D. McColl. Lecture: Bro. R. Stokes — "French Influence Hastens The World To Armageddon."

21st—Bro. L. J. Colquhoun. Lecture: Bro. A. C. Dangerfield — "Keys To Mankind's Destiny. Abraham, Israel and Christ".

24th—Special night: Mutual Improvement.

28th—Exhort: Bro. K. Martin. Lecture: Bro. J. Knowles — "The Spirits Are Not Available To The Churches".

GLENLOCK — Via Morgan, S.A. (Recorder: Bro. A. M. McLean "Four Winds", Pte. Bag 44, via Morgan.)

Memorial Meetings every Sunday are held at 11 a.m. in the Ecclesial Hall. From 27-29th a special weekend will be held on the camping site by the River Murray. Theme is "The Power Of Prayer", and the leader: Bro. D. Noakes (Tas.).

27th—7.45 p.m.: Address of Welcome, followed by discussion on "The Power Of Prayer In David's Life."

28th—11 a.m.: Exhortation, based on Prayer by the Prophets. During the afternoon or evening (weather permitting): "The Lord's Prayer".

29th—Morning Study: "Paul And Prayer In His Life".

SOUTH EAST — (Recorder: Bro. M. E. Lawrey, Rectory Place, Naracoorte. Tel.: 22516).

Meetings are held in various homes. Details obtainable from Bro. Lawrey, or from Bro. I. J. Tregenza, Penola, Telephone 72339.

VICTOR HARBOUR—
Meeting at Masonic Hall, Victor Harbour.

7th—Memorial Meeting.

12th—Bible Discussion Evening: Bro. M. Lund — "The Man To Conquer Death" (Gen. 3).

14th—Lecture: Bro. W. Stephenson—"Is Christ's Way Of Life Practical Today?"

21st—Memorial Meeting.

26th—Bible Discusion Evening: Bro. M. Lund — "The Man Promised The World" (Gen. 12).

28th—Lecture: Bro. G. E. Mansfield — "The Bible, God's Revelation To Man".

WOODVILLE — Aberfeldy Ave. Recorder: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. Tel: 56 2278.)

7th—Exhort: Bro. P. Mansfield. Lecture: Bro. J. Martin — "1968 With Bible In Hand".

14th—Exhort: Bro. J. Berry. Lecture: Bro. A. Dangerfield — "World Forces Overthrown By Christ's Power".

15th—A.B. Meeting.

20th—Bible Marking Evening: Harmonising the Gospel Records Bro. G. Mansfield).

21st—Exhort: Bro. J. Martin. Lecture: Bro. C. Wigzell — "The Reason For The Resurrection".

22nd—Quarterly Business Meeting.

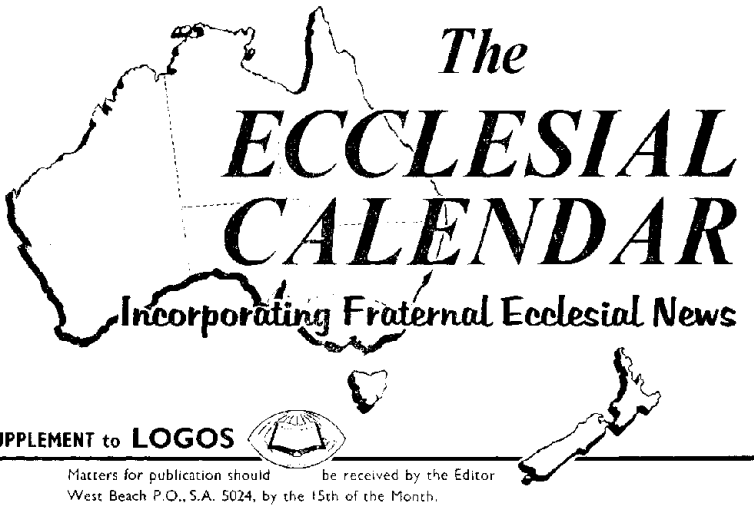
28th—Exhort: Bro. H. Muggleton. Lecture: Bro. F. King — "The Message of Miracle".

STUDY WEEKEND AT GLENLOCK

During the holiday weekend, 27-29th January, a special weekend will be held at Glenlock, on the banks of the picturesque River Murray, about 120 miles north of Adelaide. The theme is "THE POWER OF PRAYER", under the leadership of Bro. D. Noakes (Tasmania), and details are listed in the "Calendar".

Those attending are asked to provide all their requirements, although milk and ice can be obtained. Further details of location can be obtained from the Logos Office.

Keep this Calendar in Your Bible for Ready Reference!



SUPPLEMENT to LOGOS

Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

FEBRUARY, 1968

THE NEED OF THE HOUR

Hold fast the wisdom of the Word. Cast not away our confidence which has great recompense of reward. Cling to the Word, and let this be our guide unto death. Talk not of the standard being thus held too high. The Book of God is the standard. No man is safe to be listened to who holds the standard lower than this. Only the mind of Christ will avail as a standard in that shining day, when we shall stand in the heavenly presence, to hear what He thinks of us, and intends to do with us. The demoralised workshop will then be nowhere. The wicked world will have passed out of account. Wisdom only will sit in the judgment seat; our safety lies in making friends with Wisdom now. Hearken daily to her counsel; wait at the posts of her doors. Partake of her feast of fat things. Let no man take your crown. If this be our attitude and desire we will be a strength for good in our ecclesial association. We will see the need to strengthen the things that remain; to earnestly support and stimulate the study of the Book; to encourage those who will stand with us; to proclaim without fear or favor the urgent, living message. Our actions today will dictate our future.

"REDEEM THE TIME FOR THE DAYS ARE EVIL"

ECCLESIAL REPORTS

BAPTISMS

With pleasure, we record the following baptisms. 1968 will prove a dramatic year in the plan of God, and it is therefore encouraging to learn of newly baptised, who have determined to face the year as a member of the family of God.

Adelaide—Meryl Banstowe; Barry Trenbath (7/1/68)

Enfield—Mr. Jack Roper (12/1/68)

REFELLOWSHIP

Woodville Ecclesia have extended fellowship to Brother and Sister W. McAllister, who have been absent for some time. Following an application for refellowship, discussions were held, and a mutually pleasing result attained.

MARRIAGES

Bro. David Crocker and Sis. Joan Mansfield will be married in the Woodville Ecclesial Hall on March 2nd (God willing). Bro. John Lunn (Glenlock) and Sis. Jill Elton (Cumberland) will be married on March 9th (God willing).

DEATH

Woodville Ecclesia report the passing of Brother R. Fisher on 8th January. Bro. Fisher had been hospitalised because of a prolonged illness, and this had intensified during the latter period of his life. He now has relief from his suffering, and in sleep awaits the coming resurrection. The sad sorrow of death, and the parting of loved ones, is tempered by the joy of our Hope and the realisation that the consummation of all things is at hand. We take the opportunity to express our sympathy and comfort to those who mourn.

SUCCESSFUL TASMANIAN BIBLE CAMPAIGN

A record number of visitors were registered with this campaign, and were housed in Hillcrest Guest House during the period of the convention. Main speaker for the period was Brother Maurice Stewart of California, and his studies were well received. They took the theme of "Out of Egypt have I called My son!"

These studies emphasised the need of separateness in our walk towards the Kingdom of God, and in illustrating the need for this, Brother Stewart made eloquent reference to the rising tide of materialism on all sides. Supplementary studies outlining the book of Nehemiah were given by Brother H. P. Mansfield.

The public lectures were well supported by both brethren and friends, and some excellent contacts were made.

A highlight of the campaign were the children's sessions organised by Brother B. Philp, and which climaxed in a splendid prize-giving afternoon on the closng Sunday of the effort.

All States of Australia were represented in those gathered together for the campaign.

Following this effort at Launceston, Brother Stewart moved south to Hobart, where a further campaign occupied his attention, until he returned to the mainland for a short effort at Moe Ecclesia.

HEBREWS STUDY PROVED POPULAR

The Adelaide Suburban Ecclesias Young People report a successful study effort during the Summer holiday period. The theme of "Hebrews" was lead by Bro. John Martin (Enfield). Nine studies were undertaken at which 150-250 young people attended each occasion. Outings during the holidays were also arranged, and were well attended. As an aid to the study, special notes were produced, which commented verse-by-verse on the exposition.

FORTHCOMING EVENTS (God willing)

Enfield Annual Effort — February 3rd to 18th

HOSEA—THE PROPHET OF UNREQUITED LOVE

Study Leader: Bro. Maurice Stewart, Los Angeles, Calif, U.S.A.

The final effort of Bro. Stewart in Australia is sponsored by Enfield Ecclesia, and will provide an outline of the complete prophecy of Hosea in 6 sections:

Ch. 1-2: "A Study In Mercy" (Feb. 6th)
Ch. 3-5: "A Study In Love" (Feb. 8th)
Ch. 6-7: "Never Too Late For True Repentance, But Late Repentance Seldom True" (Feb. 10th)
Ch. 8-10: "Watchman—What Of The Night" (Feb. 13th)
Ch. 11-12: "Out Of Egypt Have I Called My Son" (Feb. 15th)
Ch. 13-14: "Arise, Shine For Thy Light Is Come" (Feb. 17th)

A special program has been designed for the opening Fraternal evening, on Feb. 3rd, when Bro. Stewart will speak to the theme: "1968, A Door Of Hope." He will combine exposition, exhortation and appeal, as he draws upon his observations of Australian conditions throughout the country, together with the prophetic message of Hosea. He will comment on the situation that faces both the ecclesia and the world. Members from the Adelaide, Cumberland, Enfield and Woodville Ecclesias will render extracts from "The Messiah" appropriate to the evening's theme.

Four lectures will be given in outlying areas:

Elizabeth (Feb. 7th)—"A World In The Balance, Which Way Will It Go?"
Victor Harbor (Feb. 9th)—"The Secret Of Eternal Youth!"
Keith (Feb. 14th)—"America, Russia And The Middle East."
Kadina (Feb. 16th)—"A World In The Balance, Which Way Will It Go?"

After the concluding lecture at Enfield (Feb. 18th), a short farewell meeting will be held, to extend appreciation to Bro. Stewart, as he leaves the shores of Australia for home!

Visiting brethren and sisters are warmly invited to attend and support the effort at Enfield, and such will valuably assist the endeavors of the Ecclesia. Further details are listed in the "Calendar" under "Enfield".

FRATERNAL GATHERING AND CONFERENCE
SYDNEY — MAY 18th to 26th, 1968

You are invited to join with brethren and sisters from all over Australia in making this a time of joyful fraternity, faithful witnessing, and fruitful study.

The Theme: "Go on unto perfection" (Heb. 6:1), sets a high objective to which we can all aim.

We are happy to announce that Bro. Peter Watkins of Britain has accepted our invitation to come to Sydfney especially for the Conference. Brother Watkins is Secretary of the Christadelphian Bible Mission, and is in constant demand for speaking appointments in Britain. We look forward with anticipation to the expositions, exhortations and public addresses he will deliver at that time.

In addition to a program of activities related to normal Ecclesial labors, there will be a Service of Welcome, a Mission Meeting, a Young People's Evening, a Sisters' Afternoon, a Preaching Discussion, Business Meetings, and a Musical and Fellowship Evening.

An exhibition will display the work of various bodies, including local, interstate and overseas activities; and Woodstock Rest home will be visited.

Ample time for fraternisation and relaxation will be provided, and this will include a Picnic, Bus Tours, and Harbor Cruise. Sufficient free time for visiting etc. will also be provided.

Suitable halls are being booked for the various meetings, including the Sydney Town Hall for some of the larger meetings, and the Hurstville Civic Centre, which is a modern, well-appointed hall.

Twelve sub-committees have worked with the General Committee in planning the effort. At this stage, the Accommodation Committee is the one whose work affects you most. It is busy already, attending to the needs of visitors from all over Australia who have advised of their intention to come. Its members will be glad to hear from you, too. Details of accommodation available were included with the brochures previously sent out to all ecclesias. We suggest you consult these; or send for further copies.

Write to the Conference Secretary: Bro. V. R. Mair, 18 Atkinson St., Arncliffe, N.S.W. 2205.

If you are concerned at the cost of accommodation, please confide in us, and we may be able to help by arranging for private board with brethren and sisters.

Remember, the opennig day of the Conference is the closing day of the Bible School; so if you intend being at the School, why not come on to the Conference, from May 18-26. We extend to you a warm welcome to be with us on this occasion, and to co-operate with us in making it an outstanding success.

This could well be the last such Gathering before the coming of our Lord.

Let us then, as servants of God, and brethren of Christ, stimulate one another to "Go on unto perfection".

N. Y. McColl (Publicity Sub-Committee)

GOSPEL PROCLAMATION ASSOCIATION REPORTS

RESULTS FROM PREACHING

We are pleased to report that 97 applications for the "Herald of the Coming Age" have ben received during the past month from: N.S.W. (16), QLD. (10), W.A. (15), S.A. (29), VIC. (10), TAS. (5), OVERSEAS (12).

This reveals the value of patient distribution of literature.

Bro. R. Hermann (Qld.) writes: "Since 1965, we have received from you 220 requests to contact interested friends, 67 being from the counry, and the rest from the city area. During this period, ten of the applicants have been baptised: four from the country, and six from the city. Yahweh has indeed blessed this work."

This encouraging review shows the value of working together in the extension of the Truth. With the blessing of God, the distribution of "Herald of the Coming Age" and "Digest of Truth" has borne fruit.

SPECIAL LECTURES

The GPA will co-operate with the Bunbury, Enfield, Victor Harbor and Kadina Ecclesias in proclaiming the Gospel in conjunction with the visit of Brother M. Stewart of U.S.A.

Friday, 9th February in **MASONIC HALL, VICTOR HARBOR,** title: **"THE SECRET OF ETERNAL YOUTH: YOU CAN LIVE TO BE A THOUSAND!"**

Wednesday, 14th Feb. in **KEITH INSTITUTE,** title: **"AMERICA, RUSSIA AND THE MIDDLE EAST".**

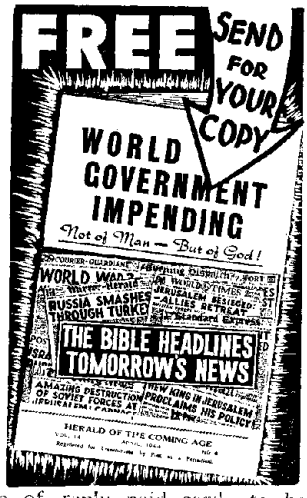
Friday, 16th Feb. in **COUNTRY WOMEN'S ASSOCIATION HALL, KADINA,** title: **"OUR WORLD IN THE BALANCE: WHICH WAY WILL IT GO?"**

Special arrangements are being made for distribution in these areas, in addition to newspaper advertising, and personal letters to all on our lists in surrounding districts. The support of brethren in the Metropolitan area, or elsewhere, will be appreciated.

ACKNOWLEDGEMENTS

We thank the following members for their freewill offerings towards the distribution of literature: **S.A.:** K.S. $2; Suburban Young Folks, $5; Glenlock Ecclesia, $20; N.N., $10. **N.S.W.:** Ballina $60; W.N.M., $2; M.A.F., $10. **VIC.:** I.P., $2; T.W., $4. **W.A.:** J.P.S., $23; A.F., $10. **QLD.:** J.W., $10.

FREE ADVERTISING PRINTERS' BLOCKS



These are available free of charge on loan. As we produce these printers' blocks in the Calendar, keep a list of them, and apply for them when required. In view of present political turmoil and world unrest, we recommend this illustration which can be used effectively in conjunction with application form in your local newspaper, or to "lift" a lecturing advertisement.

DIGEST OF TRUTH, No. 144

This "Digest" will highlight the problems facing humanity from population explosion, world turmoil, and nuclear weapons of war, and will draw attention to the only hope for humanity — the second coming of Christ.

It will be attractively produced in color, and illustrated, and should provide an excellent means of advertising the truth. Cost $11 per 1000. Send your order immediately to Gospel Proclamation Association, West Beach P.O., South Australia, 5024.

We plan to introduce optionally, the use of reply paid cards to be distributed with Digest if required. These will be $5.00 per 1000 exra, but are guaranteed to produce excellent response.

REPLY-PAID CARDS

We have a number of these on various subjects. Very good results have been obtained from the use of these cards.

"Where Will You Spend Eternity?" — This is the title of an attractively produced card-brochure setting out the facts of man's mortality, discriminating between false current beliefs and true Bible teaching, and including a reply-paid tear-off card for the book: "War With Russia Is Inevitable."

These card-brochures are available at $1.00 per 100 plus postage. They provide an excellent medium for advertising the Truth.

Leaflets Available

Lecture Leaflets — Space is provided on these for overprinting any special Ecclesial or Lecture details. They also feature special application brochures for free literature.

KEEP THIS CALENDAR IN YOUR BIBLE FOR READY REFERENCE

Ecclesial Calendar

ECCLESIAL EVENTS FOR FEBRUARY, 1968 (God Willing)

We regret that some Ecclesial News has not been received at the time of printing, due to the nation-wide Postal strike. We remind Recorders that the early receipt of their Month activities will be greatly appreciated.

TASMANIAN ECCLESIAS

HOBART — Dora Turner School, Hampden Rd. (Recorder: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson, Tas. 7007).

1st—Bible Study Class.
3rd—C.Y.C.
4th—Exhort: Bro. D. Bailey. Lecture: Bro. D. Ledger — "God — His Nature And Character".
6th—Bible Class at 142 Macquarie St., Hobart.
8th—Bible Study Class.
10th—C.Y.C.
11th—Exhort: Bro. H. Arnott. Lecture: Bro. K. Niejalke — "The Angels — Their Nature And Work".
13th—Bible Class.
14th—Dorcas Class.
15th—Bible Study Class.
17th—C.Y.C.
18th—Exhort and Lecture: Bro. D. Case — "The Holy Spirt" — Not A Present Possession".
20th—Bible Class.
22nd—Bible Study Class.
24th—C.Y.C.
25th—Exhort and Lecture: Bro. W. Case — "Man Naturally Mortal".
27th—Bible Class.
28th—Dorcas Class.
29th—Bible Study Class.

VICTORIAN ECCLESIAS

HORTICULTURAL HALL — 31 Victoria St., Melbourne. (Recorder: Bro. R. Taylor, 7 Wills St., Kew, Vic. 3101).

2nd—Elpis Israel Class at 7 Wills St., Kew. (Bro. D. Walker).
4th—Exhort: Bro. J. Bain.
9th—Elpis Israel Class.
11th—Exhort: Bro. S. Jones.
16th—Elpis Israel Class.
18th—Exhort: Bro. A. Wallace.
23rd—Elpis Israel Class.
25th—Exhort: Bro. D. H. Wallace.

QUEENSLAND ECCLESIAS

AITKENVALE — 54 Wotton Street, Aitkenvale, (Recorder: Bro T. A. Dawson, 8 Russell Street, Aitkenvale, Townsville).

4th—Memorial Meeting — Elpis Israel Class.
5th—Fraternal Evening at home Bro. Dawson.
7th—Revelation Class (Bro. Dawson).
11th—Memorial Meeting — Elpis Israel Class.
12th—Fraternal Evening.
14th—Joel Class (Bro. Kilgus).
18th—Memorial Meeting — Elpis Israel Class.
19th—Fraternal Evening.
21st—Revelation Class.
25th—Memorial Meeting — Elpis Israel Class.
26th—Fraternal Evening.
28th—Joel Class.
1st—Ruth Study Class at home Bro. D. Bartley, 21 Ryedale St., Tingalpa.
4th—Exhort: Bro. R. Rock. Lecture: Bro. .B. Cutler — "Jesus Christ —Son Of God By Virgin Birth".
7th—Young People's Class at home Bro. R. Hermann, 37 Ryedale St., Tingalpa.
8th—Romans Study Class at home Bro. D. Bartley.
11th—Exhort: Bro. S. Arthur. Lecture: Bro. J. Higgs Snr.—"Jesus

Christ—His Mission And Teaching".
15th—Ruth Study Class at home Bro. D. Bartley.
18th—Exhort: Bro. R. Johnson. Lecture: Bro. R. Rock — "Jesus Christ — His Sacrificial Work And Its Significance".
22nd—Romans Study Class.
25th—Exhort: Bro. R. Hermann. Lecture: Bro. B. Cutler — "Jesus Christ — The Only Mediator Between God And Man Today".
29th—Ruth Study Class.

WYNNUM CENTRAL — Andrew St. (Recorder: Bro. S. Marriott, Birkdale, via Brisbane. Tel.: Wellington PT 399.)
2nd—Under 12's Evening.
4th—Sunday Activities.
6th—Bible Class.
8th—Teachers' Meeting.
11th—Sunday Activities.
13th—Dorcas Meeting.
16th—C.Y.C.
18th—Sunday Activities.
23rd—Cottage Meeting.
25th—Sunday Activities.
27th—Dorcas Meeting.

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN-N.S.W. — The small, newly formed Ecclesia of Twelve members in this area were greatly encouraged by the ministrations of Brother Maurice Stewart following the Bible School. A total audience of over 80 came together for the occasion, among whom were some twelve interested friends. Keen interest was shown in the address given, and the discussions that followed afterwards. The small ecclesia was encouraged greatly in the whole effort — from the advertising of the effort to the labor of engaging the strangers in prayer. Ecclesial services are regularly given in the Adamstown area, and further details can be obtained from Brother A. Ryan, Bulesgarden Rd., Whitebridge, N.S.W.

BOSSLEY PARK — Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Recorder: Bro. W. E. Sawell, 3 Hemingway Crescent, Fairfield. Tel.: 72 9765.)
1st—Elpis Israel Class at 356 Polding St., Fairfield.
4th—Exhort: Bro. C. O'Connor. Lecture: Bro. J. Mumby — "God Requires Baptism — Full Immersion Of Responsible Believers".
8th—God Manifestation Class at home of Bro. B. McClure, 22 Kendee St., Green Valley.
9th—First Principles Class at 18 Cannara Place, Smithfield.
11th—Exhort: Bro. J. Scull. Lecture: Bro. H. Stowe — "The Righteous Shall Inherit The Earth — Not Heaven".
15th—Elpis Israel Class.
18th—Exhort: Bro. B. Philp. Lecture: Bro. R. Steele — "Modern Israel The Token Fulfilment Of A Great Bible Prophecy".
22nd—God Manifestation Class.
23rd—Frst Principles Class.
25th Exhort: Bro. P. B. Sawell. Lecture: Bro. A. Dyer —"Faith Without Which It Is Impossible To Please God".
29th—Elpis Israel Class.

CAMPSIE — Masonic Hall, Amy St., Campsie. (Recorder: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. Tel.: 36 5287.)
4th—Exhort: Bro. E. Mansfield. Bible Marking Afternoon. Lecture: Bro. R. Croker — "Did Christ Exist Before Birth".
8th—MIC Class at home Bro. R. Mansfield, 29 Kulgoa Rd., Bellevue Hills — "Christendom Astray (unabridged)".
11th—Exhort: Bro. D. Shaw. Lecture: Bro. E. Spaeberg — "Four World Empires And A Fifth".
13th—Bible Class at home Bro. Murphy, 61 Campsie St., Campsie—'The Life Of The Lord".
18th—Exhort: Bro. E. Pooley. Leaflet Distribution Afternoon. Lecture: Bro. B. Philp — "Jonah's

WE INVITE NEWS AND REPORTS OF STUDY CLASSES

Evasion Of His Mission" (First of a series of Lectures on Jonah.)
22nd—MIC Class.
25th—Exhort: Bro. B. Philp. Lecture: Bro. J. Mansfield Snr. — "The Jews And Their Destiny".
27th—Bible Class.

COLLAROY—Masonic Hall, Pittwater Rd. (sponsored by Granville Ecclesia).
6th—Apocalypse Class at 45 Adams St. Horbord (Bro. S. Kingsbury).
11th—3 p.m.: Expository Address at Masonic Hall — Bro. B. McClure. 5 p.m.: Basket Tea. 7 p.m.: Special Lecture: Bro. B. McClure — "The Mystery Of Christ's Sacrifice Revealed".
13th—Law Of Mases Class at 45 Adams St., Horbord (Bro. C. Bolstad).
18th—Lecture: Bro. B. Bowen — "All The Dead Are In Hell".
20th—Apocalypse Clas.
25th—Lecture: Bro. K. Cook — "Resurrection From The Dead — Man's Only Hope".
27th—Law Of Moses Class.

DOONSIDE — Doonside Crescent. (Recorder: Bro. A. H. Lake, Knox Road, Doonside.)
4th—Exhort: Bro. B. Philp. Lecture: Bro. W. McConnell — "The Devil And Satan".
7th—Bible Class.
11th—Exhort: Bro. N. French. Lecture: Bro. W. Brittain—'Russia And The Middle East Question".
14th—Bible Class.
18th—Exhort: Bro. L. McKenzie. Lecture: Bro. R. Tower — 'Jerusalem The Coming World Capital — How Close?"
21st—Bible Class.
25th—Exhort: Bro. W. McConnell. Lecture: Bro. B. McClure — "The Prophecy Of Zechariah".
28th—Bible Class.

LAKEMBA—232 Lakemba Street. (Recorder: Bro. M. J. Gilmore. 118 Marine Drive, Oatley. Tel.: 57 6986.)
4th—Exhort: Bro. K. Dawes. Lecture: Bro. B. Philp — "Deity In Manifestation In The Book Of Romans".
11th—Exhort: Bro. W. Wolstencroft. Lecture: Bro. B. Stretton — "Steps To Salvation".
18th—Exhort: Bro. G. Denford. Lecture: Bro. E. Mansfield — "God Will Save Israel".
25th—Exhort: Bro. A. C. Russell. Lecture: Bro. C. O'Connor — "Christ Will Soon Rule From Jerusalem".

GRANVILLE—26 The Avenue (Recorder: Bro. H. Hadley, 204 Excelsior Street, Guildford.)

A special week-end has been arranged to introduce a concentrated study of the Book of Esther with sudy leader Bro. B. McClure.

3rd—2.45 p.m. Study: "Introduction of the Book of Esther — A Divine Prophetic Parable". 5.30 p.m.:—Fraternal Tea. 7.30 p.m. Study: "Vashti And Haman—Sober Warning Against The Works Of Flesh".
4th—Exhort: "Esther And Mordecai — Stirring Examples For The Israel Of God". 3 p.m. Sunday School Dialogue and Address: "The Nation Of Israel In The Purpose Of God". 5 p.m.. Fraternal Tea. Lecture: "Bible Truths Not Taught In The Churches".
7th—Bible Class: Esther Ch. 1—"Vashti Deposed". Leader Bro. B. McClure.
11th—Exhort: Bro. J. Dawson. Lecture: Bro. H. Hadley.
14th—Elpis Israel Class.
18th—Exhort: Bro. E. Spongberg. 2.30 p.m.: MIC Class. Lecture: Bro. E. Spongberg — "The Bible Speaks On Church Unity".
21st—Bible Class: The Book of Esther.
25th—Exhort: Bro. J. J. Rosser. 3 p.m.: Domain Witness. Lecture: Bro. R. Pogson — "The Hand Of God In Human Affairs".
28th—Elpis Israel Class.

PORT HACKING—Senior Citizen's Hall, Port Hacking Road, Caringbah.
(Recorder: Bro. F. J. Ryan, 51-53 Caravan Head Road, Oyster Bay. Telephone: 528 7571.)

4th—Exhort: Bro. M. Harris. Lecture: Bro. V. Dawe — "Science And The Bible".
7th—Study Class at home of Bro. F. Ryan.
11th—Exhort: Bro. W. Brittain. Lecture: Bro. R. Kirkwood — "The Judgment To Come".
13th—Dorcas Class.
14th—Study Class.
18th—Exhort: Bro. G. Russell. Lecture: Bro. R. Lapham — "Prophecy Proves The Bible True".
21th—Study Class.
25th—Exhort: Bro. K. Dennes. Lecture: Bro. W. Lapham — "Archaeology Proves The Bible True".
28th—Mutual Improvement Class.

SUTHERLAND — Acacia St. (Recorder: Bro. G. Alchin, 22 Venetia St., Sylvania Heights. Tel.: 522 0287).
4th—Exhort: Bro. N. Rice. Lecture: Bro. J. Mansfield — 'The Devil Is Not A Fallen Angel".
11th—Exhort: Bro. D. Carroll. Lecture: Bro. V. Shane — "Hell Is Not A Place Of Torment".
18th—Exhort: Bro. H. Ceily. Lecture: Bro. J. Dawson — "The Immortalty Of The Soul A Fable".
25h—Exhort and Lecture: Bro. E. Mansfield — "What Is The Kingdom Of God". 3 p.m.: Domain Witness.

UPPER HUNTER — (Recorder: Bro. L. Ackers, Bengalla; Muswell Brook. Tel.: Mus. 153.)
11th—Exhort: Bro. Taylor. Home of Bro. Askers. Muswell Brook.
25th—Exhort: Bro. Ackers. Home of Bro. Thomas, Denman.

YAGOONA — Worland St. (Recorder: Bro. K. Cook, 2 Macdonald St., Auburn. Tel.: 649 9483.)
4th—Exhort: Bro. G. Russell. Lecture: Bro. K. Dawe — 'The "Old Serpent Called The Devil And Satan".
11th—Exhort: Bro. M. Bonner. Lecture: Bro. J. J. Rosser — "Revelation Predicts World Events".
18th—Exhort: Bro. C. O'Conner. Lecture: Bro. E. Ritchie — "Reward Of The Faithful".
25th—Exhort: Bro. E. Spongberg. Lecture: Bro. W. Brittain — "God Works Wth Israel To Prepare Christ's Return".

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, South Brighton (Recorder: Bro. G. Kortman, 20 Tucker St., Sth. Brighton).
4th—Exhort: Bro. H. P. Mansfield. Lecture. Bro. A. C. Dangeffield — "Britain's Future In The Light Of Prophecy".
11th—Exhort: Bro. S. Cattermole.

Excellent Commencement To New Ecclesia

During January, the Sunday lectures previously held in the Warradale area, were transferred to the new locality at: Dover Square Community Hall, South Brighton. An attendance of 83 assembled on the opening night (7/1/68), and this enthusiastic number has continued. The Brighton Ecclesia will officially commence on February 4th, God willing, and a study class will be formed in March.

On Saturday, February 24th, a special Fraternal Evening will be held in Cumberland Hall, in which the features and activities of the new Ecclesia will be outlined. The evening will include short addresses by various brethren, interspersed with musical items.

The Committee is grateful for the donations of equipment and expressions of support which brethren and sisters have offered, and look forward to a future of Service to Yahweh in the Brighton area. Visiting brethren and sisters are cordially invited to meet at the new Ecclesia.

Victor Harbor Ecclesia reports encouraging results to recent public lectures. An average of six interested friends attended each Sunday lecture over the December/January period. At the newly-formed "first principles class" three friends attended (29/12/67), and it is hoped that another two will be present at the next class evening.

Lecture: Bro. J. Luke — "The Developing World Crisis — Russia, Israel, Christ And You"

18th—Exhort: Bro. M. Lund. Lecture: Bro. Max Lund — "Who Are The Christadelphians And What Do They Believe".

24th—Fraternal at Cumberland Hall. "Features And Activities Of Brighton Ecclesia".

25th—Exhort: Bro. J. Martin. Lecture: Bro. G. E. Mansfield — "The History And Destiny Of Egypt".

29th—Committee Meeting at home of Bro. L. Colquhoun, 44 Avenue Road, Highgate.

BUNBURY — (Phone McNamara 6)

14th—Special Lecture in the Keith Institute: "America, Russia And And The Middle East". Speaker: Bro. M. Stewart, California, U.S.A.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Recorder: Bro. W. Gurd, 5 Alma St., Panorama. Tel.: 76 5669.)

4th—Exhort: Bro. L. J. Colquhoun. Lecture: Bro. Max Lund — "Is God's Will Done In Heaven — Do Angels Sin?"

8th—A.B. Meeting.

11th—Exhort: Bro. N. Nelson. Lecture: Bro. Murray Lund — "French Influence Disruptive To The World".

12th—First Interested Friends Class for 1968 at home Bro. R. Woodward, 138 Edward St., Clarence Gardens. "The Jews Hold The Key To World Peace" (Bro. Max Lund).

17th—Combined Young Folks Meeting at Enfield.

18th—Exhort: Bro. W. Hoffmann. Lecture: Bro. J. Siviour — "Are You Dying To Live For Ever".

21st—Opening Elpis Israel Class for 1968. Leader: Bro. Max Lund.

25th—Exhort: Bro. W. Gurd. Lecture: Bro. B. Luke — "Why Baptism Into Jesus Name"

28th—Opening Revelation Class. Leader: Bro. Murray Lund.

29th—Mutual Improvement Class.

ENFIELD — 344 Hampstead Road, (Recorder: Bro. A. M. McLean "Four Clearview. (Recorder: Bro. D. Horgan, 88 Tait St., Renown Park.)

3rd—Fraternal Evening. Commencement of Special Effort with Bro. M. Stewart. Address: "1968 A Door Of Hope".

4th—Exhort and Lecture: Bro. M. Stewart — "The Middle East As God Will Solve It".

6th—1st Study: "A Study In Mercy" (Hosea, 1, 2).

7th—Lecture at Elizabeth: Bro. M. Stewart — "A World In The Balance — Which Way Will It Go?"

8th—2nd Study: "A Study In Love" (Hosea 3-5).

9th—Lecture at Victor Harbour: Bro. M. Stewart — "The Secret Of Eternal Youth — You Can Live To Exceed A 1000".

10th—3rd Study: "Never Too Late For True Repentance, But Late Repentance Very Seldom True" (Hosea 6, 7).

11th—Exhort and Lecture: Bro. M. Stewart — "World Crisis As God Will Control It". 3 p.m. Open air address at Elder Park.

13th—4th Study: "Watchman What Of The Night" (Hosea 8-10).

14th—Lecture in Keith Institute: Bro. M. Stewart — "America, Russia And The Middle East".

15th—5th Study: "Out Of Egypt Have I Called My Son" (Hosea 11-12).

16th—Lecture at Kadina, Country Women's Assoc. Hall: Bro. M. Stewart — "Our World In The Balance — Which Way Will It Go?"

17th—6th Study: "Arise, Shine For Thy Light Is Come" (Hosea 13, 14).

18th—Exhort and Lecture: Bro. M. Stewart — "Mankinds Destiny As God Designed It". 3 p.m. Open air address at Elder Park.

25th—Exhort: Bro. I. Knowles. Lecture: Bro. H. P. Mansfield.

GLENLOCK — Via Morgan, S.A. Winds", Pte. Bag 44, via Morgan.)

"STUDY TO SHOW THYSELF APPROVED UNTO GOD"

4th—Exhort: Bro. J. Lunn. 3 p.m. Sunday School. 7.30 p.m. Public Address.
7th—Ephesian Study Class.
11th—Exhort: Bro. J. Schipper.
14th—Revelation Study Class.
18th—Exhort: Bro. I. M. McLean.
21st—Ephesian Study Class.
25th—Exhort: Bro. C. Shugg.
28th—Revelation Study Class.

SOUTH EAST — (Recorder: Bro. M. E. Lawrey, Rectory Place, Naracoorte. Tel.: 22516).
Meetings are held in various homes. Details obtainable from Bro. Lawrey, or from Bro. I. J. Tregenza, Penola, Telephone 72339.

VICTOR HARBOUR—
Meeting at Masonic Hall, Victor Harbour.
4th—Memorial Meeting.
9th—Special Lecture, Masonic Hall: Bro. M. Stewart — "The Secret Of Eternal Youth: You Can Live To Exceed A Thousand".
11th—Lecture, Masonic Hall: Bro. W. Gurd — "Three Gods Or One".
18th—Memorial Meeting.
23rd—Bible Discussion Evening, Masonic Hall.
25th—Lecture: Bro. A. C. Dangerfield — "Communism Or Christ".

WOODVILLE — Aberfeldy Ave. Recorder: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. Tel: 56 2278.)
3rd—Gospel Activities: Distribution of literature.
4th—Special "Youth Aliyah" meeting: Exhort: Bro. A. Dangerfield; Lecture: Bro. H. P. Mansfield—"The Two-Fold Character of Jesus Christ".
5th—First Principles Class at home Bro. M. Goodwin, 4 Lasscock Ave., Findon: "The Gospel Explained".
3.15 p.m.: Open Air speaking at beachside. Chairman — Bro. R. Gray.
11th—Exhort: Bro. F. King. Lecture: Bro. R. Krygger — "God's Covenant With Men". 3.15 p.m.: Open air speaking at beachside. Chairman — Bro. F. Bowen.
12th—A.B. Meeting.
17th—Suburban Young Peoples Class at Enfield.
18th—Exhort: Bro. H. P. Mansfield. 3.15 p.m.: Open air speaking at beachside. Chairman: Bro. G. E. Mansfield. Lecture: Bro. H. Muggleton — "The Veracity Of Bible Prophecy."
24th—Sunday School Outing.
25th—Exhort: Bro. S. Lund, 3.15 p.m. — Open air speaking at beachside. Chairman: Bro. C. Wigzell. Lecture: Bro. G. Wigzell — "The Way Christ Will Come".

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — (Recorder: Bro. K. A. Digney, 28 Bedlington St., Collie).
Memorial Meetings are held every Sunday morning at 10 a.m. at Railway Institute Throssell St., Collie.
4th—Exhort: Bro. L. Harrison.
7th—Ephesian Study at 28 Bedlington St., Collie (Bro. L. Harrison).
11th—Exhort: Bro. K. Digney.
14th—Ephesian Study.
18th—Exhort: Bro. L. Harrison.
21st—Ephesian Study.
25th—Exhort: Bro. K. Digney.
28th—Ephesian Study.

God wants men to be zealous for Him. Ordinary masters value this in a servant. Most men merely want to enjoy themselves. They have no more thought of God's side of the question than if He did not exist!

MIDDLE EAST TOUR BOOKED OUT

Despite the mail strike and the delay in postal communications, numerous enquiries were received regarding the above tour, and as a result all available reservations have been taken up. Detailed planning is almost completed, including extensive notes on the historical and Biblical background to the countries to be visited. Further details will be published later, God wlling.

ECCLESIAL BOOK LIST

Supplied by Logos Publications, West Beach P.O., S.A. 5024.

VALUABLE REFERENCE BOOKS

Eusebius Ecclesiastical History	2.97
Paul The Traveller	2.97
Cities of Paul	2.97
New Testament From 25 Translations	9.00
Strong's Analytical Concordance	15.50
Unger's Bible Dictionary	8.00
Bullinger's Critical Lexicon and Concordance	6.00
Amplified Bible	8.70
Companion Bible	8.75
Vine's Expository Dictionary	5.75
Life of Josephus	4.50
Genesis Flood	4.00
Oxford Bible Helps	2.48
Oxford Bible Atlas	3.48
Archaeology of the Old Testament	5.30
Archaeology of the New Testament	5.30
The Bible and Archaeology	4.50
Dictionary of Life in Bible Times	3.50
Treasury of Scriptural Knowledge	2.70
Darius the Mede	0.90
Gesenius' Hebrew Grammar	6.00
Gesenius' Hebrew Lexicon	15.00
Moulton & Milligan's Vocabulary of the New Testament	15.00
Revised Standard Version	5.00
Revised Version	4.00
Septuagint Translation	4.75
Diaglott Translation	2.00
Two Babylons	2.55
Chart of the Babylonian Captivity	0.60
Chart of Old Testament Patriarchs and Judges	0.30

GENERAL COMMENTARIES AND TITLES

Meditations For Sisters	0.30
Story Of The Bible — Bound Vol. 9	2.50
Story Of The Bible — Bound Vol. 10	2.50
Logos — Bound Vol. 32	2.50
Logos — Bound Vol. 33	2.50
Mystery Of The Covenant Of The Holy Land Explained	0.25
Christadelphian Instructor (unabridged)	0.25
The Declaration	0.15
Index Rerum (special offer)	free

BOOKS AVAILABLE AT WEST BEACH

An invitation is extended to visitors to Adelaide, to call in at the **Logos Office,** West Beach Post Office. The Office is open during business hours, and holds a library of Christadelphian literature which is available for sale. We would be very happy to meet brethren and sisters, and to assist in the purchase of the Truth's books.

AVAILABLE SHORTLY

Eureka — 5 volumes Unamended	approx. 6.26
Nazareth Revisited	approx. 2.00
Isaiah	approx. 2.50

PLACE YOUR ORDERS NOW!

The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS

Matters for publication should be received by the Editor West Beach P.O., S.A. 5024, by the 15th of the Month.

MARCH, 1968

ECCLESIAL REPORTS

BAPTISMS

The following have accepted the Call of Truth during recent weeks. We congratulate them on their baptism, and urge them to continue faithful, notwithstanding difficult circumstances that may arise in the time of probation that remains. Soon the Lord will be here — and the glorious results of our wise decisions will be revealed!

Adamstown — Miss Kristine Ruth Witton, daughter of Bro. and Sis. E. C. Witton, was baptised in the waters of Lake Macquarie, on 12/2/68.

Bossley Park — Mr. Clif Rowney (5/2/68).

Yagoona — Mr. Ray Cook; Miss Rosalie Scorgie (25/1/68). Sis. Scorgie was formerly from Auckland, New Zealand. Mrs. P. M. Sharp (17/2/68). Sis. Sharp first attended a Christadelphian meeting at Frankston, Victoria, 6 years ago, and has now embraced the principles of the One Hope.

TRANSFERS

Bro. and Sis. J. Porter, and Bro. and Sis. G. Hatchell, formerly of Granville Ecclesia, are now meeting at **Bossley Park.**

MARRIAGES

6/1/68 — Bro. Don Wallace and Sis. Judy Romack, of Horticultural Hall Ecclesia.

20/1/68 — Bro. Vernon Cresswell and Sis. Beverly Wallace, of Horticultural Hall Ecclesia.

2/3/68 — Bro. David Crocker and Sis. Joan Mansfield, of Woodville Ecclesia.

9/3/68 — Bro. John Lunn and Sis. Jill Elton, of Cumberland Ecclesia.

16/3/68 — Bro. Philip Osborn and Sis. Joan Hollamby, of Cumberland Ecclesia.

Extended Lecturing Effort

Bossley Park Ecclesia are planning a lecturing effort in the Green Valley area, after the May Bible School and Conference. It is intended to hold six Sunday lectures, supported by widespread distribution of literature.

PROPOSED AUSTRALIAN TOUR BY VISITING SOUTH AFRICAN SPEAKER

We are pleased to announce that arrangements are in hand for Brother I. Leask of South Africa to visit the Bible School in September (God willing) in capacity of teacher, and that it is hoped to make provision for him to visit Ecclesias throughout Australia.

If any Ecclesias are interested in participating in this tour, and availing themselves of the services of Brother Leask, arrangements can be made through Logos Publications, West Beach Post Office, South Australia. 5024.

We hope, later, to set out lecture subjects and study themes that Brother Leask is prepared to speak upon.

Brother Leask has had forty years experience in the Truth, and is very prominent in South Africa in his capacity as speaker. The Leask family is one of the oldest Christadelphian families, for the first member (and Brother Leask's great grandmother) was baptised in Glasgow in 1858 by Brother John Thomas.

Brother Leask pioneered the preaching of the Truth in Malawi. He first visited this area in 1959, and returned in 1960 when five were baptised including Bro. Msyamboza. Since then, many have accepted baptism in that area, and the Ecclesia now numbers some hundreds.

Brother Leask also founded the Scripture Study Circle with study notes translated in English, Afrikaans, Zulu, Xhosa, Shona (language of Rhodesia) and Chinyanga (language of Malaya). Nearly two tons of duplicating paper have been used to produce these study notes and lectures, and they circulate throughout England, Canada, USA, Germany, Nigeria, Zambia, Rhodesia, Kenya, Basutoland, Swaziland, Bechuanalong, Portugese East Africa and South Africa, Brother Leask, himself, is bi-lingual, and speaks English, Zulu and Afrikaans.

Among the talks he is prepared to give, is an illustrated one on South Africa, and the work in Malawi. Details can be supplied on request, and further information will be published in the Calendar as it comes to hand.

AUTUMN BIBLE SCHOOL (MAY, 1968) COMPLETELY BOOKED OUT. RESERVATIONS FOR SPRING SCHOOL (AUGUST 31 TO SEPTEMBER 7) NOW AVAILABLE.

Ecclesial Calendar

ECCLESIAL EVENTS FOR MARCH 1968 (God willing)

VICTORIAN ECCLESIAS

HORTICULTURAL HALL — 31 Victoria St., Melbourne. (Recorder: Bro. R. Taylor, 7 Wills St., Kew, Vic. 3101).

Bro. J. Martin (Enfield) will conduct a special weekend on the theme "Faith And Its Consequences", based on Hebrews Ch. 11-12.

1st—1st Hebrew Study at home of Bro. Taylor: "The Just Shall Live By Faith".

2nd—3 p.m.: 2nd Hebrews Study: "The Family Of Faith". 7 p.m. in Lutheran Hall, City: 3rd Hebrews Study — "The Contest of Faith".

3rd—Exhortation: Bro. J. Martin, under the theme: "Faith And Its Consequence". 3 p.m.: Special Public Lecture at Niddrie Community Centre Hall, Mathews Ave., Niddric — "The Immortality Of The Soul Not Taught In The Bible".

8th—"Elpis Israel" Class at home Bro. Taylor. (Bro. S. Mansfield).

10th—Exhort: Bro. A. Galbraith.

15th—"Elpis Israel" Class at home Bro. Taylor (Bro. L. Saxon).

17th—Exhort: Bro. E. Nichol.

22nd—"Elpis Israel" Class at home

Bro. Taylor (Bro. A. Brewer).
24th—Exhort: Bro. R. D. Walker.
31st—Exhort: Bro. E. King.

QUEENSLAND ECCLESIAS

AITKENVALE — 54 Wotton Street, Aitkenvale, (Recorder: Bro T. A. Dawson, 8 Russell Street, Aitkenvale, Townsville).

3rd—Memorial Meeting; Elpis Israel Class.
4th—Fraternal Evening at home Bro. Dawson.
6th—"Revelation" Study at home Bro. Dawson.
10th—Memorial Meeting; Elpis Israel Class.
11th—Fraternal Evening.
13th—"Joel" Study (Bro. Kilgus).
17th—Memorial Meeting; Elpis Israel Class.
18th—Fraternal Evening.
20th—"Revelation" Study (Bro. Dawson).
24th—Memorial Meeting; Elpis Israel Class.
25th—Fraternal Evening.
27th—"Joel" Study (Bro. Kilgus).
31st—Memorial Meeting: Elpis Israel Class.

COORPAROO — School of Arts, Cnr. Cavendish Rd. & Halstead St. (Recorder: Bro. S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Tel.: 48 4634.)

3rd—Exhort: Bro. D. Evans. Lecture: Bro. B. Cutler — "Jesus Christ Will Visibly And Literally Appear On The Earth Again".
6th—Young People's Class at home Bro. R. Hermann, Ryedale St., Tingalpa.
7th—Romans Class at home Bro. D. Bartley, 21 Ryedale St., Tingalpa.
10th—Exhort: Bro. B.Cutler. Lecture: Bro. R. Hermann — "Jesus Christ . . . Earth's Future King Of Righteousness And Prince Of Peace".
14th—Ruth Study Class at home Bro. D. Bartley.
17th—Exhort: Bro. J. Higgs Snr. Lecture: Bro. B. Cutler — "Britain And The Common Market — The Bible Speaks".
21st—Romans Study Class at home Bro. D. Bartley.
22nd—Young People's Evening at Hall.
24th—Exhort: Bro. W. Crew. Lecture: Bro. S. Arthur — "The Armies Of Russia Will Be Annihilated In Israel".
28th—Ruth Study Class at home Bro. D. Bartley.
31st—Exhort: Bro. R. Rock. Lecture: Bro. J. Higgs Snr. — "The Personal Devil . . . Pagan And Unscriptural".

WYNNUM CENTRAL — Andrew St. (Recorder: Bro. S. Marriott, Birkdale, via Brisbane. Tel.: Wellington PT 399.)

1st—Under "12" Meeting.
3rd—Sunday Activities.
5th—Bible Study.
10th—Sunday Activities.
12th—Dorcas Class.
15th—CYC Activities.
17th—Sunday Activities.
22nd—Cottage Meeting.
24th—Sunday Activities.
26th—Dorcas Class.
30th—Singing Evening.
31st—Sunday Activities.

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Recorder: Bro. E. C. Witton, 15 O'Brien St., Gateshead. 2290)

3rd—Exhort and Lecture: Bro. B. Bowen — "The Sabbath Law Is Not Binding Today".
6th—Bible Class 7.45 p.m. at home Bro. H. Ryan — "Elpis Israel Study".
7th—Bible Marking and First Principles Class at home Bro. G. Alchin.
9th—Daniel Class at home Bro. N. Davies.
10th—Exhort: Bro. N. Davies. Lecture: Bro. R. Witton — "The Bible Reveals The World's Only Hope From Annihilation".
13th—Bible Class at home Bro. E. Witton — "Ephesians".
14th—Bible Marking and First Principles Class at home Bro. G. Alchin.
17th—Exhort and Lecture: Bro. J.

Rosser — "Church Unity A Fruitless Endeavour".

20th—Bible Class at home Bro. G. Alchin — "2nd Peter".

21st—Bible Marking and First Principles Class at home Bro. G. Alchin.

23rd—Daniel Class at home Bro. N. Davies.

24th—Exhort and Lecture: Bro. J. Gilmore (Lakemba) — "The Sacrifice Of Jesus Christ Can Save".

27th—Bible Class at home Bro. F. Ryan — "Elpis Israel".

28th—Bible Marking and First Principles Class at home Bro. G. Alchin.

31st—Lecture: Bro. F. Ryan — "The Bible Invites You To Join The Race For Eternal Life".

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Recorder: Bro. L. G. Stone. 128 Martin St., Ballina (2478. Tel. 86 2870)

1st—"Elpis Israel" Study at home of Bro. E. Denford.

3rd—Exhort: Bro. C. Hermann. Lecture: Bro. R. Window — "What Think Ye Of Christ . . . Whose Son Is He?"

6th—Young Peoples' First Principles Class at home Bro. A. Russell.

8th—Elpis Israel Class at home Bro. E. Denford.

10th—Exhort: Bro. C. Leeson. Isolation visit to Wryallah (Exhort: Bro. A. Russell). "God Manifestation" Study at home of Bro. D. Moss.

13th—Young People's First Principles Class at home Bro. A. Russell.

15th—Elpis Israel Class at home Bro. E. Denford.

17th—Exhort: Bro. A. Russell. Young Folks Parable Study at home Bro. C. Hermann.

20th—Young Peoples' First Principles Class at home Bro. A. Russell.

22nd—Elpis Israel Class at home Bro. E. Denford.

24th—Exhort: Bro. A. Roulstone. Daniel Class at home Bro. L. Stone.

27th—Young Peoples' First Principle Class at home Bro. A. Russell.

29th—Elpis Israel Class at home Bro. E. Denford.

31st—Exhort: Bro. R. Window.

BOSSLEY PARK — Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Recorder: Bro. W. E. Sawell, 3 Hemingway Crescent, Fairfield. Tel.: 72 9765.)

3rd—9.30 a.m. Sunday School. 11.15 a.m. Exhort: Bro. W. Britain. 7 p.m. Lecture: Bro. J. Scull — "The Man Christ Jesus . . . Mediator Between God and Man".

7th—God Manifestation Class on "Phanerosis" at home Bro. Pogson, 22 Kendee St., Green Valley (Bro. B. McClure).

8th—First Principles Class at home Bro. Mumby, 18 Canara Place, Smithfield.

10th—Exhort and Lecture: Bro. M. Bonner — "Christ, The Descendant Of Abraham And David . . . Promised To Israel As Their King".

14th—8 p.m. Elpis Israel Class at home Bro. P. B. Sawell. 356 Polding St., Fairfield — "Summary Of The Faith At Joseph's Death . . . Pp. 279-281".

17th—Exhort: Bro. J. Granter. Lecture: Bro. B. Court — "Christ Will Rule This World For 1,000 Years".

21st—God Manifestation Class.

22nd—First Principles Class.

24th—Exhort: Bro. W. Munro. Lecture: Bro. E. Baird — "Salvation Is God's Conditional Gift To Man".

28th—Elpis Israel Class.

31st—Exhort: Bro. E. Mansfield. Lecture: Bro. D. Carroll — "Resurrection From The Dead And A Change Of Nature Is Man's Only Hope".

CAMPSIE — Masonic Hall, Amy St., Campsie. (Recorder: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. Tel.: 36 5287.)

3rd—Exhort: Bro. C. O'Connor. Lecture: Bro. R. Pogson — "The Truth About The Devil".

7th—MIC at home Bro. R. Mansfield, 29 Kulgoa Rd., Bellevue Hill — "Christendom Astray".
10th—Exhort: Bro. J. Rosser. Lecture: Bro. E. Sponberg — "The Solution To Daniel's Prophetic Time Period" (Special Study Lecture on Daniel).
12th—Bible Class.
17th—Exhort: Bro. R. Mansfield. Lecture: Bro. G. Russell — "Jonah's Divine Preservation" (Special Lecture on Jonah Ch. 2).
21st—MIC Class on 'Christendom Astray".
24th—Exhort: Bro. E. Spongberg. 2.15 p.m. — Leaflet Distribution. Lecture: Bro. K. Cook — "God Is Not A Trinity".
26th—Bible Class.
31st—Exhort: Bro. M. Bonner. Lecture: Bro. J. Granter — "Christ Will Bury Russia In Israel" (Special advertised monthly lecture).

COLLAROY—Masonic Hall, Pittwater Rd. (sponsored by Granville Ecclesia).
3rd—Lecture: Bro. C. Salmon — "Satan? Superstition Exposed".
5th—Apocalypse Class at 45 Adams St., Harbord (Bro. S. Kingsbury).
10th—Lecture: Bro. E. Mansfield — "Angels . . . What They Are

Report From Collaroy

The Collaroy (NSW) lecturing effort is held in an area of about 20 different major localities, with a population of approximately 400,000 people. On the present statistics there is one member to every 40,000 people! Past experience has shown that only 1% of those who receive pamphlets reply, but this still provides a hopeful contact list of 400 to every brother and sister!

The Collaroy lectures are arranged and subsidised by Granville Ecclesia, whose encouragement and assistance has been deeply appreciated. Attendance has varied. On occasions 40 brethren and sisters have been present, and sometimes less. But numbers matter little when it is remembered that wheresoever two or three are gathered together in His Name, the Lord is our midst.

Members living in the Manly-Warringah area are all young in the Truth, and earnestly desire to fortify themselves in the Word. For this reason three Bible classes are conducted, designed to give a balanced growth:

A Law of Moses class presents the beauties of the Law; an Apocalypse class unlocks the glories of the future; and as a fulcrum in the middle, an Elpis class assists in the revelation of the Divine.

To assist Gospel proclamation work, each member is mailing each week ten "Heralds" to individual names on the electoral roll of his area, together with a carefully worded letter inviting further contact. This means that at least 60 "Heralds" are being sent out each week — and provides brethren and sisters with the opportunity of actively participating in "continuous" Gospel extension work. This work is supported by collections at the three classes.

To the beginning of February, 14 lectures had been given. 294 people attended, including 17 interested friends. These efforts have been invigorated by a "tussle with the clergy" which resulted from a weekly advertisement inserted in the local paper. Subject of the advert was a forthright declaration of the fallacy of the Trinity; and the clergy could no longer endure the Sword-thrusts of the Truth. The next issue of the paper contained a 1,000 word tirade against the Christadelphians, entiled "The Padre Speaks"! Never did we experience such Papistical Pepsin! Bro. Thomas' words came to mind:

"My hat and my girdle are full of arrows, but none of them have touched me".

Subsequently, a 1,000 word reply, entitled "The Scriptures Speak" was submitted to the paper. A ferment was caused in the churches, and the

wrath of the sacerdotal reverends was vented on the editors of the paper — so that we were banned from further advertising! So, we simply went to another paper, and have continued to testify to the Truth.

The hall is ideally situated on the main road from Sydney to Palm Beach, and to capitalise on the volume of traffic which passes the door, a six feet by three feet sign has been constructed to announce the lectures. Consideration is being given to a large luminous sign in the dividing strip of the two-way highway.

Already there are four persons deeply interested in the Truth; and with the association of Sis. B. Whitehead, Bro. R. Whitehead and Les Whitehead, who have moved to Newport from Lismore, the work is progressing in a very encouraging manner.

Bro. S. Kingsbury

And What They Do!"

12th—Law Of Moses Class at 45 Adam St., Harbord (Bro. C. Bolstead).

17th—Lecture: Bro. R. Steel — "Baptism . . . Complete Immersion For Believers Only".

19th—Apocalypse Class.

24th—Lecture: Bro. John Mansfield —"The Blood Of Christ . . . What Does It Mean?"

26th—Law Of Moses Class.

31st—Lecture: Bro. R. Pogson — "Genesis . . . The Key To The Bible".

DOONSIDE — Doonside Crescent. (Recorder: Bro. A. H. Lake, Knox Road, Doonside.)

3rd—Exhort and Lecture: Bro. S. J. Dawes — "The Purpose Of The Old Testament".

6th—Bible Class.

10th—Exhort: Bro. E. Spongberg Lecture: Bro. L. Etherington— "Will The Earth Ever Have Lasting Peace?"

13th—Bible Class.

17th—Exhort: Bro. C. O'Connor. Lecture: Bro. H. J. Stowe — "What Does The Future Hold For You."

20th—Bible Class.

24th—Exhort: Bro. H. Lowe. Lecture: Bro. S. Chadwick — "One King, One Government, Ruling The World".

27th—Quarterly Business Meeting.

31st—Exhort: Bro. B. Crawford. Lecture: Bro. B. McClure—"The Prophecy Of Zechariah".

GRANVILLE—26 The Avenue (Recorder: Bro. H. Hadley, 204 Excelsior Street, Guildford.)

3rd—Exhort: Bro. G. Gilham. Lecture: Bro. K. Cook — "Resurrection From The Dead . . . Man's Only Hope".

6th—Bible Study — "The Book Of Esther" (Bro. B. McClure).

10th—Exhort: Bro. J. Mansfield. Lecture: Bro. W. Brittain—"The Seven Days Of Creation". 2.30 p.m. — MIC: Bro. A. J. Russell — "Human Nature From The Point Of View Of Nature". Bro. B. Gilham — "Human Nature From The Point Of View Of Scripture".

13th—Elpis Israel Class (Bro. J. Granter).

17th—Exhort: Bro. E. Mansfield. Lecture: Bro. J. Dawson—"The Fallacy Of The Trinity".

20th—Bible Study Class.

24th—Exhort: Bro. G. T. Darke. 3 p.m. — Domain Effort. Lecture: Bro. B. Bowen — "Christ The Son Of Promise".

27th—Elpis Israel Class.

31st—Exhort: Bro. K. Wassell. Lecture: Bro. John Mansfield — "Christ The Preacher And His Message".

LAKEMBA—232 Lakemba Street. (Recorder: Bro. M. J. Gilmore. 118 Marine Drive. Oatley. Tel.: 57 6986.)

2nd—CYC "David" Class — Bro. R. Pogson.

3rd—Exhort: Bro. C. McConigal. Lecture: Bro. E. Spongberg — "The Rise And Fall Of Soviet Russia".

6th—Bible Class: "The Life Of Christ" (Bro. B. Stretton).

10th—Exhort: Bro. F. Ryan. Lecture: Bro. D. Pogson — "You Must

Be A Stranger Now To Live In The Age To Come".

13th—MIC.

16th—CYC "Judges" Class (Bro. B. McClure).

17th—Exhort: Bro. J. Gilmore. Lecture: Bro. W. Britain — "The Bible Predicts The Overthrow Of Turkey".

20th—Bible Class: "The Life Of Christ" (Bro. B. Stretton).

24th—Exhort: Bro. H. Ceiley. Lecture: Bro. J. Mansfield — "Hope For A Troubled World!"

27th—MIC.

28th—CYC "First Principles Class" (Bro. C. O'Connor) — "Events Subsequent To Christ's Return".

31st—Exhort: Bro. B. McClure. Lecture: Bro. M. Harris — "We Must Be Born Again".

PORT HACKING—Senior Citizen's Hall. Port Hacking Road, Caringbah.
(Recorder: Bro. F. J. Ryan, 51-53 Caravan Head Road, Oyster Bay. Telephone: 528 7571.)

3rd—Exhort: Bro. J. Mansfield Snr. Lecture: Bro. M. Harris — "The Teaching Of Hell Fire Is Unscriptural".

6th—Quarterly Business Meeting.

10th—Exhort: Bro. A. Campbell. Lecture: Bro. A. Ritchie — "Baptism . . . Why Is It Necessary".

12th—Dorcas Class.

13th—Bible Study Class at home Bro. F. Ryan.

17th—Exhort and Lecture: Bro. A. "Chambers — "History Proves The Bible True".

20th—Study Class.

24th—Exhort and Lecture: Bro. J. Rosser — "What Are The Real Facts About Christ".

27th—MIC held at home of Bro. D. Bones.

31st—Exhort: Bro. F. Ryan. Lecture: Bro. W. Brittain — "Jerusalem, The World's Future Capital".

SUTHERLAND — Acacia St. (Recorder: Bro. G. Alchin, 22 Venetia St., Sylvania Heights. Tel.: 522 0287).

3rd—Exhort: Bro. J. Hodgkinson. Lecture: Bro. F. Ryan—"Christ, The Future Ruler Of The Earth".

10th—Exhort and Lecture: Bro. C. O'Connor — "Jerusalem The City Of The Great King".

13th—Revelation Study (Bro. R. Pogson).

17th—Exhort: Bro. E. Ritchie. Lecture: Bro. B. Bowen — "The Jewish Nation A Modern Day Miracle".

23rd—Combined CYC evening.

24th—Exhort: Bro. W. Brittain. Lecture: Bro. B. Philp — "War Through The Ages . . . The Hand Of God Fulfilling Prophecy".

27th—Revelation Study.

31st—Exhort: Bro. B. Philp. Lecture: Bro. M. Kirkwood — "Man Mortal".

UPPER HUNTER — (Recorder: Bro. L. Ackers, Bengalla; Muswell Brook. Tel.: Mus. 153.)

10th—Exhort: Bro. Thomas at home of Bro. Taylor, Merrivan.

24th—Exhort: Bro. Taylor at home of Bro. Ackers. Muswellbrook.

YAGOONA — Worland St. (Recorder: Bro. K. Cook, 2 Macdonald St., Auburn. Tel.: 649 9483.)

1st—Special lecture at CWA Hall, Mittagong (Bro. D. Pogson).

2nd—7.30 p.m.: Young People's Abraham Class.

3rd—Exhort: Bro. B. Philp. Lecture: Bro. N. Y. McColl — "The Future Time When Death Will Be Finally Abolished".

5th—Elpis Israel Class at home of Bro. Ceiley.

10th—Exhort: Bro. D. Elliot. Lecture: Bro. J. Scull — "The Kingdom of God . . . Past, Present and Future."

12th—MIC: "Difficult Passages".

14th—Hebrews Study Class.

17th—Exhort: Bro. K. Wassell. Lecture: Bro. B. Philp — "Decline of Turkey Shows Christ's Return Is Near".

19th—Elpis Israel Class.

24th—Exhort: Bro. R. Steel. Lecture: Bro. D. Pogson — "France's Part In Preparing For The Battle

Of Armageddon".

28th—Hebrews Class.

31st—Exhort: Bro. J. Mansfield Snr. Lecture: Bro. E. Spongberg — "The Book Of Revelation Predicts Decline In Bible Understanding".

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, South Brighton (Recorder: Bro. G. Kortman, 20 Tucker St., Sth. Brighton).

3rd—Exhort: Bro. S. Lund. Lecture: Bro. Murray Lund. — "The Age To Come . . . A Time Of Peace".

7th—Study Class: "Acts of the Apostles", at home Bro. Kortman.

10th—Exhort: Bro. J. King Jnr. Lecture: Bro. B. Luke — "Will Any Religion Do?"

17th—Exhort: Bro. A. Hollamby. Lecture: Bro. K. Gore — "Belief and Baptism Essential To Salvation".

21st—Study Class: "Acts of the Apostles" at home Bro. Stewart, 22 Edwards Ave., Parkholme.

24th—Exhort: Bro. Roger Stokes. Lecture: Bro. L. J. Colquhoun — "Christ Is The Way, The Truth And The Life".

28th—Committee Meeting.

31st—Exhort: Bro. J. Luke. Lecture: Bro. R. Mansfield — "If Heaven At Death, Why A Future Judgment?"

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Recorder: Bro. W. Gurd, 5 Alma St., Panorama. Tel.: 76 5669.)

3rd—Exhort: Bro. Max Lund. Lecture: Bro. P. Weller — "Will All Be Saved?"

6th—"Elpis Israel" Study (Bro. Max Lund).

7th—A.B. Meeting.

9th—Marriage of Bro. J. Lunn (Glenlock) and Sis. J. Elton.

10th—Exhort: Bro. W. Hoffmann. Lecture: Bro. J. Luke — "Church Unity! Is It Possible"

11th—Interested Friends' Class — "Why Does God Permit War And Suffering" (Bro. J. Martin).

13th—Revelation Study (Bro. Murray Lund).

14th—MIC: Exposition: Lecture: "Man Mortal".

16th—Marriage of Bro. Philip Osborne and Sis. Joan Hollamby.

17th—Exhort: Bro. J. Martin. Lecture: Bro. W. Gurd — "Heaven Or Hell On Earth".

18th—Christendom Astray Study at home Bro. A. Hollamby.

20th—Elpis Israel Class (Bro. Max Lund).

23rd—Suburban Young Peoples Class at Woodville.

24th—Exhort: Bro. Murray Lund. Lecture: Bro. J. Knowles — "Satan . . . Bible Definition Refutes Church Teaching".

27th—Revelation Study (Bro. Murray Lund).

28th—MIC: Chairmanship of Business Meetings.

31st—Exhort: Bro. P. Weller. Lecture: Bro. J. King — "The Holy Spirit Scripturally Defined".

ENFIELD — 344 Hampstead Road, Clearview. (Recorder: Bro. D. Horgan, 88 Tait St., Renown Park.)

1st—Youth Group (Bro. J. Knowles).

3rd—Exhort: Bro. A. Dangerfield. Lecture: Bro. D. Manser — "Relicts Of Paganism In Modern Christianity".

5th—Life Of Christ Study (Bro. J. Knowles).

6th—Sisters' Class 11 a.m. — "Parables Of Messiah".

10th—Exhort: Bro. D. Manser. Lecture: Bro. Murray Lund — "Modern Influences Drawing The Nations To Armagedden".

12th—Law Of Moses Study (Bro. J. Martin).

15th—Youth Group.

17th—Lecture: Bro. J. Mansfield — "God's Declaration Of Himself . . . I Am One!"

19th—Life Of Christ Study.

21st—Interested Friends' Class at home Bro. G. Foulis, 11 Brussels St., Broadview.

24th—Exhort: Bro. D. Matthews. Lecture: Bro. P. Weller — "First Century Christianity The Only Saving Truth".

26th—Law Of Moses Study.
29th—Youth Group.
31st—Exhort: Bro. D. Horgan. Lecture: Bro. J. Martin — "The Gospel Of Christ Is The Hope Of Israel".

GLENLOCK — Via Morgan, S.A. (Recorder: Bro. A. M. McLean "Four Winds", Pte. Bag 44, via Morgan.)
3rd—Sunday Activities.
6th—Ephesians Study.
10th—Memorial Meeting.
13th—Revelation Class.
17th—Memorial Meeting.
20th—Ephesians Study.
24th—Memorial Meeting.
27th—Revelation Class.
31st—Memorial Meeting.

SOUTH EAST — (Recorder: Bro. M. E. Lawrey, Rectory Place, Naracoorte. Tel.: 22516).
Meetings are held in various homes. Details obtainable from Bro. Lawrey, or from Bro. I. J. Tregenza, Penola, Telephone 72339.

VICTOR HARBOUR—
Meeting at Masonic Hall, Victor Harbour.
1st—Bible Class at home Bro. G. Martin.
3rd—Exhort: Bro. W. Hoffman (Cumberland).
8th—Discussion Class at Masonic Hall.
10th—Special lecture at Masonic Hall: Bro. J. Knowles — "The Kingdom Of Heaven On Earth".
15th—Home Study Class.
17th—Exhort: Bro. F. Russell.
22nd—Discussion Class at Masonic Hall.
24th—Public Lecture: "Immortality Promised Not Possessed".
29th—Home Study Class.
31st—Exhort: Bro. A. Dangerfield

WOODVILLE — Aberfeldy Ave. Recorder: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. Tel: 56 2278.)
2nd—Gospel Work Activities. 4.30 p.m.: Wedding of Bro. David Crocker and Sis. Joan Mansfield.
3rd—Exhort: Bro. C. Wigzell. 3.15 p.m. — Open air address at Seaside. Lecture: Bro. H. P. Mansfield — "Bible Truth Compels Separation From Popular Religion".
4th—Home Discussion Evening at 4 Lasscock Ave., Findon.
6th—10 a.m.: Sisters' Class. 7.45 p.m.: Bible Study Class: Future Events (Where and How the Judgment Will Occur).
8th—Special Evening: "Israel in Eureka". An illustrated outline of the special Logos Tour of the Middle East (commencing the next day) will be given.
10th—Exhort: Bro. G. Wigzell. 3.15 p.m.: Open air address at Seaside. Lecture: Bro. J. Knowles — "Who Are The True Seed Of Abraham"?
13th—Bible Study Class: Future Events (The Marriage Supper of the Lamb).
15th—Mutual Improvement Class.
16th—Sunday School Outing.
17th—Exhort: Bro. Murray Lund. 3.15 p.m.: Open air address at Seaside. Lecture: Bro. A. Dangerfield — "The Present And Future Destiny of Israel".
20th—10 a.m.: Sisters' Class. 7.45 p.m.: Bible Study Class: Future Events (The Work of Elijah).
22nd—Eureka Study.
23rd—Suburban Young Peoples Class — "Youth Alijah Night — 50 years of Progress since the Balfour Declaration" (Bro. J. Berry).
24th—Exhort: Bro. J. Provis. 3.15 p.m.: Open air address at Seaside. Lecture: Bro. P. J. Mansfield — "Communism In Bible Prophecy".
27th—Bible Study Class: Future Events (The Work of Elijah and the Return Of Israel).
30th—Gospel Work Activities.
31st—Exhort: Bro. A. Wigzell. 3.15 p.m.: Open air address at Seaside. Lecture: Bro. Murray Lund — "A 6,000 Year Drama".

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — Railway Institute, Throssel St., P.O. Box 169 (Recorder: Bro. H. K. Digney, 28 Bedlington St., Collie.)

3rd—Memorial Meeting.
6th—Ephesians Study at home Bro. Digney (Bro. L. Harrison).
10th—Memorial Meeting.
13th—Ephesians Study (Bro. L. Harrison).
17th—Memorial Meeting.
20th—Ephesians Study (Bro. L. Harrison).
22nd—"Elpis Israel" Study (Bro. G. Fergusson).
24th—Memorial Meeting.
27th—"Ephesians" Study (Bro. L. Harrison).

PERTH CENTRAL — 62 Canning Highway, Victoria Park. (Recorder: Bro. J. Ullman, 38 Doney St., Alfred Cove. Tel.: 30 4199.)

1st—'Elpis Israel" Classes.
3rd—Lecture: "Immortality Of The Soul . . . A Figment Of Man's Imagination".
6th—"Eureka" Class.
8th—"How To Study" Class.
10th—Exhort: Bro. J. Ullman. Lecture: Bro. T. Stagg—"The God Of The Bible Is The True God Of Israel".
13th—Study: "First Epistle Peter".
15th—"Elpis Israel" Class.
17th—Exhort: Bro. A. Newton. Lecture: Bro. P. Duperouzel — "Present World Economic Crisis, A Fulfilment Of Bible Prophecy".
20th—"Eureka" Class.
22nd—"How To Study Class".
24th—Lecture: Bro. D. Hurn — —"Nebuchadnezzar's Image Represents Coming Communist-Catholic Confederacy".
27th—Study: "First Epistle Peter".
29th—"Elpis Israel" Classes.
31st—Exhort: Bro. B. Hayles. Lecture: Bro. J. Ullman — "Christ Died For Us, Not Instead Of Us . . . Do You Know Why?"

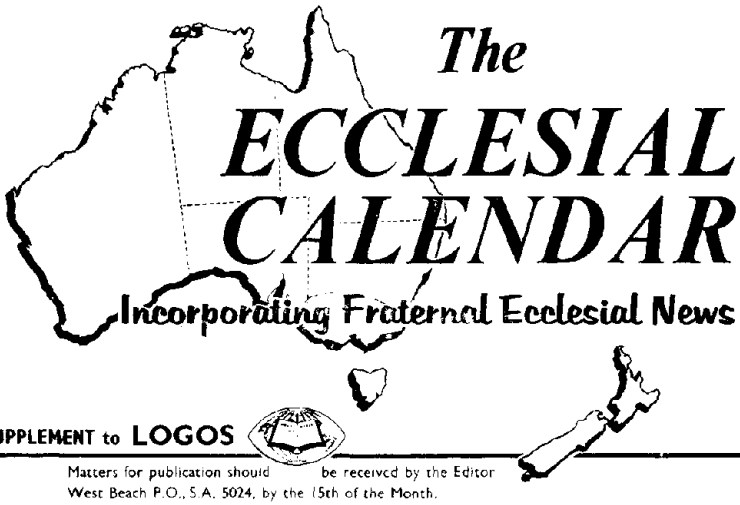
TASMANIAN ECCLESIAS

HOBART — Dora Turner School, Hampden Rd. (Recorder: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson, Tas. 7007).

3rd—Exhort and Lecture: Bro. M. Wright — "Sin Is Disobedience Of God's Law".
5th—Bible Class at 142 Macquarie Street.
7th—Bible Class.
9th—CYC.
10th—Exhort: Bro. I. Butler. Lecture: Bro. H. Taylor — "Baptism Is Commanded By God".
12th—Bible Class.
13th—Dorcas Class.
14th—Home Bible Class.
17th—Exhort and Lecture: Bro. F. Bracey — "Resurrection Is The Only Way To Eternal Life".
19th—Bible Class.
21st—Home Bible Class.
23rd—CYC.
24th—Exhort: Bro. R. Gray (Woodville). Lecture: Bro. C. Wigzell (Woodville) "The Certainty Of Christ's Second Coming".
26th—Bible Class.
27th—Dorcas Class.
28th—Home Bible Class.
31st—Exhort and Lecture: Bro. F. Onley — "God Created" (Illustrated).

LAUNCESTON — 69 Balfour Street, Launceston. (Recorder: Bro. W. T. Case, 6 Chant St., Launceston. Tel.: 31 1687.)

1st—Eureka Class. Details available by telephone 44 2207.
3rd—Exhort and Lecture: Bro. R. Noakes. 3 p.m.: Open air speaking at Royal Park.
6th—Bible Class.
8th—Eureka Class.
9th—Junior and Senior CYC.
10th—Exhort: Bro. W. Case. Lecture: "Will God Allow Man To Destroy This Earth?" 3 p.m.: Open air speaking at Royal Park.
13th—MIC.
14th—Dorcas Class.
15th—Eureka Class.
17th—Exhort: Bro. D. Case. 3 p.m.: Open air speaking at Royal Park. Lecture: Bro. J. Kershaw —"Jesus Christ is Man, Not God".
20th—Bible Class.
22nd—Eureka Class.
23rd—Junior and Senior CYC.
24th—Exhort: Bro. H. Hall. 3 p.m.: Open air speaking at Royal Park. Lecture: "Good Living Is Not Sufficient For Salvation".



The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS

Matters for publication should be received by the Editor West Beach P.O., S.A. 5024, by the 15th of the Month.

KEEP THIS CALENDAR IN YOUR BIBLE FOR READY REFERENCE

APRIL 1968

PAUL'S EXAMPLE

Paul did not allow his work to cease with bringing people into the Truth. Having enlightened them, he still toiled on their account, to root and establish them in all things pertaining to their new position. To that end, he gave his brethren and sisters "much exhortation". He put himself about to warn, encourage, and instruct. Earnest prayer (Phil.1:4), loving, parent-like ministrations (1 Thess.2:9), constant vigilance and labor (Acts 20:19,31) were means that he used. We, in measure, can follow his example. Our presence at the meetings, our interest in the proclamation of the Gospel, our enthusiasm and zeal in the work of Christ, the singing of hymns, the word of prayer, can encourage others, and strengthen them in their walk to the Kingdom. Let us co-operate to make the ecclesia with which we are associated, a veritable oasis of refreshing truth in the age of arid Gentilism. The personal efforts of all, no matter how humble, are needed to that end.

"I KNOW THY WORKS," SAYS CHRIST TO THE ECCLESIAS

SYDNEY CONFERENCE INFORMATION

Personal Details Relating To Guest Speaker Bro. Watkins

He is a 48 years' old Welshman, with two children aged 20 and 17. In the service of the Truth he has contributed pamphlets and magazine articles, and has visited the Caribbean, South Africa and Norway, where his knowledge of the Norwegian language has proved useful.

Conference Picnic.

This will be held (God willing) at historic Kurnell, close to the spot where Captain Cook landed in Botany Bay in 1770. A pleasant day will add to the enjoyment of this occasion, but a large marquee will be hired in which a meeting may be held should the weather prove inclement.

Exhibition of Ecclesial Activites.

Ths will be set up in Regent Hall, and will be open for six sessions during the week. More than a dozen stands will display the wide range of activities engaged in, including: Bible Mission, Radio Preaching, Dorcas Work, Gospel Proclamation, Sunday School, Periodicals, Tape and other Isolation Services. It will include the outstandingly successful stand that was used at the Sydney Royal Show during Easter.

Halls and Accommodation.

The Sydney Town Hall was not available for all meetings, and in consequence, the Hurstville Civic Centre has been hired for many meetings. This is a new building, with excellent appointments, and it will serve admirably. We suggest that you keep this in mind when choosing hotel, motel or guest-house accommodation. The Accommodation Sub-Committee will be pleased to help you with your selection.

If you are staying with friends, please advise of this by filling in the Accommodation Form below. This is important, and will help arrangements.

Group travel concessions are available if travelling in companies of 15 or more. Travel agents can supply details.

We look forward to your company at the Conference. Co-operate by doing so in the theme: "Go On Unto Perfection". Fill in the form below, and mail it immediately. With God's blessing, this function can prove a most rewarding experience for all.

To Bro. V. R. MAIR, 18 Atkinson St., Arncliffe, N.S.W. 2205.

NAMES (Mr., Mrs., Miss)

(Block Type Surname first please) Baptised (Please Indicate) Name of Ecclesia

.....

.....

.....

.....

.....

.....

Full Home Address .....

Have you arranged accommodation already? .....

With whom? .....

If not do you require:

(1) Accommodation with Brethren and Sisters - YES NO (Cross out word not applicable)

(2) Hotel or Motel Accommodation at—

Would you care to indicate the range of tariff you are prepared to pay? 1st Choice ( ) 2nd Choice ( ) 3rd Choice ( )

Do you require a single, double shared room (Cross out what not required).

Date from ..... to ..... for which enclosed $6 deposit.

Signature .....

ECCLESIAL REPORTS

BAPTISMS

The power of the Living Word is revealed in the following baptisms. It is encouraging to record such events in an age which chosses to ignore the principles and privileges of Divine worship. We pray that the probation of the following will be successful, and obtain for them a place in the Kingdom.

Adelaide — Mr. Christopher Wauchope (11/2/68).

Granville — Mr. John Tapporous (29/1/68).

THE BIBLE MISSION IN FIJI

The preaching of the Truth in Fiji over the past four years is now yielding results. The ecclesia there now numbers 19, six of whom are on the western side of the island, and scattered over a distance of 40 miles. The other members are on the Suva side of the island, in close proximity to each other, and conduct Sunday meeting as well as a mid-week Bible study class. The ecclesia in Fiji needs assistance and encouragement that it might be strengthened and developed in the power of the Word. Brethren who are able to help in the establishment of the Ecclesia in Fiji, and prepared to spend some time in the island are asked to contact the Secretary of the Bible Mission — Bro. V. Shane, P.O. Box 86, Sutherland, N.S.W. 2232. Any questions and helpful suggestions are welcomed.

—V. Shane

New Study At Yagoona

Paul's dynamic and powerful message to Hebrews is the theme for a study at Yagoona Ecclesia. The class commenced on Thursday,February 15th, and is continuing every alternate Thursday evening. Study leader is Bro. Keith Cook. Brethren and sisters are encouraged to attend and support this Class.

EFFORTS ON THE EASTER HOLIDAY WEEKEND

Plan Your Holidays Wisely!

The Easter holiday weekend in April 12th-15th, provides opportunity to associate with brethren and sisters at study efforts which are being planned. We suggest you endeavour to support one of the following efforts, which will be to your personal benefit, as well as encouraging to the effort!

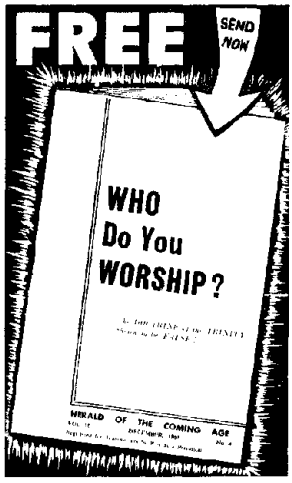
At Glenlock, S.A.: The annual Glenlock Camp will be held on the banks of the River Murray, 120 miles north of Adelaide, in a picturesque setting. Bro. David Pogson will lead the effort, under the theme: **"The Epistle To The Galatians — Living The Truth And The Failure Of Four Ecclesias."** Those attending should be self-sufficient as regards accommodation and meals, although milk, ice, bread and fresh water will be obtainable. Facilities provided at the Camp site include a meeting hall; and a large marquee for girls' sleeping quarters. Both the studies and fraternisation will provide a delightful basis for this holiday weekend, and we urge your attendance. Further details can be obtained from Cumberland or Glenlock Ecclesias.

At Perth, W.A.: Bro. H. P. Mansfield will conduct the special weekend, under the theme of **"Balaam of Babyon — Waster Of The People"**. Further details will be published next issue (God willing).

At Redcliffe, Queensland: The Redcliffe Ecclesial Hall will be the venue for a special weekend upon the theme: **"Jeremiah. The Prophet Of Gloom And Glory"**. Bro. John Knowles will be study-leader, and will reveal important features of this amazing prophecy. Further details available from Bro. C. Venn, 146 Watson St., Camp Hill, Qld.

"STUDY TO SHOW THYSELF APPROVED UNTO GOD"

GOSPEL PROCLAMATION ASSOCIATION REPORTS



Excellent Response

During the past four weeks 105 applications for the "Herald" have been received from the following areas: N.S.W. (17); Qld. (8); W.A. (6); S.A. (32); Vic. (6); Tas. (6); N.Z. (1); Overseas (29). These applications are being processed by the Association, and personal contact will be arranged.

Latest Advertising Block

This block, as illustrated, is now available. This can be used effectively too as an advertising support of a lecture on the subject of the Trinity or Truth, or as an advert. witnessing to the Truth. This, and other printer's blocks are obtainable for loan free of charge from GPA.

Special Country Lectures.

During the final visit of Bro. M. Stewart to South Australia, the GPA organised several country lectures, supported by advertising. Excellent results were obtained. On Friday, February 9th, in association with the Victor Harbor Ecclesia, a public address was given in the Masonic Hall, on the subject, "The Secret Of Eternal Youth: You Can Live To Exceed 1,000". 70 people attended, including 14 friends. Considerable encouragement was given to the Ecclesia in this small holiday resort. Arrangements were made to continue discussions in fortnightly Bible studies.

Bro. Stewart travelled to Keith, S.A., on February 14th, to deliver the subject: "America, Russia and the Middle East". 13 friends were present, as well as brethren and sisters from Mt. Gambier, Naracoorte, Morlands, Bordertown and Bunbury.

The third country lecture was at Kadina on February 16th, under the title: "The World In A Balance . . . Which Way Will It Go?" Excellent attendance was again in evidence. Advertising in these areas has produced encouraging results, which are being followed up by GPA.

On these occasions, refreshments after the lectures permitted opportunity for further informal discussion.

REPLY-PAID CARDS

We have a number of these on various subjects. Very good results have been obtained from the use of these cards.

"Where Will You Spend Eternity?" — This is the title of an attractively produced card-brochure setting out the facts of man's mortality, discriminating between false current beliefs and true Bible teaching, and including a reply-paid tear-off card for the book: "War With Russia Is Inevitable."

These card-brochures are available at $1.00 per 100 plus postage. They provide an excellent medium for advertising the Truth.

PREACH THE WORD IN SEASON AND OUT OF SEASON!

Character is without value till it has gone through the fire. A person who is altogether in agreeable circumstances cannot have that hearty appreciation of the Truth which adversity engenders.

Ecclesial Calendar

Because of the Editor's absence overseas, this issue of "Calendar" was produced ahead of schedule, and some reports had not been received. We remind Recorders that their advice of ecclesial activities for May should be in our hands by 15th April.

ECCLESIAL EVENTS FOR APRIL, 1968 (God Willing)

QUEENSLAND ECCLESIAS

AITKENVALE — 54 Wotton Street, Aitkenvale, (Recorder: Bro T. A. Dawson, 8 Russell Street, Aitkenvale, Townsville).

1st—Fraternal evening at home Bro. Dawson.
3rd—Revelation Class (Bro Dawson).
7th—Memorial meeting and Elpis Israel Class.
8th—Fraternal evening.
10th—Joel Class (Bro. Kilgus).
14th—Memorial Meeting and Elpis Israel Class.
15th—Fraternal evening.
17th—Revelation Class (Bro. Dawson).
21st—Memorial Meeting and Elpis Israel Class.
22nd—Fraternal evening.
24th—Joel Class (Bro. Kilgus).
28th—Memorial Meeting and Elpis Israel Class.
29th—Fraternal evening.

COORPAROO — School of Arts, Cnr. Cavendish Rd. & Halstead St. (Recorder: Bro. S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Tel.: 48 4624.)

3rd—Young People's Class at home of Bro. R. Hermann, 37 Ryedale St., Tingalpa.
4th—Romans Class at home of Bro. D. Bartley, 21 Ryedale St., Tingalpa.
7th—Exhort: Bro. R. Johnson. Lecture: Bro. R. Rock — "Hell . . . A Place of Rest For The Wicked And Righteous Alike."
11th—Ruth Study Class at home of Bro. D. Bartley.
14th—Exhort: Bro. S. Arthur. Lecture: Bro. R. Johnson — "God's Coming Judgments Will Affect You."
18th—Romans Study Class at home of Bro. D. Bartley.
21st—Exhort: Bro. B. Cutler. Lecture: Bro. R. Hermann — "Signs Of Christ's Imminent Return . . . Israel And Communism."
25th—Ruth Study Class at home of Bro. D. Bartley.
26th—Young People's Evening held in Hall.
28th—Exhort: Bro. J. Higgs Snr. Lecture: Bro. R. Hermann — "Signs Of Christ's Imminent Return . . . Catholicism and Church Unity."

WYNNUM CENTRAL — Andrew St. (Recorder: Bro. S. Marriott, Birkdale, via Brisbane. Tel.: Wellington PT 399.)

2nd—Bible Class.
4th—Teachers' Meeting.
5th—Under 12's Evening.
6th—Quarterly Business Meeting.
7th—9.30 a.m. Sunday School. 11 a.m. Memorial Meeting. 7.30 p.m. Lecture.
9th—Dorcas Class.
14th—Sunday Activities.
19th—C.Y.C.
21st—Sunday Activities.
23rd—Dorcas Class.
26th—Cottage Meeting.
28th—Sunday Activities.

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Recorder: Bro. E. C. Witton, 15 O'Brien St., Gateshead. 2290)

3rd—Ephesians Bible Class at home of Bro. H. Ryan.

7th—Exhort and Lecture: Bro. N. Rice — "Eternal Hell Torments —A Papal Fallacy".

10th—2 Peter Bible Class at home of Bro. E. Witton. Leader — Bro. G. Alchin.

14th—Exhort and Lecture: Bro. John Mansfield — "Jerusalem, Not Rome, The Religious Centre Of The Future Age".

17th—Elpis Israel Class at home of Bro. E. Alchin. Leader, Bro. R. McRae.

21st—Exhort: Bro. D. Gilham. Lecture: Bro. E. Witton — "Baptism Is Essential In The 20th Century".

24th—Ephesians Class at home of Bro. F. Ryan.

28th—Exhort and Lecture: Bro. R. Mansfield — "The Trinity Is Unscriptural".

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Recorder: Bro. L. G. Stone, 128 Martin St., Ballina (2478. Tel. 86 2870)

3rd—Young People's First Principles Class at home of Bro. A. Russell.

5th—Elpis Israel Class at home of Bro. E. Denford.

7th—Exhort: Bro. A. Leadbeatter. Lecture: Bro. C. Hermann — "The Book That Was Banned And Became The World's Best-seller!"

10th—Young People's First Principles Class at home of Bro. A. Russell.

12th—Elpis Israel Class at home of Bro. E. Denford.

14th—Exhort Bro. C. Hermann. Isolation visit to Wryallah. (Exhort: Bro. C. Hermann). "God Manifestation" study at home of Bro. D. Moss.

17th—First Principles Class at home of Bro. A. Russell.

19th—Elpis Israel Class at home of Bro. E. Denford.

21st—Exhort: Bro. C. Leeson. Young folks Parable Study at home of Bro. C. Hermann.

24th—First Principles Class at home of Bro. A. Russell.

26th—Elpis Israel Class at home of Bro. E. Denford.

28th—Exhort: Bro. A. Russell. Daniel Class at home of Bro. L. Stone.

BOSSLEY PARK — Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Recorder: Bro. W. E. Sawell, 3 Hemingway Crescent, Fairfield. Tel.: 72 9765.)

4th—8.00 p.m. God Manifestation Class at home of Bro. J. Pogson, 22 Kendee Street, Green Valley. Leader: Bro. B. McClure.

5th—1st Princ. Class. 8.00 p.m. at home of Bro. J. Mumby, 18 Canara Place, Smithfield.

7th—Exhort: Bro. H. Ceilev. Lecture: Bro. D. Shaw — "Jesus—God's Son In Whom He Has Revealed Himself—Not His Co-equal & Co-existant Partner".

11th—Elpis Israel Class—8.00 p.m. at home of Bro. P. B. Sawell, 356 Polding St., Fairfield".

14th—Exhort: Bro. W. E. Sawell Lecture: Bro. R. N. Sawell "Jesus Died For Us — Not Instead Of Us".

18th—God Manifestation Class.

19th—1st Princ. Class.

21st—Exhort: Bro. D. Elliott. Lecture: Bro. E. Spongberg — "God's Holy Name And Its Significance".

25th—Elpis Israel Class.

28th—Exhort: Bro. B. Bowen. Lecture: "Prayer And Its Place In Our Daily Lives".

CAMPSIE — Masonic Hall, Amy St., Campsie. (Recorder: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. Tel.: 36 5287.)

4th—M.I.C. at home of Bro. R. Mansfield, 29 Kulgoa Road, Bellevue Hill.

7th—Exhort: Bro. G. Russell. 3 p.m. Bible Marking Afternoon. Lecture: Bro. J. J. Rosser — "Jerusalem, Earth's Future Metropolis."

9th—Bible Class at Home of Bro. E. Murphy, 61 Campsie Street, Campsie.
14th—Exhort: Bro. B. McClure. Lecture: Bro. E. Spongberg — "Rome and Russia — Collision or Coalition." Isolation visit to Springwood.
18th—M.I.C.
21st—Exhort: Bro. W. Brittain. 2.15 p.m. Leaflet Distribution. Lecture: Bro. D. Shaw — "The Promise In Eden — God's Way of Redemption.'
23rd—Bible Class — "The Life Of The Lord."
28th—Exhort: Bro. R. Croker. Lecture: Bro. E. Mansfield — Christ The Solution To The World's Problems."

COLLAROY—Masonic Hall, Pittwater Rd. (sponsored by Granville Ecclesia).
2nd—Apocalypse Class at 45 Adams St., Harbord. Leader, Bro. V. Kingsbury.
7th—Lecture: Bro. B. McClure — "The World's Greatest Hoax—Evolution".
9th—Law of Moses Class at 45 Adams St., Harbord. Leader, Bro. C. Bolstad.
14th—Lecture: Bro. D. Elliott — "Bible Truths Compel Separation From The Churches".
16th—Apocalypse Class.
21st—Lecture: Bro. O. Forsdike—"The Bible Speaks On Church Unity".
23rd—Law of Moses Class.
28th—Lecture: Bro. J. J. Rosser—"The Holy Spirit Not Now Available".

DOONSIDE — Doonside Crescent. (Recorder: Bro. A. H. Lake, Knox Road, Doonside.)
3rd—Bible Class.
7th—Exhort: Bro. K. Dawes. Lecture: Bro. N. Y. McColl — "The Mind Of Man and The Mind Of God."
10th—Bible Class.
14th—Exhort: Bro. A. H. Lake. Lecture: Bro. W. McConnell — "Thy Kingdom Come, Thy Will Be Done On Earth."
17th—Bible Class.
21st—Exhort: Bro. H. Pearce. Lecture: Bro. B. Philp — "God Wants You — You Need God".
28th—Exhort: Bro. C. Salmon. Lecture: Bro. B. McClure — "The Prophecy Of Zechariah".

GRANVILLE—26 The Avenue (Recorder: Bro. H. Hadley, 204 Excelsior Street, Guildford.)
3rd—Bible Study Class — "The Book Of Esther". Leader, Bro. B. McClure.
7th—Exhort: Bro. C. O'Conner. Lecture: Bro. E. Mansfield—"Christ The Sacrifice And Redeemer".
10th—Elpis Israel Class. Leader: Bro. J. Granter.
14th—Exhort: Bro. J. Granter. 3.30 p.m. M.I.C. — Speakers: Bro. J. Porter — "The State Of The Dead". Bro. Hatchell — "The Truth About Heaven And Hell Going", Bro. G. Gilham — "The Destiny Of The Wicked". Lecture: Bro. M. Bonner — "Christ The King Of All Nations".
17th—Esther Study.
21st—Exhort: Bro. R. Steel. Lecture: Bro. L. Goodman — "The Bible, God's Inspired Word'.
24th—Elpis Israel Class.
28th—Exhort: Bro. C. Hocking. 3 p.m. Domain Effort. 7 p.m. Lecture: Bro. J. Mansfeld — "The Bible, Believe It Or Perish".

LAKEMBA—232 Lakemba Street. (Recorder: Bro. M. J. Gilmore, 118 Marine Drive, Oatley. Tel.: 57 6986.)
3rd—Bible Class: "Life Of Christ". (Bro. B. Stretton).
6th—C.Y.C. David Class — Bro. H. Pogson.
7th—Exhort: Bro. E. Mansfield. Lecture: Bro. R. Munro — "God Wil Judge The Nations — Can You Escape?"
10th—M.I.C.
14th—Exhort: Bro. L. Ryan. Lecture: Bro. B. Bowen — "Eternal Life Or Death—Your Choice".
17th—Bible Class: "Life Of Christ". (Bro. B. Stretton).
20th—C.Y.C. Judges Class — Bro.

B. McClure.

21st—Exhort: Bro. J. J. Rosser. Lecture: Bro. C. Russell — "Peace In Our Time".

24th—M.I.C.

25th—C.Y.C. 1st Principles Class—Bro. C. O'Connor — "Events Subsequent To Christ's Return".

28th—Exhort: Bro. B. Stretton. Lecture: Bro. K. Daws — "The Trinity-False".

PORT HACKING—Senior Citizen's Hall, Port Hacking Road, Caringbah.
(Recorder: Bro. F. J. Ryan, 51-53 Caravan Head Road, Oyster Bay. Telephone: 528 7571.)

3rd—Study Class at home of Bro. W. Lapham.

7th—Exhort and Lecture: Bro. E. Russell — "Does It Matter Which Creed We Believe."

9th—Dorcas Class.

10th—Study Class.

14th—Exhort: Bro. D. Kirkwood. Lecture: Bro. F. Ryan — "The Bible Is God's Inspired Word."

17th—Study Class.

21st—Exhort and Lecture: Bro. C. O'Connor — "What Has God In Store For Mankind."

24th—M.I.C. at home of Bro. D. Bones.

28th—Exhort: Bro. W. Lapham. Lecture: Bro. D. Bones — "There Is No Supernatural Devil."

UPPER HUNTER — (Recorder: Bro. L. Ackers, Bengalla; Muswell Brook. Tel.: Mus. 153.)

7th—Exhort: Bro. Ackers at home of Bro. Thomas, Denman.

21st—Exhort: Bro. Thomas at home of Bro. Taylor, Muswellbrook.

YAGOONA — Worland St. (Recorder: Bro. K. Cook, 2 Macdonald St., Auburn. Tel.: 649 9483.)

2nd—Elpis Israel Class at home Bro. Ceiley.

3rd—First Principles Class at home Bro. Munro.

6th—Abraham Class for Young People at 7.30 p.m.

7th—Exhort: Bro. W. Britain. Lecture: Bro. G. Russell — "The Book Of Revelation Predicted Catholic Rise And Fall".

ture: Bro. P. Weller — "World War 3—Vietnam Or The Middle East".

14th—Exhort: Bro. L. J. Colquhoun. Lecture: Bro. A. Pitcher — "Peace On Earth—Has The Promise Failed?"

18th—Bible Study Class — "The Acts Of The Apostles" at home of Bro. J. King, 6 Winns Road, Blackwood.

21st—Exhort: Bro. B. Luke. Lecture: Bro. W. Gurd — "Home and Jerusalem — Rival Cities And Their Destinies".

25th—Committee Meeting.

28th—Exhort: Bro. K. Stewart. Lecture: Bro. J. Elton — "The Covenants Of Promise—Is It Too Late To Be Saved".

BUNBURY — (Phone McNamara 6)

Memorial Meetings held at home of Bro. K. Pitt.

7th—Exhort: Bro. B. King.

9th—M.I.C. — Domain Addresses.

12th-15th—Special study weekend on "Hebrews", led by Bro. J. Martin (Enfield).

11th—Special Hebrews Study (Bro. J. Martin, Enfield).

12th—Hebrews Study.

13th—Hebrews Study.

14th—Exhort and Lecture: Bro. J. Martin.

15th—Hebrews Study.

16th—Elpis Israel Class.

17th—First Principles Class.

21st—Exhort: Bro. P. Sawell. Lecture: Bro. J. Mansfield Snr. — "The Book Of Revelation Predicts Christ's Coming Kingdom".

25th—Hebrews Class.

28th—Exhort: Bro. D. Pogson. Lecture: Bro. W. Wolstencroft — "All Nations Soon To Feel The Anger Of God".

30th—Elpis Israel Class.

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, South Brighton (Recorder: Bro. G. Kortman, 20 Tucker St., Sth. Brighton).

4th—Bible Study Class — "The Acts Of The Apostles" at home of Bro. J. Cowley, 456 Morphett Road, Warradale Park.

7th—Exhort: Bro. N. Nelson. Lec-

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Recorder: Bro. W. Gurd, 5 Alma St., Panorama. Tel.: 76 5669.)

3rd—Elpis Israel Study, Leader: Bro. Max Lund.
4th—Arranging Brothers Meeting. Sisters' Class.
7th—Exhort: Bro. R. Mansfield.
8th—Interested Friends' Class — Subject: "What Are The Promises Of God And Why Must They Be Fulfilled". Bro. W. Hoffmann.
10th—Revelation Class — Leader: Bro. Murray Lund.
14th—Exhort: Bro. H. P. Mansfield. Lecture: Bro. J. Luke.
17th—Elpis Israel Study (Bro. Max Lund).
18th—M.I.C.—Lecture: "Times and Signs An Exhortation" — Sisters' Class.
21st—Exhorting: Bro. N. Nelson. Lecturing: Bro. Max Lund.
24th—Revelation Class (Bro. Murray Lund).
25th—All Day Picnic and Outing at National Park. Combined Cumberland and Enfield Ecclesias.
28th—Exhort: Bro. S. Cattermole. Lecture: Bro. Murray Lund.

ENFIELD — 344 Hampstead Road, Clearview. (Recorder: Bro. D. Horgan, 88 Tait St., Renown Park.)

2nd—Life Of Christ study (Bro. J. Knowles).
3rd—11 a.m. Sisters' Class — "Parables Of Messiah".
5th—Youth Group (Bro. J. Knowles).
7th—Exhort: Bro. Keith Martin. Lecture: Bro. Max Lund — "The Jews Hold The Key To World Peace".
9th—Law of Moses Study (Bro. J. Martin).
14th—Exhort: Bro. J. Mansfield. Lecture: Bro. D. McColl—"God Is Alive — Man Is Dead!"
16th—Life of Christ Study.
18th—Interested Friends' Class at home of Bro. G. Foulis, 11 Brussels St., Broadview.
21st—Exhort: Bro. S. Cattermole. Lecture: Bro. J. Berry—"Russia Triumphant Over Divided Europe".
23rd—Law of Moses Study.
26th—Youth Group.
28th—Exhort: Bro. Roger Stokes. Lecture: Bro. T. Parson — "Jesus Christ, Past Servant, Present Mediator, Future King".
30th—Life of Christ Study.

GLENLOCK — Via Morgan, S.A. (Recorder: Bro. A. M. McLean "Four Winds", Pte. Bag 44, via Morgan.)

3rd—Study of Epistle to Ephesians.
7th—Memorial Meeting, 3 p.m. Sunday School. 7.30 p.m. Lecture.
10th—Revelation Study.
12th-15th—Easter Camp in conjunction with Cumberland Ecclesia Theme: "Paul's Epistle To The Galatians" under the leadership of Bro. D. Pogson (Yagoona).
14th—Exhort: Bro. B. Luke.
17th—Ephesians Study.
21st—Memorial Meeting.
24th—Revelation Study.
28th—Memorial Meeting.

SOUTH EAST — (Recorder: Bro. M. E. Lawrey, Rectory Place, Naracoorte. Tel.: 22516).

Meetings are held in various homes. Details obtainable from Bro. Lawrey, or from Bro. I. J. Tregenza, Penola, Telephone 72339.

VICTOR HARBOUR—
Meeting at Masonic Hall, Victor Harbour.

Martin.
5th—First Principles Evening in Masonic Hall Gallery.
7th—Lecture: Bro. A. Cobbledick—"Do You Worship The Unknown God".
14th—Exhort: Bro. C. Provis.
19th—First Principles Evening.
21st—Lecture: Bro. G. M. Martin—"Christ's Kingdom On Earth—Universal Peace".
26th—"Events Subsequent To Christ's Return" Study Class. Special night on "The State of Israel Today" (Bro. H. P. Mansfield).
28th—Exhort: Bro. F. Hackett.

WE WELCOME READERS' INTEREST AND COMMENTS

WOODVILLE — Aberfeldy Ave. Recorder: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. Tel: 56 2278.)

1st—Home Study at 4 Lasscock Avenue, Findon.
3rd—10 a.m.: Sisters' Class. 7.45 p.m. p.m.: Bible Study — Future Events (Gathering All Nations to Jerusalem).
5th—Eureka Study.
7th—Exhort: Bro. R. Krygger. 3.15 p.m.—Open air address at Seaside. Lecture: Bro. F. King — 'Is The Bible Up-To-Date"
8th—A.B. Meeting.
10th—Bible Study: Future Events (Armageddon).
12th—M.I.C. Evening.
13th—Sunday School Outing.
14th—Exhort: Bro. R. Gray. 3.15 p.m.—Open air address at seaside. Lecture: Bro. J. Berry — "The Past And Future Conversion Of Gentiles".
17th—10 a.m.: Sisters' Class. 7.45 p.m. — Bible Study: Future Events (The Appearance Of The Rainbowed Angel).
19th—Eureka Study.
20th—Suburban Young People's Class at Cumberland.
21st—Exhort: Bro. J. Martin. 3.15 p.m. Open air address at seaside. Lecture: Bro. A. Dangerfield — "Where Is Heaven?"
22nd—Quarterly Business Meeting.
24th—Bible Study: Future Events (Destruction In The Holy Land).
27th—Gospel Activities.
28th—Exhort: Bro. A. Cheek. 3.15 p.m.—Open air address at seaside. Lecture: Bro. R. Krygger —"What Is Flesh?"
29th—Home Study at 4 Lasscock Avenue, Findon.

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — Railway Institute, Throssel St., P.O. Box 169 (Recorder: Bro. H. K. Digney, 28 Bedlington St., Collie.)

3rd—1st Peter Study at 28 Bedlington St. (Bro. K. Digney).
7th—Exhort: Bro. L. Harrison.
10th—1st Peter Study (Bro. K. Digney).
14th—Exhort: Bro. K. Digney.
17th—1st Peter Study (Bro. K. Digney).
19th—Elpis Israel Study (Bro. G. Fergusson, Busselton).
21st—Exhort: Bro. L. Harrison.
24th—1st Peter Study (Bro. K. Digney).
28th—Exhort: Bro. K. Digney.

PERTH CENTRAL — 62 Canning Highway, Victoria Park. (Recorder: Bro. J. Ullman, 38 Doney St., Alfred Cove. Tel.: 30 4199.)

3rd—Eureka Class.
5th—How To Study Class.
7th—Exhort: Bro. D. Hurn. Lecture: Bro. G. Hawkins — "The Truth About God's Saints . . . Who And Where Are They?"
10th—1st Peter Study.
12th—Elpis Israel Classes.
14th—Exhort: Bro. D. Strempel. Lecture: "Christ's Challenge To You: The Bible, Believe It Or Perish."
17th—Eureka Class.
19th—How To Study Class.
21st—Lecture: Bro. A. Newton — "A Vital Link Exists Between Bible Prophecy And The Gospel Message."
24th—1st Peter Study.
26th—Elpis Israel Classes.
28th—Exhort: Bro. J. Ullman. Lecture: Bro. B. Hayles — "Religious Ritual Without Righteousness And Truth Is Valueless."

TASMANIAN ECCLESIAS

LAUNCESTON — 69 Balfour Street, Launceston. (Recorder: Bro. W. T. Case, 6 Chant St., Launceston. Tel.: 31 1687.)

3rd—Bible Class.
5th—Eureka Class. For Information Tel. 44 2207.
6th—Junior and Senior C.Y.C.
7th—Exhort: Bro. F. Bracey. 3.00 p.m. Open air speaking Royal Park. Lecture: Bro. M. Wright: "Bible Baptism. Immersion Not Christening".
10th—M.I.C. Clas.
11th—Dorcas Class.
12th—Bro. E. Spongberg — Romans Study.
13th—Bro. E. Spongberg — Romans

Study.

14th—Exhort: 3rd Lecture: Bro. E. Spongberg. 3 p.m. Open air Speaking at Royal Park.

15th—Bro. E. Spongberg — Romans Study.

17th—Bible Class.

19th—Eureka Class.

20th—Junior and Senior C.Y.C.

21st—Exhort: Bro. C. Blanch. 3.00 p.m.: Open air Speaking at Royal Park. Lecture: Bro. F. Onley — "Hell-Fire, A Perversion Of Truth".

24th—M.I.C. Class.

25th—Dorcas Class.

26th—Eureka Class.

28th—Exhort: Bro. J. Kershaw. 3.00 p.m.: Open air speaking at Royal Park. Lecture: Bro. D. Case: "Is It Really True That Jesus Died For All Men".

VICTORIAN ECCLESIAS

HORTICULTURAL HALL — 31 Victoria St., Melbourne. (Recorder: Bro. R. Taylor, 7 Wills St., Kew, Vic. 3101).

5th—Elpis Israel Class at home of Bro. Taylor. 7 Wills St., Kew—Speaker: Bro. M. Wallace.

7th—Exhort: Bro. R. Hosie.

12th—Elpis Israel Class. Leader: Bro. D. Wallace Jnr.

14th—Exhort: Bro. S. Mansfield.

19th—Elpis Israel Class. Leader: Bro. J. Ikin.

21st—Exhort: Bro. S. Stevenson.

26th—Elpis Israel Class. Speaker: Bro. J. Saliba.

28th—Exhort: Bro. A. Brewer.

ECCLESIAL DIARY

When travelling interstate, carry this Diary with you. You will find it helpful in meeting the ecclesias in the areas you visit.

IN NEW SOUTH WALES

Adamstown: Masonic Hall, Teralba Rd.—Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290.

Avoca Beach — Bro. G. Moye, 234 Avoca Road.

Ballina — Masonic Hall, Cnr. Cherry & Swift Sts. — Bro. L. G. Stone, Box 51, Ballina 4c. Tel.: 86 2088.

Blue Mountains — Bro. W. L. Hodgkinson, "Eureka", Connaught Road, Blackheath 2W. Tel.: 8 326 Bh.

Bossley Pk. — Progress Hall, Cnr. Quarry & Mimosa Rds. — Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield. Tel.: 72 9765.

Burwood — 47 Belmore St. — Bro. J. A. Kingston, 5 Perkins St., West Ryde. Tel.: 85 4146.

Campsie — Amy St. — Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. Tel.: 36 5287.

Cessnock — Cnr. Westcott & Matthew Sts. — Bro. A. W. Allison, 49 Appleton Ave., Weston.

Charlestown — Cnr. Smart St. & Pacific Hwy. — Bro. J. L. Boardman, 7 Heshbon St., Gateshead. Tel.: 4 1857.

Chatswood — "Laurelbank", Cnr. Penshurst & Laurel Sts., Willoughby — Bro. G. Errington, 15 Clanwilliam St., Willoughby. Tel.: 41 6398.

Coffs Harbour — Boambee Memorial Hall, Pacific Highway — Bro. W. Bamford, South Boambee Rd. Tel.: 256.

Doonside — Doonside Cres. — Bro. T. Durham, 11 Dina-Beth Ave., Blacktown.

Granville — 26 The Avenue — Bro. H. Hadley, 204 Excelsior St., Guildford.

Hurstville — 1 Rose St. — Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills.

Lakemba — 232 Lakemba St. — Bro. M. J. Gilmore, 118 Marine Drive, Oatley. Tel.: 57 6986.

Newcastle — Perry St. & Cornish Ave. — Bro. A. Mogg, 159 Dennison St., Hamilton. Tel.: MA 1742.

Port Hacking — Senior Citizen's Hall, Pt. Hacking Rd., Caringbah — Bro. F. J. Ryan, 51 Caravan Head Rd., Oyster Bay. Tel.: 528 7571.

Shaftesbury Road — Cnr. Shaftesbury & Paisley Rds., Burwood — Bro. N. F. Mogg, 32 Manson Rd., Strathfield.

Sydney — Regent St. — Bro. N. A. Phipps, 30a Lang St., Mosman. Tel.: 96 5622.

Sutherland — Acacia St. — Bro. G. Alchin, 22 Venetia St., Sylvania Heights. Tel.: 522 0287.

Upper Cooper's Creek — Bro. D. C. Leadbeatter. Phone Rosebank 88 2161.

Upper Hunter — Bro. L. Ackers, Bengalla, Muswell Brook. Tel.: Mus 153.

West Ryde — Maxim St. — Bro. N. French, 64 Excelsior Ave., Castle Hill.

Woollongong — Market St. — Bro. N. F. Roberts, 26 Pindari St., Keiraville. Tel.: 2 4798.

Yagoona — 19 Worland St. — Bro. K. Cook, 2 Macdonald St., Auburn. Tel.: 649 9483.

IN WESTERN AUSTRALIA

Collie — **Bro. A. Harrison.**

Pemberton — Bro. N. Warren, Noralup Rd., **Manjimup.**

Perth **Central** — 62 Canning **Highway**, Victoria **Park** — **Bro. J.** Ullman, 38 Doney St., Alfred Cove. Tel.: 30 4199.

Perth **(Yokine)** — Cnr. Spencer Ave. & **Alexander Drive** — **Bro. A.** S. Hearn, 6 **Clive Rd., Cottesloe.** Tel.: 3 2446.

Perth **(Subiaco)** — Freemason's Hall, Robert **Rd.** — **Bro. L.** Dorman. 9 Hilary St., **Coolbellup.**

IN VICTORIA

Beechworth — Bro. C. A. Ladson, Sydney Rd.

Canterbury — Cnr. Faversham Rd & Shierlaw Ave. — **Bro. E. Lawless**, 17 Cypress Ave., **Burwood.**

Chatstone — 696 **Warrigal** Rd. — Bro. J. **H. Footitt, 36 Milloo** Cres., Mt. Waverley. **Tel.:** 90 4317.

Clayton — 93 **Madeline Rd.** — Bro. K. M. **Hill, P.O. Box 23**, Clayton. Tel.: 90 4317.

Coburg — Masonic Hall, Bell St. — Bro. R. **Mullin, 1 Beckley** St., East Coburg. **Tel.:** 36 9444.

Frankston — Mechanics Hall, Bay St. — Bro. **T. K. Slatter**, 18 Mitchell St., Seaford.

Geelong — Apex Club Rooms, The Guildhall, **Myers St.** — **Bro.** D. J. King, 20 **Learmouth St., Belmont, Geelong.**

Glengarry — "Glenview" — Bro. Sunderland. **Tel.: 312.**

Lower **Plenty** — Progress Hall, Para Rd. — Bro. **R. Perry**, 274 Lower Heidelberg Rd., **East** Ivanhoe. **Tel.:** 49 2267.

Melbourne (Horticultural Hall), 31 **Victoria St.—Bro.** R. Taylor, 7 Wills Street, Kew. **Tel.:**

Melbourne — 30 **Latrobe** St. — Bro. A. E. **Armstrong, 18 Amery** Ave., Blackburn. Tel.: 88 2048.

Moe — **Library Hall**, Yallourn — Bro. G. S. **Howe, Box** 59, Yarragon. Tel.: **Yarragon** 141.

Ormond — Cnr. North Rd. & Anthony St. — Bro. **J. Byrt, 132 Murrumbeena** Rd., **Murrumbeena.**

Ringwood — Rupert St. — Bro. **H.** L. Galbraith, **10 Benares** St., Mitcham. Tel.: **WU 2762.**

Pascoe **Vale** — Progress Hall, Park St. — Bro. **P. Kenny, 17 Reynard** St., Coburg. Tel.: **36 3576.**

Shepparton — Forrester's Hall, Welsford St. — **Sis. L. F. Kelly**, "Parknasilla", **Nurmurkah.**

Stawell — **Bro.** K. Thomas, Box 29, Stawell.

Tecoma — **Bro. F. M.** Harris, Main Rd., Belgrave. **Tel.: Belgrave** 3122.

Tyres — **Bro. L.** Galbraith, 3 Tanjil St., Traralgon.

IN CANBERRA

Canberra — **C.W.A.** Hall, Cnr. Boldrewood **& Moore Sts.**, Turner — Bro. F. H. **White, P.O.** Box 14, Manuka, A.C.T. Tel.: **81 226.**

IN QUEENSLAND

Aitkenvale, **Townsville** — 54 Wotton St. — **Bro. T. A. Dawson**, 8 Russell St.

Booval — **62** Station Rd. — Bro. C. P. **Rossow, 101 Downs** St., Nth. Ipswich. Tel.: 81 2631.

Brisbane — 134 Petrie Tce. — Bro. R. N. **Collins, 32 Rossett** St., Chermside. Tel.: **59 1629.**

South Brisbane — Cnr. Pk. Rd. and Louisa St., **Dutton Park** — Bro. W. T. Clark, 88 **Lugg** St., Bardon. Tel.: 36 4941.

Buaraba **(via** Coominya) — Bro. C. Pryde.

Bundaberg — Friendly Societies Building, **Bourbong St.** — Bro. R. H. Winch, 32 **Walker** St., South Bundaberg.

Caboolture — Bro. T. R. Fox, Toorbul Point Rd.

Caloundra — **Kalinga** St. — Bro. C. S. Rasmussen, **2 Monash** St., Golden Beach. Tel.: **243.**

Coorparoo — School of Arts Hall, Cavendish Rd. —

Dalby — Bro. A. W. Hold, Pratern St. Tel.: 133.

Glen Aplin — Bro. P. A. Clare, 7 Aplin St., **Stanthorpe.**

Mackay — A.F.S. Hall — Bro. **E.** Bundesen, 45 Evan St. **Tel.:** 5315.

Redcliffe — **6** Irene St. — Bro. R. C. Gallier, **12 Seaville** Ave., Scarborough. Tel.: **Redcliffe** 5978.

Rockhampton — Denham & Murray Sts. — Bro. **K. O'Toole**, 4 Flynn St.

Southport — **Masonic** Hall, Nerang St. — Bro. **J. Carnes, 32** West St., Burleight **Heads.** Tel.: 5 2125.

The Summitt (via Stanthorpe) — Bro. W. Rossow. **Tel.** 362.

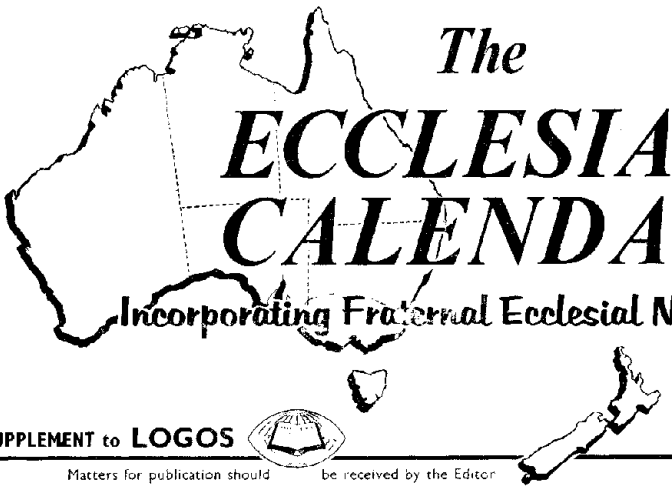
Toogoolawah — Bro. R. Dixon, Box 5.

Toowoomba — 204 Hume St. — Bro. L. E. Anderson, 205 Russell St. Tel.: 2 2941.

Townsville — Cnr. Mooney & Hasset Sts., Warrina — Bro. **E.** C. Boon, 5 Winifred St., Mundingburra, Hermit Park.

Urangan — 19 Crescent St. — Bro. P. Palmer.

Wynnum — Andrew St. — Bro S. Marriott, Birkdale, via Brisbane. Tel.: Wellington Pt. 399.



The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS

Matters for publication should be received by the Editor West Beach P.O., S.A. 5024, by the 15th of the Month.

KEEP THIS CALENDAR IN YOUR BIBLE FOR READY REFERENCE

MAY, 1968

THE HEAD OF THE ECCLESIA

The Master placed God first in his considerations, his neighbour next, and himself last. He was a diligent student of the Scriptures and a man of prayer. He controlled his actions by the one and looked for essential help from the other. He was at all times zealous and enthusiastic in the service of the Truth. His themes were the Kingdom of God and His righteousness, the one as the ground of hope and the other as the only way of realising it. He was very pitiful and generous towards human weakness and honest failings, but severe towards hypocrisy and wickedness. He was modest, humble, pure, earnest and reverent. He never courted applause or distinction, and was always calm and serene when abused and ill-treated. This is the man we follow—whose mind is our standard. To reach it in perfection is impossible, but approximate to it we can.

"REDEEM THE TIME FOR THE DAYS ARE EVIL"

ECCLESIAL REPORTS

BAPTISMS

We are pleased to record the following baptisms, and to encourage our new brethren and sisters in the brief period of probation ahead.

Adelaide—Miss Ruth Dangerfield (31/3/68); Miss Sue Macklin, Mr. Trevor Burrows, Mr. & Mrs. Pelgrim (7/4/68).

Cumberland—Mrs. J. Tanner, mother of Sis. G. Davis (13/3/68); Mr. G. M. Story (22/3/68).

Perth—Mr. Hugh Carder, of Narrogin, son of Bro. and Sis. J. Carder; Mr. James Stevens, of Narrogin, son of Bro. and Sis. Garth Stevens.

Yagoona—Miss Jennifer McClure (28/3/68).

TRANSFERS

We commend the following to their new ecclesial associations:

To Burwood—Bro. Trevor Wigzell (from Woodville, S.A.)

To Canterbury—Bro. and Sis. R. Noakes (from Hobart).

To Enfield—Bro. and Sis. L. Osborne Snr.; Bro. and Sis. E. Coules; Bro. and Sis. P. Osborne. (From Adelaide, except Sis. P. Osborne—formerly Sis. J. Hollamby—from Glenlock.)

To Kadina—Bro. and Sis. G. Churches (from Woodville).

To Townsville—Bro. Kurt Kilgus (from Aitkenvale).

MARRIAGES

16th March—Bro. P. Osborne (Adelaide) and Sis. J. Hollamby (Glenlock) were married at Cumberland Ecclesia. They are now members of Enfield.

6th May—Bro. Graham Dangerfield (Launceston) and Sis. Margaret Fotheringham (Southport) will be married at Petrie Tce., Brisbane (God willing).

We extend our congratulations and trust that Yahweh's blessings will accompany these brethren and sisters on their united walk Zionwards.

DISFELLOWSHIP

Woodville Ecclesia is sorry to record that fellowship has been withdrawn from Sis. S. Mancy, who has been absent from the meetings for some time. It is hoped that appeals to return to our midst will be heeded before the return of the Master.

REPORTS OF EASTER HOLIDAY EFFORTS

From Glenlock

Bro. David Pogson led the study of "The Epistle To The Galations . . . Living The Truth And The Failure Of Four Ecclesias." Excellent attendance was maintained. Over 250 were present and 175 brethren and sisters assembled for the Memorial Meeting. Six study sessions were presented, and a very dramatic outline of the Galatian Judaisers was featured! Delightful weather and the pleasant surroundings added to a most enjoyable and memorable occasion.

From Yagoona

Bro. John Martin (Enfield) conducted the effort on "Hebrews". Studies covered Hebrews 10-13, and important exposition was developed. Attendances were from 150-260, and the effort provided a valuable addition to the ecclesial activities.

From Perth

Bro. H. P. Mansfield (Woodville) provided the weekend special study of "Balaam Of Babylon—Waster Of The People". Approximately 180 attended, at the seaside resort of Rockingham, and profited by the consideration of the Scriptures and the fraternal association of the effort.

"The Ecclesia" is the light of the world, and the salt of the earth; but if the light become dark, and the salt insipid, putrefaction reigns, and judgment must follow. (J.T.)

NEW ECCLESIA FORMED IN BRISBANE

Bro. L. J. Rucker advises that an ecclesia has been established in the northern suburbs of Brisbane and known as **"Kedron-Brook Christadelphian Ecclesia"**.. This is the result of a company of brethren and sisters desiring to extend the Truth in this area. The members were formerly of Petrie Tce. Ecclesia, which has expressed its good wishes for the venture. Details of the Ecclesia have been listed in the "Calendar".

NARWEE ECCLESIA, SYDNEY

Information has been received of the formation of a new ecclesia in the Sydney area of Narwee, and we hope to be able to publish details of activities in the next issue of the Calendar.

Activities at Collaroy, N.S.W.

A Study of Galatians under the leadership of Bro. David Pogson (who travels 60 miles each Saturday evening to do so) is continuing, and will involve about nine or 10 studies. At each class Gospel proclamation efforts are undertaken by the members, who wrap and post 10 "Heralds" each, thus providing a valuable service to the Truth in the area. The "Law Of Moses" study is considering Exodus Ch. 3, and the Apocalypse Study has just completed the section "To The Ecclesia at Smyrna". It is pleasing to report that two friends are currently being educated for baptism. Support from other brethren and sisters would be greatly appreciated.

FORTHCOMING EVENTS (God willing)

CAMPAIGN AT WODONGA, VICTORIA

Six days of intensive proclamation activities are planned for Wodonga, a country area near the N.S.W. border, during August 31 to September 6. This is being arranged by the Melbourne GES, and will be supported by the Beechworth Ecclesia. The Committee is anxious to obtain assistance from brethren and sisters who may be able to attend, and further details are available from: "Wodonga Campaign, Box 1264L G.P.O., Melbourne 3001."

BRIEF VISIT TO WOODVILLE

On his return from the May Bible School, Bro. Tony Newton plans to visit Woodville (S.A.) Ecclesia for a special week-end effort. On Sunday, 19th May he will give the exhortation and lecture, and other appointments are being arranged. Further details can be obtained from the Recorder (Telephone 56 2278).

AUSTRALIAN TOUR OF BROTHER I. LEASK

Arrangements have been firmed for Bro. Leask, of South Africa, to conduct ecclesial efforts throughout Australia during July-November this year (God willing). Following previous notices in Logos, requests have been received for the use of his services from various parts of Australia, and these will shortly be collated in order to synchronise the tour.

If any ecclesia is desirous of using his services, details can be obtained from Logos Publications, Post Office, West Beach, Sth. Aust. 5024. A list of subjects will be forwarded from which choice may be made.

Brother Leask will also be in attendance at the September Bible School, in the capacity of Teacher. His theme will be: YAHWEH'S FINAL APPEAL TO ISRAEL—An Analysis And Exposition Of The Book Of Acts.

The man in Christ has no sympathy with the crotchets and fallacies which agitate and perplex the man in Satan. Leave Satan to complicate his own affairs, which cannot be improved, and are only defiling to those believers who mix themselves up with them. Satan will rule till the Lord come and then, and not till then, he will be bound, and vanish from the earth. (J.T.)

Ecclesial Calendar

ECCLESIAL EVENTS FOR MAY, 1968 (God Willing)

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Recorder: Bro. E. C. Witton, 15 O'Brien St., Gateshead, 2290)

1st—Bible Class at home of Bro. H. Ryan: 2nd Epistle of Peter (Bro. G. Alchin).

2nd—First Principles and Bible Marking Class.

5th—Exhort: Bro. H. Ryan. Lecture: Bro. N. Davies—"Evolution—the Greatest Lie Of The 20th Century."

8th—Bible Class at home of Bro. E. Witton: Elpis Israel Ch. 4 Pp. 107-126 (Bro. H. Ryan).

9th—First Principles and Bible Marking Class.

19th—Sunday Activities.

22nd—Bible Class at home of Bro. G. Alchin: "Ephesians."

23rd—First Principles and Bible Marking Class.

26th—Exhort: Bro. R. Witton. Lecture: Bro. S. Lake—"God's 7,000-Year Plan With The Earth."

29th—Bible Class at home of Bro. F. Ryan. Speaker: Bro. G. Alchin.

30th—First Principles and Bible Marking Class.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Recorder: Bro. L. G. Stone, 128 Martin St., Ballina (2478. Tel. 86 2870)

1st—Young Peoples Study Class at home Bro. R. Window.

3rd—MIC at home Bro. E. Denford.

5th—Exhort: Bro. R. Window. Lecture: Bro. A. Russell—"Earth, Not Heaven, The Reward Of The Righteous."

8th—Young Peoples Study Class at home Bro. A. Russell.

10th—Elpis Israel Class at home Bro. E. Denford.

12th—Exhort: Bro. A. Roulstone. Isolation Visit to Wyrallah—Exhort: Bro. A. Leadbeatter. God Manifestation Class at home Bro. D. Moss.

15th—Young Peoples Study Class at home Bro. R. Window.

17th—MIC at home Bro. E. Denford.

19th—Exhort: Bro. A. Leadbeatter. Parables Class at home Bro. C. Hermann.

22nd—Young Peoples Study at home Bro. A. Russell.

24th—Elpis Israel Class at home Bro. E. Denford.

25th—Literature Distribution.

26th—Exhort: Bro. C. Hermann. Daniel Class at home Bro. L. Stone.

29th—Young Peoples Study at home Bro. R. Window.

31st & 2nd June—Special lectures in Lismore by Bro. E. Spongberg.

BOSSLEY PARK — Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Recorder: Bro. W. E. Sawell, 3 Hemingway Crescent, Fairfield. Tel.: 72 9765.)

2nd—God Manifestation Class at home of Bro. J. Pogson, 22 Kenstee Street, Green Valley.

3rd—First Principles Class at home Bro. J. Mumby, 18 Canara Place, Smithfield.

5th—Exhort: Bro. J. Dawson Lecture: Bro. R. Pogson — "The Fables Of Modern Church Beliefs."

9th—Elpis Israel Class at home of Bro. P. B. Sawell, 356 Polding Street, Fairfield.

12th—Exhort: Bro. J. Mumby. Lecture: Bro. P. B. Sawell—"The Devil, A Personification Of Sin, Not A Person."

16th—God Manisfestation Class.

17th—First Principles Class.

19th—Exhort: Bro. R. W. Sawell. Lecture: Bro. W. E. Sawell — "The History Of The Jews."

23rd—Elpis Israel Class.

26th—Exhort: Bro. P. B. Sawell. Lecture: Bro. E. Baird — "The

Christadelphians—Who They Are And What They Believe."
30th—God Manifestation Class.
31st—First Principles Class.

CAMPSIE — Masonic Hall, Amy St., Campsie. (Recorder: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. Tel.: 36 5287.)
2nd—MIC at home of Bro. R. Mansfield, 29 Kulgoa Road, Bellevue Hill.
5th—Exhort: Bro. J. Mansfield Snr. Lecture: Bro. B. McClure—"Jonah's Proclamation To Nineveh, Chapter 3."
7th—Bible Class at home of Bro. E. Murphy, 61 Campsie Street, Campsie.
12th—Exhort: Bro. K. Jamieson. Lecture: Bro. J. Dawson—"Civilisation On The Brink Of Disaster—Bible Solution."
16th—MIC.
19th—Exhort: Bro. G. Crewes. Lecture: Bro. E. Murphy—"God Is Not Dead—As He Will Shortly Show."
21st—Bible Class.
26th—Exhort: Bro. J. Mansfield Jnr. Lecture: Bro. G. Crewes—"Political Signs Of Christ's Second Coming."
30th—MIC.

COLLAROY—Masonic Hall, Pittwater Rd. (sponsored by Granville Ecclesia).
5th—Lecture: Bro. J. Dawson—"Are Holy Days Scriptural."
12th—Lecture: Bro. J. Granter—Archaeology And The Bible."

DOONSIDE — Doonside Crescent. (Recorder: Bro. A. H. Lake, Knox Road, Doonside.)
1st—Bible Class.
5th—Exhort: Bro. H. Wright. Lecture: Bro. A. Wright—"The Nature And Destiny Of The Soul."
8th—Bible Class.
12th—Exhort: Bro. R. Steel. Lecture: Bro. C. H. French—"Where Is The Promise Of His Coming."
15th—Bible Class.
19th—Exhort: Bro. W. McConnell.
22nd—Bible Class.
26th—Exhort: Bro. A. J. Clarke.
29th—Bible Class.

GRANVILLE—26 The Avenue (Recorder: Bro. H. Hadley, 204 Excelsior Street, Guildford.)
1st—Bible Study Class—"The Book Of Esther" (Bro. B. McClure).
5th—Exhort: Bro. W. Brittain. Lecture: Bro. G. Russell—"The Challenge Of These Last Days."
8th—Elpis Israel Class (Bro. J. Granter).
12th—Exhort: Bro. L. Goodman. Lecture: Bro. S. Kingsbury—"The Certainty Of Bible Prophecy—The Jews A Living Witness." MIC: Bro. R. Harden—"Immortality, What Is It?" Bro. C. Byrnes — "Immortality, The Conditional Gift Of God. Bro. C. Bolstad—"Immortality Promised At The Resurrection—Or When?"
15th—The Book Of Esther Study.
29th—The Book Of Esther Study.

LAKEMBA—232 Lakemba Street. (Recorder: Bro. M. J. Gilmore, 118 Marine Drive, Oatley. Tel.: 57 6986.)
1st—"Life Of Christ" Bible Class (Bro. B. Stretton).
4th—Young Peoples "David" Class (Bro. R. Pogson).
5th—Exhort: Bro. B. Philp. Lecture: Bro. W. Wolstencroft—"What Does God Require Of You?"
7th—Home Bible Class—"Visible Hand Of God."
8th—MIC.
12th—Exhort: Bro. G. Crewes. Lecture: Bro. F. Ryan—"Can Man Survive This Nuclear Age."
15th—"Life Of Christ" study (Bro. B. Stretton).
18th—Young Peoples "Judges" Class (Bro. B. McClure).
21st—Home Bible Class—"Visible Hand Of God."
22nd—MIC.
29th—"Life Of Christ" Bible Study (Bro. B. Stretton).
30th—Young Peoples First Principles Class: "Events Subsequent To Christ's Return" (Bro. C. O'Connor).

WE INVITE NEWS AND REPORTS OF STUDY CLASSES

PORT HACKING—Senior Citizen's Hall, Port Hacking Road, Caringbah.
(Recorder: Bro. F. J. Ryan, 51-53 Caravan Head Road, Oyster Bay. Telephone: 528 7571.)

1st—Study Class at home of Bro. Lapham.
5th—Exhort: Bro. R. Kirkwood. Lecture: Bro. D. Kirkwood—"There Is But One God."
8th—Study Class.
12th—Exhort: Bro. A. Ritchie. Lecture: Bro. W. Lapham—"What Is Truth?"
14th—Dorcas Class.
15th—Study Class.
19th—Sydney Conference.
29th—MIC.

SUTHERLAND — Acacia St. (Recorder: Bro. G. Alchin, 22 Venetia St., Sylvania Heights. Tel.: 522 0287).

1st—First Principles Class at home Bro. Kirkwood—"Events Subsequent to Christ's Return."
4th—CYC Study Evening — "The Visible Hand Of God."
5th—Exhort and Lecture: Bro. E. Spongberg—"The Judgment Seat Of Christ."
8th—Revelation Study (Bro. R. Pogson).
12th—Exhort: Bro. J. O'Neill. Lecture: Bro. W. Lapham—"The Millenial Reign Of Christ."
15th—MIC: Business Meeting and Impromptu Addresses.
19th and **26th**—Sydney Conference.

UPPER HUNTER — (Recorder: Bro. L. Ackers, Bengalla; Muswell Brook. Tel.: Mus. 153.)

5th—Exhort: Bro. Taylor at home of Bro. L. Ackers, of Muswellbrook.
19th—Exhort: Bro. L. Ackers at home of Bro. Thomas, of Denman.

YAGOONA — Worland St. (Recorder: Bro. K. Cook, 2 Macdonald St., Auburn. Tel.: 649 9483.)

1st—First Principles Class at home Bro. Munro.
4th—7.30 p.m. Abraham Class (Young People).
5th—Exhort: Bro. E. Baird. Lecture: Bro. W. Munro—"All False Teachers Soon To Feel The Anger Of God."
7th—MIC.
9th—Hebrews Study Class (Bro. K. Cook).
12th—Exhort: Bro. J. Scull. Lecture: Bro. B. McKinlay—"Mortal Men Can Become Immortal. When?"
14th—Elpis Israel Class at home Bro. Ceiley.
15th—First Principles Class at home Bro. Munro.
19th—Exhort: Bro. D. Carroll. Lecture: Bro. K. Wassell—"Christ Will Return As A Thief! Are You Ready?"
22nd—Hebrews Study Class.
26th—Exhort: Bro. K. Cook. Lecture: Bro. J. Dawson—"Jehovah's Witnesses Are Not The 144,000 Of Revelation!"
28th—Elpis Israel Class.
29th—First Principles Class.

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, South Brighton (Recorder: Bro. G. Kortman, 20 Tucker St., Sth. Brighton).

2nd—Bible Study Class: "The Acts Of The Apostles" (Bro. R. Mansfield) at home of Bro. A. Pitcher, 25 Gibson Street, West Beach.
5th—Exhort: Bro. W. Gurd. Lecture: Bro. J. Luke—"The Israeli Miracle, God's Warning To Humanity."
12th—Exhort: Bro. Max Lund. Lecture Bro. P. Pillion—"The Return Of Christ—The Earth. The Reward Of The Righteous."
16th—Bible Study Class: "The Acts Of The Apostles," at home of Bro. J. Mansfield, 16 Renwick Street, West Beach.
19th—Exhort: Bro. A. Pitcher. Lecture: Bro. J. Martin—"The Return Of Christ Heralds World Peace."
26th—Exhort: Bro. W. Hoffmann. Lecture: Bro. Max Lund—"The Return Of Christ—Current Religions And Politics To Be Replaced."
28th—Committee Meeting.
30th—Bible Study Class: "The Acts Of The Apostles," at home of Bro. J. Elton, 61 Auricchio St., St. Marys.

BUNBURY — (Phone McNamara 6)
Memorial Meetings held at home of Bro. K. Pitt.
1st—Study Class.
5th—Exhort: Bro. A. J. Cheek. Lecture 3 p.m. "Russia Will Defeat Egypt. But Not Israel."
8th—Study Class.
12th—Memorial Meeting.
15th—Study Class.
19th—Memorial Meeting.
22nd—Study Class.
26th—Memorial Meeting.
29th—Study Class.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Recorder: Bro. W. Gurd, 5 Alma St., Panorama. Tel.: 76 5669.)
1st—Elpis Israel Class—"Constitution Of Sin" (Bro. Max Lund).
2nd—2 p.m. Sisters Class.
8 p.m. Arranging Brethrens Meeting.
5th—Exhort: Bro. L. J. Colquhoun. Lecture: Bro. J. Sivlour—"Can We Have Peace In Our Time."
6th—8 p.m. Interested Friends Class at home of Bro. R. Woodward, 138 Edward St., Edwardstown: "Population Explosion Necessitates Christ's Return" (Bro. Murray Lund).
8th—Study of Revelation, Ch. 6 (Bro. Murray Lund).
9th—MIC: 3 Addresses on "Sacrificial Offerings Under The Law" —Bro. J. Riddle, C. Jeffery, D. Ward.
12th—Exhort: Bro. W. Hoffman. Lecture: Bro. B. Luke—"Can We Hope In Christ In Our Time."
13th—Christendom Astray Study at home of Bro. A. Hollamby, 40 Tutt Ave., Kingswood.
15th—Elpis Israel Class — "Constitution of Righteousness" (Bro. Max Lund).
16th—2 p.m. Sisters Class.
18th—Suburban Young Folks Class at Enfield Ecclesial Hall.
19th—Exhort: Bro. Murray Lund. Lecture: Bro. P. Weller "Can We Believe In God In Our Time?"
22nd—Study of Revelation Ch. 7. Leader: Bro. H. Taylor, Hobart.
23rd—MIC "Gleanings From Judges," 3 Addresses by Bro. L. Weller, B. Wigzell and F. Wigzell.
26th—Exhort: Bro. H. Taylor, Hobart. Lecture Bro. P. Dunn—"Can Christ Come In Our Time."
27th—Christendom Astray Class at home of Bro. A. Hollamby.
29th—Elpis Israel Class: "Constitution Of Righteousness" (Bro. Max Lund).
30th—2 p.m. Sisters Class.

ENFIELD — 344 Hampstead Road, Clearview. (Recorder: Bro. D. Horgan, 92 Tutt St., Renown Park.)
1st—Elpis Israel Class: "Parables Of Messiah."
4th—Sunday School Outing.
5th—Exhort: Bro. J. Martin. Lecture: Bro. J. Knowles—"World Chaos Impending . . . Not Peace."
7th—Law Of Moses Study (Bro. J. Martin).
10th—Youth Group.
12th—Exhort: Bro. G. Wigzell. Lecture. Bro. J. Luke—"True Christians Are Not Pacifists."
14th—Life Of Christ Study (Bro. J. Knowles).
16th—Interested Friends Class at home Bro. Foulis, 11 Brussels St., Broadview.
19th—Exhort: Bro. K. Martin. Lecture: Bro. Roger Stokes—"The One True Gospel Distinguished From Dangerous Imitations."
21st—Law of Moses Study.
24th—Youth Group.
26th—Exhort: Bro. D. McColl. Lecture: Bro. C. Wigzell—"What Is The Reason For This Age Of Turmoil?"
28th—Life Of Christ Study.

GLENLOCK — Via Morgan, S.A. (Recorder: Bro. A. M. McLean "Four Winds", Pte. Bag 44, via Morgan.)
1st—Ephesians Study Class.
5th—11 a.m. Memorial Meeting—3 p.m. Sunday School. 7.30 p.m. Lecture.
8th—Revelation Study Class.
12th—Memorial Meeting.
15th—Ephesians Study Class.
19th—Memorial Meeting.
22nd—Revelation Study.
26th—Memorial Meeting.
29th—Ephesians Study Class.

APPLY FOR FREE COPIES OF "INDEX RERUM"

SOUTH EAST — (Recorder: Bro. M. E. Lawrey, Rectory Place, Naracoorte. Tel.: 22516).
Meetings are held in various homes. Details obtainable from Bro. Lawrey, or from Bro. I. J. Tregenza, Penola. Telephone 72339.

VICTOR HARBOUR—
Meeting at Masonic Hall, Victor Harbour.

3rd—First Principles — "Jerusalem, Earth's Future Capital" (Bro. A. J. Cheek).
5th—7.30 p.m. Lecture: Bro. F. Russell—"British Israelism Tested By The Bible."
10th—Study: "Events Subsequent To Christ's Return" (Bro. H. P. Mansfield).
12th—Exhort: Bro. C. Howard.
17th—First Principles — "Christ's Coming, Our Only Hope" (Bro. A. J. Cheek).
19th—7.30 p.m. Lecture: Bro. A. C. Dangerfield — "The Bible And The Middle East Problem."
24th—Study: "Events Subsequent To Christ's Return" (Bro. H. P. Mansfield).
26th—Exhort: Bro. K. Provis.

WOODVILLE — Aberfeldy Ave. Recorder: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. Tel: 56 2278.)

1st—10.30 a.m.: Sisters' Class. 7.45 p.m. Study: "From Now To The Millenium—The Attitude Of The Arabs" (Bro. H. P. Mansfield).
3rd—Eureka Study "The Souls Under The Altar, Rev. 6:9" (Bro. J. Berry).
5th—Exhort: Bro. H. P. Mansfield. Lecture: Bro. A. Wigzell—"The Secret Of Immortality."
6th—A.B. Meeting.
8th—Study: "From Now To The Millenium—The Conversion Of Egypt" (Bro. H. P. Mansfield).
10th—MIC.
11th—Sunday School Outing.
12th—Exhort: Bro. K. Krygger. Lecture: Bro. P. Mansfield—"The Purpose of Resurrection And Judgment."
15th—10.30 a.m. Sisters Class. 7.45 p.m. Study: "From Now To The Millenium—The Message Of Elijah" (Bro. H. P. Mansfield).
17th—Eureka Study: "The Plea Of The Saints, Rev. 6:10" (Bro. J. Berry).
18th—Suburban Young Peoples Class at Enfield.
19th—Exhort and Lecture: Bro. A Newton. Perth — "Dramatic Events Portend Christ's Imminent Return."
22nd—Special Study Evening (Bro A. Newton).
25th—Gospel Proclamation Activities.
26th—Exhort: Bro. J. Berry. Lecture. Bro. C. Wigzell—"Proofs Of Christ's Second Coming."
27th—Home Study Evening at Home Bro. M. Goldwin, 4 Lesscock Ave., Findon.
29th—10.30 a.m. Sisters Class. 7.45 p.m. Study: "From Now To The Millenium—The Return Of Israel") Bro. H. P. Mansfield).
31st—Eureka Study: "The Glorious White Robes Of The Saints, Rev. 6:11" (Bro. J. Berry).

WESTERN AUSTRALIAN ECCLESIAS

PERTH CENTRAL — 62 Canning Highway, Victoria Park. (Recorder: Bro. J. Ullman, 38 Disney St., Alfred Cove. Tel.: 30 4299.)

1st—Eureka Study Class.
3rd—"How To Study" Class.
5th—Exhort: Bro. A. Hayles. Lecture: Bro. D. Strempel—"The Genesis Flood: Fact Not Fiction."
8th—1st Epistle Peter Study Class.
10th—Elpis Israel Classes.
12th—Exhort: Bros. S. Fergusson. Lecture: Bro. T. Stagg—"Christ Is Coming To Set Up God's Kingdom Upon Earth."
15th—Eureka Study Class.
17th—"How To Study" Class.
19th—Exhort: Bro. T. Stagg. Lecture: Bro. P. Duperouzel—"The Meek Shall Inherit The Earth . . . Who Are They?"
22nd—1st Epistle Peter Study Class.
24th—Elpis Israel Classes.
26th—Exhort: Bro. G. Hawkins. Lecture Bro. D. Hurn—"Israel Past And Present, Fulfilment Of Bible Prophecy."
29th—Eureka Study Class.
31st—"How To Study" Class.

TASMANIAN ECCLESIAS

HOBART — Dora Turner School, Hampden Rd. (Recorder: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson, Tas. 7007).

2nd—Home Bible study class.
5th—Exhort: Bro. D. Ledger. Lecture: Bro. G. Rosenthall — "Satan Can Be Good."
7th—MIC: "Book Of Ruth" (Bro. G. M. Rosenthall).
8th—Dorcas Class.
9th—Home Study Class.
11th—Public Lecture at Hobart Town Hall: "The Cross Of Christ. A Power Mightier Than The Atom" (Bro. P. Watkins).
12th—Exhort: Bro. I. Butler. Lecture: Bro. H. Arnott—"The Devil, Not A Supernatural Being."
14th—MIC: "Continue In The Faith. Col. 1:23" (Bro. B. D. Jones).
16th—Home Bible Study Class.
19th—Exhort: Bro. J. Footit. Lecture: "Devils, The Scriptural Meaning."
21st—MIC: "Jesus Christ, Son Of Man And Son Of God" (Bro. I. F. Butler).
23rd—Home Bible Study Class.
26th—Exhort: Bro. H. Arnott. Lecture: Bro. D. Noakes—"The Ascension And Return Of Christ."
28th—MIC: "Book Of Esther" (Bro. H. Arnott).
30th—Home Bible Study Class.

LAUNCESTON — 69 Balfour Street, Launceston. (Recorder: Bro. W. T. Case, 6 Chant St., Launceston. Tel.: 31 1687.)

1st—7.45 p.m. Bible Class.
3rd—Eureka Class (Phone 44 2207).
4th—Junior and Senior CYC.
5th—9.30 a.m. Sunday School and Senior Elpis Israel Class. 11 a.m. Exhort: Bro. G. Bowers. 3 p.m. Open Air Speaking at Royal Park. 7 p.m. Lecture: Bro. H. Hall — "Ancient Monuments Prove Your Bible True."
8th—7.45 p.m. MIC.
9th—7.45 p.m. Dorcas Class.
10th—Eureka Class.
12th—Sunday arrangements as above. Lecture: Bro. H. Day—"Christ Will Soon Rule Your World."
15th—7.45 p.m. Bible Class.
17th—Eureka Class.
18th—Junior and Senior CYC.
19th—Sunday arrangements as above. Exhort: Bro. M. Wright. Lecture: Bro. F. Bracey—"What Reason Have You For Believing That You Will Live Forever."
22nd—7.45 p.m. MIC.
23rd—7.45 p.m. Dorcas Class.
24th—Eureka Class.
26th—Sunday arrangements as above. Exhort: Bro. F. Onley. Lecture: "Did Man Really Evolve From The Ape."
29th—7.45 p.m. Bible Class.
31st—Eureka Class.

VICTORIAN ECCLESIAS

HORTICULTURAL HALL — 31 Victoria St., Melbourne. (Recorder: Bro. R. Taylor, 7 Wills St., Kew, Vic. 3101).

3rd—Bible Class at home of Bro. R. Taylor, 7 Wills St., Kew. Leader: Bro. R. Taylor.
5th—11 a.m. Exhort: Bro. R. Bond.
10th—Bible Class (Bro. S. Mansfield).
12th—Exhort: Bro. D. Wallace Jnr.
17th—Bible Class (Bro. I. Wallace).
19th—Exhort: Bro. J. Saliba.
24th—Bible Class (Bro. A. Wallace).
26th—Exhort: Bro. L. Cresswell.
31st—Bible Class (Bro. L. Saxon).

PASCOE VALE — Progress Hall, Park St., Pascoe Vale. (Recorder — Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy).

5th—Exhort: Bro. T. Millar. Lecture: Bro. K. Quixley—"Is Herbert W. Armstrong Right? Is England's Throne The Throne Of David?"
7th—Law Of Moses Class at 670 Pascoe Vale Rd.: "Voluntary Services."
12th—Exhort: Bro. P. Jobson. Lecture: Bro. P. Morgan—"Is Her-

---

WE APPRECIATE YOUR SUPPORT!

We gratefully acknowledge donations from ecclesias to defray the cost of the "Ecclesial Calendar". This supplement is an additional cost to "Logos", and is included without alteration to the subscription price. Thus, we deeply appreciate the thoughtfulness of brethren and sisters who have expressed their interest, supplied news, and assisted financially.

bert W. Armstrong Right? Should Christians Hallow The Sabbath Day?"

19th—Exhort: Bro. C. Gee. Lecture: Bro. D. Goodman—"Is Herbert W. Armstrong Right? Was Jesus Almighty God?"

21st—Law Of Moses Class—"The Male Element In Sacrifice."

26th—Exhort: Bro. E. Crouch. Lecture: Bro. I. Chalmers—"Is Herbert W. Armstrong Right? Will All The Dead Be Raised?"

QUEENSLAND ECCLESIAS

AITKENVALE — 54 Wotton Street, Aitkenvale, (Recorder: Bro T. A. Dawson, 8 Russell Street, Aitkenvale, Townsville).

1st—Revelation Class.

5th—Memorial Meeting and Elpis Israel Class.

6th—Fraternal Evening.

8th—Bible Class.

12th—Memorial Meeting and Elpis Israel Class.

13th—Fraternal Meeting.

15th—"Revelation" Study.

19th—Memorial Meeting and Eplis Israel Class.

20th—Fraternal Meeting.

22nd—Bible Class.

26th—Memorial Meeting and Elpis Israel Class

27th—Fraternal Meeting.

29th—"Revelation" Study (Bro. Dawson).

COORPAROO — School of Arts, Cnr. Cavendish Rd. & Halstead St. (Recorder: Bro. S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Tel.: 48 4634.)

1st—Young Peoples Class at home Bro. R. Hermann, 37 Ryedale St., Tingalpa.

2nd—Roman Study Class at home Bro. D. Bartley, Ryedale St., Tingalpa.

5th—Exhort and Lecture: Bro. E. Spongberg—"Israel Fights To Survive . . . A Sure Sign Of Christ's Second Coming."

9th—Ruth Study Class at home Bro. D. Bartley.

12th—Exhort: Bro. R. Johnson. Lecture: Bro. J. Higgs Snr.—"Armageddon . . . The World's Greatest War."

16th—Romans Study Class at home Bro. D. Bartley.

19th—Exhort: Bro. R. Rock. Lecture: Bro. R. Johnson—"Israel . . . Its Indestructible People Testify To The Existence Of God."

23rd—Ruth Study Class at home Bro. D. Bartley.

24th—Young Peoples Evening.

26th—Exhort: Bro. R. Bailey. Lecture: Bro. R. Rock—"Israel, The Coming Battlefield Of The World."

30th—Romans Study Class at home Bro. D. Bartley.

KEDRON-BROOK — The Gordon Park Progress Hall, Khartoum St., Gordon Park, Recorder L. J. Rucker, P.O. Box 104, Kedron, Brisbane. 4031. Tel. 63 2515.

The newly-formed ecclesia has arranged for Sunday activities as follows: 9.30 a.m. Sunday School, 11 a.m. Memorial Meeting, 7 p.m. Public Lecture.

WYNNUM CENTRAL — Andrew St. (Recorder: Bro. S. Marriott, Birkdale, via Brisbane. Tel.: Wellington PT 399.)

3rd—Under 12's Evening.

5th—9.30 a.m. Sunday School. 11 a.m. Memorial Meeting. 7 p.m. Lecture.

7th—Bible Class.

12th—Sunday Activities.

14th—Dorcas Class.

17th—C.Y.C.

19th—Sunday Activities.

24th—Cottage Meeting.

26th—Sunday Activities.

28th—Dorcas Class.

What an exalted honour to have Christ mention your name at last with approbation in the presence of a countless assemblage of his approved brethren from all ages, and myriads of attendant angels! The sinner's honour is a mere flash in the pan compared to this; it is nothing at all in the eternal reckoning. It is a momentary affair. It is soon over. It is not worth the purchase.

ECCLESIAL BOOK LIST

Supplied by Logos Publications, West Beach P.O., S.A. 5024.

Please add postage to all prices

SPECIAL VERSE BY VERSE EXPOSITIONS

All editions are priced at 50c for paper-back; $1 for cloth bound.

Consider Your Ways (Haggai and Zechariah)
Apocalypse Epitomised (Book of Revelation)
Despite Not The Day Of Small Things (Zechariah) — bound edition only.
To Strangers Scattered Abroad (1st Peter)
Contending Earnestly For The Faith (2nd Peter and Jude)
Prophecies Of The Restoration (Ezekiel Ch. 33-38)
Joel — Prophet Of Gloom And Glory (Prophecy of Joel)
The Goodness And Severity Of God (Jonah and Nahum)

EXPOSITIONS BY PIONEER BRETHREN

Elpis Israel	3.38
Exposition Of Daniel	0.95
Dr. Thomas — His Life And Works	1.82
Faith In The Last Days	1.50
Ways Of Providence	1.50
The Trial	1.35
My Days And My Ways	1.50
Blood Of Christ	0.20
Christendom Astray (unabridged)—paper back	1.30
Christendom Astray (unabridged)—cloth bound	1.70
Temple Of Ezekiel's Prophecy	1.88
Thirteen Lectures On The Apocalypse	1.55
Law of Moses	3.00

BIBLE MARKING EQUIPMENT AND BIBLES

Hard cover Wide Margin Bible	9.00
Leather Cover Wide Margin Bibles	12.00 and 14.00
Leather cover Wide Margin Bible hand sewn	18.00
Leather Zipper cover for Wide Margin Bibles	4.00
Extra Wide Margin Leather cover Hand sewn Bible (special Logos edition, and subject to availability)	approx. 30.00
Leather Zipper cover for Logos Wide Margin Bibles	4.20
Indian Paper — 100 leaves per packet for Bible inserts	2.00
Pelikan Indian Inks (Black, Red, Green, Yellow, Purple)	0.40
Plastic Rulers	0.10
Marking Pens	0.10
Rapidograph Pens (Size 0.02)	from 2.60
Color Pencil sets	0.42
Christadelphian Car Sticker	0.20

GENERAL COMMENTARIES AND TITLES

Meditations For Sisters	0.30
Story Of The Bible — Bound Vol. 10	2.50
Logos — Bound Vol. 32	2.50
Logos — Bound Vol. 33	2.50
Mystery Of The Covenant Of The Holy Land Explained	0.25
Christadelphian Instructor (unabridged)	0.25
The Declaration	0.12
Index Rerum (special offer)	free
House Of Prayer Leaflet (designed for wide margin Bibles)	0.05
Virtuous Woman	0.25
35mm. Slides on Ezekiel's Temple Study (19)	5.70
35mm. Slides On The Tabernacle Study (23)	6.90

35mm. Slides On The Study Of Ruth (30)	9.00
Bible Reading Companion and Commandments (leather)	0.70
Bible Reading Companion and Commandments (cloth)	0.55
Law and Grace	1.20
Apocalypse and History	1.35
The Bible Today — And You	0.85
Principles And Proverbs	1.80
A Word In Season	1.82
A House Of Prayer For All Nations	0.30
Oracles Of God	1.12
Jeremiah	1.35
Paul The Traveller	2.97
Cities Of Paul	2.97

VALUABLE REFERENCE BOOKS

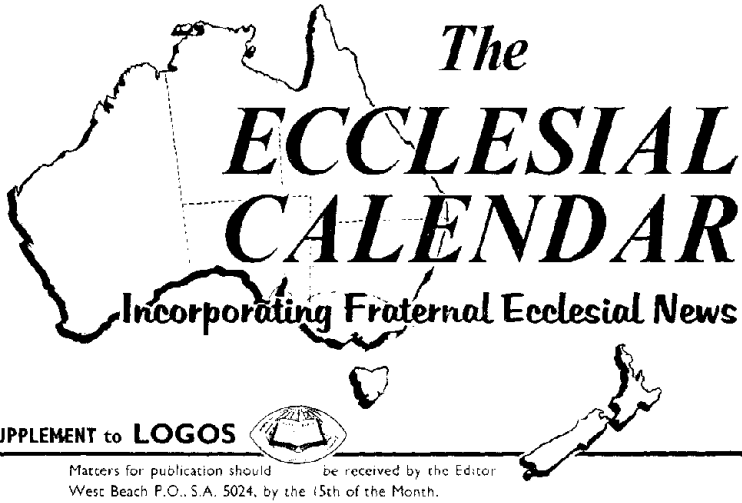
Hebrew Students' Manual	3.00
Eusebius' Ecclesiastical History	2.97
26 Translations Of The New Testament	10.00
Strongs Analytical Concordance	18.00
Unger's Bible Dictionary	8.00
Bullinger's Critical Lexicon and Concordance	6.00
Amplified Bible	8.70
Companion Bible	8.75
Vine's Expository Dictionary	5.75
Life of Josephus	4.50
Genesis Flood	4.00
Oxford Bible Helps	2.48
Oxford Bible Atlas	3.48
Archaeology of the Old Testament	5.30
Archaeology of the New Testament	5.30
The Bible and Archaeology	4.50
Treasury of Scriptural Knowledge	2.70
Darius the Mede	0.90
Gesenius' Hebrew Grammar	6.00
Gesenius' Hebrew Lexicon	15.00
Moulton & Milligan's Vocabulary of the New Testament	15.00
Revised Standard Version	5.00
Revised Version	4.00
Septuagint Translation	4.75
Diaglott Translation	2.00
Two Babylons	2.55
Chart of the Babylonian Captivity	0.60
Chart of Old Testament Patriarchs and Judges	0.30

1932 EDITION HYMN BOOKS

Small pocket edition in Yapp	1.60
Small pocket edition in Morocco	1.20
Large edition in Buckram	1.40
Large edition in Morocco	2.40
Large edition in Deluxe Morocco	3.00

BOOKS AVAILABLE AT WEST BEACH

An invitation is extended to visitors to Adelaide, to call in at the **Logos Office**, West Beach Post Office. The Office is open during business hours, and holds a library of Christadelphian literature which is available for sale. We would be very happy to meet brethren and sisters, and to assist in the purchase of the Truth's books.



SUPPLEMENT to LOGOS

Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

ECCLESIAL REPORTS

BAPTISMS

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.

Adelaide—Miss Dianne Phipps (28/4/68); Miss Joan Palmer, Miss Sandra Briggs (5/5/68).

Bossley Park—Mr. Cliff G. Rowney (5/2/68).

Coorparoo—Mr. Eric Morton (22/4/68); Mr. Ray Stead, son of Bro. and Sis. A. Stead, Wynnum (28/4/68).

Granville—Mrs. Beryl Moreau (13/2/68), Mr. Allan Baird (16/4/68).

Horticultural Hall—Mr. John Thomas (6/3/68); Mrs. Dixon (28/4/68).

Yagoona—Mr. Paul McKinlay, son of Bro. and Sis. David McKinlay Snr., and the ninth member of the family to accept the Truth (24/4/68).

TRANSFERS

To Adamstown—Bro. B. Butters, from Lakemba; Sis. Sue Russell, from Ballina.

To Enfield—Sis. B. McGeorge; Bro. W. Flemming from New Zealand.

To Horticultural Hall—Sis. T. Barrett, and Sis. F. Fowler.

MARRIAGES

We extend best wishes to the following, who commence a united walk towards the Kingdom:

4/5/68—Bro. Cliff Rowney (Bossley Park), and Sis. Kay McKinlay (Yagoona).

4/5/68—Bro. C. Drewett and Sis. M. Goodman (both of Pascoe Vale) were married at Canterbury Hall.

1/6/68—Bro. John McKinlay (Yagoona) and Sis. Fay King (Coorparoo), who will meet with the Yagoona Ecclesia, God willing.

DEATH

We are sorry to record the passing of Brother M. M. Wauchope (Adelaide), on April 28th. Bro. Wauchope was well known throughout the ecclesias in Australia, and had labored for many years in the service of the

Truth. In recent times, however, his health had deteriorated and weakened, until his death. To his family we extend our sympathies, and comfort them in the hope of resurrection shortly to occur, after which death and sickness will be no longer experienced by the saints.

AUSTRALIAN TOUR OF BROTHER I. LEASK

Arrangements are almost concluded for this tour, which shall take Brother Leask from Western Australia to the Eastern States and North Queensland. We hope, in our next issue to publish a detailed itinerary. Meanwhile, if Ecclesias desire to use the services of Brother Leask whilst he is in Australia, we urge them to indicate their wishes so that they may be incorporated in the general tour.

Present arrangements are that Bro. Leask will arrive in Australia in early August, and after an introductory effort with the Perth Ecclesia, will conduct the annual fraternal effort for Woodville (SA) Ecclesia, before leaving for the Spring Bible School.

We shall be happy to forward a list of titles to any ecclesias desiring to co-operate in this effort.

ECCLESIAL PICNIC AT RIVERSIDE

The pleasant surrounding of Blanchtown, a River Murray town about 100 miles from Adelaide will form the background to an ecclesial picnic arranged by the Glenlock, Woodville, Enfield and Cumberland Ecclesias, to be held on Monday, June 10th. Visitors are assured of a delightful occasion, and the opportunity to fraternise with "those of like precious faith." It will be necessary to bring your own lunch and tea, and a meeting will be held during the afternoon. Cars will be leaving the Enfield ecclesial hall at9.30 a.m. for Blanchtown.

GOSPEL PROCLAMATION ASSOCIATION REPORTS

During the past nine weeks 215 applications for literature were received, from the following areas: NSW-42; Qld-41; WA-14; SA-83; Tas-7; New Zealand-1 Overseas-19. After forwarding the literature required, the Association follows this with a personal letter and reply form for the applicant to request a year's mailing of the "Herald of the Coming Age". Thirty-two replies were received during the nine weeks, which indicates considerable interest. To assist in the extension of the Truth, nearby ecclesias are notified of persons interested, and can then arrange personal contact.

SUPPORTING THE WORK

GPA gratefully acknowledges the following donations forwarded to enable this vital work to continue: C.T.R. (NSW)-$10; K. & P.N. (Tas)-$30; M.E.S. (Vic.)-$2; L.J.C. (SA)-$2; E.M. (NSW)-$7.50; M.C. (TAS)-$5; W.H. (Vic)-$2; R.L. (SA)-$2; Cumberland Ecclesia-$82; G.B. (SA)-$4; Ballina Ecclesia-$40, $20; K.M. (NSW)-$5.

OVER 100,000 COPIES!

The last issue of "Digest of Truth" (No. 144) entailed a printing of over 100,000 copies, and encouraging results are being experienced through ecclesial distribution. 60% of ecclesias used the special reply-paid cards with the last "Digest" and results to hand indicate that the response by the public is three times greater than without the cards! We recommend that all ecclesias avail themselves of the reply-paid card ($5 per 1,000) with their Digests.

Issue 145 is entitled "20th Century Christendom Lacks 1st Century Truth!" It is most appropriate at a time when the agnosticism of certain clergy are being prominently featured. The "Digest" gives a clear statement of Christadelphian belief, which is supported by historical accounts of the 1st century beliefs. It presents a very cryptic challenge: "Back To The Bible

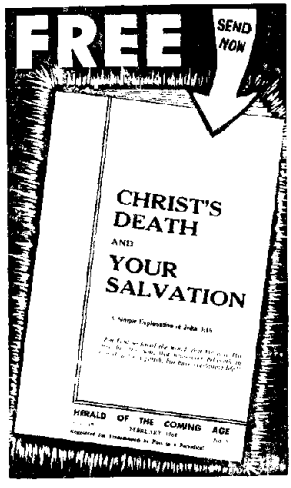
Or Perish!" In addition, specific ecclesial details can be included on the leaflet, and we welcome your enquiries. This issue is priced at $11 per 1,000, postage included.

NEW ADVERTISING BLOCK

The illustration is the latest "Herald printer's block" available for free use to ecclesias and readers. It concerns the Herald "Christ's Death And Your Salvation", and can be used to good effect in newspaper and leaflet adverts.

This and other blocks are available, and enquiries should be directed to GPA, P.O. West Beach, S.A. 5024.

We would delight to hear details of the results obtained by users of the printer's blocks.



SPECIAL WEEKENDS AT BUNBARY

In the South-East of South Australia, the small Bunbary ecclesia presents a vigorous witness to the Truth notwithstanding the problems of isolation. Assistance is rendered by the Adelaide ecclesias on the first weekend of each month, when groups of brethren and sisters travel the 200 miles to the country homestead, and provide exhortation and public addresses for the ecclesia.

The May effort was conducted by Bro. A. Cheek (Enfield). On the Saturday evening, a meeting was held at the homestead, and a number of color slides depicting scenes in Egypt and Israel were shown. These photos were taken by the Logos Group that recently traversed these areas, and Bro. Cheek commented on the remarkable fulfilment of the prophetic word evident. The exhortation on the following morning was based on the Problems of our Personal Walk; and the Need to Contend Earnestly For The Faith.

On these special occasions, the Keith Institute (the nearby centre) is obtained for a public lecture. This is scheduled for 3 p.m., after which an early tea is enjoyed, and the brethren and sisters from the city return home. The May lecture was entitled: "Israel's Revival Foreshadows Russia's Doom". Three interested friends were in attendance, and profitable discussion followed the address.

VISITING OVERSEAS ECCLESIAS

Bro. and Sis. James Mansfield (Shaftesbury Rd.) are currently in South Africa, conducting a 5-week study and lecture effort. This will include a "Bible School Week" with the Durban Ecclesia, in which a series of daily studies will be undertaken, after the fashion of the Australian Bible School. After visiting Johannesburg, Cape Town, Port Elizabeth, East London, Petermaritzburg and Durban Ecclesias, Bro. and Sis. Mansfield will fly to Athens, Rome and Stuttgart, where they will meet the German ecclesias, and thence to England.

Meanwhile, Bro. and Sis. John Martin (Enfield) are preparing for an extended 3-month tour of America, during which they will meet ecclesias throughout the country, and participate in special ecclesial efforts. A farewell evening has been arranged at Enfield Hall for Tuesday, June 25th, when an outline of the tour will be given.

WE WELCOME READERS' INTEREST AND COMMENTS

Ecclesial Calendar

ECCLESIAL EVENTS FOR JUNE 1968 (God Willing)

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, South Brighton (Recorder: Bro. G. Kortman, 20 Tucker St., Sth. Brighton).

1st—Literature Distribution, 9.30 a.m. at South Brighton Community Hall.

2nd—Exhort: Bro. P. Weller. Lecture: Bro. H. P. Mansfield—"Developing World Crisis . . . Nuclear Annihilation Or Christ?"

8th—Day's outing at Carrickalinga.

9th—Exhort: Bro. C. Wigzell. Lecture: Bro. J. King — "The Three Steps To Salvation".

13th—Bible Study class: "The Acts Of The Apostles" at home Bro. B. Luke, 1 Abbotshall Rd., Hawthorn.

16th—Exhort: Bro. S. Cattermole. Lecture: Bro. J. Lunn — "If A Man Die, Shall He Live Again".

17th—Literature Distribution at Marion.

21st—Special Lecture at Lloyds Auditorium, Marion Shopping Centre: Bro. A. C. Dangerfield—"The Developing World Crisis . . . Nuclear Annihilation Or Christ".

23rd—Exhort: Bro. L. J. Colquhoun. Lecture: Bro. P. Weller—"Jesus Christ—World's Future King".

27th—Bible Study class: "The Acts Of The Apostles" at home Bro. R. Mansfield, 169 Panorama Drive, Panorama.

28th—Committee Meeting at home Bro. B. Johns.

30th—Exhort: Bro. K. Martin. Lecture: Bro. Murray Lund—"The Judgment Seat Of Christ".

BUNBURY — (Phone McNamara 6)

Memorial Meetings held at home of Bro. K. Pitt.

2nd—Exhort: Bro. P. B. Hurn.

5th—Study class.

9th—Memorial Meeting.

12th—Study class.

16th—Memorial Meeting.

19th—Study class.

23rd—Memorial Meeting.

26th—Study class.

30th—Memorial Meeting.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Recorder: Bro. W. Gurd, 5 Alma St., Panorama. Tel.: 76 5669.)

1st—Sunday School outing with Enfield Sunday School.

2nd—Exhort: Bro. Max Lund. Lecture: Bro. W. Gurd—"A Sure Basis To Belief In God".

3rd—Interested Friends class at home Bro. Woodward, 138 Edward St., Edwardstown: Bro. J. Knowles — "Will Communism Rule The World".

5th—Study of Revelation Ch. 7 (Bro. Murray Lund).

6th—MIC: Discussion on Judges 1. Gospel Of The Kingdom".

8th—Young Folks outing and barbecue tea — Adelaide Ecclesial Tea Meeting.

9th—Exhort: Bro. A. Cattermole. Lecture: Bro. J. Knowles — "If God Lives — Who And What Is He?"

12th—Elpis Israel class — "Constitution Of Righteousness" (Bro. Max Lund).

13th—2 p.m. Sisters' class.

15th—Suburban Young Folks class at Woodville — "The Gospel Of John" (Bro. Murray Lund).

16th—Exhort: Bro. J. Martin. Lecture: Bro. H. P. Mansfield — "God's Way — Contrasts To The Folly Of The Agnostics".

19th—Bible Marking Night "God And His Power".

20th—MIC: "The Truth About

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Recorder: Bro. E. C. Witton, 15 O'Brien St., Gateshead. 2290)

2nd—Exhort and Lecture: Bro. W. Britain — "Will The Jews Survive A Russian Invasion Of The Middle East?"

5th—Elpis Israel study (Bro. Ron McRae).

6th—Young people's 1st Principles and Bible marking evening.

8th—Conscientious objectors' class.

9th—Special Effort during holiday weekend. Bro. G. Russell (Narwee) to conduct studies on "The Feasts Of Israel".

12th—Bible class: Ephesians study.

13th—Young people's 1st Principles and Bible marking.

15th—Conscientious objectors' class.

16th—Exhort: Bro. E. Witton. Lecture: Bro. H. Ryan — "Why Christ Must Return".

19th—Study on 2nd Peter (Bro. G. Alchin).

20th—Young people's 1st Principles and Bible marking.

22nd—Conscientious objectors' class.

23rd—Exhort and Lecture: Bro. K. Cook — "Salvation Is Of The Jews".

26th—Elpis Israel study (Bro. H. Ryan).

27th—Young people's 1st Principles and Bible marking.

29th—Conscientious objectors' class.

30th—Exhort: Bro. R. Witton. Lecture: Bro. K. Whitehead — "Daniel Ch. 2, Its Fulfilment Imminent".

BOSSLEY PARK — Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Recorder: Bro. W. E. Sawell, 3 Hemingway Crescent, Fairfield. Tel.: 72 9765.)

lectures will be held in the Community Hall, Green Valley (not at the Progress Hall, Bossley Park).

2nd—Sunday School 9.30 a.m. Memorial Meeting 11.15 a.m. Exhort: Bro. R. Munro. Lecture 7 p.m.: Bro. J. Granter — "The Saints, Who They Are And How To Become One".

3rd — TENTH ANNIVERSARY STUDY EFFORT AND GOSPEL PROCLAMATION. Study leader: Bro. G. O'Neill. 1st Study at 8 p.m.: "Ten Commandments, Principles Seen In The New Testament".

5th—2nd Study: 'What The Law Could Not Achieve".

7th—3rd Study: "The Law Fulfilled In Christ".

9th—Sunday meetings: Exhort: Bro. N. Rice. Lecture: Bro. B. Stretton — "The Visible Evidence Of The Nearness Of Christ's Return To Earth".

13th—God Manifestation study at 22 Kendee St., Green Valley, 8 p.m. (Bro. B. McClure).

14th—1st Principles class at 18 Canara Place, Smithfield, 8 p.m.

16th—Sunday meetings. Exhort: Bro. K. Wassell. Lecture: Bro. E. Mansfield — "War Before Peace, Christ To Bring God's Judgment On The Wicked".

20th—Elpis Israel class, 8 p.m., at 3 Hemingway Cres., Fairfield.

23rd—Exhort: Bro. A. G. Russell. Lecture: Bro. B. Philp—"Church Unity, Its Significance And Ultimate End".

27th—God Manifestation class, 8 p.m.

28th—1st Principles class, 8 p.m.

30th—Exhort: Bro. J. Muir. Lecture: Bro. G. Darke — "Christ's Warning To Us In These Days".

CAMPSIE — Masonic Hall, Amy St., Campsie. (Recorder: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. Tel.: 36 5287.)

2nd—Exhort: Bro. V. Dawe. Lecture: Bro. M. Harris — "Who Are The Christadelphians?"

23rd—Exhort: Bro. K. Wassell. Lecture: Bro. E. Spongberg — "Why Christadelphians Insist Upon Baptism."

30th—Exhort: Bro. K. Cook. Lecture: Bro. N. Rice — "Peace On Earth Impossible Without Divine Intervention."

CAMPSIE ECCLESIA'S ANNIVERSARY SPECIAL EFFORT

To be held from Saturday, 8th June-Sunday, 16th June. Guest-speaker for the effort is to be Brother G. E. Mansfield (Woodville, S.A.).

A Series of Public Lectures, Slides, and Exhortations based on the Ministry of the Master

Special Bible Marking charts are being prepared that will suggest ways of so marking the Life of the Lord, that the sequence of events will be easily discernable at a glance.

Sat., June 8—Fraternal Evening: A TELESCOPIC VIEW OF THE MINISTRY OF JESUS OF NAZARETH. Setting forth by word and illustration a complete, easily understood outline of the Life of the Lord, including charts on every journey undertaken by him. This will conclude with an exposition of the Most Misunderstood Words of the Lord Jesus — an utterance that personally affects each one of us.

Sun., June 9—Exhortation.
Lecture: WHY CHRISTADELPHIANS EMPHASISE BIBLE DOCTRINE — The Truth Vindicated!

Tues., June 11—1st Study: THE OLIVET PROPHECY. The first two questions of the Disciples considered. The Prophecy Dissected, Syncronised, and Expounded (a brochure available setting forth the three Gospel accounts as one, and including an outline of the Amazing Poetical Structure of Matt. 21-25, in Parable, Precept, and Prophecy).

Thur., June 13—Special public lecture in Capitol Hall, Bankstown: THE MIRACLE OF THE MIDDLE EAST. Egypt's Past Glory, Present Poverty, and Future Destiny paralleled with Israel's Deliverance, Desolation, and Victory.

Fri., June 14—2nd Study: THE OLIVET PROPHECY. The Final Question Considered and Expounded, showing the Lord's future work in sequence.

Sat., June 15—Special tea meeting, after which a Young People's Evening is scheduled. Various items to be rendered by Sydney Sunday Schools depicting aspects of the Life of Christ, followed by a short address: WHEN DID IT ALL HAPPEN? An easily understood harmony of the four Gospel accounts, setting in sequential order every incident in the Life of the Lord, and illustrating an easy, convenient way of marking this into the Bible.

Sun., June 16—Exhortation.
Lecture: WHY CHRISTADELPHIANS EMPHASISE BIBLE PROPHECY — The Challenge of the Scriptures to a Doomed World!

COLLAROY—Masonic Hall, Pittwater Rd. (sponsored by Granville Ecclesia).

Study classes are held at 45 Adams St., Harbord.

4th—Law of Moses study (Bro. C. Bolstad).

11th—Apocalypse class (Bro. S. Kingsbury).

18th—Law of Moses study (Bro. C. Bolstad).

25th—Apocalypse class (Bro. S. Kingsbury).

30th—Lecture: Bro. J. Mansfield — "The Gospel Of The Kingdom".

DOONSIDE — Doonside Crescent. (Recorder: Bro. A. H. Lake, Knox Road, Doonside.)

2nd—Exhort and Lecture: Bro. N. E. Roberts — "The Certainty and Purpose Of Christ's Return".

5th—Bible class.

9th—Exhort: Bro. S. Chadwick. Lecture: Bro. C. Salmon — "The Bible. The Inspired Word Of God".

12th—Bible class.

16th—Exhort: Bro. J. Powell. Lecture: Bro. L. McKenzie — "The

19th—Bible class.

23rd—Exhort: Bro. H. J. Stowe. Lecture: Bro. K. Kay — "Believe On Jesus And Live Forever".

26th—Quarterly Business Meeting.

30th—Exhort: Bro. A. Maxwell. Lecture: Bro. B. Bowen — "The

Indestructable Jew, A Testimony Of God's Power".

GRANVILLE—26 The Avenue (Recorder: Bro. H. Hadley, 204 Excelsior Street, Guildford.)

2nd—Exhort: Bro. A. N. Russell.
5th—Elpis Israel class (Bro. G. T. Darke).
9th—Exhort: Bro. M. Bonner. 2.30 p.m. MIC.
12th—Study of the Book of Esther (Bro. B. McClure).
16th—Exhort: Bro. G. H. Darke.
19th—Elpis Israel class (Bro. G. T. Darke)
23rd—Exhort: Bro. B. Bowen. 3 p.m. Meeting in Sydney Domain.
26th—Bible study on Book of Esther —Final night (Bro. B. McClure).
30th—Exhort: Bro. S. Kingsbury. Lecture: Bro. J. Granter — "Archaeology And The Bible".

LAKEMBA—232 Lakemba Street. (Recorder: Bro. M. J. Gilmore, 118 Marine Drive, Oatley. Tel.: 57 6986.)

1st—Young people's Daniel class (Bro. R. Pogson).
2nd—Exhort: Bro. R. Pogson. Lecture: Bro. J. J. Rosser — "Why Did Christ Die?"
4th—Home Bible class — "The Visible Hand Of God".
5th—MIC.
9th—Exhort: Bro. J. Muir. Lecture: Bro. L. Ryan — "Is The End Near?"
12th—Life of Christ class (Bro. B. Stretton).
15th—Young peoples Judges class Bro. B. McClure).
16th—Exhort: Bro. B. Bowen. Lecture: Bro. A. G. Russell — "The Bible's Prescription For A Sick World."
18th—Home Bible class — "The Visible Hand Of God".
19th—MIC.
23rd—Exhort: Bro. D. Pogson. Lecture: Bro. J. Gilmore—"Prove Your Religion; Don't Just Accept It!"
26th—Life of Christ class (Bro. B. Stretton).
27th—1st Principles class — "Events Subsequent To Christ's Return" (Bro. C. O'Connor).
30th—Exhort: Bro. K. Gould. Lecture: Bro. J. Doble — "Why Do The Nations Rage?"

PORT HACKING—Senior Citizen's Hall, Port Hacking Road, Caringbah. (Recorder: Bro. F. J. Ryan, 51-53 Caravan Head Road, Oyster Bay. Telephone: 528 7571.)

2nd—Exhort and Lecture: Bro. B. McClure — "God In Creation" (illustrated).
5th—Study class at home Bro. W. Lapham.
9th—Exhort: Bro. G. Bacon. Lecture: Bro. F. Ryan — "Can World Peace Be Found Through U.N.O.?"
11th—Dorcas class.
12th—Study class.
16th—Exhort and Lecture: Bro. L. Ryan — "Evolution Of The Bible".
19th—Study class.
23rd—Exhort: Bro. D. Kirkwood. Lecture: Bro. A. Ritchie — "The Promises Of God To Man".
26th—MIC at home Bro. D. Bones.
30th—Exhort and Lecture: Bro. E. Mansfield — "Signs Of Christ's Return".

SHAFTESBURY ROAD — Burwood (Recorder: Bro. W. James. 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820.)

2nd—Exhort: Bro. E. Mansfield. Lecture: Bro. H. Wright — "Who Are The Christadelphians?"
9th—Exhort: Bro. M. Bonner. Lecture: Bro. W. Britain — "Why Christadelphians Emphasise Bible Doctrine".
16th—Exhort: Bro. A. G. Russell. Lecture: Bro. J. Doble — "Why Christadelphians Emphasise Bible Prophecy".
23rd—Exhort: Bro. H. Pearce. Lecture: Bro. L. Creswell — "Why Christadelphians Insist Upon Baptism".
30th—Exhort: Bro. E. Roberts. Lecture: Bro. W. R. Pearce — "The Heart Of The Gospel".

UPPER HUNTER — (Recorder: Bro. L. Ackers, Bengalla; Muswell Brook. Tel.: Mus. 153.)

2nd—Exhort: Bro. Thomas at home Bro. Taylor of Merriwa.

16th—Exhort: Bro. Taylor at home Bro. L. Ackers of Muswellbrook.

30th—Exhort: Bro. L. Ackers at home Bro. Thomas of Denman.

YAGOONA — Worland St. (Recorder: Bro. K. Cook, 2 Macdonald St., Auburn. Tel.: 649 9483.)

1st—Abraham class, 7.30 p.m. (Young People).

2nd—Exhort: Bro. K. Cook. Lecture: Bro. E. Russell — "Who Are The Christadelphians?"

6th—Hebrews class.

9th—Exhort: Bro. B. Bowen. Bible marking on Hebrews at 3.30 p.m. Lecture: Bro. B. Stretton — "Why Christadelphians Emphasise Bible Doctrine".

11th—Elpis Israel class at home Bro. Ceiley.

12th—First Principles class at home Bro. Munro.

16th—Exhort: Bro. G. Alchin. Lecture: Bro. W. Lapham — "Why Christadelphians Emphasise Bible Prophecy".

18th—MIC: first of 4 evenings on Galatians.

20th—Hebrews class.

23rd—Exhort: Bro. B. Stretton. Lecture: Bro. R. Pogson — "Why Christadelphians Insist On Baptism".

25th—Elpis Israel class.

26th—1st Principles class.

30th—Exhort: Bro. E. Spongberg. Lecture: Bro. G. Crewes—"Must The Sabbath Be Kept Today?"

SPECIAL WEEKEND INTRODUCES NEW STUDY

Since February, Bro. Basil McClure has been conducting the Granville Ecclesia's Esther study, and anticipates the study will be completed on Wednesday, 26th June. All present have benefitted by the wonderful parabolic lessons contained in this Book.

Granville's new study theme is "Paul's Letter To Romans", under the leadership of Bro. E. Spongberg. Special arrangements have been made to commence this study, with an ecclesial and proclamation effort and the following meetings are scheduled in the Assembly Hall, The Avenue, Granville:

Sat., July 6th—"Background And Introduction to Romans" (Bro. Spongberg).

1st study—2.30 p.m.
Fraternal tea—5 p.m.
2nd study—7.30 p.m.

In addition, special meetings are planned, to encourage the ecclesia, and witness to the world. Bro. Spongberg is scheduled to exhort at Granville on 7th and 14th July, and to present four public lectures:

Tues., July 2nd—at Pennant Hills—"Israel Fights To Survive . . . Sure Sign of Christ's 2nd Coming."

Sun., July 7th—at Assembly Hall—"Annihiliation Or Preservation . . . Which Will You Choose?"

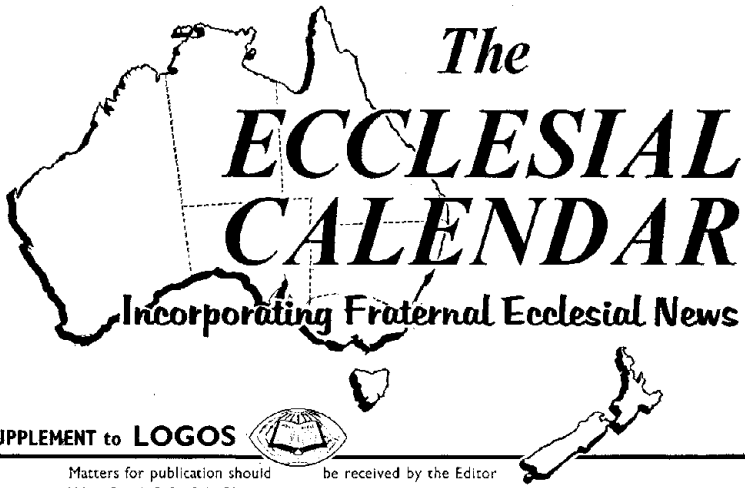
Tues., July 9th—at Pennant Hills—"Death Is So Permanent (You Have No Immortal Soul), But Resurrection Is The Gateway To Life."

Sun., July 14th—at Masonic Hall, Collaroy—"An Appeal To Logic . . . Creation Or Evolution?"

The attendance of brethren and sisters at the foregoing metings will be of considerable encouragement and help.

STUDY ON TITUS AT HOBART

During the holiday weekend, 8th-10th June, Hobart CYC will conduct a Study on the Epistle to Titus, at which members from the Launceston CYC will combine.



The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS

Matters for publication should be received by the Editor West Beach P.O., S.A. 5024, by the 15th of the Month.

ECCLESIAL REPORTS

TRANSFERS

We recommend the following brethren and sisters to their new ecclesial associations:

To Adamstown—Bro. and Sis. Neil Davies (from Newcastle).

To Adelaide—Bro. and Sis. R. Churches (from Woodville).

To Ballina—Bro. and Sis. J. D. Higgs Snr. (from Coorparoo).

To Campsie—Sis. White (from Lakemba); Sis. L. Beer (from Auckland, N.Z.).

MARRIAGE

We congratulate and extend best wishes to the following:

25/5/68—Bro. Stan Evans (Yagoona) and Sis. Margaret Hosking (Sydney Central), who now meet at Yagoona Ecclesia.

15/6/68. Bro. Peter Flint and Sis. Jan Keys (Cumberland).

DEATHS

We extend sympathy to the families of the following:

Bro. A. Gibbons (Adelaide), passed away 12/6/68.

Bro. Lillyman (Adelaide), passed away 15/6/68.

Sis. N. Hollamby (Cumberland), passed away 5/6/68.

Such occasions remind us of the frailty of human nature, and impress us with the consoling influence of the Truth. As "all things work together for good to those who love Yahweh", the glory of the Resurrection Morn will demonstrate that even in such distressing circumstances of life, His Loving Hand was revealed.

Sis. Hollamby leaves an example of over 40 years of service to the Truth, in which she, with her husband, Bro. Alan Hollamby assisted many to a knowledge of the Gospel. Her home was a regular venue for "Cottage Meetings", in which the pioneer expositions were highlighted.

KEDRON-BROOK, Qld.

Forty-three brethren and sisters are now meeting at Kedron-Brook Ecclesia, Brisbane, which has been established during the last few months. Details of activities are listed in this issue of "Calendar".

CHALLENGE TO DEBATE ACCEPTED

Following a series of newspaper advertisements by a Mr. Whitset of the

Church of Christ, in which he attacked Christadelphian teaching, a challenge to debate was issued by Enfield (S.A.) Ecclesia. This was accepted by Mr. Whitset, upon the subject: "Israel's Restoration Forms Part of God's Declared Purpose." Mr. Whitset denies the subject. Preliminary arrangements are being made for the debate to engage two evenings during September (God willing) in a prominent Adelaide hall, and Bro. H. P. Mansfield will contend for the Christadelphians. Mr. Whitset is connected with the organisation represented by Mr. D. Lee, who publicly debated the Truth with us some years ago.

The current challenge will provide opportunity for a vigorous presentation of the prophecies relating to the Return of Israel preparatory to the establishment of the Kingdom. Considerable advertising is intended, and further details will be published in the next "Calendar".

BIBLE CAMPAIGN AT WODONGA

A special 6-day Gospel proclamation activity is being arranged for Wodonga, North East Vic., for 31st Aug.-6th Sept. in which extensive distribution of literature and five public lectures will be undertaken. A Fraternal tea will be held on the 31st Aug., under the theme: "Workers Together With God." Two addresses will be given, entitled: "The People Had A Mind To Work;" "We Made Our Prayer Unto Our God." Next morning, the Memorial Meeting will be held in Melba Hall, in conjunction with Beechworth Ecclesia. Accommodation can be arranged in caravans, Guest house and motels. Details of this, and other features, can be obtained by writing to "Wodonga Vacational Campaign", C/- Box 1264 GPO., Melb., Vic. 3001.

GRANVILLE'S STUDY AND PROCLAMATION EFFORT

Bro. E. M. Spongberg is leader for an intensive campaign from 2nd-14th July with Granville Ecclesia. Basis will be the Epistle to Romans, and both study evenings and public addresses are scheduled. Details are listed in the "Calendar", under Granville activities. This effort will introduce a study of "Romans" to be held on alternate Wednesday evenings at the Ecclesial Hall. A particularly interesting and instructive exposition is anticipated, and readers in the Sydney area should make every endeavor to support these activities.

CAMPSIE REPORTS ON ANNIVERSARY EFFORT

A successful series of studies and lectures were held during June, under the leadership of Bro. G. E. Mansfield (Woodville). The theme of "The Ministry of the Master," was supported by specially prepared charts, detailing the journeys of the Lord, as recorded in the Gospels. Those present were supplied with printed sheets showing a Harmony of the Gospels in which every event in the Lord's life is shown, together with the particular verses in the record. Six illustrated charts were used as a basis of the effort, which clearly demonstrated the entire ministry of Jesus, and suggestions were made for an easy, convenient way of marking this into the Bible.

The effort was highlighted on Saturday, June 15th, when a number of Sydney Sunday Schools combined to present an evening of recitation, song and exposition. Public lectures held through the effort revolved around a large-scale address in the Capitol Hall, Bankstown entitled: "The Miracle of the Middle East." This was illustrated with graphic color slides, in which the amazing fulfilment of Bible prophecy was demonstrated. A number of interested friends attended, and it is hoped that considerable response will develop from the newspaper advertising.

Life Of The Lord Study In Class Atmosphere

The Ministry of Christ study is being continued alternate Tuesday evenings in the home of Bro. and Sis. E. Murphy, 61 Campsie St., Campsie. Bro. E. Mansfield is leading a detailed discussion on the Gospel of Luke, and particularly the "Principles And Purpose of the Transfiguration." Those attending will be able to obtain a set of special charts illustrating the

journeys of the Lord, and these will be most invaluable to the Bible student. Some of the matters being considered in this class are:

★ The discourse on Mt. Hermon and its application today!
★ The amazing attitude of the disciples to the work and ministry of the Master!
★ The mysterious exhortation of Jesus in Matt. 17:20, on "faith that will remove the Mountain"!

Readers are recommended to attend this class (see Campsie "Calendar" for details), and follow this theme as it traces the wonderful life of the Lord, providing a continual example of faith and action.

AUSTRALIAN TOUR OF BROTHER I. LEASK

A complete schedule of the forthcoming Ecclesial tour by Brother Leask (South Africa) is set out below. Whilst the time available by Bro. Leask for his Australian visit is limited, we have endeavored to fulfil as many ecclesial requests as possible. The following dates have been suggested to participating ecclesias:

Aug. 9-15—Arrival at Perth Central, and conduct of Special Effort.
16-28—Annual Fraternal Effort at Woodville, S.A., during which visits will be made to country centres.
31-Sept. 8—Spring Bible School. Theme: "Acts Of The Apostles".
Sep. 8-9—Lecture and Study at Adamstown, N.S.W.
10-13—Ballina, N.S.W.
14-22—In the Brisbane area, with Petrie Tce., Redcliffe, and Coorparoo Ecclesias, etc.
23-26—At Aitkenville, Townsville, Qld.
27-29—At Rockhampton, Qld.
30-Oct. 11—In Sydney, with Granville, Lakemba, Campsie, and Yagoona Ecclesias.
Oct. 12-18—In Tasmania, with Hobart and Launceston Ecclesias.
19-25—With Melbourne Ecclesias.
26-Nov. 4—With Adelaide Ecclesias.
Nov. 5-6—In S.A. country areas.
8-12—In Perth, with visit to country areas.
13—To Malawi and South Africa.

Most ecclesias have already confirmed their appointments for this tour, and we hope to publish in forthcoming issues of "Calendar" a detailed itinerary of monthly activities.

In recent correspondence Bro. Leask has expressed his keen anticipation to meet the brethren and sisters in Australia, and to co-operate in the study and proclamation of the Truth. We feel sure that this opportunity will be to the benefit of the Australian Brotherhood, and bring to us a particularly interesting outline of the Truth in South Africa.

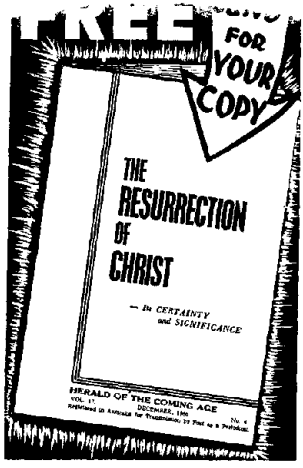
A Continuing Testimony

Following ecclesial and individual newspaper advertisements during the past 4 weeks, further applications for literature have been received: From NSW-50; Qld-38; W.A.-10; S.A.-48; Vic-12; Tas-2; Overseas-2. These included 14 requests for 12 month's despatch of "Herald of the Coming Age." The special GPA pre-paid card is proving very successful in attracting applications, and this system is especially recommended to Ecclesias.

Cover Your Area!

GPA welcomes your co-operating in posting "Heralds" to homes throughout a particular area. We are prepared to forward sample copies of

the Magazine to names and addresses supplied; applications received from this mass-distribution are then processed, and the nominating ecclesia is advised of these for further personal contact. GPA will arrange the posting of the "Heralds" if we are supplied with a list of names and addresses, or a copy of an electoral roll of the area. Further details of this service will be gladly supplied.



Another Printing Block

Add this illustration to your listing of available advertising blocks. These are proving very successful in highlighting newspaper and circular advertising, and in encouraging a response from the reading public. Any of the blocks illustrated in the "Calendar" are available on loan free of charge to ecclesias and individual brethren.

Can We Help You?

We delight to hear from brethren and sisters regarding the work of GPA, and welcome suggestions for the improvement of our endeavors. We also express our deep appreciation to those who have liberally supported the work financially.

Ecclesial Calendar

ECCLESIAL EVENTS FOR JULY 1968 (God willing)

DAILY READINGS FOR JULY

Monday	1	1 Samuel	13	Isaiah	56, 57	Revelation	21, 22
Tuesday	2	.....	14	.....	58	Matthew	1, 2
Wednesday	3	.....	15	.....	59	.....	3, 4
Thursday	4	.....	16	.....	60	.....	5
Friday	5	.....	17	.....	61	.....	6
Saturday	6	.....	18	.....	62	.....	7
Sunday	7	.....	19	.....	63	.....	8
Monday	8	.....	20	.....	64	.....	9
Tuesday	9	.....	21, 22	.....	65	.....	10
Wednesday	10	.....	23	.....	66	.....	11
Thursday	11	.....	24	Jeremiah	1	.....	12
Friday	12	.....	25	.....	2	.....	13
Saturday	13	.....	26, 27	.....	3	.....	14
Sunday	14	.....	28	.....	4	.....	15
Monday	15	.....	29, 30	.....	5	.....	16
Tuesday	16	.....	31	.....	6	.....	17
Wednesday	17	2 Samuel	1	.....	7	.....	18
Thursday	18	.....	2	.....	8	.....	19
Friday	19	.....	3	.....	9	.....	20
Saturday	20	.....	4, 5	.....	10	.....	21
Sunday	21	.....	6	.....	11	.....	22
Monday	22	.....	7	.....	12	.....	23
Tuesday	23	.....	8, 9	.....	13	.....	24
Wednesday	24	.....	10	.....	14	.....	25
Thursday	25	.....	11	.....	15	.....	26
Friday	26	.....	12	.....	16	.....	27
Saturday	27	.....	13	.....	17	.....	28
Sunday	28	.....	14	.....	18	Romans	1, 2
Monday	29	.....	15	.....	19	.....	3, 4
Tuesday	30	.....	16	.....	20	.....	5, 6
Wednesday	31	.....	17	.....	21	.....	7, 8

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

3rd—Peter Study Class — Bro. K. Digney.
7th—Exhort: Bro. L. Harrison.
10th—Peter Study Class.
14th—Exhort: Bro. K. Digney.
17th—Peter Study Class.
21st—Exhort: Bro. L. Harrison.
24th—Peter Study Class.
28th—Exhort: Bro. K. Digney.
31st—Peter Study Class.

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

3rd—Study Class: "The Power Of Words".
5th—Elpis Israel Class.
7th—Exhort: Bro. A. Hayles. Lecture: Bro. T. Stagg — "Divine Miracles Cannot Be Worked By Men Today. Do You Know Why?"
10th—Eureka Study Evening.
12th—Study Class: "How To Study".
14th—Exhort: Bro. G. Hawkins. Lecture: Bro. D. Strempel — "Bible Prophecy Predicts Britain Will Not Enter The Common Market . . . Europe Will Fall At Christ's Return."
17th—Study Class: "The Power Of Words".
19th—Elpis Israel Classes.
21st—Exhort: Bro. A. Newton. Lecture: Bro. D. Hurn — "What You Must Do To Be Saved At Christ's Coming."
24th—Eureka Study Class.
26th—Study evening: "How To Study".
28th—Exhort: Bro. D. Moore. Lecture: Bro. J. Ullman — "God Will Only Reward Those Who Diligently Seek Him."
31st—Study class: "The Power Of Words".

TASMANIAN ECCLESIAS

HOBART—Dora Turner School, Hampden Rd. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson. 7007).

2nd—Film Evening.
4th—Home Bible Study Class.
6th—5.45 p.m. Junior. 7 p.m. Senior CYC.
7th—Exhort: Bro. G. Dangerfield. Lecture: "Hell, Its Meaning And Location".
9th—Question Panel: Brethren E. Harrington, D. J. Noakes, H. E. Taylor.
10th—Dorcas Clas.
11th—Home Bible Study Class.
14th—Exhort: Bro. H. Taylor. Lecture: Bro. D. Noakes — "Purgatory Does Not Exist".
16th—Bible Class: Bro. G. M. Rosenthal—1 Cor. Ch. 1 and 2. "Wisdom Of This World".
18th—Home Bible Study Class.
20th—5.45 p.m. Junior 7 p.m. Senior CYC.
21st—Exhort: Bro. H. Hall. Lecture: "The Only Hope For Man —Association With Christ".
23rd—Bible Class: Bro. H. Arnott —1 Cor. 3 & 4 "Labourers To gether With God".
24th—Dorcas Class.
25th—Home Bible Study Class.
28th—Exhort: Bro. H. Arnott. Lecture: Bro. G. Rosenthal—"The Day Of Judgement".
30th—Bible Class: Bro. D. J. Noakes —1 Cor. 5, 6 & 7 "Moral Problems".

LAUNCESTON — 69 Balfour St., Launceston. (Rec.: Bro. W. T. Case, 6 Chant St., Launceston 7250. Tel.: 31 1687).

3rd—7.45 p.m. M.I.C. Class.
4th—7.45 p.m. Dorcas Class.
5th—Eureka Class.
7th—9.30 a.m. Sunday School and Senior Elpis Israel Class. 11.00 a.m. Exhort: Bro. J. Kershaw. 7 p.m. Lecture: Bro. F. Bracey — "Christendom Is Astray From The Bible".
10th—7.45 p.m. Bible Class.
12th—Eureka Class.
13th—Junior and Senior C.Y.C.
14th—Sunday School and Senior Elpis Israel Class. Exhort: Bro. H. Day. Lecture: Bro. F. Onley. — "The Devil The Pagan Monster Of Christianity."
17th—M.I.C. Class.
18th—Dorcas Class.
19th—Eureka Class.

21st—Sunday School and Senior Elpis Israel Class. Exhort: Bro. G. Bowers. Lecture: Bro. M. Wright—"Immortality Promised Not Possessed".
24th—Bible Class.
26th—Eureka Class.
27th—Junior and Senior C.Y.C.
28th—Sunday School and Senior Elpis Israel Class. Exhort. Lecture: Bro. J. Kershaw—"Christ Saviour Not Substitute."
31st—M.I.C. Class.

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).
4th—Eureka study at 72 Wood St., Templestowe.
7th—Preside: Bro. P. Pickering. Exhort: Bro. T. Millar.
9th—Bible class: Bro. C. Drewitt — "The Fall of Man — God's Plan Revealed."
14th—Preside: Bro. G. Islip. Exhort: Bro. C. Carter. 3 p.m.: Northern Districts MIC.
18th—Eureka study class at Templestowe.
21st—Preside: Bro. S. I. Mansfield. Exhort: Bro. N. Stevenson.
23rd—Bible study class: Bro. R. Goodman—"The Seed Promised To Abraham . . . Christ."
28th—Preside: Bro. H. C. Hughes. Exhort: Bro. D. Goodman.
30th—8.00 p.m. Quarterly Business Meeting.

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).
5th—Bible Class 8 p.m. at home Bro. R. Taylor.
7th—Exhort: Bro. E. Nichol. 7 p.m. Lecture.
12th—Bible Class 8 p.m. at home Bro. R. Taylor.
14th—Exhort: Bro. L. E. Cresswell. 7 p.m. Lecture.
19th—Bible Class 8 p.m. at home Bro. R. Taylor.
21st—Exhort: Bro. R. D. Walker. Lecture.
26th—Bible Class 8 p.m. at home Bro. Taylor.
28th—Exhort: Bro. R. Taylor. Lecture.

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).
2nd—Bible Class at home of Bro. Howe, Yarragon, 2 p.m.
5th—Life of Christ Class home of Bro. Stewart, Newborough, 8.00 p.m.
7th—Exhort: Bro. G. Howe, 1.30 p.m.
16th—Bible Class home of Bro. Howe, 2 p.m.
19th—Life of Christ Class home of Bro. Stewart.
21st—Exhort: Bro. J. White. Youth Fellowship Class home of Sis. Galbraith, "Joy And Rejoicing—The Psalm Writers." 4 p.m.
30th—Bible Class home Bro. Howe.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).
2nd—Bible class at home Bro. Chalmers — "Introduction to the Gospel of John."
7th—Exhort: Bro. E. King. Lecture: Bro. I. Chalmers — "Why I Believe The Western Nations Are Not Israel."
14th—Exhort: Bro. C. Gee. Lecture: Bro. K. Quixley — "Why I Believe Saturday Is Not The Christian Sabbath."
28th—Exhort: Bro. B. Pearson. Lecture: Bro. R. Hyndman — "Why I Believe Baptism Is Important."
30th—Bible Class: "John The Baptist and the First Disciples (John 1:19-51 to John 3:22-36)."

QUEENSLAND ECCLESIAS

AITKENVALE — 54 Wotten Street. (Rec.: Bro. T. A. Dawson, 8 Russell St., Aitkenvale. 4812).
1st—Tape evening in Bro. Dawsons home.
3rd—Bible study on Zephaniah.
7th—Memorial meeting and Elpis Israel class.
8th—Tape study evening.
10th—Revelation study at Bro. Dawson's home.
14th—Memorial meeting and Elpis Israel class.
15th—Tape study evening.

17th—Bible study on Zephaniah.
21st—Memorial meeting and Elpis Israel class.
22nd—Tape study evening.
24th—Revelation study.
28th—Memorial meeting and Elpis Israel class.
29th—Tape study evening.
31st—Study evening on Zephaniah.

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Tel.: 48 4634).

3rd—Young People's Class at home of Bro. R. Hermann, Ryedale St., Tingalpa.
4th—Study Class at home Bro. D. Bartley, Ryedale St., Tingalpa. — "Parables Of The Messiah."
7th—Exhort: Bro. R. Rock. Lecture: Bro. D. McGahey — "Christadelphians — Who They Are And What They Believe."
11th—Romans Study Class at home of Bro. D. Bartley.
14th—Exhort: Bro. D. Evans. Lecture: Bro. S. Arthur — "Coming Soon — The Kingdom Of God On Earth."
18th—Study Class: Parables Of The Messiah.
21st—Exhort: Bro. R. Hermann. Lecture: Bro. R. Johnson — "The Sabbath Commandment Is Not Binding On Believers Today".
25th—Romans Study Class.
26th—Young People's Evening to be held at hall.
28th—Exhort: Bro. B. Cutler. Lecture: Bro. R. Hermann — "Angels — Their Nature And Work."

KEDRON-BROOK — The Gordon Pk. Progress Hall, Khartoum Street, Gordon Pk. (Rec.: Bro. L. J. Rucker, P.O. Box 104, Kedron 4031. Tel.: Wellington PT399).

5th—Study evening at home Bro. H. Finch: "Study Questions on 1 Peter 4".
7th—Exhort: Bro. L. Gradwell. Lecture: Bro. H. Finch — "Israel Comes Alive; Sure Sign Of Christ's Return."
14th—Exhort: Bro. D. Lay and Bro. A. Collins. Lecture: Bro. R. Buttsworth — "What Gods Are There In The Universe."
19th—Study evening at home Bro. W. Crew: "Study Questions on 1 Peter 4."
21st—Exhort and Lecture: Bro. D. Evans — "Jesus Said, I Am The Resurrection And The Life."
28th—Exhort: Bro. E. Crew. Lecture: Bro. D. Evans — "The Futility Of Peace Talks Before Christ's Coming."

WYNNUM CENTRAL — Andrew St. (Rec.: Bro. S. Marriott, Birkdale. 4159. Tel.: Wellington PT399).

2nd—Bible Class.
5th—Under Twelve's Evening.
6th—Annual and Quarterly Business Meeting.
7th—9.30 a.m. Sunday School. 11.00 a.m. Memorial Meeting. 7.30 p.m. Lecture.
9th—Dorcas Class.
12th—Cottage Meeting.
14th—Sunday Activities.
19th—CYC.
21st—Sunday Activities.
23rd—Dorcas Class.
28th—Sunday Activities.

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

3rd—Bible Class—Elpis Israel Study.
4th—Young Peoples' First Principles and Bible Marking.
7th—Exhort and Lecture: Bro. E. Mansfield. "France's Destiny Decreed In The Book Of Revelation."
10th—Bible Class — 1 Peter.
11th—Young Peoples' First Principles and Bible Marking.
14th—Exhort: Bro. R. Witton. Lecture: Bro. G. Alchin — "The Pope Is Anti-Christ." 3 p.m. Zechariah Class: (Bro. N. Davies).
17th—Bible Class — Elpis Israel Study. (Bro. N. Davies).
18th—Young Peoples' First Principles and Bible Marking.
21st—Exhort: Bro. K. Whitehead. Lecture: Bro. F. Ryan — "The Heathen Dogma Of The Im-

mortal Soul Is Subversive Of The Resurrection Of Jesus".

24th—Bible Class — Ephesians Tape.

25th—Young Peoples' 1st Principles.

28th—Exhort and Lecture: Bro. J. Granter — "Modern Society Reserved For Divine Vengeance."

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478).

3rd—Young Peoples Class — Bro. L. Stone.

5th—Elpis Israel Class — Bro. E. Denford.

7th—Exhort: Bro. C. Hermann. Lecture: Bro. R. Window — "The Teaching Of The Christadelphians Outlined."

10th—Young Peoples Class — Bro. A. Russell.

12th—M.I.C. — Bro. E. Denford.

14th—Exhort: Bro. J. Higgs. Isolation visit to Wyrallah. Exhort: Bro. R. Window. God Manifestation Class — Bro. D. Moss.

17th—Young Peoples Class — Bro. L. Stone.

19th—Elpis Israel Class — Bro. E. Denford.

21st—Exhort: Bro. C. Leeson. Parables Class—Bro. C. Hermann.

24th—Young Peoples Class — Bro. A. Russell.

26th—M.I.C. — Bro. E. Denford.

28th—Exhort: Bro. A. Russell. Daniel Class — Bro. L. Stone.

31st—Young Peoples Class — Bro. L. Stone.

BOSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

4th—Elpis Israel Class 8 p.m. at 3 Hemingway Cres., Fairfield.

7th—9.30 School. 11.15 Exhort: Bro. E. Ritchie. 7 p.m. Lecture: Bro. J. Scull.

11th—God manifestation class 8 p.m. at 22 Kendee St., Green Valley. (Bro. B. McClure).

12th—1st principles class 8 p.m. at 18 Canara Pl., Smithfield.

14th—School; Exhort: Bro. L. McKenzie. Lecture: Bro. D. Shaw.

18th—Elpis Israel Class.

21st—School. Exhort: Bro. K. Dawes.

25th—God manifestation class.

26th—1st principle class.

28th—School. Exhort: Bro. K. Hatchell. Lecture: Bro. R. W. Sawell.

CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. 2023. Tel.: 36 5287).

2nd—Study Class: The Life Of The Lord (Home Bro. E. Murphy).

7th—Exhort: J. Granter. Lecture: K. Jamieson — "The Resurrection Of Christ; Its Significance to You!"

11th—Mutual Class. Study: Christendom Astray, home Bro. R. Mansfield, 29 Kulgoah Rd., Bellevue Hill.

14th—Exhort: R. Mansfield; Lecture: R. Pogson—"Ezekiel the Watchman — An Example to Christ's Followers."

16th—Bible Class — Home Bro. Murphy: "The Lord in the Northern Districts".

21st—Exhort: R. Pogson. Lecture: E. Spongberg — "Daniel's Prophecy: Solution To The Struggle For World Power."

25th—Mutual Class — Home Bro. R. Mansfield.

28th—Exhort: N. Rice; Lecture: C. O'Connor — "Jerusalem, Earth's Future Capital."

30th—Bible Class at Home Bro. Murphy.

DOONSIDE

3rd—Bible Class — 8 p.m.

7th—Exhort: Bro. H. Wright; Lecture: Bro. W. McConnell.

10th—Bible Class — 8 p.m.

14th—Exhort: Bro. G. F. Darke. Lecture: Bro. H. Burns.

17th—Bible Class — 8 p.m.

21st—Exhort: Bro. K. Kay. Lecture: Bro. C. O'Connor.

24th—Bible Class — 8 p.m.

28th—Exhort: Bro. W. McConnell; Lecture: Bro. B. Court.

31st—Bible Class — 8 p.m.

WE INVITE NEWS AND REPORTS OF STUDY CLASSES

COLLAROY — Masonic Hall, Pittswater Road. (Sponsored by Granville Ecclesia).

2nd—8 p.m. Law of Moses Class at 45 Adams St., Harbord. (Bro. C. Bolstad).

6th—7.30 p.m. First principles class at 8 Bishop St., Newport. (Bro. J. Granter).

7th—7 p.m. Lecture: Bro. J. Dawson — "God's Word Proved By Its Internal Evidence."

9th—8 p.m. Apocalypse Class at 45 Adams St. (Bro. C. Bolstad).

14th—7 p.m. Special Lecture: Bro. E. Spongberg — "An Appeal To Logic . . . Creation Or Evolution?"

16th—8 p.m. Law of Moses Class. (Bro. C. Bolstad).

20th—7.30 p.m. First Principles class. (Bro. J. Granter).

23rd—8 p.m. Apocalypse Class. (Bro. S. Kingsbury).

28th—7 p.m. Lecture: Bro. G. H. Darke — "God's Purpose In Creation".

30th—8 p.m. Law of Moses Class. (Bro. C. Bolstad).

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

2nd—Special lecture 8 p.m. at Pennant Hills. Bro. E. Spongberg — "Israel Fights To Survive . . . Sure Sign Of Christ's Second Coming."

3rd—Elpis Israel Class. (Bro. G. T. Darke).

2nd-14th: Special Effort Of Witness and Study (Leader: Bro. E. M. Spongberg).

6th—Fraternal: 2.45 p.m. — "Background To The Ecclesia At Rome". 5.15 p.m. — Tea at Assembly Hall. 7 p.m. — "An Outline and Analysis Of Paul's Letter To The Romans."

7th—11 a.m. Exhort: 3 p.m. Sunday School Afternoon — "The Call Of Abraham". 7 p.m. Lecture: "Annihilation Or Preservation! Which Will You Choose?"

9th—Special lecture 8 p.m. at Pennant Hills — "Death Is So Permanent. You Have No Immortal Soul. Resurrection Is The Gateway To Life."

10th—8 p.m. Bible Class: "Introduction To Romans . . . The Seed of David and Son of God."

14th—Exhort: Bro. E. Spongberg. 2.30 p.m. MIC. Lecture: Bro. K. Cook — "God's Word Proved by Its Internal Evidence."

17th—Elpis Israel Class (Bro. G. T. Darke).

21st—Exhort: Bro. G. Russell. Lecture Bro. R. Pogson — "God As Revealed In The Scriptures."

24th—Bible Class on Romans: "The Thesis Stated." (Bro. E. Spongberg).

28th—Exhort: Bro. R. O'Neill. 2.30 p.m. Sydney Domain. Lecture: Bro. S. Kingsbury — "God's Purpose Of Creation."

31st—Elpis Israel Class. (Bro. G. T. Darke).

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

2nd—Home Bible Class. "The Visible Hand Of God."

3rd—M.I.C. Class.

6th—Young Peoples David Class — Bro.R. Pogson.

7th—Exhort: Bro. C. O'Connor. Lecture: Bro. V. V. Rosser — "France's Part In The Plan Of God."

10th—Life of Christ Class — Bro. B. Stretton.

14th—Exhort: Bro. J. Mansfield. Lecture: Bro. G. Crewes — "The Bible's Prescription For A Sick World."

16th—Home Bible class. "The Visible Hand Of God."

17th—M.I.C. Class.

20th—Young Peoples "Judges" Class — Bro. B. McClure.

21st—Exhort: Bro. M. Harris. Lecture: Bro. B. McClure — "Popular Christianity Unscriptural."

24th—Life Of Christ Class — Bro. B. Stretton.

25th—Young Peoples 1st Principles Class. "Events Subsequent To Christs Return" — Bro. C. O'Connor.

28th—Exhort: Bro. E. Spongberg. Lecture: Bro. G. Russell —

"How To Interpret The Bible".
30th—Home Bible Class — "The Visible Hand Of God."
31st—M.I.C. Class.

PORT HACKING—Senior Citizen's Hall, Port Hacking Road, Caringbah.
(Recorder: Bro. F. J. Ryan, 51-53 Caravan Head Road, Oyster Bay. Telephone: 528 7571.)
3rd—Study on Revelation at home of Bro. K. Harris.
7th—Exhort: Bro. W. Lapham. Lecture: Bro. A. Ritchie — "The Promises of God to Man."
10th—Study on Revelation.
14th—Exhort: Bro. G. Russell. Lecture: Bro. R. Lapham — "God . . . The Creator Of All Things."
17th—Study on Revelation.
21st—Exhort and Lecture: Bro. A. Chambers — "Profane History and Bible History."
24th—MIC at home Bro. G. Swan.
28th—Exhort: Bro. W. Britain. Lecture: Bro. K. Dennes — "Why We Believe The Bible."

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).
7th—Pres: Bro. H. Wiggins. Exhort: Bro. W. Pearce Jnr. Lecture: Bro. B. Court — "Bible Teaching Concerning Our Daily Work."
14th—Pres: Bro. W. Britain. Exhort: Bro. J. Court. Lecture: Bro. E. Mansfield — "The Prophet Habakuk Speaks Of Invasion Of Middle East."
21st—Pres: Bro. B. Court. Exhort: Bro. G. H. Darke. Lecture: Bro. W. Britain — "Jesus Said: Come Unto Me."
28th—Pres: Bro. J. Doble. Exhort: Bro. A. Pooley; J. Henry. Lecture: Bro. J. Drake — "Does It Matter What We Believe?"

UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla, Muswellbrook, 2333. Tel.: Mus. 153).
14th—Exhort. Bro. Thomas at home of Bro. Taylor at Merriwa.
28th—Exhort: Bro. Taylor at home of Bro. L. Ackers at Muswellbrook.

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).
4th—Hebrews study class: "Hebrews Ch. 1". (Bro. K. Cook).
6th—Abraham class 7.30 p.m. (Young people). (Bro. K. Wassell).
7th—Exhort: Bro. J. J. Rosser. Lecture: Bro. D. Carroll — "Will Communism Triumph In France?"
9th—Elpis Israel study "Chapter 2" at home Bro. Ceiley. (Bro. S. Evans).
10th—First principles study at home Bro. Munro. (Bro. R. Pogson).
14th—Exhort: Bro. J. Dawson Jnr. Lecture: Bro. K. Wassell — "The Papacy And Palestine In The Book Of Revelation."
16th—MIC: Addresses on Galations (cont.)
18th—Hebrews study class: "Hebrews Ch. 1". (Bro. K. Cook).
21st—Exhort: Bro. C. O'Connor. Lecture: Bro. K. Cook — "The Book Of Revelation Predicts Christ's Coming Kingdom".
23rd—Elpis Israel Class "Ch. 2". (Bro. S. Evans).
24th—First principles class at home Bro. Munro. (Bro. R. Pogson).
28th—Exhort: Bro. J. Scull. Lecture: Bro. W. Lapham — "The Future Conversion Of Jews To Christ".

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton. 5048)
7th—Exhort: Bro. R. Mansfield. Lecture: Bro. W. Gurd — "God's Challenge In A Godless Age".
11th—Bible Study Class: "The Acts of the Apostles" at home Bro. K. Stewart, 22 Edwards Ave., Parkholme.
14th—Exhort: Bro. N. Nelson. Lecture: Bro. J. Knowles — "The Destiny Of France Foretold In Prophecy".
21st—Exhort: Bro. N. Nelson. Lecture: Bro. J. Knowles — "The Destiny Of France Foretold In Prophecy".
21st—Exhort: Bro. A. Hollamby.

home of Bro. G. Foulis. 11 Lecture: Bro. J. Elton — "God Is One, Not A Trinity".

25th—Bible Study Class: "The Acts of the Apostles" at home of Bro. T. Cowley, 456 Morphett Road, Warradale.

28th—Exhort: Bro. J. Luke. Lecture: Bro. J. King — "The Certainty And Reliability Of The Bible".

30th—Committee Meeting.

BUNBURY — (Phone McNamara 6)

Memorial Meetings held at home of Bro. K. Pitt.

3rd—8 p.m. Study class.

7th—11 a.m. Exhort: Bro. D. McColl. Lecture: 3 p.m. in Keith Institute: Bro. D. McColl — "Godless Evolution . . . The Compulsory Myth".

10th—2 p.m. Sisters Class. 8 p.m. study class.

12th—8 p.m. Study class.

17th—8 p.m. Study class.

24th—2 p.m. Sisters class.

26th—8 p.m. Study class.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

1st—Interested Friends Class at home Bro. Woodward, 138 Edward St., Edwardstown: Bro. B. Luke — "God Is Alive — Man's Faith Is Dead."

3rd—Revelation Study Ch. 7 (Bro. Murray Lund).

4th—M.I.C.: Lecture: Bro. D. Cotter — "God Is Alive". Exhortation: Bro. D. Brumby.

5th—Special Night on Israel with Illustration. (Bro. J. Berry).

7th—Exhort: Bro. P. Weller. Lecture: Bro. Max Lund — "Is Herbert Armstrong Right? Is England's Throne The Throne Of David?"

8th—"Christendom Astray" Class at home of Bro. A. Hollamby.

10th—Elpis Israel Class — "Constitution Of Righteousness". (Bro. Max Lund).

11th—2 p.m. Sisters' Class.

13th—Suburban Young Folks Class.

14th—Exhort: Bro. R. Mansfield. Lecture: Bro. Murray Lund — "Is Herbert Armstrong Right? —Should Christians Hallow The Sabbath Day."

17th—Revelation Study Ch. 7 (Bro. Murray Lund).

18th—M.I.C. Exposition: Bro. A. Cowley — "Beauty and Bands" (Zech. 11:7) Lecture: Bro. B. Dangerfield — "Heaven".

21st—Exhort: Bro. N. Nelson. Lecture: Bro. J. Siviour — "Is Herbert Armstrong Right? Was Jesus Almighty God."

22nd—"Christendom Astray" Class at home of Bro. A. Hollamby.

24th—Elpis Israel Class — Bro. Max Lund.

25th—2 p.m. Sisters' class.

27th—Special MIC Night. "Look Unto Abraham". (Bro. J. Thiele, R. Pillion, B. Wigzell).

28th—Exhort: Bro. S. Cattermole. Lecture: Bro. B. Luke — "Is Herbert Armstrong Right? Will All The Dead Be Raised."

29th—Interested Friends Class at home of Bro. Woodward: Bro. H. P. Mansfield — "Why Blame The Devil."

31st—Revelation Study Ch. 8 (Bro. Murray Lund).

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

2nd—Elpis Israel Study, Part 3: (Bro. Des Manser).

3rd—Sisters Class, 11 a.m.

5th—Enfield Youth Group. 8 p.m.

7th—Exhort: Bro. Max Lund. Lecture: Bro. J. Mansfield—"The Bible, A Sure Case For Belief In The Living God".

9th—Life of Christ Study (Bro. J. Knowles).

14th—Exhort: Bro. D. Matthews. Lecture: Bro. H. P. Mansfield—"God's Way—A Contrast To The Folly Of Agnostics".

18th—Interested Friends Class at

MELBOURNE ECCLESIAS AMALGAMATE

The two city ecclesias, formerly known as Latrobe St., and Horticultural Hall, are amalgamating as from 7th July, and will be known as "The Melbourne Christadelphian Ecclesia," meeting at Horticultural Hall, 31 Victoria Street. Details of activities are listed in the "Calendar".

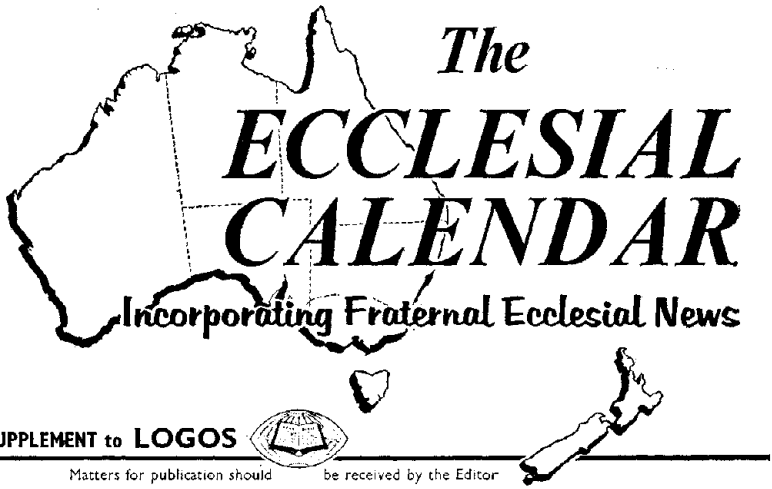
Brussels Street, Broadview.
19th—Enfield Youth Group.
21st—Exhort: Bro. W. Gurd. Lecture: Bro. D. Manser — "God's Unmistakable Purpose Apparent Today".
23rd—Elpis Israel Study (Bro. Des Manser).
28th—Exhort: Bro. Roger Stokes. Lecture: Bro. P. Weller — "The Bible Lives Forever, So Could You".

GLENLOCK — Via Morgan. (Rec.: Bro. A. M. McLean "Four Winds", Pte. Bag 44, via Morgan. 5320).
3rd—Revelation Study Class.
7th—Exhort: Bro. C. Shugg. 3 p.m. Sunday School. 7.30 p.m. Lecture.
10th—Ephesian Study Class.
14th—Exhort: Bro. J. Lunn.
17th—Revelation Study Class.
21st—Exhort: Bro. J. Hodges.
24th—Ephesian Study Class.
28th—Exhort: Bro. B. G. Hollamby.
31st—Revelation Study Class.

SOUTH EAST — (Rec.: Bro. M. E. Lawrey, Rectory Place, Naracoorte. Tel.: 22516).
Meetings are held in various homes. Details obtained from Bro. Lawrey, or from Bro. I. J. Tregenza, Penola, Telephone 7 2339.

VICTOR HARBOUR — Meeting at Masonic Hall, Victor Harbour.
5th—Study Class: Bro. H. P. Mansfield — "Events Subsequent To Christ's Return . . . Action at Armageddon".
7th—Exhort: Bro. W. Stephenson.
12th—Study Class on first principles — "Why God Allows Suffering" (Bro. A. Cheek).
14th—Lecture: Bro. J. Luke — "The World Church, When And Where?"
19th—Study Class: "From Now To The Millenium — The Marriage Of The Lamb." (Bro. H. P. Mansfield).
21st—Exhort: Bro. G. Dangerfield.
26th—First Principles Class — "The Body Of Christ". (Bro. A. Cheek).
28th—Lecture: Bro. H. P. Mansfield — "The Last Days In Bible Prophecy."

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).
1st—AB Meeting at 7.30 p.m.
3rd—Study Class: "Armageddon and Its Aftermath." (Bro. H. P. Mansfield).
5th—MIC: "5 Minutes Lecturettes" — Bro. C. Wigzell, M. Smith.
7th—Exhort: Bro. S. Lund. Lecture: — "Are You Dying To Live Forever?"
10th—Bible Study: "The Marriage Of The Lamb". (Bro. H. P. Mansfield).
12th—Eureka study: "The Appeal Of The Saints (Rev. 6:10)" — Bro. J. Berry.
13th—Suburban Young People's Evening at Cumberland.
14th—Exhort: Bro. C. Wigzell. Lecture: Bro. F. King—"The Work Of The Holy Spirit . . . Past, Present And Future."
15th—Quarterly Business Meeting.
17th—Study class: "Proclamation To The Nations After Armageddon".
20th—Gospel work activities. Afternoon distribution and evening meeting.
21st—Exhort: Bro. R. Krygger. Lecture: Bro. A. Dangerfield — "Why Christendom Is Divided."
22nd—Fundamental Principles class at home Bro. M. Goodwin, 4 Lasscock Ave., Findon.
24th—Study class: "From Now To The Millenium . . . The Immortal Ambassadors".
26th—Eureka study: "The White Robes Of The Saints (Rev. 6:11) — Bro. J. Berry.
27th—Sunday School outing, commencing 2.30 p.m. Tea at Hall: 5.30 p.m. Evening meeting: 7.30 p.m.
28th—Exhort: Bro. H. P. Mansfield. Lecture: Bro. J. Berry — "The Song Saints Will Sing (Rev. 5)".
29th—7.30 p.m. A.B. meeting.
31st—Bible study: "From Now To The Millenium . . . The Great Temple Project Commences!" (Bro. H. P. Mansfield).



SUPPLEMENT to LOGOS

Matters for publication should be received by the Editor West Beach P.O., S.A. 5024, by the 15th of the Month.

ECCLESIAL REPORTS

BAPTISMS

With pleasure we welcome the following newly-baptised into the Household of Faith, and encourage them along the pathway of probation:

Coorparoo—Mrs. Elsie Stead (18/6/68).

Cumberland—Mrs. Bishop (12/7/68).

Enfield—Miss Lynette Kidd, eldest daughter of Bro. and Sis. Jack Kidd (20/6/68), Mr. Leslie Merrick (28/6/68).

Perth—Gregory Hurn, son of Bro. and Sister David Hurn (3/7/68).

TRANSFERS

The following brethren and sisters have assumed new ecclesial associations:

To Coorparoo—Sis. Crowther (from Yagoona); Bro. and Sis. D. Venn, Bro. P. Venn, Sis. R. Venn (from Wynnum).

To Redcliffe—Sis. V. Plant (from Coorparoo).

Collaroy—Miss D. Forsdike (9/5/68); Mrs. Joan Moreau (11/6/68).

To Brighton—Sis. Helen Ferguson (from Perth); Bro. and Sis. R. Atkins (from Cumberland).

ILLNESS

Yagoona Ecclesia advises that Sis. Esther Workman, who was seriously ill in hospital during June, has improved in health, and is able to attend the meetings.

DEATH

Brother L. Milverton Snr. (Elizabeth, S.A.) passed away on 13th July. He leaves an example of continuous service over many years. For over 60 years, he vigorously maintained the Truth without fear or favor. Now his work has ceased, and he awaits the Resurrection Morn. We extend sympathies to the family of Brother Milverton, and encourage them with the comfort of the Living Word of Life, which can give us the power to conquer the troubles of the times.

MONTHLY DISTRIBUTION AT ADAMSTOWN

Through distribution of leaflets and reply-cards, monthly on Sundays, Adamstown Ecclesia is attracting very encouraging results. Lectures have been well supported by 5-7 interested friends, and at a special 1st principles class held recently, seven friends attended.

AUSTRALIAN TOUR OF BROTHER I. LEASK

We are keenly looking forward to the visit of Brother Leask, and anticipate some splendid evenings around the Word of God, presented from a new standpoint.

Brother Leask is a prominent member of the Durban Ecclesia (South Africa), and is well-known for his labors on behalf of the Truth over many years.

With his sister-wife, Agnes, he pioneered the Scripture Study Circle: a form of correspondence lessons in several languages, that has an extremely wide circulation in South Africa and abroad. He also pioneered the proclamation of the truth among the natives of Malawi, where ecclesias of several hundreds have been since established.

His family associations with the Truth extend back to the days of Bro. Thomas, for his grandmother was immersed by brother Thomas during the latter's tour of Scotland in the last century. Brother Leask's family associations with the Truth, therefore, are far more extensive than most.

His talks will blend an exposition of the Word with his personal, unique experiences in proclaiming it. Brother Leask delights in informality, and is extremely approachable. Do not hesitate to make yourself known to him as he moves from place to place. The following comprises his appointments for August (God willing).

PERTH CAMPAIGN

Sat. 10: YOKINE: Combined Fraternal: The Ecclesia of God in the Shadow of Christ's Coming.

Sun. 11: CENTRAL: Exhort. Lecture: Armageddon: The Impending Crisis and Its Aftermath.

Mon. 12: YOKINE: "Verily, Verily, I say unto you . . . " An analysis of the 24 powerful sayings of the Lord, which he prefaced with the above comment.

Tues. 13: CENTRAL: "Verily, Verily, I say unto you . . . " The second portion of the above analysis.

Wed. 14: YOKINE: The Truth in South Africa and Malawi (Illustrated).

Thurs. 15: CENTRAL: The Family Signs Of The Prophet Isaiah.

WOODVILLE CAMPAIGN

SUPPLEMENTARY ADDRESSES

Tues. 20: ELIZABETH ECCLESIA (8 p.m.): Paul's Letter of Love and Thanksgiving."

Frid. 23: KADINA: The Miracle Of The Middle East — Dramatic Foreshadowing of Christ's Second Coming.

Wed. 28 BUNBURY: Among Young People Of South Africa (Illustrated). Ecclesial tea. The Prayers of Paul.

BIBLE SCHOOL ADDRESSES

From Bunbury, Brother Leask will move on to the Bible School where he is scheduled to give a series of talks to the main assembly epitomising the ACTS OF THE APOSTLES, and to the Senior Class on ANSWERS TO BIBLE PROBLEMS.

VISITING OVERSEAS ECCLESIAS

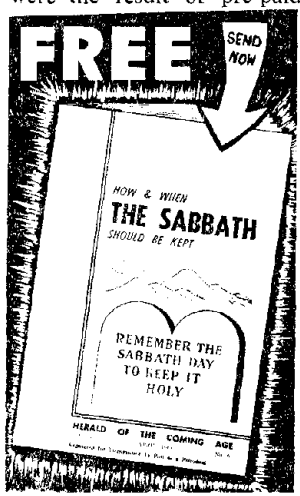
Last month Bro. and Sis. John Martin (Enfield) and Bro. and Sis. Bert Ryan (Adamstown) left Australia to fulfil engagements with the American Brotherhood. During August they are visiting the Canadian ecclesias, and will conduct efforts at Victoria and Vancouver, participate in a Bible Campaign at Newfoundland, and a Bible School at Vernon, in the Canadian Rockies. Then they will be with the Toronto Ecclesia, and proceed south to the Mid-West Bible School in the USA.

Brother and Sister J. Mansfield (Shaft. Rd.) have completed ecclesial campaigns in South Africa and Germany, and are currently with the ecclesias in England. From thence, they will return via Moscow and Tokio, and arrive in Australia on August 30th (God willing).

Applications

During the past 4 weeks, the following requests for literature have been attended to: NSW 43, QLD 37, W.A. 15, S.A. 53, Vic. 8, Tas. 1, N.Z. 1, Overseas 12, totalling 170 applications. Twenty-one have applied for 12 months supply of the "Herald of the Coming Age," and in all, 210 assorted "Heralds" have been posted to applicants, including 83 copies of the recently advertised "Nuclear Annihilation Or Christ?" These latter were the result of pre-paid cards, distributed with the "Digest of Truth" leaflet.

CHRISTADELPHIAN GOSPEL PROCLAMATION ASSOCN.
Our Aim (MARK 16 15-16) (REV. 5 9-10) The Reward



Latest "Herald" Block

The accompanying illustration should be added to your list of Printer's Blocks which are available for loan free of charge from the GPA. The use of these blocks has produced excellent results, and is recommended for ecclesial and individual use. They can be used in newspaper and leaflet advertising, and highlight the "Free Book Offer."

This particular "Herald" outlines the true meaning of the "Sabbath," and its application in the life of the believer. It has been produced to answer the claims of the Seventh Day Adventists and Herbert Armstrong's "Plain Truth" organisation.

CAMPAIGN IN FIJI

Brother Roy Steel (Sutherland) has left for an 8-week preaching tour of Fiji, and on the last three weeks, his sister-wife Rachel, will accompany him.

ADELAIDE DEBATE IN OCTOBER

Arrangements for the debate between the Christadelphians and Mr. Whitsett of the Church of Christ have progressed since our last issue. The Unley Town Hall has been booked for Monday, September 30, and Tuesday, October 1, and the subject for the debate is THAT THE PRESENT AND FUTURE RESTORATION OF ISRAEL FORMS PART OF GOD'S DECLARED PURPOSE. Brother H. P. Mansfield (Woodville) will represent the Ecclesias, and Bro. A. C. Dangerfield (Adelaide) will act as chairman on the first evening. The debate will be extensively advertised, and bring the notice of the public to these matters of Bible prophecy.

Mr. Whitsett, like Mr. D. Lee who was engaged in debate in 1962,

is a minister of the Church of Christ, a group formed in America, and which has developed from the Cambellites, from whom Brother Thomas severed his connections, in establishing the foundation of the Ecclesia in these last days.

NEW STUDY FORTHCOMING AT BOSSLEY PARK

During August, the Ecclesial study class on "God Manifestation", with the aid of "Phanerosis" will conclude. Bro. Basil McClure has been leading this study, which has valuably assisted in establishing many beautiful features of the Word. The class will continue under the leadership of Bro. David Pogson (Yagoona), who will outline "Paul's Forthright Epistle To The Galatians." This will be held at the home of Bro. and Sis. E. Baird, 141 Hamilton Rd., Fairfield (Bro. E. Sawell).

Ecclesial Calendar

ECCLESIAL EVENTS FOR AUGUST 1968 (God willing)

TASMANIAN ECCLESIAS

HOBART—Dora Turner School, Hampden Rd. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson. 7007).

2—Bible Class at 142 Macquarie St., Hobart — Bro. A. Thomas: "Members of Christ's Body." (1 Cor. 12).
3—Dorcas Class.
4—Bible study class.
6—C.Y.C. 5.45 Junior — 7 p.m. Senior.
7—Exhort: Bro. G. Dangerfield — Lecture: "Hell — its Meaning And Location."
9—Question Panel (Bible class).
11—Bible Study Class.
14—Exhort: Bro. H. Taylor. Lecture: Bro. D. Ledger — "Purgatory — Does Not Exist."
16—Bible Class: Bro. Rosenthal — "Wisdom Of This World." (1 Cor. 1 & 2).
17—Dorcas Class.
18—Bible Study Class.
20—C.Y.C.
21—Exhort and Lecture: — Bro. H. Hall — "The Only Hope For Man — Association With Christ."
23—Study: "Labourers together with God." (1 Cor. 3 & 4). — Bro. Arnott.
25—Bible Study Class.
28—Exhort: Bro. Butler. Lecture: Bro. Rosenthall — "The Day Of Judgement."

LAUNCESTON — 69 Balfour St., Launceston. (Rec.: Bro. W. T. Case, 6 Chant St., Launceston 7250. Tel.: 31 1687).

2—Eureka Class. For details ph. 44-2207.
4—9.30 a.m. Sunday School and Senior Elpis Israel Class. 11.00 a.m. Exhort: Bro. M. Wright — 7 p.m. Lecture: Bro. H. Hall — "Survival Of The Fittest, Who Will Survive, And For What Will They Be Fitted?"
7—7.45 p.m. Bible Class.
9—Eureka Class.
10—Junior and Senior C.Y.C.
11—Exhort: Bro. R. Herron — 7 p.m. Lecture: Bro. G. Bowers — "The Gospel — God's Charter Of Freedom."
14—7.45 p.m. M.I.C. Class.
15—7.45 p.m Dorcas Class
16—Eureka Class.
18—Exhort: Bro. F. Onley. Lecture: "The Judgment Seat Of Christ — Will You Be There?"
21—7.45 p.m. Bible Class.
23—Eureka Class.
24—Junior and Senior C.Y.C.
25—Exhort: Bro. H. Hall. Lecture: "Jesus Of Nazareth — A Man Approved Of God."
28—7.45 p.m. M.I.C. Class.
29—7.45 p.m. Dorcas Class
30—Eureka Class

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

1—Eureka Study at 27 Wood St., Templestowe.

4—Preside: Bro. S. Snow. Exhort: Bro. P. Galbraith.
6—Bible Class: "Deliverance And The Passover Lamb." (Bro. R. Magennis).
11—Preside: Bro. P. Pickering. Exhort: Bro. B. Jones.
15—Eureka study class at Templestowe.
18—Preside: Bro. H. Mullin. Exhort: Bro. S. J. Mansfield.
20—Bible Class: "The Tabernacle—God's Meeting Place." (Bro. B. Mansfield).
25—Preside: Bro. G. Islip. Exhort: Bro. P. Pickering.
29—Eureka Study at Templestowe.

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

2—8 p.m. Life of Christ Class at home of Bro. Stewart, Newborough.
4—1.30 p.m. Exhort: Bro. S. Hill — Children's Talk by Bro. L. Galbraith.
7—8 p.m. Bible Class at home of Bro. Burrage, Moe.
13—2 p.m. Bible Class at home of Bro. Howe, Yarragon.
16—8 p.m. Life of Christ Class at home of Bro. Stewart, Newborough.
18—1.30 p.m. Exhort: Bro. J. White. Youth Fellowship Class at home of Sister J. Galbraith, Tyers 4 p.m. — "Joy And Rejoicing — Jesus And His Disciples."
21—8 p.m. Bible Class at home of Bro. Burrage, Moe.
27—2 p.m. Bible Class at home of Bro. Howe, Yarragon.
30—8 p.m. Life of Christ Class at home of Bro. Stewart, Newborough.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).

4—Exhort: Bro. J. Mullin. Lecture: Bro. A. Fletcher — "Vital Questions . . . What Is Conversion?"
11—Exhort: Bro. D. Goodman. Lecture: Bro. C. Gee — "Vital Questions . . . 2 Resurrections, Who Takes Part In Them?"
13—Bible class at 670 Pascoe Vale Rd.: "The Beginning Of The Signs And The Cleansing Of The Temple." (John 2).
18—Exhort: Bro. R. Levett. Lecture: Bro. M. Freeman—"Vital Questions . . . If A Man Die, Shall He Live Again?"
27—Bible class: "The New Birth." (John 3:1-21).

QUEENSLAND ECCLESIAS

AITKENVALE — 54 Wotton Street. (Rec.: Bro. T. A. Dawson, 8 Russell St., Aitkenvale. 4812).

4—Memorial Meeting and Elpis Israel Class.
5—Tape Study Evening — Bro. Dawson's Residence.
7—"Revelation Class" — Bro. Dawson.
11—Memorial meeting and Elpis Israel Class.
12—Tape Study Evening.
14—Bible Class — Zephaniah study.
18—Memorial meeting and Elpis Israel Class.
19—Tape Study Evening.
21—"Revelation Class — Bro. Dawson.
25—Memorial Meeting and Elpis Israel Class.
26—Tape Study Evening.
28—Bible Class — Zephaniah study.

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. T. Arthur, 16 Park Lane. Yeerongpilly 4105. Tel.: 48 4634).

1—"Parables of the Messiah" class at home of Bro. D. Bartley, Ryedale St., Tingalpa.
3—Study Weekend on "The Life Of Christ in the Psalms." (Bro. B. Philp, Sutherland.)
3.00 "The Second Adam — Failure Reversed."
4.45 "Christ Greater Than the the Law of Moses."
7.30 "The Glory of the Millenial Age."
4—Exhort and Lecture: Bro. B. Philp — "War Through The Ages — The Hand Of God Fulfilling Prophecy."
2.30 p.m. Study "With Jesus in Gethsemane."

7—Young people's class at home of Bro. R. Hermann, Ryedale St., Tingalpa.
8—"Romans" Study class at home of Bro. D. Bartley.
11—Exhort: Bro. R. Johnson. Lecture: Bro. R. Rock — "Vietnam Attracts America's Attention While Russia Prepares To Control The Middle East."
15—"Parables of the Messiah" class at home of Bro. D. Bartley.
18—Exhort: Bro. S. Arthur. Lecture: Bro. B. Cutler — "Where Will The Righteous Spend Eternity? The Church Says Heaven — The Bible Says The Earth."
22—"Romans" Study class at home of Bro. D. Bartley.
23—Young people's evening at hall.
25—Exhort: Bro. C. Bartley. Lecture Bro. S. Arthur — "Jesus, God's Son Had No Existence Before His Birth."
29—Study Class "The Psalms" at home of Bro. D. Bartley.

WYNNUM CENTRAL — Andrew St. (Rec.: Bro. S. Marriott, Birkdale. 4159. Tel.: Wellington PT399).

2—Under 12's Evening.
4—9.30 Sunday School. 11.00 a.m. Memorial Meeting. 7.30 p.m. Lecture.
6—Bible Class.
11—Sunday Activities.
13—Dorcas Class.
16—C.Y.C.
18—Sunday Activities.
23—Cottage Meeting.
25—Sunday Activities.
27—Dorcas Class.

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

1—Bible marking on Parables of Christ.
4—Exhort: Bro. R. Witton. Lecture: Bro. G. Alchin — "The Pope Is Anti-Christ."
7—Elpis Israel Study pp. 107-115 — Bro. F. Ryan.
8—First Principles Class.
11—Exhort and Lecture: Bro. B. Gilham — "Archaelogy and Prophecy Acclaim The Bible Is Inspired."
14—Epistle to the Ephesians.
15—Bible Marking on Parables of Christ.
18—Exhort: Bro. F. Ryan. Lecture: Bro. K. Whitehead — "Warning To All Jews — The O.T. Acclaims Jesus' Messiahship."
21—1st Peter 2:1-8: "The Living Power And The Living Stone." (Bro. G. Alchin).
22—First Principles Class.
25—Sunday Arrangements.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478).

2—Elpis Israel study at home Bro. E. Denford.
4—Exhort: Bro. A. Leadbeater. Lecture: Bro. E. Hermann — "Little Known Facts About The Life and Teachings Of Jesus Christ."
7—Young peoples evening at home Bro. A. Russell.
8—MIC at home Bro. E. Denford.
11—Exhort: Bro. R. Window. Isolation visit to Wyrallah: Exhort — Bro. A. Russell. God manifestation class at home Bro. D. Moss.
14—Young peoples evening at home Bro. L. Stone.
16—Elpis Israel class.
18—Exhort: Bro. A. Roulstone. "Parables" class at home Bro. C. Hermann.
21—Young peoples class at home Bro. A. Russell.
23—MIC at home Bro. E. Denford.
25—Exhort: Bro. C. Hermann. Daniel class at home Bro. L. Stone.
28—Young peoples class at home Bro. L. Stone.
30—Elpis Israel class.

BOSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9785).

1—Elpis Israel class 8 p.m. at 3 Hemingway Cres., Fairfield.
4—9.30 a.m. Sunday School. 11.15 a.m. Exhort: Bro. G. Gilham.

7 pm Lecture: Bro B. Bowen—"The Bible Teaches . . . Knowledge And Baptism Essential For Salvation."

6—10.30 a.m. Dorcas class at 18 Canara Pl., Smithfield.

8—8 p.m. God manifestation class at 22 Kendee St., Green Valley: Bro. B. McClure.

9—1st Principles class at 18 Canara Pk., Smithfield.

11—S.S. Exhort: Bro. J. O'Neill. Lecture: Bro. C. O'Connor — "The Bible Teaches; The Earth Not Heaven, The Reward Of The Righteous."

15—8 p.m. Elpis Israel class at 3 Hemingway Cr., Fairfield.

18—S.S. Exhort: Bro. J. Dawson Jnr. Lecture: Bro. J. Granter — "The Bible Teaches Hell Is The Grave, Not A Place Of Torment."

22—8 p.m. God manifestation class at 22 Kendee St., Green Valley: "Concluding Study."

23—1st Principle class at 18 Canara Pl., Smithfield.

25—S.S. Exhort: Bro. P. B. Sawell. Lecture: Bro. E. Baird — "The Bible Teaches, The Devil Is Sin Personified, Not A Fallen Angel."

29—Elpis Israel class 8 p.m. at 96 Maxwells Ave., Green Valley.

DOONSIDE—Doonside Cres. (Rec.: Bro. J. Horne, 11 Myall St., Doonside. 2767).

4—Exhort: Bro. A. N. Russell. Lecture: Bro. J. Dawson — "Abraham The Man Who Has Been Promised The World."

7—Bible study class.

11—Exhort: Bro. K. Gould. Lecture: Bro. C. H. French — "The Worsening World Situation, Its Warning To You."

14—Bible study class.

18—Exhort: Bro. J. W. Jackson. Lecture: Bro. J. Kingston — "The Mediator Of The New Covenant."

21—Bible study class.

25—Exhort: Bro. H. J. Stowe. Lecture: Bro. B. Bowen — "Wanted . . . Volunteers for Zion"

28—Bible study class.

COLLAROY — Masonic Hall, Pittswater Road. (Sponsored by Granville Ecclesia).

3—7.30 p.m.—1st principles class at 8 Bishop St., Newport: Bro. J. Granter.

4—8 p.m. Lecture: Bro. J. Mansfield — "God's Purpose Opposed By Man's Disobedience."

6—8 p.m., Apocalypse class at 45 Adams St., Harbord: Bro. S. Kingsbury.

11—Lecture: Bro. B. Bowen—"God's Promise Of Salvation Given In The Garden Of Eden."

13—"Law of Moses" class at 45 Adams St., Harbord.

17—1st principles class.

18—Lecture: Bro. D. Shaw—"God's Promise to Mankind At The Time Of The Flood."

20—Apocalypse class.

25—Lecture: Bro. J. Granter — "God's Purpose Explained In His Promises To Abraham."

27—Law of Moses study.

31—1st principles class.

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

1—Quarterly Business Meeting.

4—11 a.m. Exhort: Bro. O. Forsdike. 7 p.m. Lecture: Bro. C. Hocking — "God's Purpose Opposed By Man's Disobedience."

7—8 p.m. Romans study: Bro. E. Spongberg — "Humanity's Failure (Rom. 1:18-32)."

11—Exhort: Bro. R. Pogson. 2.30 p.m. MIC. Lecture: Bro. N. Rice — "God's Promise Of Salvation Given In The Garden Of Eden."

14—Elpis Israel class: Bro. G. T. Darke.

18—Exhort: Bro. E. Ritchie. 3.00 p.m. Domain meeting. Lecture: Bro. C. O'Connor — "God's Promise To Mankind At The Time Of The Flood."

21—Romans study: Bro. E. Spongberg — "The Ground Of Responsibility. (Rom. 2:1-16)."

25—Exhort: Bro. G. H. Darke. Lecture: Bro. B. Gilham — "God's Purpose Explained In His Promises To Abraham."
28—Romans Study: "The Equal Jewish Failure." (Rom. 2:17-29).

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

3—Young Peoples "David" Class. (Bro. R. Pogson).
4—Exhort Bro. R. Munroe. Lecture: Bro. W. Lapham — "Archaeology Proves The Bible True."
7—Life of Christ Class. (Bro. B. Stretton).
11—Exhort: Bro. W. McKinlay. Lecture: Bro. E. Mansfield — "Man's Mortality Proved by Nature And Bible Revelation."
13—Home Bible Class — "The Visible Hand of God."
14—MIC.
17—Young Peoples "Judges" class. (Bro. B. McClure).
18—Exhort: Bro. K. Dawes. Lecture: Bro. D. Pogson — "Ressurrection Before Immortality."
21—Life of Christ class. (Bro. B. Stretton).
22—Young Peoples 1st Principles class. "Events Subsequent to Christ's Return." (Bro. C. O'Connor).
25—Exhort: Bro. K. Gould. Lecture: Bro. W. Wolstencroft — "Follow God's Way And Inherit The Earth."
27—Home Bible Class. "The Visible Hand of God."
28—MIC.

NARWEE—R.S.S. & A.I.L.A. Hall, Bryant St. (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills. 2209. Tel.: 533 1573).

4—Exhort: Bro. John Thatcher. Lecture: Bro. C. Hocking — "The Holy Spirit Is Divine Power."
7—Bible class 8 p.m. (private home): Bro. D. Gilmore, C. Hocking — "Ishmael And Isaac."
11—Exhort: Bro. E. Russell. Lecture: Bro. C. Wotton — "Man Is Mortal Not Immortal."
14—Home Bible class 8 p.m.: Bro. F. Hulks, L. Ebers — "Jacob."
18—Exhort: Bro. K. Dennes. Lecture: Bro. G. Bacon — "The Christian Hope . . . Resurrection).
21—Home Bible class 8 p.m.: Bro. J. Rosser — "Elihu."
25—Exhort: Bro. V. Dawe. Lecture: Bro. J. Rosser — "The Church . . . Believers, Not The Building.
28—Home Bible class 8 p.m.: Bro. P. Thatcher, V. Dawe — "Sarah."

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).

4—Exhort: Bro. W. Britain. Lecture: Bro. H. Pearce — "What Think Ye Of Christ?"
11—Exhort: Bro. H. Wright. Lecture: Bro. G. Russell — "What Does The Future Offer You?"
18—Exhort: Bro. H. Wiggins. Lecture: Bro. W. Pearce Jnr. — "Coals Of Fire."
25—Exhort: Bro. R. Court. Lecture: Bro. W. R. Pearce — "Redemption Old And New." (Illustrated).

Sutherland

3—C.Y.C. Study — "Mission and Work of Elijah." — Bro. J. Quill.
4—Exhort and Lecture: Bro. J. J. Rosser — "Turkey's Place In Prophecy."
7—M.I.C.
9—"Elpis Israel" class at home of Bro. B. Philp.
11—Exhort: Bro. D. Carroll. Lecture: Bro. F. G. O'Neill — "France In Bible Teaching."
14—Revelation Study — Bro. R. Pogson.
18—Exhort: Bro. H. Ceiley. Lecture: Bro. E. Spongberg — "What Lies Ahead For Egypt."
21—"Events subsequent to Christ's Return". Study at Bro. M. Kirkwood's home.
23—"Elpis Israel" class.
25—Exhort: Bro. E. Ritchie. Lec-

ture: Bro. E. Mansfield — "Britain's Real Glory Yet to Come."
27—Arranging Brethren's Meeting.

UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla, Muswellbrook, 2333. Tel.: Mus. 153).
11—Exhort: Bro. Ackers at home of Bro. Thomas at Denman.
25—Exhort: Bro. Thomas at home of Bro. Taylor of Merriwa.

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).
1—Hebrews Study Class: completing Ch. 2. (Bro. K. Cook).
3—Abraham Class (Young people). Special evening at home of Bro. J. Dawson (Greenacre). 5 p.m. Barbecue Tea. 7.0 p.m. "Genesis 22". (Bro. C. O'Connor).
4—Exhort: Bro. H. Ceiley. Lecture: Bro. B. McKinlay—"The Nations Are On The Road To Armageddon."
6—Elpis Israel study: Chapter 3, at home of Bro. Ceiley. (Bro. S. Evans).
7—1st Principles Class at home of Bro. Munro. (Bro. R. Pogson).
11—Exhort: Bro. M. Bonner. Lecture: Bro. N. McColl — "Many Will Rise At The Resurrection — Who?"
13—MIC. Addresses on Galatians (continued).
15—Hebrews Study Class: Commencing Ch. 3. (Bro. K. Cook assisted by Bro. P. Rush).
18—Exhort: Bro. E. Spongberg. Lecture: Bro. K. Wassell — "The Papacy And Palestine In The Book Of Revelation."
20—Elpis Israel Study: Ch. 3. (Bro. S. Evans).
21—1st Principles Class. (Bro. R. Pogson).
25—Exhort: Bro. J. Scull. Lecture: Bro. W. Munro — "Earth's Largest Earthquake Soon To Occur."
30—Hebrews Study Class: Ch. 3. (Bro. K. Cook).

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton. 5048)
3rd-11th Special Effort: Leader. Bro. J. Granter (N.S.W.). Theme: "THESSALONIANS".
3—Fraternal gathering at home Bro. J. Mansfield: "Introducing the Study."
4—Exhort and Lecture: Bro. J. Granter — "Jesus Christ, The World's Coming King."
6—Study: "Consolation For Tribulation . . . The Coming Of Christ." (2 Thess. 1).
8—Study: "Caution . . . The Coming Tribulation." (2 Thess. 3).
10—Study: "Commendation . . . The Need for Practical Holiness." (2 Thess. 3).
11—Exhort: Bro. S. Lund. Lecture: Bro. J. Granter — "Jesus Christ . . . Man's Only Hope Of Eternal Life On Earth."
18—Exhort: Bro. A. Pitcher. Lecture: Bro. K. Gore — "Christ's Resurrection Your Salvation."
22—Bible study class at 61 Southern Ave., Pasadena: "The Acts Of The Apostles."
25—Exhort: Bro. Max Lund. Lecture: Bro. B. Luke — "Did Jesus Exist Before He Was Born?"
27—Committee meeting.

BUNBURY — (Phone McNamara 6)
Memorial Meetings held at home of Bro. K. Pitt.
4—11 a.m. Exhort: Bro. P. Wilson. 3 p.m. Lecture in Keith Institute.
7—2 p.m. Sisters class. 8 p.m. Bible study
9—8 p.m. Bible study class.
11—Memorial meeting.
14—8 p.m. Study class.
21—2 p.m. Sisters class. 8 p.m. Study.
23—8 p.m. Study class
25—Memorial meeting.
28—Special evening with Bro. I. Leask (South Africa).

WE WELCOME READERS' INTEREST AND COMMENTS

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

2—MIC. Special combined evening with Woodville: "The Olivet Prophecy." (Matt. 24).
4—Exhort: Bro. L. J. Colquhoun. Lecture: Bro. H. P. Mansfield — "Christ's Future Work . . . Resurrection."
5—Study: 40 Tutt Ave., Kingswood: "Christendom Astray."
7—Elpis Israel class: Bro. Max Lund.
8—Sisters class 2 p.m.
10—2 p.m. distribution of literature, from Mitcham Institute.
11—Exhort: Bro. K. Niejalke (Tas.) Lecture: Bro. P. Weller — "Christ's Future Work . . . Judgement."
14—Study of Revelation 8: Bro. Murray Lund.
15—MIC: Exhort — Bro. K. Stewart. Lecture — Bro. P. Flint: "First Steps To Salvation."
16—Lecture at Mitcham Institute: Bro. J. Knowles — "20th Century Religion Lacks 1st Century Truth."
18—Exhort: Bro. W. Hoffmann. Lecture: Bro. K. Niejalke (Tas.) —"No Peace Until Christ Reigns From Jerusalem."
19—Study at 40 Tutt Ave., Kingswood: "Christendom Astray."
21—Study of "Elpis Israel": Bro. Max Lund.
22—2 p.m. Sisters class.
24—Suburban Young Peoples Class: Combining with Woodville
25—Exhort: Bro. J. Luke. Lecture: Bro. J. Knowles — "Christ's Future Work To Rule All Nations."
26—Interested Friends Home at 138 Edward St., Edwardstown: "How Do We Know The Bible Is True?" (Bro. I. Jackson).
28—Bible marking evening.
29—MIC: Exposition — Bro. T. Hollamby. Lecture: Bro. I. Jackson — "The Spirit Gifts Not Now Available."
31—Opening of 14th Bible School Sponsored by Cumberland Ecclesia.

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

2—Youth evening.
4—Exhort: Bro. A. C. Dangerfield. Lecture: Bro. C. Wigzell — "Satan The Devil, A Monstrous Lie, Not a Monstrous Being."
6—Life of Christ study: Bro. J. Knowles.
7—11 a.m. Sisters class: "Parables of Messiah."
8—Interested Friends Class at 11 Brussels St., Broadview: "God Is One. The Doctrine Of The Trinity Is Unscriptural."
11—Exhort: Bro. J. Berry. Lecture: Bro. K. Neijalke — "Earth, Not Heaven, The Reward Of The Righteous."
13—Elpis Israel class: "Part 3" — Bro. D. Manser.
16—Youth evening.
18—Exhort: Bro. D. McColl. Lecture: Bro. T. Parsons — "The New Testament Declares That Christ Shall Be Israel's Future King."
20—Life of Christ study.
25—Exhort: Bro. K. Neijalke (Hobart). Lecture: Bro. A. C. Dangerfield — "Daniel's Prophecy Concerning These Last Days."
27—Elpis Israel class.
30—Youth Evening.

GLENLOCK — Via Morgan. (Rec.: Bro. A. M. McLean "Four Winds", Pte. Bag 44, via Morgan. 5320).

4—Exhort: Bro. S. Lund — 3 p.m. Sunday School. 7.30 p.m. Lecture.
7—Ephesian Study Class.
11—Exhort: Bro. G. Hollamby.
14—Revelation Class.
18—Exhort: Bro. I. M. McLean.
21—Ephesian Study Class.
25—Exhort: Bro. A. M. McLean.
28—Revelation Class.

SOUTH EAST — (Rec.: Bro. M. E. Lawrey, Rectory Place, Naracoorte. Tel.: 22516).

Meetings are held in various homes. Details obtained from Bro. Lawrey, or from Bro. I. J. Tregenza, Penola, Telephone 7 2339.

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

2—Special Combined MIC with Cumberland: "The Olivet Prophecy." All brethren and Sisters welcomed to attend.

3—Afternoon distribution and work group. Evening outline of "Life Of Christ." by chart.

4—Exhort: Bro. R. Krygger. Lecture: Bro. H. P. Mansfield — "The Challenge Of Communism."

7—10.30 a.m. Sisters Class. 7.45 p.m. Bible Study: "From Now To The Millenium . . . The Nations Disciplined." (Bro. H. P. Mansfield).

9—Eureka study: "The Opening Of The Sixth Seal. (Rev. 6:12) — Bro. J. Berry.

10—Sunday School outing.

11—Exhort: Bro. R. Gray. Lecture: Bro. P. Mansfield — "The Gathering Storm."

12—Combined A.B. meeting.

14—Bible Study: "From Now To The Millenium . . . The Complete Restoration Of Israel." (Bro. H. P. Mansfield).

1968 WOODVILLE ECCLESIAL CAMPAIGN — AUGUST 17th TO 27th
A Special Effort of Exhortation, Exposition, and Public Witness
Under the leadership of Brother Ian Leask (South Africa)
Campaign Theme: IN THE SHADOW OF CHRIST'S COMING

Sat. 17—7.45 p.m.—Commencing Fraternal evening in Hindmarsh Town Hall. "The Ecclesia At The Eve Of Christ's Coming." A combined ecclesial meeting of song, praise and exhortation.

Sun. 18—Exhort, Sunday School, Lecture: "World In Turmoil . . . The Divine Solution." An outline of current crises, and the Bible's Message of Hope.

Mon. 19—7.45 p.m.—1st Study: "Verily, Verily, I Say Unto You . . ." Bro. Leask will analyse the 24 usages of this introduction in the Lord's teachings, as recorded in the Gospel of John. Special note books will be provided.

Wed. 21—Sisters' class (combined). 7.45 p.m.: 2nd Study "Verily, Verily, I Say Unto You."

Thu. 22—8 p.m.—Public Lecture in Hindmarsh Town Hall: "Russia's Policy in the Middle East . . . Does It Mean War?" Widespread newspaper and leaflet advertising has been undertaken, and considerable interest aroused.

Sat. 24—Special illustrated evening: "The Truth In Malawi." Bro. Leask will describe his experiences in preaching the Truth among the dark peoples, and some of the questions often posed by them. A most interesting evening.

Sun. 25—Exhort and Lecture: "The Passport To Salvation . . . The Journey Of Faith!" How the Truth demands certain attitudes and actions, and the Way salvation is obtained.

Mon. 26—3rd Study: "The Message Of Amos, the Herdsman." A compelling introduction to this amazing prophecy.

Tue. 27—4th Study: "The Dramatic Warning of Amos." The prophet spoke of our times, and includes a thought provoking exhortation to the ecclesia today. This evening will conclude the Woodville Effort, and a special Farewell Meeting will complete the program.

Wed. 28—Bro. Leask will be taken to Bunbary ecclesia, in south-east South Aust., where he will meet brethren and sisters in isolation.

All brethren and sisters are invited to co-operate in this special Campaign, and so provide a vigorous witness to the Truth — as we labor in the Shadow of Christ's Coming! The prayers of the brotherhood, and the personal support of brethren and sisters, where possible, is sought.

VICTOR HARBOUR — Meeting at Masonic Hall, Victor Harbour.

2—Study class: "From Now To Millenium". (Bro. H. P. Mansfield).

4—Exhort: Bro. R. Palmer.
9—1st Principles study: "The Priesthood Of Christ". (Bro. A. Cheek).
11—Public Lecture:
16—Study evening: "Events Subsequent To Christ's Return."
18—Exhort: Bro. J. P. King.
23—1st principles class: "The Work Of The Holy Spirit." (Bro. A. Cheek).
25—Public Lecture:
30—Study evening: "The Work Of The Saints."

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

4—Exhort: Bro. L. Harrison.
7—1 Peter Study: "Our Attitude To The World." (Ch. 3:10-17). — Bro. K. Digney.
11—Exhort: Bro. K. Digney.
14—1 Peter Study: "Imitating Christ, The Pattern." (Ch. 3:18-22).
18—Exhort: Bro. L. Harrison.
21—Elpis Israel. (Bro. L. Harrison).
25—Exhort: Bro. K. Digney.
28—1 Peter Study: "The Weapons of Victory." (Ch. 4:1-5).

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 33 Doney St., Alfred Cove 6154. Tel.: 30 4199).

2—Elpis Israel Classes.
4—Exhort: Bro. B. Hayles. Lecture: "Christ's Command: Baptism In Water Is Essential For Salvation."
7—Eureka Study Class.
11—Exhort and Lecture: Bro. I. Leask — "Armageddon: The Impending Crisis And Its Aftermath."
18—Exhort: Bro. D. Strempel. Lecture: Bro. G. Hawkins — "The "Heavenly Jerusalem Will Be a Divine Community Upon Earth."
21—Eureka Study Class.
23—Class: How to Study. Bible marking — Name and Titles of Deity.
25—Exhort: Bro. J. Ullman. Lecture: Bro. A. Newton — "If There Is a God, Why Is There Suffering? The Bible Answer."
28—Class: Power of Words.
30—Elpis Israel Class.

DAILY READINGS FOR AUGUST

Thursday	1	2 Samuel	18	Jeremiah	22	Romans	9
Friday	2	.....	19	.....	23	.....	10, 11
Saturday	3	.....	20, 21	.....	24	.....	12
Sunday	4	.....	22	.....	25	.....	13, 14
Monday	5	.....	23	.....	26	.....	15, 16
Tuesday	6	.....	24	.....	27	Mark	1
Wednesday	7	1 Kings	1	.....	28	.....	2
Thursday	8	.....	2	.....	29	.....	3
Friday	9	.....	3	.....	30	.....	4
Saturday	10	.....	4, 5	.....	31	.....	5
Sunday	11	.....	6	.....	32	.....	6
Monday	12	.....	7	.....	33	.....	7
Tuesday	13	.....	8	.....	34	.....	8
Wednesday	14	.....	9	.....	35	.....	9
Thursday	15	.....	10	.....	36	.....	10
Friday	16	.....	11	.....	37	.....	11
Saturday	17	.....	12	.....	38	.....	12
Sunday	18	.....	13	.....	39	.....	13
Monday	19	.....	14	.....	40	.....	14
Tuesday	20	.....	15	.....	41	.....	15
Wednesday	21	.....	16	.....	42	.....	16
Thursday	22	.....	17	.....	43	1 Corinthians	1, 2
Friday	23	.....	18	.....	44	.....	3
Saturday	24	.....	19	.....	45, 46	.....	4, 5
Sunday	25	.....	20	.....	47	.....	6
Monday	26	.....	21	.....	48	.....	7
Tuesday	27	.....	22	.....	49	.....	8, 9
Wednesday	28	2 Kings	1, 2	.....	50	.....	10
Thursday	29	.....	3	.....	51	.....	11
Friday	30	.....	4	.....	52	.....	12, 13
Saturday	31	.....	5	Lamentations	1	.....	14

The
ECCLESIAL CALENDAR
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS

Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

WITNESSING IN AN INDIFFERENT AGE

Ezekiel lived on the eve of dire calamity and trouble. To announce this was a part of the prophet's mission. How the announcement was received is shown in the scoffing proverbs of the time: "The days are prolonged, and every vision faileth." "The vision that he seeth is for many days to come, and he prophesieth of the times that are afar off." How discouraging must this have been to Ezekiel! But how useful and comforting is his experience to us! Trouble and calamity, far exceeding that to which the prophet stood related, is immediately ahead. This is no speculation; God has most positively revealed it. His servants today know it, and are earnestly proclaiming it. But how few, very few, receive their testimony! The disposition of Ezekiel's time everywhere prevails. The false cry of "peace" is to be heard — "sudden destruction" will speedily follow. Because of these things the prophet's experience strikes home. "Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Let us follow Ezekiel. Let us ignore the opinion of the multitude, and with confidence wait the fulfilment of the word that God has spoken. At any moment may the declarations again be realised: 'The days are at hand, and the effect of every vision. There shall none of my words be prolonged any more, but the word which I have spoken shall be done."

ECCLESIAL REPORTS

BAPTISMS

We are very pleased to record the following baptisms, and commend our new brethren and sisters to the transforming influence of the Word of Life:

Adamstown—Mr. Leigh Hall, formerly of Church of Christ (23/7/68).

Adelaide—Mr. Gregory Hornsby, son of Bro. and Sis. Ray Hornsby of Elizabeth (2/7/68). Mr. and Mrs. M. Biernat (21/7/68). Mr. Greg George (18/8/68).

Brighton—Mr. Ken McGeorge (15/8/68).

Campsie—Miss Cheryl Mansfield, daughter of Bro. and Sister R. Mansfield (5/8/68).

Coorparoo—Mr. and Mrs. W. Bray (14/7/68).

Cumberland—Mr. and Mrs. K. Pearson (3/8/68).

Enfield—Mrs. Marion Roper, wife of Bro. Jack Roper; Mr. Arthur Jackson, husband of Sis. Doreen Jackson; Mr. Roland Kilgus, son of Bro. and Sis. Kurt Kilgus of Townsville (1/8/68).

Launceston—Miss Sylvia Harris, daughter of Bro. and Sis. W. H. Harris (14/7/68).

MARRIAGES

We congratulate and extend best wishes to the following:

10/8/68—Bro. B. Butters (Lakemba) and Sis. S. Forsdike (Granville), who now meet at Adamstown Ecclesia.

7/9/68—Bro. B. Gilham and Sis. G. Ellis (Granville), will be married in S.A.

14/9/68—Bro. Trevor Duncan and Sis. Paula Carter (Woodville).

21/9/68—Bro. Allan Wigzell and Sis. Maureen Smith (Woodville).

28/9/68—Bro. John Thiele (Cumberland) and Sis. Anne Crocker (Woodville).

SICKNESS

Moe Ecclesia advise that Bro. Oscar Smith is in hospital for about 2-3 months, following an accident in which he sustained a broken leg. We hope that he will soon be restored to health and strength again.

DEATHS

Sympathy is extended to the families of the following members:

Sis. L. Williams (Launceston), passed away 10/7/68.

Sis. E. Cantwell (Gulgong, NSW), passed away 22/7/68, aged 87 years.

Bro. A. E. Russell (Hurstville), passed away 2/8/68.

Sis. Brumby Snr. (Adelaide), passed away 4/8/68.

Sis. Rhoda Griffen (Woodville), passed away 13/8/68, aged 71 years.

The sorrow of such occasions cause us to remember the frailty of flesh, and the hopelessness of life apart from the Truth. Our sisters now rest in the hope of the Resurrection, and their standing-again before the Lord Jesus Christ. This is a source of comfort and consolation which comes from the Word of Life, which we commend to those who mourn.

ECCLESIAL NAME CHANGED

Bro. Ken Longley advises that the Ormond Ecclesia (Vivtoria) is now known as McKINNON CHRISTADELPHIAN ECCLESIA, meeting at Progress Hall, 118 McKinnon Rd., McKinnon. Difficulty had been experienced in the Ormond premises formerly engaged, but now much superior conditions are enjoyed by the Ecclesia.

EFFORT AT BRIGHTON

The first special effort organised by the Brighton (S.A.) Ecclesia was held during early August, with the visit of Bro. J. Granter of Sydney. The theme was entitled: "Jesus Christ — The Victory Of God For Us!" and excellent results were obtained. The basis of the effort was the Epistles to the Thessalonians, and emphasis was placed on the constant reference to the Lord's "coming". Bro. Granter demonstrated that Christ's appearing will deliver the believers from tribulation, and affliction, bringing vengeance on oppressors and apostacy, and result in the glorification and salvation of the saints. The studies were held in various homes, and were well supported by brethren and sisters from local ecclesias.

OLD LOGOS WANTED!

Bro. B. Philp advises that sets of early "Logos" are being collated for presentation to Bro. Maurice Stewart (USA). The following issues, however, are sought to complete the volumes: Vol. 22 No. 2, 4; Vol. 21, No. 5, 9; Vol. 20, No. 3; Vol. 19, No. 11; Vol. 18, No. 4, 6, 9; Vol. 17. No. 2, 4, 5, 11, 12; Vol. 15, No. 2, 3, 11; Vol. 12. No. 12; Vol. 10, No. 7. If readers can assist, these issues should be forwarded to: B. Philp, 110 National Ave., Loftus NSW 2232. Bro. Philp will arrange for the binding and forwarding of the volumes to Brother Stewart.

HOBART NEWS

Four special addresses were given in the Hobart suburb of Moonah recently, to the theme "Christ Is Coming." An encouraging response from friends was in evidence on all but one occasion. Brother and Sister Tapper, who have been meeting in Hobart for the last six months, will shortly be returning to Perth. The Hobart Ecclesia has deeply appreciated their support and assistance.

THE PSALMS AS PROPHECY!

Coorparoo Ecclesia reports on a successful study weekend from 3rd-5th August, when Brother Bruce Philp (Sutherland) led the theme: "The Life Of Christ In The Psalms." [illegible] valuable expository lessons from the spirit of Messiah that permeates the Psalms, and demonstrated the example which must be manifested today. All meetings were well attended, and most profitable in spiritual benefit. (Bro. S. Arthur).

APPEAL FOR SECOND-HAND BOOKS

Readers desiring to dispose of unwanted reference books, or books on the Truth should forward details to the Editor. We have received enquiries from brethren wishing to obtain such.

LARGE DISTRIBUTION AT COLLAROY

During the past three months about 80 "Heralds" have been posted every week to names and addresses in Brookvale, Dee Why, Collaroy, Narrabeen, Mona Vale, Bayview, Avalan, Clareville, Newport and Palm Beach. It is intended to review and improve the mailing procedure and accompanying letters, to evoke a greater interest by the recipients. Such a labor, irrespective of results, constitutes a needed witness to an apathetic world (Bro. S. Kingsbury).

To teach the Truth so as to receive the applause of pious sectarians would be to deprive it of all point, and to blunt the edge of the Spirit's sword. (J.T.)

We can do nothing but work away in our own obscure channel till the coming of the Lord—now at the door—meanwhile preparing ourselves for that event, and as many as we can induce to listen to the Truth. (R.R.)

FOR FREE DISTRIBUTION

Further supplies of the free book, "Index Rerum" are to hand. This book is available for distribution to brethren and interested friends to assist in the understanding and appreciation of the Truth. It contains over 60 pp., and treats with 76 Biblical subjects. Quantities are available for free distribution so long as the books are used gainfully. Application should be made to **Logos Publications** and it would be appreciated if postage costs are included with your order.

GOSPEL PROCLAMATION ASSOCIATION REPORTS . . .

Literature Response!

Applications have been received during the past four weeks from the following areas: NSW 27, Qld 61, WA 6, SA 31, Vic 20, Tas 1, New Zealand 2, Overseas 7. These include 15 requests for a 12-month supply of "Herald of the Coming Age". 17 different "Herald" titles were requested by those interested. A valuable assistance in this work, is the special GPA prepaid reply card.

Use This Block (No. 16)

The current issue of "Herald" is entitled "Russia's Policy In The Middle East . . . Does It Mean War?" Two printer's blocks have been made, a copy of which is here illustrated. It is expected that this issue will be exceptionally popular, and readers are recommended to make full use of these loan-free blocks. Brethren and sisters in isolation, as well as Ecclesias are using these illustrations to increase attention and interest in circular and newspaper advertising. Enquiries can be made to GPA, P.O., West Beach 5024, for the use of these blocks.

Latest Digest On Doctrine

Digest No. 145 is entitled "20th Century Christendom Lacks 1st Century Truth." It has been designed to challenge the current trend of agnosticism and doctrinal instability. Many thousands have already been distributed, whilst other orders are in the process of delivery. By using the special reply-paid cards, excellent results can be obtained, and a vital and necessary witness to this generation is thus presented.

The Digest can be used to effect in letter-box distribution, and supplies are available at a cost of $11 per 1,000, with the reply cards at $5 per 1,000.

Your Comments Appreciated

We would like to hear from readers concerning their experiences of Gospel proclamation activities, and of means by which the GPA can co-operate even further to the extension of the Truth.

AUSTRALIAN TOUR OF BROTHER I. LEASK

Brother Ian Leask arrived in Australia on August 9th, and commenced a packed 3-month visit of the Ecclesias. Already enthusiastic meetings in Perth and Woodville have been reported, and Brother Leask is now at the Spring Bible School.

He views this Ecclesial tour as being of the greatest importance. Shortly before leaving his home town of Durban, South Africa, he forwarded a tape-message, which said, in part:

" . . . If the least I shall do (whilst in Australia) is to impress upon the brethren and sisters how near is the return of the Lord Jesus, the journey will have been worth while.. We in South Africa are sitting on the edge of a volcano, expecting it to erupt at any moment, and engulf us, as Vesuvius did the cities of Pompeii and Perculanium, about 1900 years ago. Our three neighboring countries, Angolia, Rhodesia and Portugese East Africa, are all fighting wars for survival at this very time — and they are fighting against terrorists led by Chinese officers, right here on the Continent of Africa!! All this can be very serious indeed. Serious to us. Serious to you. Serious to the whole world! It would not be unexpected to me if the Lord put an end to this campaign upon which I am about to embark, by the sudden return of the Lord Jesus Christ! In any case, we shall pray our Heavenly Father that He may bless the effort that is made by all involved in this tour, and that He will grant that I will be spared to return to the Ecclesias in South Africa, having been enriched by the grand experience of meeting the Australian brethren and sisters in the bonds of our faith, and of having fellowship with you all."

On his arrival in Perth, Bro. Leask spent 7 busy days with the Perth Central and Yokine Ecclesias. Both Ecclesias combined for a series of meetings, including a Fraternal Evening, Public Lecture and Study sessions. Attendance of interested friends at the public address was the best result attained for some years. 28 were present; and over 40 applications for further literature have been received. The brethren and sisters are deeply appreciative of Brother Leask's stirring expositions.

From Perth, Bro. Leask travelled to Woodville, S.A., where a 10-day campaign was arranged. The themes of "Amos-the Prophet-Herdsman", and "Jesus-the Good Shepherd" were presented, supported with special study notes. Considerable advertising was engaged upon, including large-scale distribution and newspaper advertisements, and to date over 80 applications have been received. An enthusiastic Fraternal Evening on August 17th was attended by nearly 400 brethren and sisters from all local Ecclesias.

The first stage of the tour concluded with Bro. Leask's attendance at the Spring Bible School, where he is currently speaking on the subject: "The Acts Of The Apostles". After the Bible School, the following Ecclesial program is scheduled:

IN NORTHERN N.S.W.

Sun. 8: ADAMSTOWN—Public lecture: "The Impending Crisis And Its Aftermath."
Mon. 9: SHAFTSBURY RD.—Illustrated Address: "Questions From Malawi".
Tues. 10: Second evening study: "Four Signs Of Isaiah".
Wed. 11: BALLINA—Study: "The Four Signs From Isaiah".
Thur. 13: Concluding study: "Paul's Letter Of Love And Thanksgiving".

AROUND THE BRISBANE ECCLESIAS

Sat. 14: Opening fraternal at REDCLIFFE: "The Truth in South Africa".
Sun. 15: Exhort at REDCLIFFE. Lecture at COORPAROO: "The Secret Weapon of the Israelis".
Mon. 16: Lecture at REDCLIFFE: "Russia's Policy In The Middle East . . . Does It Mean War?"
Tue. 17: Illust. evening at PETRIE TCE.: "The Truth In Malawi".
Wed. 18: At PETRIE TCE.: "Address To Youth".

Thurs. 19-Fri. 20: Study at COORPAROO "Righteousness By Works Of Faith".
Sat. 21: Lecture at REDCLIFFE: "Is Civilisation Doomed?"
Sun. 22: Exhort at KEDRON-BROOK. Lecture at COORPAROO: "The Divine Plan Of The Ages".

IN NORTHERN QUEENSLAND

From Tuesday, 24th to Thursday, 26th, Brother Leask will conduct a campaign with the TOWNSVILLE Ecclesias, after which he will return for an effort at ROCKHAMPTON:
Fri. 27: 1st Study: "Amos, the Prophet-Herdsman".
Sat. 28: 2nd Study in afternoon: "Amos" cont. During the evening, an illustrated talk: "The Truth in South Africa".
Sun. 29: Exhort and Lecture: "The Secret Weapon of the Israelis".

From Rockhampton, Brother Leask will return to the Sydney area, and co-operate with local ecclesias in early October.

AROUND THE STUDY CLASSES

Important Study—Commencing Wednesday, September 11
IN THE STEPS OF THE MASTER

A study of the life of the Lord Jesus Christ will be attempted at the Woodville Bible Study Class, from Sept. 11th, and continuing each Wednesday at 7.45 p.m. It is designed to set forth the ministry of the Master in chronological order, at the same time, harmonising the four Gospel accounts. Much preparation over several months has gone into this new study, and simple "short-cut" methods will be introduced, to easily epitomise the life and teaching of the Messiah.

The study will be excellent for both young and old; for those in the Truth, as well as those studying for baptism. Special verse-by-verse notes will be supplied, and six easily-understood Bible Marking Charts will be provided. Particular attention will be given to the parables and general teaching of Christ.

An invitation is extended to all to join in this most important study—surely the most interesting and significant one that is possible to consider!!

FORTHCOMING EVENTS (God willing)

A DISTRICT DISPLAY

Bossley Park GES are planning the construction, layout and presentation of a display stand at the forthcoming District Exhibition, on Saturday, October 26th. A display of the Truth's literature will be listed, particularly dealing with fulfilling prophecy and Israel's destiny. It is hoped that this endeavour will be blessed by the Father, and be a means of salvation to those who need it. (Bro. E. Sawell).

SEPTEMBER SPECIAL AT CUMBERLAND

Bro. J. Ullman (Perth) is visiting Cumberland Ecclesia, S.A., from 14th-22nd September, to lead an intensive special week of study and proclamation activities. The theme will be: "Seek Yahweh, and Ye Shall Live," and is designed to strengthen those participating in the Living Truths of the Scriptures, providing impetus in pursuing the journey to the Kingdom. Individual studies will be taken from Genesis, Joshua, Amos, Isaiah, Titus, Timothy, and the Gospels. Details are listed in the Ecclesial Calendar for Cumberland. An invigorating and spiritually refreshing week is anticipated, and the support of brethren and sisters warmly welcomed.

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

Ecclesial Calendar

ECCLESIAL EVENTS FOR SEPTEMBER, 1968 (God Willing)

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

4—Elpis Israel study: "The Antediluvian Apostacy — pp. 115-126" (Bro. K. Whitehead).
5—"Parables of Christ" (Bro. N. Davies).
8—Exhort (visitor). **Special Lecture: Bro. I. Leask (Sth. Africa)** — "The Coming Crisis And Its Aftermath".
11—Ephesians study by tape: "What We Were By Nature And What We Are By Grace—Ch. 2:9-13".
12—1st principles class for interested friends.
15—Exhort: Bro. G. Alchin. Lecture: Bro. B. Butters — "Christ ening . . . Pagan Perversion Of The Gospel".
18—1st Peter study: "The Pilgrim's Life And How To Live It . . . The Duty of Husbands and Wives — Ch. 3:1-7" (Bro. G. Alchin).
19—Parables of Christ. (Bro. N. Davies).
22—Exhort and Lecture: Bro. E. Spongberg — "England's Role In Bible Prophecy."
25—Elpis Israel study: "The Constitution Of Sin and The Constitution of Righteousness—pp. 126-137" **(Bro. R. McRae).**
26—1st principles class for interested friends.
29—Exhort: Bro. E. Witton. 2 p.m.: Pamphlet distribution. Lecture: Bro. K. Whitehead — "Jehovah's Witnesses Are Not Yahweh's Witnesses".

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478).

1—Exhort: Bro. C. Leeson. Lecture: Bro. A. Russell — "The Teachings of Jesus As They Apply in the 20th Century".
4—Young peoples class at home Bro. A. Russell.
6—MIC at home Bro. E. Denford.
8—Exhort: Bro. A. Leadbeatter. Relation visit to Wyrallah — Exhort: Bro. J. Higgs. God Manifestation study at home Bro. D. Moss.
11—Young peoples class at home Bro. L. Stone.
13—Elpis Israel class at home Bro. E. Denford.
15—Exhort: Bro. A. Russell. Parables class at home Bro. C. Hermann.
18—Young peoples class at home Bro. A. Russell.
20—MIC at home Bro. E. Denford.
22—Exhort: Bro. J. Russell. Daniel class at home Bro. L. Stone.
25—Young peoples class at home Bro. L. Stone.
27—Elpis Israel class at home Bro. E. Denford.
29—Exhort: Bro. R. Window.

BOSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

1—9.30: Sunday School. 11.15: Exhort: Bro. R. Munro. 7 p.m. Lecture: Bro. E. Murphy — "The Gospel Of Christ . . . The Good News Of A Coming System Of Divine Government".
3—10 a.m. Dorcas Class. Sec.: Sis. J. Baird (72 4791).
5—**Introduction To New Study On**

Galatians: 8 p.m. at 96 Maxwells Ave., Green Valley (Bro. D. Pogson).

6—1st principles class 8 p.m. at 18 Canara Pl., Smithfield.

8—Exhort: Bro. E. Spongberg. Lecture: Bro. A. N. Russell—"The Holy Spirit Is God's Power, Not Part Of A Trinity".

12—Elpis Israel class 8 p.m. at 141 Hamilton Rd., Fairfield: "The Royal House Of The Kingdom and The Throne Of David" (E.I. pp. 302-307).

15—Exhort: Bro. N. Rice. Lecture: Bro. E. Mansfield—"The Bible's Uses Of The Word Spirit Explained".

19—Galatians study, cont.

20—1st principles class, cont.

22—Exhort: Bro. K. Gould. Lecture: Bro. A. Dyer — "The Bible Teaches The Promises To Abraham — The Basis Of Salvation".

26—Elpis Israel study cont.: "Commencing Ch. 5 p. 308".

29—Exhort: Bro. J. Gilmore. Lecture: Bro. P. Hudson — "The Covenant With David Assures Christ's Future Kingship".

CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. 2023. Tel.: 36 5287).

1—Exhort: Bro. C. O'Connor. Lecture: Bro. J. Granter — "The Gospel Preached To Abraham".

5—Thursday study at 29 Kulgoa Rd., Bellevue Hill: "Christendom Astray".

8—Exhort: Bro. K. Jamieson. Lecture Bro. E. Spongberg — "The Call Of The Prophet Isaiah". (Special Isaiah lecture).

10—Study at 36 Badminton Rd., Croydon: "The Life Of The Lord".

15—Exhort: Bro. E. Spongberg. Lecture: Bro. G. Russell — "God's Judgments On The Nations . . . Then and Now (Ezek. 35)".

19—Thursday study cont.: "Christendom Astray".

22—Exhort: Bro. K. Wassell. 2.15 p.m. Monthly leaflet distribution. Lecture: Bro. J. Mansfield Snr.: "Baptism . . . The Bible Teaching Explained".

24—"Life of the Lord" study cont.

29—Exhort: Bro. G. Russell. Lecture: (special advertised monthly address): Bro. B. McClure — "The Meek Shall Inherit The Earth".

DOONSIDE—Doonside Cres. (Rec.: Bro. J. Horne, 11 Myall St., Doonside. 2767).

1—Exhort: Bro. J. Lowe. Lecture: Bro. G. T. Darke — "The Thief On The Cross".

4—Bible class.

8—Exhort: Bro. L. Etherington. Lecture: Bro. N. French — "That Old-Time Religion".

11—Bible class.

15—Exhort: Bro. R. Mobbs. Lecture: Bro. R. Pogson — "The Bible's Burden for Australia".

18—Bible class.

22—Exhort and Lecture: Bro. S. J. Dawes — "God Manifest In Christ".

25—Quarterly Business meeting.

29—Exhort: Bro. B. Sanday. Lecture: Bro. R. Towner — "The Way of Salvation".

COLLAROY — Masonic Hall, Pittswater Road. (Sponsored by Granville Ecclesia).

1—Lecture: Bro. S. Kingsbury — "God's Promise Of A Divine Government Given To David".

3—8 p.m. Apocalypse class at 45 Adams St., Harbord (Bro. S. Kingsbury).

8—Lecture: Bro. M. Bonner — "God's National Purpose Explained By The Prophet Daniel".

10—8 p.m. Law of Moses class at 45 Adams St., Harbord (Bro. C. Bolstad).

14—Lecture: Bro. C. Hocking — "God's Purpose To Be Fulfilled Through Jesus Christ".

17—8 p.m. Apocalypse class, cont. (Bro. S. Kingsbury).

22—Lecture: Bro. G. T. Darke — "Man's Opportunity To Be Associated With God's Purpose".

24—8 p.m. Law of Moses class, cont. (Bro. C. Bolstad).

28—1st principles class cont.
29—Lecture: Bro. H. Hadley — "Repentance — This Term Expounded".

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

1—Exhort: Bro. J. Granter. Lecture: Bro. L. Goodman—"God's Promise Of A Divine Government Given To David".
8—Exhort: Bro. B. McClure. Lecture: Bro. D. Bowen — "God's National Purpose Explained By The Prophet Daniel".
11—8 p.m. Elpis Israel class (Bro. G. T. Darke).
15—Exhort: Bro. J. Dawson. 2.30 MIC. Lecture: Bro. D. Shaw — "God's Purpose To Be Fulfilled Through Jesus Christ".
18—8 p.m. Romans study (Bro. E. Spongberg): "The Protesting Jew Answered By Logic and Scripture — Ch. 3:1-20".
22—Exhort: Bro. J. J. Rosser. 3 p.m. Domain effort. Lecture: Bro. O. Forsdike "Man's Opportunity To Be Associated With God's Purpose".
25—8 p.m. Elpis Israel class (Bro. G. T. Darke).
29—Exhort: Bro. J. Mansfield. Lecture: Bro. W. Britain — "Repentance — This Term Expounded".

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

1—Exhort: Bro. J. Muir. Lecture: Bro. C. O'Connor — "Mankind Judged at Christ's Return".
4—Bible study: "Life of Christ" — Bro. B. Stretton. Study commences from Mat. 18:31.
7—Young peoples cottage class at home Bro. R. Ede: Bro. R. Pogson — "David Study".
8—Exhort: Bro. A. G. Russell. Lecture: Bro. G. Gould — "Is The End Near?"
10—Cottage study class at home Bro. C. Butters — "The Visible Hand Of God".
11—MIC.
15—Exhort: Bro. C. McGonigal. Lecture: Bro. D. Pogson—"You Must Be Born Again".
18—Bible class on "Life of Christ". Bro. B. Stretton: Matt. 19:1-27.
21—Young peoples Bible class: Bro. B. McClure — "Judges study . . . The Day Of Midian, Ch. 7".
22—Exhort: Bro. F. Ryan. Lecture: Bro. J. Gilmore — "Prove Your Religion, Don't Just Accept It".
24—Cottage study class at home Bro. C. Butters: "The Visible Hand Of God".
25—MIC.
26—Young peoples 1st principle class at home Bro. W. Wolstencroft: Bro. C. O'Connor — "Events Subsequent To Christ's Return".
29—Exhort: Bro. B. McClure. Lecture: Bro. J. Mansfield — "God Is One, Not A Trinity".
30—Commencement of Special Sydney effort with Bro. I. Leask.

NARWEE—R.S.S. & A.I.L.A. Hall, Bryant St. (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills. 2209. Tel.: 533 1571).

1—11 a.m. Exhort: Bro. G. Russell. 7 p.m. Lecture: Bro. C. Russell — "Baptism . . Immersion Not Sprinkling".
4—8 p.m. Bible class in home. Selected exposition (Bro. G. Russell).
8—Exhort: Bro. G. Bacon. Lecture: Bro. J. N. Thatcher — "Communism . . . Lord's Table Not High Altar".
11—Home Bible class "The Tabernacle In The Wilderness" (Brn. C. Wotton, G. Bacon).
15—Exhort: Bro. A. J. Rosser. Lecture: Bro. D. Gilmore — "The Kingdom of God, A Realm On Earth".
18—Home Bible class: "The Temple Of Solomon" (Brn. C. Russell, G. Russell).
22—Exhort: Bro. F. Hulks. Lecture: Bro. V. Dawe — "Life And Work . . . Period Of Probation".
25—Home Bible class: "The Temple Of Ezekiel". (Brn. K. Dennes,

P. Russell).

29—Exhort: Brn. L. Ebers, P. Russell. Lecture: Bro. K. Dennes — "The Future Of The Nations . . . Jews A Blessing!"

PORT HACKING—Senior Citizen's Hall, Gymea Bay Rd., Gymea (Rec.: Bro. F. J. Ryan, 51 Caravan Head Rd., Oyster Bay 2225. Tel. 528 7571).

1—Exhort: Bro. R. Kirkwood. Lecture: Bro. D. Bones — "Hell Is Not A Place Of Torment".

4—8 p.m. Ecclesial Business Meeting.

8—Exhort: Bro. A. Ritchie. Lecture: Bro. W. Britain — "The Holy Spirit Explained".

10—11 a.m. Dorcas class.

11—Revelation study class at home Bro. K. Harris, 8 p.m.

15—Exhort: Bro. D. Kirkwood. Lecture: Bro. F. Ryan — "Israel . . . Home Again!"

18—Revelation study class, cont.

22—Exhort and Lecture: Bro. E. Mansfield — "Is There A God?"

25—8 p.m. MIC at home Bro. G. Swan.

29—Exhort and Lecture: Bro. A. Peden — "Jerusalem A Place Of Future Peace".

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).

1—Exhort: Bro. J. Doble. Lecture: Bro. A. G. Russell — "Why Do the Nations Rage?"

8—Exhort: Bro. J. Drake. Lecture: Bro. H. Wright — "Russia, Israel, Armageddon".

9—Special evening: Bro. I. Leask (Sth. Africa): "Questions From Malawi".

10—Second study evening: Bro. I. Leask — "Four Signs Of Isaiah".

15—Exhort: Bro. J. Burns. Lecture: Bro. J. Court — "The Apostolic Preaching As In The Speeches Of Acts".

22—Exhort: Bro. S. Thompson. Lecture: Bro. J. Doble — "To The Unknown God".

29—Exhort: Bro. W. R. Pearce. Lecture: Bro. J. Drake — "The Promise of a Better World".

SUTHERLAND — Acacia St. (Rec.: Bro. G. Alchin, 22 Venetia St., Sylvania Heights. 2224. Tel.: 522 0287).

1—Exhort: Bro. J. O'Neill. Lecture: Bro. N. Rice — "Satan Revealed".

4—MIC.

8—Exhort: Bro. E. Mansfield. Lecture: Bro. R. Pogson — "God's Purpose With Mankind".

10—Annual Business Meeting.

11—Revelation study (Bro. R. Pogson).

15—Exhort: Bro. J. Hodgkinson. Lecture: Bro. B. Bowen — "Present World Powers To Be Overthrown".

18—"Events Subsequent To Christ's Return" study at home Bro. M. Kirkwood.

20—"Elpis Israel" class at home Bro. B. Philp.

22—Exhort and Lecture: Bro. C. O'Connor — "Jerusalem, Future Capital Of The World".

24—A.B. meeting.

25—Revelation study (Bro. R. Pogson).

29—Exhort: Bro. K. Cook. Lecture: Bro. F. Ryan — "Baptism For The Remission Of Sins".

UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla. Muswellbrook, 2333. Tel.: Mus. 153).

8—Exhort: Bro. Taylor, at home Bro. L. Ackers, Muswellbrook.

22—Exhort: Bro. L. Ackers, at home Bro. Thomas, Denman.

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).

1—Exhort: Bro. R. Pogson. Lecture: Bro. J. Scull — "Russian Power To Be Broken In Israel".

3—Elpis Israel class at home Bro. Ceiley — "Chapter 3" (Bro. S. Evans).

4—1st principles study at home of Bro. Munro (Bro. R. Pogson).

7—7.30 p.m. Abraham class for young people (Bro. K. Wassell).

8—Exhort: Bro. K. Cook. Lecture: Bro. C. O'Connor — "Events Subsequent To Christ's Return".

10—MIC. Addresses on Galatians concluded. "Liberty and Free-

dom in Christ" (Bro. P. Rush). "Not Circumcision, But A New Creature" (Bro. P. Hudson).
12—Hebrews study class: "A Merciful And Faithful High Priest — Ch. 2:15-18" (Bro. K. Cook).
15—Exhort: Bro. B. Bowen. Lecture: Bro. J. Granter — "The Prophecy Of Habakkuk — The Just Shall Live By Faith".
17—Elpis Israel class at home Bro. Ceiley — "Chapter 3" (Bro. S. Evans).
18—1st principles class at home Bro. Munro (Bro. R. Pogson).
22—Exhort: Bro. J. Mansfield Snr. Lecture: Bro. G. Russell — "The Prophecy Of Habakkuk — The Earth Shall Be Filled With The Glory Of God".
26—Hebrews study class: "Christ's Superiority to Moses — Ch. 3" (Bro. K. Cook and Bro. P. Rush).
29—Exhort: Bro. W. Britain. Lecture: Bro. E. Mansfield Jnr: "The Prophecy Of Habakkuk — God Will Shake The Nations".

QUEENSLAND ECCLESIAS

AITKENVALE — 54 Wotten Street. (Rec.: Bro. T. A. Dawson, 8 Russell St., Aitkenvale. 4812).
1—Memorial Meeting, Elpis Israel class.
2—Tape study at home Bro. Dawson.
4—"Revelation class" at home Bro. Dawson.
8—Sunday activities.
9—Tape study evening.
11—Bible class: "Zephaniah".
15—Sunday activities.
16—Tape study evening.
18—"Revelation" study at Bro. Dawson's home.
22—Sunday activities.
23-26: Visit of Bro. I. Leask (Durban, South Africa) to Townsville.
29—Sunday activities.
30—Tape study evening.

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. T. Arthur. 16 Park Lane Yeerongpilly 4105. Tel.: 48 4634).
1—Exhort: Bro. B. Cutler. Lecture: Bro. R. Hermann — "The Holy Spirit Is God's Power . . . Not A Personal God".
5—Romans study at home Bro. D. Bartley, Tingalpa (Bro. R. Hermann).
8—Exhort: Bro. R. Hermann. Lecture: Bro. R. Johnson—"Church Unity Will Disintegrate With Christ's Second Coming".
12—Study on Psalm 51 (Bro. D. Bartley).
15—Exhort: Bro. R. Johnson. Lecture: Bro. Ian Leask (South Africa) — "The Secret Weapon Of The Israelis".
19th-20th: Visit of Brother Leask. (See details in General section).
22—Exhort: Bro. R. Rock. Lecture: Bro. Ian Leask — "Divine Plan Of The Ages".
26—Study class on James at home Bro. D. Bartley (Bro. D. McGahey).
27—Young peoples' evening at Hall.
29—Exhort: Bro. B. Cutler. Lecture: Bro. D. McGahey — "Why Jerusalem Will Be The Capital Of The World".

KEDRON-BROOK — The Gordon Pk. Progress Hall, Khartoum Street, Gordon Pk. (Rec.: Bro. L. J. Rucker, P.O. Box 104, Kedron 4031. Tel.: Wellington PT399).
1—Exhort: Brn. R. Hill, A. Collins. Lecture: Bro. R. Buttsworth — "God Hasn't Promised Heaven To You!"
8—Exhort and Lecture: Bro. D. L. Dobell — "Russia, Arab, Conspiracy Against Israel".
13—Cottage meeting: "Prayers Of Christ — John Ch. 17" (Bro. E. Crew).
15—Exhort: Bro. D. Evans. Lecture: Bro. H. Finch — "The Bible, Believe It Or Perish".
22—Exhort: Bro. Ian Leask (Sth. Africa). Lecture: Bro. A. Collins — "The Kingdom Of Heaven On Earth".
27—Northside Cottage meeting: "Be Content With Such Things As You Have" (Bro. C. Hill).
29—Exhort: Bro. H. Finch. Lecture:

Bro. D. Evans — "The Futility Of Current Peace Talks".

WYNNUM CENTRAL — Andrew St. (Rec.: Bro. S. Marriott, Birkdale. 4159. Tel.: Wellington PT399).

1—9.30 Sunday School. 11 a.m. Memorial Meeting 7.30 Lecture.
3—Bible class.
6—Under 12's.
7—Sunday school picnic.
8—Sunday activities.
10—Dorcas class.
13—Cottage meeting.
15—Sunday activities. Sunday school examinations.
20—CYC.
22—Sunday activities.
24—Dorcas class.
29—Sunday activities.

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton. 5048)

1—Exhort: Bro. L. J. Colquhoun. Lecture: Bro. Max Lund — "Is Your Religion Hopeless?"
5—Bible study class at 6 Winns Rd., Blackwood: "The Acts of the Apostles".
8—Exhort: Bro. R. Mansfield. Lecture: Bro. B. Luke — "World Peace By Disarmament or Christ?"
15—Exhort: Bro. J. King. Lecture: Bro. L. J. Colquhoun—"Israel's Final Regathering To Come".
17—Lecture at Marion Shopping Centre: Bro. J. Ullman (Perth).
19—Bible study at 20 Tucker St., Sth. Brighton — "Acts of the Apostles".
22—Exhort: Bro. K. Stewart. Lecture: Bro. H. P. Mansfield — "Russia's Policy In The Middle East".
24—Committee Meeting.
29—Exhort: Bro. W. Hoffman. Lecture: Bro. R. Pillion — "Satan And The Devil Defined".

BUNBURY — (Phone McNamara 6)

Memorial Meetings held at home of Bro. K. Pitt.

1—Exhort and Lecture: Bro. C. Wigzell — "Sure Signs Of Christ's Second Coming". The Lecture to be held in Keith Institute.
4—Sisters' class at 2 p.m. Study class at 8 p.m.
6—Study evening.
8—Memorial meeting.
11—Study class.
15—Memorial meeting.
18—2 p.m. Sisters' class. 8 p.m. Study class.
22—Memorial meeting.
25—Study class.
29—Memorial meeting.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

1—Exhort: Bro. Max Lund. Lecture: Bro. J. King — "Christ's Future Work . . . Judgment".
4—Elpis Israel class: "The Flaming Sword" (Bro. Max Lund).
5—2 p.m. Sisters' class.
8—Exhort: Bro. Murray Lund. Lecture: Bro. P. Dunn — "Can Christ Come in Our Time?"
11—Revelation study: Bro. Murray Lund — "The Rainbowed Angel, Ch. 10".
12—MIC: Exhort — Bro. G. Jolly. Lecture: Bro. V. Jurevicius — "Does God Rule In The Kingdoms of Men?"

14th-21st: Special Effort with Bro. J. Ullman (Perth).

14—Opening Fraternal evening: Bro. J. Ullman — "Are There Any Who Seek The Truth? . . . Jer. 5".
15—Exhort and Lecture: Bro. J. Ullman — "What Does a Decision For Christ Really Involve?"
16—Study: "Seek Yahweh and Ye Shall Live — Amos 5,6".
17—Lecture at Marion Shopping Centre: "The World In Turmoil" (Bro. J. Ullman).
18—Study: "Comfort Ye My People — Isa. 40".
19—2.30 Sisters' class. Study: "Why We Are Called Sons of God". (Bro. J. Ullman).
20—Study: "The Things which Become Sound Doctrine — Titus".

21—Suburban Young peoples' class: "Perilous Times Shall Come".
22—Exhort and Lecture: Bro. J. Ullman — "What You Must Do To Be Saved At Christ's Return".
23—Interested friends evening at home Bro. R. Woodward: Bro. W. Gurd — "You Cannot Believe Both Evolution and God".
25—Study of Revelation: Bro. M. Lund — "The 2 Witnesses, Rev. 10,11".
26—MIC exposition: Bro. L. Osborne. Mark 9:43. Lecture: Bro. R. Woodward — "The Certainty of Christ's Coming".
29—Exhort: Bro. H. P. Mansfield. Lecture: Bro. J. Siviour.

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

1—Exhort: Bro. A. Edgecombe. Lecture: Bro. A. Cheek — "The Papacy Destroyed At Christ's Coming".
3—Life of Christ study. (Bro. Roger Stokes).
4—Sisters' class "Parables of Messiah".
5—Interested friends' class at 11 Brussels St., Broadview.
8—Exhort: Bro. K. Martin. Lecture: Bro. P. Weller — "Jehovah's Witnesses In Error; Natural Israel Still God's Nation".
10—Elpis Israel class (Bro. D. Manser).
13—Youth Group — Elpis Israel Part 2, Ch. 5 (Bro. A. Valkenburg).
15—Exhort: Bro. H. P. Mansfield. Lecture: Bro. Roger Stokes — "The Bible and Science Challenge School and Church Fables".
17—Life of Christ study (Bro. J. Knowles).
22—Exhort: Bro. G. Mansfield. Lecture: Bro. Max Lund — "Faith And Baptism God's Way To Salvation".
24—Elpis Israel class.
27—Youth Group "Names And Titles Of Deity" (Bro. James Mansfield).
29—Exhort: Bro. D. Matthews. Lecture: Bro. J. Knowles.

GLENLOCK — Via Morgan. (Rec.: Bro. A. M. McLean "Four Winds", Pte. Bag 44, via Morgan. 5320).

1—Exhort: Bro. R. Curtain. 3 p.m. Sunday school. 7 p.m. Lecture.
4—Ephesians study class.
8—Exhort: Bro. J. Hodges.
11—Revelation study class.
15—Exhort: Bro. E. Wilson.
18—Ephesians study.
22—Exhort: Bro. A. M. McLean.
25—Revelation study.
29—Exhort: Bro. R. McLean.

SOUTH EAST — (Rec.: Bro. M. E. Lawrey, Rectory Place, Naracoorte. Tel.: 22516).

Meetings are held in various homes. Details obtained from Bro. Lawrey, or from Bro. I. J. Tregenza, Penola, Telephone 7 2339.

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

1—Exhort Lecture: Bro. S. Kingsbury — "The Claims Of The Christadelphians".
4—10.30 Sisters' class. 7.45: Bible study class: "Panel On Isaiah 19". A special evening, concluding the study of "From Now To The Millenium". A group of brethren will answer questions upon the Prophecy Concerning Egypt.
6—Eureka study: "The Souls Under The Altar — Vol. 2; Page 234"
7—Suburban young peoples evening.
8—Exhort: Bro. J. Berry. Lecture: Bro. A. Wigzell — "The Hope of Christadelphians".
11—Bible study: "Introducing The Ministry Of The Master" (Bro. H. P. Mansfield).
14—Wedding service of Bro. T. Duncan and Sis. P. Carter.
15—Exhort: Bro. P. J. Mansfield. Lecture: Bro. H. Muggleton — "Four Steps To Salvation".
16—1st principles evening at 4 Lasscock Ave., Findon.
18—10.30 a.m. Sisters' class. 7.45 Bible study: "An Excursion Into The Gospels" (Bro. H. P. Mansfield).

20—Eureka study: "O Despot, holy and True . . . — Vol. 2; Page 244" (Bro. J. Berry).
21—Wedding service of Bro. A. Wigzell and Sis. M. Smith.
22—Exhort: Bro. F. King. Lecture: Bro. G. Wigzell — "The World's Best-Selling Book".
23—Arranging Brethren's meeting.
25—Bible study on the Ministry Of the Master: "How Luke Introduces His Record" (Bro. H. P. Mansfield).
27—MIC.
28—Wedding service of Bro. J. Thiele and Sis. A. Crocker.
29—Special Youth Aliyah Sunday. Exhort: Bro. K. Niejalke (Tasmania). Lecture: Bro. Murray Lund — "The World's Most Hated People!"

VICTOR HARBOUR — Masonic Hall (Sec.: Bro. H. Mansfield, Myponga. 5202. Tel.: 328).

1—Exhort: Bro. L. J. Colquhoun.
6—1st principles class: Bro. A. Cheek.
8—Public lecture.
13—Study evening.
15—Exhort: Bro. S. Cattermole.
20—1st principles class: Bro. A. Cheek.
22—Lecture.
27—Study evening.
29—Exhort: Bro. P. Hurn.

TASMANIAN ECCLESIAS

HOBART—Dora Turner School, Hamoden Rd. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson. 7007).

1—Exhort: Bro. H. Taylor. Lecture: Bro. D. Noakes — "Formula For World Peace".
3—Bible class: Bro. H. Taylor — "Place of Women in the Ecclesia". (1 Cor. 11:1-16).
8—Exhort: Bro. H. Arnott. Lecture: Bro. G. Rosenthal — "Universal Salvation or Not".
10—Bible class: Bro. A. Thomas — "Members of Christ's Body" (1 Cor. 12).
15—Exhort: Bro. G. Bowers. Lecture: "Many Churches . . . Why?"
17—Bible class: Bro. E. Harrington— "Love, The More Excellent Way". (1 Cor. 13).
22—Exhort: Bro. D. Ledger. Lecture: Bro. H. Taylor — "The Location Of World Government".
24—Bible Class: Bro. G. Rosenthal — "Resurrection" (1 Cor. 15).
29—Exhort: Bro. E. Harvey. Lecture: "The Things We Stand For".

LAUNCESTON — 69 Balfour St., Launceston. (Rec.: Bro. W. T. Case, 6 Chant St., Launceston 7250. Tel.: 31 1687).

1—9.30: Sunday School & Elpis Israel Class. 11 a.m. Exhort: Bro. F. Bracey. 7 p.m. Lecture Bro. H. Day — "Russia, Israel and Arab Herald Armageddon".
4—7.45 p.m. Bible Class.
6—Eureka Class. Information Phone 44 2207.
7—Junior and Senior CYC.
8—Lecture: Bro. D. Case — "Russian Expansion To Be Stopped By Christ".
11—7.45 p.m. MIC.
12—Dorcas Class.
13—Eureka Class.
15—Exhort: Bro. D. Case. Lecture: Bro. F. Bracey — "The Return Of Christ . . . God's Answer To Man's Problem".
18—7.45 Bible Class.
20—Eureka Class.
21—Junior and Senior CYC.
22—Exhort: Bro. C. Blanch. Lecture: Bro. F. Onley — "The Importance Of True Doctrine".
25—7.45 MIC.
26—Dorcas Class.
27—Eureka Class.
29—Exhort: Bro. J. Kershaw. Lecture: Bro. M. Wright — "Faith . . . The Substance Of Things Hoped For".

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

1—Preside: Bro. S. J. Mansfield. Exhort: Bro. R. Mullin.
3—Bible class: "The Law . . . Schoolmaster Unto Christ" (Bro. D. Brewer).
8—Preside: Bro. H. C. Hughes. Exhort: Bro. H. Fletcher. 3 p.m.

MIC.
12—Eureka class at 72 Wood St., Templestowe, 8 p.m.
15—Preside: Bro. S. Snow. Exhort: Bro. H. Mullin.
17—Bible class: "The Seed Promised To David . . . Christ" (Bro. P. Brewer).
22—Preside: Bro. G. Islip. Exhort: Bro. S. Hill.
26—Eureka class at Templestowe, cont.
29—Preside: Bro. E. Crouch. Exhort: Bro. S. Snow.

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).
1—Exhort: Bro. I. Wallace. Lecture: Bro. G. Kennett — "A Key To Future Life". 8.15 Broadcast 3XY: Bro. D. Caudery—"Devil And Satan".
6—Study of Philippians.
8—Exhort: Bro. R. Taylor. Lecture: Bro. R. Hosie — "Will Church Differences Allow Church Unity?" 8.15 3XY Broadcast: Bro. H. Hughes — "Who Is A Christian?"
10—Dorcas class.
13—Philippians study.
15—Exhort: Bro. R. Noakes. Lecture: Bro. M. Freeman—"Daniel . . . The Dream Of A Monach And Its Sequel". 8.15 Broadcast: Bro. K. Quixley—"Youth And Religion".
20—Philippians study.
21—SPL. Bro. K. Cross: "Tell That Fox, Luke 13:32".
22—Exhort: Bro. G. Bennett. Lecture: Bro. R. Bond — "Daniel . . . In The Lion's Den". 8.15 Broadcast: Bro. H. Fletcher — "Marriage and Divorce".
27—Philippians study.
29—Exhort: Bro. L. Saxon. Lecture: Bro. R. D. Walker — "Dainel, Jesus And The Prophecy Of The 70 Weeks". 8.15 Broadcast: Bro. S. Jones—"Can Mankind Find Peace?"

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).
1—1.30 Exhort: Bro. R. Bray.
4—8 p.m. Bible class at home of Bro. Burrage, Moe.
10—2 p.m. Bible class at home of Bro. Howe, Yarragon.
13—8 p.m. "Life of Christ" class at home of Bro. Stewart, Newborough.
15—Exhort: Bro. J. Day. 4 p.m.: "Youth Fellowship class at home of Sis. J. Galbraith, Tyers — "Joy And Rejoicing . . . Jesus And His Disciples".
18—8 p.m. Bible study at home Bro. Burrage.
24—2 p.m. Bible class at home Bro. Howe.
27—8 p.m. "Life of Christ" class at home Bro. Stewart.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).
1—Exhort: Bro. M. Ridge. Lecture: Bro. L. Cresswell — "Difficult Passages Explained: In My Father's House Are Many Mansions".
8—Exhort: Bro. E. Crouch. Lecture: Bro. I. Chalmers — "Difficult Passages Explained: The Word Was God".
10—Bible class at 670 Pascoe Vale Rd.: "The Woman at the Well (John 4:1-42)".
22—Exhort: Bro. F. Morgan. Lecture Bro. J. Glenn — "Difficult Passages Explained: Before Abraham Was I Am".
24—Bible class: "2 Further Signs And The Witnesses to Christsonship (John 4:43-54; Ch. 5)".
29—Exhort: Bro. K. Jowett. Lecture: Bro. D. Caudery — "Difficult Passages Explained: War In Heaven".

RINGWOOD — Rupert St. (Rec.: Bro. P. Morgan, 49 Nathan Street, Ferntree Gully. 3156).
1—Exhort: Bro. P. Morgan. Lecture: Bro. E. King — "Moral Standards Of The Bible".
4—Bible class at home Bro. S. Brake.
8—Exhort: Bro. S. Brake. Lecture: Bro. R. Galbraith. Family Evening.
11—MIC.
15—Exhort: Bro. P. Jobson. Lecture: Bro. M. Clementson — "The

Cure For Our Troubled World".
18—Bible class at home Bro. A. Loveday.
22—Exhort: Bro. B. Williams. Lecture: Bro. D. McCallum — "Promises God Never Kept!"
25—MIC.
29—Exhort: Bro. J. Smith. Lecture: Bro. R. Hosie—"Is Christianity On The Way Out?"

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

1—Exhort: Bro. L. Harrison.
4—Peter study: "Our Attitude To The World — Ch. 3:10-17". (Bro. K. Digney).
8—Exhort: Bro. K. Digney.
11—Elpis Israel Class: "Jesus And The End Of The World — Page 213" (Bro. L. Harrison).
15—Exhort: Bro. L. Harrison.
18—Peter study: "Imitating Christ, The Pattern — Ch. 3:18-22".
22—Exhort: Bro. K. Digney.
25—Peter study: "The Weapons Of Victory — Ch. 4:1-5".
29—Exhort: Bro. L. Harrison.

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

1—Exhort: Bro. B. Evans. Lecture: Bro. B. Hayles — "God's Promise To David . . . No Hope For Us Without It".
4—Eureka study.
6—"How To Study" evening.
8—Exhort: Bro. A. Hayles. Lecture: Bro. R. Taylor — "Christ Went To Hell. Where And What Is It?"
18—Eureka study.
20—"How To Study" evening.
22—Exhort: Bro. A. Newton. Lecture: Bro. T. Stagg — "How You Can Live For Ever . . . The Plain Teaching Of The Bible".
25—Study: "The Power Of Words".
27—Elpis Israel class.
29—Exhort: Bro. B. Hayles. Lecture: Bro. D. Hurn — "Beliefs Of First Century Christians Contrasted With Modern Christianity".

DAILY READINGS FOR SEPTEMBER

Sunday	1	2 Kings	6	Lamentations	2	1 Corinthians	15
Monday	2	.....	7	.....	3	.....	16
Tuesday	3	.....	8	.....	4	2 Corinthians	1, 2
Wednesday	4	.....	9	.....	5	.....	3, 4
Thursday	5	.....	10	Ezekiel	1	.....	5, 7
Friday	6	.....	11, 12	.....	2	.....	8, 9
Saturday	7	.....	13	.....	3	.....	10, 11
Sunday	8	.....	14	.....	4	.....	12, 13
Monday	9	.....	15	.....	5	Luke	1
Tuesday	10	.....	16	.....	6	.....	2
Wednesday	11	.....	17	.....	7	.....	3
Thursday	12	.....	18	.....	8	.....	4
Friday	13	.....	19	.....	9	.....	5
Saturday	14	.....	20	.....	10	.....	6
Sunday	15	.....	21	.....	11	.....	7
Monday	16	.....	22, 23	.....	12	.....	8
Tuesday	17	.....	24, 25	.....	13	.....	9
Wednesday	18	1 Chronicles	1	.....	14	.....	10
Thursday	19	.....	2	.....	15	.....	11
Friday	20	.....	3	.....	16	.....	12
Saturday	21	.....	4	.....	17	.....	13, 14
Sunday	22	.....	5	.....	18	.....	15
Monday	23	.....	6	.....	19	.....	16
Tuesday	24	.....	7	.....	20	.....	17
Wednesday	25	.....	8	.....	21	.....	18
Thursday	26	.....	9	.....	22	.....	19
Friday	27	.....	10	.....	23	.....	20
Saturday	28	.....	11	.....	24	.....	21
Sunday	29	.....	12	.....	25	.....	22
Monday	30	.....	13, 14	.....	26	.....	23

ECCLESIAL CALENDER

OCTOBER, 1967

Your Support of the Study Class in your area assists the study-leader, its members and yourself. Give your enthusiastic support to this vital feature of our worship.

Those who discourage the study of God's Word, challenge God Himself. He has elevated His Word above all His holy name (Psa. 138:2). We honor Him by honoring His word.

GOSPEL PROCLAMATION ASSOCIATION REPORTS

BIG RESPONSE FOR LITERATURE

248 applications for literature have been received during the past month, from the following places: Qld.—29; N.S.W.—65; W.A.—15; Vic.—11; S.A.—101; Tas.—6; N.Z.—1; Eng.—3; Canada—8; Philippines—8; Ghana—1; Singapore—1.

Advertising blocks are available free for newspaper or circular advertising. Send to: The Secretary, G.P. A., West Beach P.O., Sth. Australia, 5024, for further information.

SUCCESSFUL DEBATE ON TRINITY IN N.S.W.

A two-night debate upon the subject of "The Trinity" was held on September 7th and 14th between Bro. E. Spongberg (Hurstville Ecclesia), and Mr. Jerry Hardy, a minister of the Church of God, and Editor of the Presbyterian Youth Magazine, "Challenge". The meetings were held at the Capital Hall, Bankstown. On the first night, about 400 attended, including 60 friends, amongst whom were seventh Day Adventists, and Pentecostals. The second meeting saw about 350 in attendance, with nearly 70 friends.

Brother Spongberg presented a logical and powerful witness to Truth, but found Mr. Hardy's eyes blind to the light of the Word. However, several friends who attended were obviously impressed, and later expressed a desire for further instruction.

On the final evening, a Mr. Bogue (supervising "pastor" of the United Pentecestal Church) publically challenged the Christadelphians to a debate upon "The Deity of Christ", and negotiations are continuing in that regard.

Bro. D. Carroll (Yagoona).

ECCLESIAL REPORTS

BAPTISMS

We are delighted to record the following, who have recently accepted the Name of Christ through baptism, and we commend them to the guidance and strength of Yahweh and His Word.

Ballina, N.S.W.—Mr. Keith Stone (12/8/67). Miss Lynette Stone (22/8/67).

Cumberland, S.A.—Miss Glenys Clark. Miss Judith Barnett (26/8/67). Miss Wendy Angrove (26/9/67).

Coerparoo, Qld.—Miss Fay King, daughter of Sis. King (21/8/67). Mr. John Klumpp (31/8/67), whose interest in the Truth was aroused after reading a Christadelphian leaflet that had been placed in his letter-box.

Doonside, N.S.W. — Mr. K. Crawford, son of Bro. & Sis. B. Crawford (26/7/67). Mr. P. Horne, son of Bro. and Sis. H. Horne (23/8/67). Mrs. M. Harding, daughter of Bro. and Sis. H. Horne (24/9/67).

Granville, N.S.W.—Mr. Michael Champion (22/8/67). Mrs. Marie Yeates (4/9/67).

Launceston, Tas.—Miss Mary Helen Day, Miss Barbara Ruth Kershaw, Miss Robyn Gail Coombe (20/8/67), all Sunday School Scholars.

Perth, W.A.—Mr. Nigel Moore, son of Bro. and Sis. D. Moore (24/8/67). Miss Philippa Carder, daughter of Bro. and Sis. J. Carder (26/8/67). Mr. John Davy, son of Bro. and Sis. R. Davy (26/8/67). Miss Estelle Dryden, daughter of Sis. J. Dryden (9/9/67).

Yagoona, N.S.W.—Mrs. Careena Golledge, daughter of Sis. Crowther (11/8/67).

TRANSFERS

The following are commended to their new ecclesial associations:

To Auckland, N.Z.—Bro. and Sis. David Yearsley (from Yagoona, N.S.W.).

To Horticultural Hall, Vic.—Sis. Thelma Hickman (from Hobart, Tas.).

MARRIAGE

Bro. A. Leadbeatter (Ballina Ecclesia) and Sis. M. Verall (Petrie Tce., Ecclesia) were married on August 26th at the Booval Ecclesial Hall. We extend our good wishes for their future happiness together. They will meet at Ballina Ecclesia.

DEATHS

With sorrow, we record the following have ceased from their labors:

Bro. Alex Miller (Doonside Ecclesia). After a long illness lasting six months, Bro. Miller passed away on September 9th.

Sis. Edna Payton (Perth Ecclesia). Our sister suddenly passed away on September 6th.

Sis. Martin Senr. (Enfield Ecclesia). After a long illness, and a deterioration in health, Sis. Martin passed away on September 16th.

Sis. Provis Senr. (Adelaide Ecclesia). Sis. Provis passed away on September 22nd.

We extend our sympathies to the members of the families who suffer loss at the passing of loved ones. Our sorrow is tempered with the knowledge that the resurrection is imminent, when those we have learned to admire and love will again stand, to meet the Righteous Judge, and to receive at his hand blessings of life, according to his will.

STUDY OF ISAIAH AT BUSSELTON, W.A.

A study week-end at the country district of Busselton, W.A. was held from October 7-9. The theme was Isaiah the Prophet under the leadership of Brother Brian Hayles (Perth Central Ecclesia). Two hour sessions were held each day, plus sessions upon the daily readings. The memorial meeting, public lecture, etc. were likewise scheduled. Accommodation was arranged in the homes of the few local brethren and sisters, and in several holiday cottags. The design of the week-end was to strengthen both local members and visitors in the sure word of Truth, and present a testimony of light in the prevailing darkness of the world without.

A STUDY OF HEBREWS PLANNED

Arrangements are in hand for a series of studies on Paul's Epistle to Hebrews for the summer vacation (22nd Dec. to 1st Jan.), by the Suburban Young People's Class in South Australia. About eight studies are scheduled, to be given by Bro. J. Martin (Enfield), and these will be supplemented by verse-by-verse study notes. In addition, various outings and activities are planned. Costs for the notes and outings are expected to be approximately $3. Interstate visitors can be accommodated, and those intending to visit the Adelaide area during that period are recommended to contact Bro. R. Edgecombe, 3 Ashwin Parade, Torrensville, S.A. 5031.

Items of interest and ecclesial news are invited for publication. Details of activities for NOVEMBER should be posted to reach the Editor, West Beast Post Office, S.A. 5024, by 15th October.

THE AUSTRALIAN TOUR OF BROTHER STEWART

Following the Bible School, Brother Stewart visited the Newcastle area (Charlestown), and then moved north to Ballina. From Ballina, he flew to Townsville, then to Rockhampton, Brisbane, and Sydney (Campsie). It is pleasing to report enthusiasm at all these centres, and, where public addresses were given, attendances of interested friends.

"The three nights at Charlestown were well worth while. Attendance was good, and interest seemed keen. Though I was only a visitor to the area, I enjoyed it immensely" (J.T.).

"The Ballina Ecclesia has been greatly encouraged by the Word spoken to us Brother Stewart, especially by his refreshing discourses on 'Colors' and 'Numbers'. Many of us have marvelled at his untiring efforts to speak the Word, and we seek the Father's blessing for him and his work for Yahweh" (F. R.—Ballina).

"We thoroughly enjoyed Brother Stewart with us, and were greatly encouraged by his expositions. We did not spare him. We had sessions on Colors and Numbers of the Bible on each afternoon he was here, and an exposition on Hosea in the evening sessions. Both afternoon and evening sessions were very well attended by both Ecclesias in this place. The public lecture was well supported by both ecclesias, and some 8 strangers were present. We deeply appreciated the co-operation received by all concerned." (I.F.—Aitkenvale, Qld.).

'The meetings at Petrie Terrace Ecclesia were extremely well attended. Some of the largest audiences I have seen there were assembled together. So keen was the enthusiasm, that on the final evening, after the public address, Brother Stewart was asked to speak on the Colors of the Rainbow as depicted in Scripture, and a goodly number took the opportunity to attend. At Wynnum, the lecture attracted

BRO. STEWART VISITING N.S.W., S.A. & W.A. ECCLESIAS

an excellent audience. The largest hall was hired for the occasion, and was filled to capacity with a nice number of interested friends. Two of them commented to Brother Stewart that they had greatly enjoyed the evening, and that their minds had been opened to truths in the Bible that they had not previously understood. They requested personal instruction, and this is being undertaken by the local brethren." (D.V.).

As we go to print, the campaign at Campsie is still in progress. Reports to date, however, speak of general enthusiasm, with large audiences running into the hundreds attending the early meetings. Over 300 were present at the opening Fraternal, which is over six times the size of the ecclesia!

We feel that the Divine blessing has been with this effort to date, and our prayers are that it shall continue. Without that blessing, all labor is in vain, and numbers a mere parade of flesh.

October Efforts

7th-22nd—With Cumberland (S.A.) Ecclesia.
28th-12th November—With Perth (W.A.) Ecclesias.

CUMBERLAND CAMPAIGN

At Cumberland, Brother Stewart will lead a study upon the theme: **"From Egypt to the Promised Land — Natural and Spiritual".**

The effort will highlight the problems that face Ecclesias amidst the darkness and superstitions of modern Egypt, and reveal the Strength available for the pilgrimage journey to the Kingdom. Public addresses will be given as follows:

Cumberland Ecclesial Hall
Sunday 8th—Will Russia Invade the Middle East?
Sunday 15th—The Jew Holds The Key To World Peace.
Sunday 22nd—Three Steps to Survival.

TOWN HALL ADDRESSES AT 8 P.M.

Brighton Town Hall—The Challenge Of The 20th Century: Annihilation or Preservation (Wednesday 11th).

ADELAIDE TOWN HALL—(Thursday 19th): **THE WORLD IN A BALANCE — WHICH WAY WILL IT GO?**

This Town Hall effort will be supported by all local Ecclesias, and some 30,000 leaflets are to be distributed. The success of this effort will result from the blessing of God upon the efforts of the brethren. The latter can assist by:—

Their prayers for the success of the effort;

Their attendance at the Town Hall address with the members of their family;

Their interest in it by speaking of it to others;

Their co-operation by bringing friends to the lectures.

Attractively produced invitation cards, to be handed to friends, are available from all the Ecclesias in the area, or from Bro. Gurd. Supplementary advertisements in the Press will culminate in a large advertisement in the Adelaide "Advertiser". Thus an outstanding witness to truth is designed, and the co-operation and enthusiasm, the prayers and the labors of brethren and sisters are solicited to make it a success. The address will highlight the problems of nuclear war, racial strife, growing immorality, and reveal the only hope in a troubled world.

EXHORTATIONS

Sunday 8th (Cumberland)—Philippians 2.
Sunday 15th (Adelaide)—John 7.
Sunday 22nd (Cumberland)—John 17.

General—Studies at Cumberland Hall—8 p.m.).

Monday 9th—Informal address at Adelaide Picnic. At 6.30, an ecclesial tea (Cumberland Hall) followed at 8 p.m. with the first study:

"Out Of Egypt have I called my son" (Hos.1:11):

Thursday 12th—2nd Study: "The Rider and His Horse Hath He Cast Into The Sea" (Rom.6).

Friday 13th—Youth Evening: "Our Youth In Egypt Today."

Saturday 14th—3rd Study: "The Mountain of Judgment" (Heb.12).

Monday 16th—Informal Discussion with Interested Friends: "The Prince Of Peace" (2 Sam.7). At home of Bro. R. Woodward, 138 Edward Street, Edwardstown.

Wednesday 18th—4th Sudy: 'There Were Giants In The Land" (Num.13).

Saturday 21st—The Truth In America. Illustrated night highlighting Ecclesial labors overseas.

Monday 23rd—"The Bible's Challenge To You"—A Unique evening, in which Brother Stewart will be interviewed for the benefit of Interested Friends.

Tuesday 24th—Farewell Evening. Address on Rev.22.

Supplementary Evenings

Tuesday 10th—Kadina—In The Beginning Was The Word.

Tuesday 17th—Glenlock—The Man Born Blind.

Wednesday 25th—Adelaide—A Letter from Elijah.

VISIT TO PERTH (W.A.) ECCLESIAS

Sat. 28th—5 p.m.: Combined Fraternal Tea at Perth Central Ecclesia — all welcome. 7.30: The Modern Ecclesia in a Troubled World.

Study Nights at Perth Central Hall — 8 p.m.

Mon. 30th—The Creation Week — Foundation Stone of God's Plan Of Salvation.

Wed., 1st Nov.—The Great Deluge — A Downpour of Divine Judgment.

Sat. 4th—The Tower of Babel — A Foreshadowing of Impeding World Folly and Divine Intervention.

Mon. 6th—The Parable of the Patriarchs — An Allegory of Future Glory and Inheritance.

Wed. 8th—The Supplanter and The Increaser — A Story of Warning, Example and Exhortation.

Sat. 11th — The Bride of Christ in the Book of Genesis — Her Call, Characteristics and Destiny.

Study Nights at Yokine—7.30 p.m.

Tues. 31st—The Beauty of Color In Scripture.

Thurs. 2nd Nov.—Creation to Organisation—The Significance of Nos. 1-4.

Tues. 7th—From Grace to Completion — The Significance of Nos. 5-7.

Thurs. 9th—From Perfection to Multiplication — The Significance of Nos. 8 to Infinity.

Exhortations

Sun. 29th—Perth Central Ecclesia.

Sun. 5th—Yokine Ecclesia.

Sun. 12th—Perth Central Ecclesia.

Public Lectures

PERTH TOWN HALL—Tentative arrangements have been made for two Town Hall lectures. The co-operation of all brethren and sisters in the Perth area are solicited to make this effort a success. Titles selected:

"GOD'S 7000 YEARS' PLAN FOR HUMANITY"

"THE SECRET OF ETERNAL YOUTH: YOU CAN LIVE TO EXCEED A THOUSAND!"

"THREE ESSENTIAL STEPS TO SURVIVAL!"

Bro. Stewart will lead study classes at Perth Central and Yokine Ecclesias. At Perth Central his theme is: Six Steps Through The Book of Genesis. At Yokine: The Significance Of Colors And Numbers In The Bible.

CAMPAIGN SURROUNDING COLOSSIANS

The Epistle to Colossians has been selected by the Clayton CYC as the theme for a four-day study campaign to be lead by Bro. G. E. Mansfield (Woodville).

Tentative arrangements are:

Friday, October 13—The Keys Of The Kingdom — A Summary of 1st and 2nd Peter (Home of Bro. R. Taylor).

Sat, Oct. 14—2.30 p.m. at Clayton Ecclesial Hall: The Parable Of Paul's Epistles.

5.30 p.m.—Fraternal Tea at Hall.

7.30 p.m.—Doctrinal: Christ as Teacher ("That You May Be Filled").

Sun. 15th—Exhortation (Clayton Ecclesia).

3 p.m.—At Horticultural Hall, Melb.: Public Challenge Session — **Why We Think The End Is Near!** A short, illustrated address will be given highlighting the Secret Weapon of the Israeli's as the most significant sign of modern times, and this will be followed by a challenge session in which quesions will be answered.

Mon. 16th—Practical: Christ the Leader ("Seek Those Things Above").

A cordial invitation is extended to all to attend these sessions. The talks will be illustrated, and supplemented by verse by verse study notes, setting forth the Epistle in simple, vivid fashion.

Ecclesial Calendar

ECCLESIAL EVENTS FOR OCTOBER, 1967 (God willing)

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — (Recorder: Bro. K. A. Digney, 28 Bedlington St., Collie).

1st—Exhort: Bro. A. Harrison.
4th—Study: "Paul's Epistle to the Romans" (Bro. A. Harrison).
6th—Elpis Israel Study.
8th—Exhort: Bro. L. Harrison.
11th—Roman's Study Class.
15th—Exhort: Bro. K. Digney.
18th—Romans Study Class.
22nd—Memorial Meeting.
25th—Roman's Study Class.
27th—Elpis Israel Class.
29th—Exhort: Bro. L. Harrison.

PERTH CENTRAL — 62 Canning Highway, Victoria Park. (Recorder: Bro. J. Ullman, 38 Doney St., Alfred Cove. Tel.: 30 4199.)

1st—Lecture: Bro. D. Strempel — "The Mysteries Of Ancient Babylon Represented in 20th Century Churches."
4th—Eureka Study Class.
6th—Home Study Class: "How To Study The Bible."
8th—Exhort: Bro. W. Excell. Lecture: Bro. D. Moore — "Why The Bible's Greatest Characters Never Went To Heaven."
11th—Study Class: "Suffering Before Glory" (1st Peter).
13th—Elpis Israel Class.
15th—Exhort: Bro. A. Harrison. Lecture: Bro. S. Hawkins Jnr. — "David's Kingdom Promised To Christ."
18th—Eureka Study Class.
20th—Home Study Class.
22nd—Exhort: Bro. J. Ullman. Lecture: Bro. D. Hurn — "The Beast, The Dragon, And The False Prophet . . . Vital Bible Symbols For Today."
25th—Study Class on 1st Peter.
28th to Nov. 12th—Special Effort under the leadership of Bro. M. Stewart (U.S.A.) upon the theme: "Six Steps Through The Book of Genesis." For details see "Bro. Stewart's Tour."

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St., Coburg. (Recorder: Bro. R. Mullin, 11 Beckley St., East Coburg. Tel.: 36 9444.)

1st—Exhort: Bro. M. Freeman.
3rd—Bible Class at 2 Horton St., Cnr. Corben St., Reservoir: "The March of the Rainbowed Angel" (Bro. S. Snow).
8th—Exhort: Bro. B. Hardinge. 3.15 p.m.: Mutual Improvement Class.
12th—Eureka Class at 40 Hopetoun Grove, Ivanhoe.
15th—Exhort: Bro. A. Brewer.
17th—Bible Class: "A Voice Crying in the Wilderness" (Bro. R. Goodman).
22nd—Exhort: Bro. J. Mullin.
24th—Quarterly Business Meeting.
26th—Eureka Class.
29th—Exhort: Bro. H. C. Hughes.
31st—Bible Class: "Sacrifices In The Age To Come" (Bro. R. Magennis).

HORTICULTURAL HALL — 31 Victoria St., Melbourne (Recorder: Bro. E. J. King, 8 Mulgrave St., Glen Waverley. Tel.: 232 9636).

1st—Exhort: Bro. A. Clarke.
6th—Bible Class at home of Bro. Taylor, Wills Ave., (Bro. R. Taylor).
8th—Exhort: Bro. D. H. Wallace.
13th—Bible Class (Bro. A. Brewer).
15th—Exhort: Bro. L. Saxon.
20th—Bible Class (Bro. I. Wallace).
22nd—Exhort: Bro. G. Denholm.
27th—Bible Class (Bro. L. Cresswell).
29th—Exhort: Bro. R. Taylor.

MOE — Library Hall, Yallourn. (Recorder: Bro. G. S. Howe, Box 59, Yarragon. Telephone: Yarragon 141.)

1st—Exhort: Bro. D. Williams.
10th—Bible Class at home of Bro. Howe, Yarragon South Rd., Tarragon.
13th—Bible Class at home of Bro. Williams, 15 Hazelwood Cr., Yallourn.
15th—Exhort: Bro. G. Howe. 3.15 p.m.: Youth Fellowship Class.
24th—Bible Clas at Yarragon.
27th—Bible Class at Yallourn.

PASCOE VALE — Progress Hall, Park St., Pascoe Vale. (Recorder — Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy).

1st—Exhort: Bro. A. Fletcher. Lecture: Bro. B. Pearson — "What Has Gone Wrong With The World?"
3rd—Bible Class at 2 Horton St., Reservoir.
4th—Quarterly Business Meeting.
8th—Exhort: Bro. C. Gee. 3 p.m.: MIC at Masonic Hall, Coburg. Lecture: Bro. P. Morgan — "Errors of Jehovah's Witnesses Exposed."
10th—Discussion Class at 670 Pascoe Vale Rd., Glenroy.
11th—Social Evening at home of Bro. R. Hyndman.
15th—Exhort: Bro. J. Hyndman. Family Evening under leadership Bro. I. Chalmers.
17th—Bible Class.
22nd—Exhort: Bro. D. Goodman. Lecture: Bro. E. Crouch — "Mount Olivet Prophecy."
24th—Discussion Class.
29th—Exhort: Bro. J. Ikin. Lecture: Bro. P. Jobson — "Israel . . . The Battlefield Of The World."
31st—Bible Class.

QUEENSLAND ECCLESIAS

AITKENVALE — 54 Wotton Street, Aitkenvale, (Recorder: Bro T. A. Dawson, 8 Russell Street, Aitkenvale, Townsville).

1st—Memorial Meeting and Elpis Israel Class.
2nd—Fraternal evening at home of Bro. Dawson.
4th—Zechariah Study Class at home of Bro. Dawson.
8th—Memorial Meeting and Elpis Israel Class.
9th—Fraternal Evening.
11th—Zechariah Study Class.
15th—Memorial Meeting and Elpis Israel Class.
16th—Fraternal Evening.
18th—Zechariah Study Class.
22nd—Memorial Meeting and Elpis Israel Class.
23rd—Fraternal Evening.
25th—Zechariah Study Class.
29th—Memorial Meeting and Elpis Israel Class.
30th—Fraternal Evening.

COORPAROO—School of Arts, Cnr. Cavendish Rd. and Halstead St. (Recorder: Bro. R. Hermann, 14 Glory St., Ashgrove. Tel.: 38 1850.)

1st—Exhort: Bro. D. Evans. Lecture: Bro. B. Cutler — "Christ Will Literally and Visibly Appear On Earth Again."

4th—Young Folk's Class at home of Bro. D. Bartley, Ryedale Street, Tingalpa.

5th—Habakkuk Study Class at home of Bro. B. Cutler, 26 Breslin St., Carina.

8th—Exhort: Bro. R. Hermann. Lecture: Bro. J. Higgs Sn. — "A House of Prayer For All Nations . . . And Why?"

12th—Roman's Study Class at home of Bro. L. Crowther, 37 Ryedale St., Tingalpa.

15th—Exhort: Bro. J. Higgs Snr. Lecture: Bro. R. Hermann — "Evolution, The World's Greatest Lie".

19th—Habakkuk Study Class.

22nd—Exhort: Bro. R. Johnson. Lecture: "The Mysteries Of Ancient Babylon Seen In Present Day Churches."

26th—Roman's Study Class.

29th—Exhort: Bro. R. Rock. Lecture: Bro. S. Arthur — "Peace On Earth Impossible Without Divine Intervention."

WYNNUM CENTRAL — Andrew St. (Recorder: Bro. S. Marriott, Birkdale, via Brisbane. Tel.: Wellington PT 399.)

1st—Sunday Activities.

3rd—Bible Class.

6th—Under Twelves Activities.

8th—Sunday Activities.

10th—Cottage Meeting.

14th—Fraternal Evening.

15th—Sunday Activities.

17th—Bible Class.

20th—C.Y.C. Evening.

22nd—Sunday Activities.

24th—Dorcas Class.

27th—Cottage Meeting.

29th—Sunday Activities.

31st—Bible Class.

NEW SOUTH WALES ECCLESIAS

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Recorder: Bro. L. G. Stone, 128 Martin St., Ballina, 2478. Tel.: 86 2870).

1st—Exhort: Bro. R. Window. Lecture: Bro. A. Russell — "Who Will Appear At The Judgment Seat Of Christ?"

6th—Elpis Israel Class at home of Bro. E. Denford.

8th—Exhort: Bro. C. Leeson. Isolation visit to Wyrallah: Exhort: Bro. C. Hermann. Young People's Class — First principles at home of Bro. C. Hermann.

13th—Elpis Israel Class.

15th—Exhort: Bro. C. Hermann.

20th—Elpis Israel Class.

22nd—Exhort: Bro. A. Russell. Young People's Class.

27th—Elpis Israel Class.

29th—Exhort: Bro. A. Leadbeatter.

BOSSLEY PARK — Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Recorder: Bro. W. E. Sawell, 3 Hemingway Crescent, Fairfield. Tel.: 72 9765.)

1st—Exhort: Bro. E. Mansfield. Lecture: Bro. D. Carroll — "Signs Of Christ's Near Return To The Earth".

2nd—Literature distribution at 9.00 a.m.

3rd—Dorcas Class (details from Sis. J. Baird 72 4791).

5th—God Manifestation Class, on "Phanerosis" at home of Bro. Pogson, 22 Kandee St., Green Valley (Bro. B. McClure).

6th—First Principles Class at home of Bro. J. Mumby, 18 Canara Pl., Smithfield.

8th—Exhort: Bro. W. Munro. Lecture: Bro. E. Spongberg — "The Judgment Seat Of Christ On Earth."

12th—Elpis Israel Class at 8 p.m., in home Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield.

15th—Exhort: Bro. R. Munro. Lecture: Bro. W. Brittain — "20th Century Christendom Examined In The Light of Jesus' Teachings".

19th—God Manifestation Class.

20th—First principles class.

22nd—Exhort: Bro. J. J. Rosser. Lecture: Bro. B. Philp — "The First 72 Hours After Death."

26th—Elpis Israel Class at 8 p.m.

in home of Bro. E. Baird, 141 Hamilton Rd., Fairfield.

28th—Sunday School Anniversary at 7.30 p.m.

29th—Exhort: Bro. R. W. Sawell. Lecture: Bro. W. Munro — "The Man Of Sin in 2 Thess.2! Who Is He?"

CAMPSIE — Masonic Hall, Amy St., Campsie. (Recorder: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. Tel.: 36 5287.)

The special effort, led by Bro. M. Stewart, continues from September 23rd under the theme: "The Glory Of Colors And Significance Of Numbers In Scripture."

1st—Exhort and Lecture: Bro. M. Stewart — "Where On Earth Is Heaven?"

2nd—Study: "From Perfection To Multiplication . . . The Significance of Nos. 8-10".

3rd—Peterham Town Hall Public Address — "Three Steps To Survival."

4th—Visit to Wollongong Ecclesia.

5th—Study: "Multiple Numbers . . . A Summary Of God's Order and Perfection in Creation."

6th—Concluding farewell evening.

8th—Exhort: Bro. J. Mansfield Jnr. Lecture: Bro. B. McClure — "Malachi Ch.3".

10th—Bible Class at home of Bro. E. Murphy, 61 Campsie St.

15th—Exhort: Bro. E. Spongberg. Lecture: Bro. K. Cook — "Will Britain Join The Common Market?"

19th—Mutual Improvement Class at home of Bro. R. Mansfield, 29 Kulgoa Rd., Bellevue Hill.

22nd—Exhort: Bro. W. Brittain. Lecture: Bro. G. Russell — "The Apocalypse Predicted European History."

24th—Bible Class at home of Bro. E. Murphy.

29th—Exhort: Bro. K. Jamieson. Lecture: Bro. E. Mansfield — "The Bible's Challenge To Death".

DOONSIDE — Doonside Crescent. (Recorder: Bro. A. H. Lake, Knox Road, Doonside.)

1st—Exhort: Bro. A. H. Lake. Lecture: Bro. C. O'Connor—"The Much Misunderstood Saving Work Of Christ Explained."

4th—Bible Class.

8th—Exhort: Bro. W. R. Pearce. Lecture: Bro. C. H. French — "The Sure Signs Of Christ's Second Coming."

11th—Dorcas Class.

15th—Exhort: Bro. S. J. Dawes. Lecture: Bro. S. J. Dawes — "The State Of Israel A Testimony To Scriptural Accuracy".

18th—Bible Class.

22nd—Exhort: Bro. N. French. Lecture: Bro. W. Brittain — "God Does Rule In The Kingdom Of Men."

25th—Dorcas Class.

29th—Exhort: Bro. E. Spongberg. Lecture: Bro. K. Kay — "A House of Prayer for all Nations".

GRANVILLE—26 The Avenue (Recorder: Bro. H. Hadley, 204 Excelsior Street, Guildford.)

1st—Exhort: Bro. G. Gilham. Lecture: Bro. G. T. Darke—"The Thief On The Cross".

4th—God Manifestation Study (Bro. C. O'Connor).

8th—Exhort: Bro. J. Mansfield. Lecture: Bro. J. Granter — "The Importance Of the Correct Doctrine."

11th—Elpis Israel Class (Bro. G. T. Darke).

15th—Exhort: Bro. C. O'Connor. Lecture: Bro. B. McClure — "The Genesis Flood: Fact Or Fiction — A Warning to this Generation."

18th—God manifestation study (Bro. C. O'Connor).

22nd—Exhort: Bro. E. Spongberg. Lecture: Bro. John Mansfield — "Israel's Place in the Future."

25th—Elpis Israel Class (Bro. S. Kingsbury).

29th—Exhort: Bro. K. Kay. Lecture: Bro. B. Bowen — "Wanted — Volunteers for Zion".

LAKEMBA—232 Lakemba Street. (Recorder: Bro. M. J. Gilmore, 118 Marine Drive, Oatley. Tel.: 57 6986.)

1st—Exhort: Bro. C. McGonigal. Lecture: Bro. E. Spongberg — "The Three Principles of True Religion."
4th—Mutual Improvement Class.
8th—Exhort: Bro. J. J. Rosser. Lecture: Bro. B. Bowen — "The Indestructable Jew — A Testimony to God's Power."
10th—Elpis Israel Class.
11th—Bible Class at home Bro. B. Butters: "The Life of Christ."
12th—Dorcas Class.
15th—Exhort: Bro. W. Wolstencroft. Lecture: Bro. C. O'Connor — "The Angels — Administrators of the Providence of God."
18th—Annual Business Meeting.
22nd—Exhort: Bro. F. Ryan. Forum — How Do We Know the Bible is the Revelation of God?"
24th—Elpis Israel Class.
25th—Bible Class.
26th—Dorcas Class.
29th—Exhort: Bro. B. Stretton. Lecture: Bro .B. Philp — "Signs of Christ's Return: Earthquakes, a Warning of God's Coming Judgments".

PORT HACKING—Senior Citizen's Hall, Port Hacking Road, Caringbah.
(Recorder: Bro. F. J. Ryan, 51-53 Caravan Head Road, Oyster Bay. Telephone: 528 7571.)

1st—Exhort: Bro. F. Ryan. Lecture: Bro. W. Lapham — "Jerusalem: The World's Future Capital".
4th—Study Class (Home of Bro. D. Kirkwood).
8th—Exhort: Bro. V. Dawe. Lecture: Bro. K. Dennes — "What is a True Christian?"
10th—Dorcas Class.
11th—Study Class.
15th—Exhort and Lecture: Bro. A. Peden — "Astrology and the Bible."
18th—Study Class.
22nd—Exhort: Bro. A. Ritchie. Lecture: Bro. E. Mansfield — "How Can We Be Saved From Death?"
25th—Mutual Improvement Class (Home of Bro. D. Bones).
29th—Exhort & Lecture: Bro. A. Wright — "Christ Will Reign On Earth".

UPPER HUNTER — (Recorder: Bro. L. Ackers, Bengalla; Muswell Brook. Tel.: Mus. 153.)
8th—Memorial Meeting.
22nd—Memorial Meeting.

YAGOONA — Worland St. (Recorder: Bro. K. Cook, 2 Macdonald St., Auburn. Tel.: 649 9483.)

1st—Exhort: Bro. H. Ceiley. Lecture: Bro. R. Pogson—"Russia's Armies Will Be Destroyed On The Mountains Of Israel".
3rd—Elpis Israel Class (home of Bro. Ceiley).
5th—First Principles Class (home of Bro. Munro).
7th—7.30 p.m. Combined C.Y.C. Evening.
8th—Exhort: Bro. M. Bonner. Lecture: Bro. G. Crewes — "The Jews Will Accept Jesus Christ As Saviour And King".
10th—Mutual Improvement Class.
12th—God Manifestation Class.
15th—Exhort: Bro. G. Russell. Lecture: Bro. K. Dawes — "Much Of The Earth's Population Soon To Die — See The Bible Plan Of Escape".
17th—Elpis Israel Class.
19th—First Principles Class.
22nd—Exhort: Bro. E. Mansfield. Lecture: Bro. D. Pogson — "The UNO Will Be Replaced By the World-Wide Rule of Christ".
26th—God Manifestation Class.
29th—Exhort: Bro. B. Philp. Lecture: Bro. E. Baird — "Jerusalem — The City Of The Great King".
31st—Elpis Israel Clas.

SOUTH AUSTRALIAN ECCLESIAS

BUNBURY — (Phone McNamara 6)

1st—Memorial Meeting.
4th—Sisters' Class.
6th—Senior Sunday School Lessons.
8th—Memorial Meeting.
11th—Logos Bible Marking Tape Session.
15th—Memorial Meeting.
18th—Sisters' Class.
20th—Hymn Evening.
22nd—Memorial Meeting.
25th—Study of Daily Readings.
29th—Memorial Meeting.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Recorder: Bro. W. Gurd, 5 Alma St., Panorama. Tel.: 76 5669.)

4th—Elpis Israel (Ch. 3) — Bro. Max Lund.
5th—2.00 p.m. — Sisters' Class.
6th—Special Gospel Witness — To contact friends for 1st special lecture.

7th to 24th: Special Effort under the leadership of Bro. M. Stewart to the theme: "From Egypt To The Promised Land . . . Natural and Spiritual." Your support of these meetings will be greatly appreciated, and will assist in a vigorous, forthright witness going forth to the world, and timely exhortation to the Brotherhood. For details see "Bro. Stewart's Tour".

25th—Revelation 3 study (Bro. Murray Lund).
26th—M.I.C. — Tape Recordings of Readings.
29th—Exhort: Bro. W. Gurd. Lecture: Bro. J. Knowles.

ENFIELD — 344 Hampstead Road, Clearview. (Recorder: Bro. D. Horgan, 88 Tait St., Renown Park.)

1st—Exhort and Lecture: Bro. D. Hurn, Perth — "Have You The Wisdom Of Solomon. Hear What He Says Concerning Life And Death".
3rd—1st Study of Proverbs, Chps. 1-3.
4th—12 noon Combined Sisters' Classes Luncheon. 1.30 p.m. Study: Bro. D. Hurn — "Outline of Song Of Solomon". 8 p.m. 2nd Study: Proverbs Chps. 4-6.
5th—Interested Friends Class at the home of Bro. G. Foulis, 11 Brussels St., Broadview. Leader: Bro. D. Hurn.
6th—3rd Study: Proverbs Chps. 7-8.
7th—Fraternal Picnic at Morialta Reserve.
8th—Exhort & Lecture: Bro. D. Hurn — "Have You The Wisdom Of Solomon — Hear His Counsel To The Young: Remember Thy Creator In The Days Of Thy Youth".
10th—Ephesians Study (Bro. J. Knowles).
15th—Lecture: Bro. R. Stokes — "History Repeated — A Clean And Brilliant World Under Jerusalem's Dictator".
17th—Law of Moses Study (Bro. J. Martin).
20th—Youth Group.
22nd—Lecture: Bro. D. Manser — "Relics Of Paganism In Modern Christendom".
24th—Ephesians Study.
29th—Exhort: Bro. A. Hollamby. Lecture: Bro. H. P. Mansfield.
31st—Ephesians Study.

GLENLOCK — Via Morgan, S.A. (Recorder: Bro. A. M. McLean "Four Winds", Pte. Bag 44, via Morgan.)

1st—Exhort: Bro. R. Meyer.
4th—Ephesian Study Class.
8th—Exhort: Bro. R. McLean.
11th—Revelation Study Class.
15th—Exhort: Bro. C. Shugg.
17th—Visit of Bro. M. Stewart, California, U.S.A.
22nd—Exhort: Bro. R. Robinson.
25th—Revelation Study Class.
29th—Exhort: Bro. G. Hollamby.

VICTOR HARBOUR—

1st—Exhort: Bro. D. Palmer.
8th—Public Lecture at Masonic Hall.
13th—Study Class at the home of Bro. M. Martin, Back Valley, Phone 281. Subject: "Future Restoration Of Israel" (Bro. H. P. Mansfield).
15th—Exhort: Bro. S. Herman.
22nd—Public Lecture at Masonic Hall.
27th—Study Class — Study: "The Destiny of the Arabs" (Bro. H. P. Mansfield).
29th—Exhort: Bro. B. King.

WARRADALE LECTURES, Cnr. Morphett Road. and Murray Terrace. (Sec.: Bro. G. Kortman, 20 Tucker St., South Brighton.)

1st—"The Hell Of The Bible" — Bro. N. Nelson.
7th—Literature Distribution (Cumberland Hall) to include Warradale area, 2.30 p.m.
8th—"United Nations — Not Until Christ Returns" — Bro. J. Martin.

15th—"The Fallacy Of British Israelism" — Bro. H. P. Mansfield.
22nd—"The Three Steps To Salvation" — Bro. J. Knowles.
29th—"The Secret of Eternal Youth —You Can Live To Exceed 1,000" — Bro. P. Weller.

WOODVILLE — Aberfeldy Ave. Recorder: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. Tel: 56 2278.)

1st—Exhort: Bro. F. King. Lecture: Bro. M. Ide — "What Christ Taught About His Father".
4th—Bible Study: "An Orderly Ecclesia — Qualifications of Eldership" (Titus 1:5-9) Leader: Bro. H. P. Mansfield.
6th—Eureka Study: "The Coronal Wreath" (Rev.6:2-3, Eureka Vol. 2). Leader: Bro. J. Berry.
8th—Exhort: Bro. H. P. Mansfield. Lecture: Bro. J. Berry — "Are You Dying To Live Forever?"
11th—Bible Study: "The Unruly Character of Cretians" (Titus 1:10-16) — Bro. H. P. Mansfield.
13th—M.I.C.
14th—Gospel Work Distribution and Evening.
15th—Exhort: Bro. J. Berry. Lecture: Bro. G. Wigzell — "What Christ Taught About Your Religion".
18th—Bible Study: "A Sound Ecclesia — How Truth Must Be Manifested in Action (Titus 2:1-3). Bro. H. P. Mansfield.
20th—Eureka Study: "The Dagger And the Earth" (Rev. 6:2-3, Eureka Vol.2) Bro. J. Berry.
21st—Sunday School Outing.
22nd—Exhort: Bro. G. Mansfield. Lecture: Bro. J. Martin — "Three Steps to Survival".
23rd—Monthly Meeting of Arranging Brethren.
25th—Bible Study: "Truth Manifested by Youth" (Titus 2:4-8). Bro. H. P. Mansfield.
29th—Exhort: Bro. R. Gray. Lecture: Bro. H. P. Mansfield — "The Serpent, Sin, and Salvation — an analysis of Gen. 3:15."
31st—Quarterly Business Meeting.

TASMANIAN ECCLESIAS

HOBART — Dora Turner School, Hampden Rd. (Recorder: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson, Tas. 7007).

1st—11 a.m. Memorial Meeting. Lecture: Bro. G. Rosenthal — "Christ And Young People".
3rd—Bible Class.
5th—Bible Study Class.
8th—9.30 a.m. Sunday School. Memorial Meeting. Lecture: Bro. K. Niejalke — "Christ And Marriage".
10th—Bible Class.
11th—Dorcas Class.
12th—Bible Study Class.
14th—5.45 p.m. Junior C.Y.C. — "10 Commandments".
7.00 p.m. Senior C.Y.C. — "Birth of Samuel".
15th—Sunday Activities. Lecture: Bro. H. Taylor — "Christ and Politics".
17th—Bible Class.
19th—Bible Study Class.
22nd—Sunday Activities. Lecture: Bro. D. Noakes — Christ and War".
24th—Bible Class.
25th—Dorcas Class.
26th—Bible Study Class.
28th—Junior C.Y.C. — "Parable Of The Vineyard". Senior C.Y.C. — "Women Of The Bible-Esther."
29th—Sunday Activities. Lecture: Bro. N. McColl, Chatswood, N.S.W. — "The Hope Of Israel, Vital To Your Salvation".
31st—Bible Class.

LAUNCESTON — 69 Balfour Street, Launceston. (Recorder: Bro. W. T. Case, 6 Chant St., Launceston. Tel.: 31 1687.)

1st—Sunday Activities.
4th—Mutual Improvement Class.
8th—Sunday Activities.
11th—Bible Class.
14th—C.Y.C.
15th—Sunday Activities.
18th—Mutual Improvement Class.
22nd—Sunday Activities.
25th—Bible Class.
28th—C.Y.C.
29th—Sunday Activities.

The
ECCLESIAL CALENDAR
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS

Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

THE DUTY OF THE ECCLESIA

The earth presents many sad sights to those who have eyes to see. Where truth should be exalted for the hope and salvation of perishing man, we see contradictory creeds and bitter conflict. Instead of a generous distribution of earth's bounties among her children, we see millions toiling in hunger; instead of peace and prosperity, we see war preparations and oppressive taxation. We see also wealth concentrating itself into the hands of the few — the poor growing poorer; dissatisfaction rife on all sides; Divine truth despised by men. Is there no prospect of relief? There is. From these sad sights turn we to a picture, bright and beautiful, drawn by God in His infallible but neglected Word. In this we see Christ once more among us, ruling as KING OVER ALL THE EARTH (Zech.14:9; Rev.11:15); — one law (Isa.2:3); — one religion (Zech. 14:14:16-17); — no war (Ps.46:8-10); — no miscarriage of justice (Jer.23:5); — no mismanagement (Isa.11:1-5); — no tyranny (Isa. 29:20); — no complaining in the streets (Ps.144:14); — the poor and helpless cared for (Ps.72:4) — the earth yielding her increase (Ps.67:6); — grateful hearts everywhere (Ps. 113:2-3). TO SHARE IN THIS FUTURE BLESSEDNESS IS THE HOPE OF THE ONLY TRUE GOSPEL — the Gospel of the Scriptures. All who come within its sound receive a message and an invitation from God. It is the privilege and duty of the Ecclesia to faithfully testify to this fact in these closing days of the Gentiles, when, as in the days of Noah, few are prepared to listen. It is also the duty of the Ecclesia to strengthen its members in their most holy faith by faithful exhortation and loving appeal to those within. Let each one seek to play his or her part that the Truth may shine forth powerfully in this age of darkness and of evil.

ECCLESIAL REPORTS

BAPTISMS

The following have recently passed through the waters of baptism, and now walk the roadway of faith. We extend our best wishes and commend them to the guidance of Yahweh and His Word:

Cumberland, S.A.—Miss Deline Giles and Mr. Royce Nichol (26/9/67).

Enfield, S.A.—Margaret and Claus Popowski, Cheryl Nielson, Elizabeth Johnson (20/10/67).

Granville, N.S.W.—Mr. Ronald Carr (5/10/67).

Horticultural Hall, Vic.—Mr. Robert Walker, son of Bro. and Sister Dan Walker (13/9/67).

TRANSFERS

Bro. T. Galbraith and Sis. Hickman have transferred to the Horticultural Hall Ecclesia.

MARRIAGE

Bro. Peter Beard and Sis. Jeanette Winchester (Cumberland, S.A.) were united in marriage on Saturday, 30th September. On 25th Novmber, there is scheduled the marraige of Bro. P. Dunn and Sis. R. Waltke (Cumberland, S.A.).

We extend our best wishes to these two couples, and trust that their united walk will climax at the Marriage Supper of the Lamb.

A WEEK AROUND WISDOM!

Enfield (S.A.) Ecclesia recently enjoyed the company of Bro. and Sis. David Hurn, from Perth. Bro. Hurn assisted as guest-speaker for a week's study upon the "Wisdom of Solomon", and very enthusiastic classes were held. Proverbs Chs. 1-9 were dramatically portrayed under the contrasting characters of "Miss Wisdom" and "Mrs. Folly"! Valuable exhortation was presented, showing the application of this subject to our times.

A unique feature of the effort was the Sunday School project. The children were required to express diagramatically the various aspects of the 'House of Wisdom" and the "House of Folly", based on the description given in Proverbs. Sixty entries were returned, and all were of a high standard. It is most encouraging to see children diligently working on projects of a spiritual nature. The Ecclesia deeply appreciated the services of Bro. and Sis. Hurn during this brief visit.

INTERNATIONAL SPEAKERS AT WOLLONGONG, N.S.W., HALL-OPENING

A special meeting was held on 7th October, in the new Wollongong Ecclesial Hall, to commemorate another step in the progress of the Ecclesia. This evening was of a fraternal nature, and included vocal and instrumental items surrounding two addresses, upon the theme: "To The Praise Of The Glory Of His Grace". The special effort sponsored by the Ecclesia commenced on Wednesday, 4th October, when Bro. Maurice Stewart (California), addressed a Bible Study Class. During the effort, Bro. E. Sponberg (Hurstville), presented two addresses upon the Epistle to Ephesians: (1) The Theory of the Truth — Eph. 1-3; (2) The Truth in Practice — Eph. 4-6. The public lecture and exhortation were delivered by Bro. A. Winter-Moore (S.th. Africa).

The building and occupying of its own Hall is a thrilling occasion for the Ecclesia. During its previous history, it has assembled in various places — a house in Coledale, a hall in Austinmere, an old "Band Hall", the Alliance Hall, and the Progress Hall at Towradgi. The Ecclesia now has the opportunity to witness to the Truth and to worship in more congenial surroundings.

The history of the Ecclesia stretches back to 1927, when a small gathering of a few brethren and sisters met together in a cottage. Throughout the intervening years, the development of the Ecclesia has fluctuated, until today a goodly number are able to assemble in the new Hall.

THE AUSTRALIAN TOUR OF BROTHER STEWART

AITKENVALE REPORTS ENCOURAGING RESULTS

Bro. Stewart's visit to Aitkenvale, Qld., was of great spiritual benefit to those who attended. He presented **Highlights From Hosea** for three evenings, in which he extracted many beautiful and thrilling facets. A public address was also held to which a very interested audience attended. Morning classes were held for the Sisters, some of whom were unable to attend the evening studies. The subject in these morning classes was: **The Significance Of Color And Numbers In The Bible.** Much spiritual benefit was derived from this effort.

Cumberland Ecclesial Effort

FROM EGYPT TO THE PROMISED LAND

Under the above theme, Bro. M. Stewart (U.S.A.) led a two-weeks study effort with the Cumerland (S.A.) Eclesia, to consider the spiritual pilgrimage to the Kingdom, on the basis of Israel's wilderness wanderings. A combined fraternal evening was held on Saturday, 7th October, at which all Adelaide Ecclesias presented vocal items, and the Glenlock young people rendered an instrumental item. In his introductory address, Bro. Stewart stressed the ever-increasing challenge to the Brotherhood, and to individual brethren and sisters. He spoke of the dangers of pleasure-seeking, gross materialism, intensive specialised studies and education of the world to the deprivation of the Truth. The need, however, is for the nourishment of the spiritual Israelite, that he might not famish in the spiritual wilderness — and such strength is only obtained from Yahweh and His Word.

The fraternal evening set the tempo for the following study nights, which were well attended, and drew forth valuable lessons from the examples in Bible history.

A feature of the campaign was the intensive public proclamation activities. Three lectures were held in the Ecclesial Hall and the Brighton Town Hall. Each evening was attended by approximately 200, with 15-20 visitors.

Enthusiastic Town Hall Address

An address was held in the Adelaide Town hall on 19th October, and the four Adelaide ecclesias were invited to co-operate in this venture. Some 30,000 two-color brocures were distributed from the four ecclesias, and this was supplemented by a number of newspaper adverts, including a quarter-page in the Adelaide "Advertiser". These efforts attracted over 80 replies for further literature, and these contacts are being followed up. The address was an outstanding success. A very large audience of many hundreds assembled in the Adelaide Town Hall, to hear Bro. Stewart speak on the choice of Annihilation or Salvation, which faces mankind! Attractive, eye-catching charts on the platform were used effectively to demonstrate the exposition delivered, and to appeal to the audience to "consider their ways". Excellent displays of literature were displayed in the foyers of the hall by the GPA, the Adelaide GES, and the Woodville Gospel Proclamation Group, and much literature was taken any many discussions conducted.

The ecclesial effort ranged over 18 days, and concluded with a farewell evening on Tuesday, 24th October, at which many comments of goodwill and appreciation were expressed to Bro. Stewart for his valued labors.

The feelings of all who attended the evenings, were summd up by the Recorder, Bro. W. Gurd:

"We feel that we have been spiritually strengthened and elevated in mental contemplation of our glorious heritage in our pilgrimage from Egypt to the promised spiritual inheritance in Zion. We thank our brother for his able ministrations to us, and we pray that God will bless his labors throughout Australia."

Following his campaign at the Cumberland (South Australia) Ecclesia, Bro. Stewart has moved on to Perth, where he is currently conducting efforts with the Canning Highway and Yokine Ecclesias. (See last issue of "Calendar".)

After the Perth effort, Bro. Stewart hopes to be in Adelaide for a short period, and inconjunction with the GPA, and the Victor Harbour Ecclesia, will deliver a public address in Victor Harbour.

Sydney Effort

Commencing with a Fraternal gathering with the Hurstville Ecclesia on Saturday, 18th November, God willing, Bro. Stewart will begin a series of study nights and public addresses with Ecclesias in the Sydney area.

Two public addresses will be given in the **SYDNEY TOWN HALL.** The first will be given on 27th November, and the second on 29th November. Special charts and illustrated matter are being prepared to illustrate the address. In similar efforts in other States, a splendid response has followed these Town Hall addresses on the part of Bro. Stewart, and with the blessing of the Father, we trust that the same will be the case in Sydney.

CAMPAIGN SURROUNDING COLOSSIANS

Paul's appealing epistle to Colosse formed the basis of a brief, intensive study effort by the Clayton CYC and the Horticultural Hall Ecclesia (Melbourne) last month. Guest-speaker was Bro. G. E. Mansfield (Woodville, S.A.) who addressed seven meetings during the four-day period. At Clayton, Bro. Mansfield outlined two stages in the Epistle to Colossians, demonstrating its remarkable placing in the Scriptures, and how it blends with Paul's other writings to demonstrate the plan of salvation; and then revealed the two-fold appeal of the Apostle — in doctrine (Chs. 1-2), and practice (Chs. 3-4). On the Sunday morning, the exhortation at Clayton revolved around John Ch. 7, and with special reference to Nicodemus, the man who "came" to Jesus (John 3), "spake" for Jesus (John 7), and finally "honored" him (John 19). The transformation of Nicodemus was stressed. He originally came "by night", doubtless fearing the opinion of his fellows, but finally he openly declared himself for Christ.

At Horticultural Hall, Bro. Mansfield led the Friday evening "Elpis Israel" Study Class upon the "Apostolic Witness to the Truth" (pages 194-197), demonstrating the power of the Word to convert and impel these men in the work of the Truth. Brief comment was given upon the theme of the "keys of the kingdom", and it was suggested that these relate to "the sufferings and the glory" by which one will attain the kingdom, as well as to the preaching of these principles to both "Jews and Gentiles". Two studies on Colossians were given which dealt with the Truth in practice. Paul had a wide knowledge of personal and ecclesial problems, and was able to advise in all phases of life. Colossians Ch. 3 deals with Individual responsibilities, Ecclesial needs, Domestic requirements, Matters of Employment, and Social attitudes. The Study was concluded with an exposition of Paul's faithful companions (Ch. 4), and brief comments upon their lives were presented. The public address held on Sunday afternoon, upon the subject **Why We Believe The End Is Near** attracted a number of friends, and prompted many questions which were publicly answered at the conclusion of the address.

"STUDY TO SHOW THYSELF APPROVED UNTO GOD"

CONSIDERABLE INTEREST IN NEW ZEALAND CAMP

Bro. Archer reports that many applications have been received to attend the Camp, to be held from 22nd December to 5th January. Indications are that the attendance will exceed any gathering previously held in New Zealand.

Theme of the study is "Return From Exile", and Bro. John Knowles (Enfield) is to lead the study. A new feature of "Optional Classes" will be introduced into the camp schedule. This will permit those who desire to do so to attend additional studies which will not be obligatory to the camp generally. There will be two optional classes: "First Principles" by Bro. Brian O'Grady, and "Bible Marking" by Bro. Knowles.

Two launch trips are planned, and these should provide additional relaxation of a beneficial kind.

Further enquiries can be made to: The Secretary, Christadelphian Youth Camp, P.O. Box 2164, Wellington, New Zealand.

CHRISTADELPHIAN GOSPEL PROCLAMATION ASSOCN.

Our Aim (MARK 16 15-16) (REV 5 9-10) The Reward

DIGEST OF TRUTH AVAILABLE

The dramatic Middle East developments provide opportunity to effectively proclaim the Truth. A special issue of the "Digest of Truth" has been produced specifically related to the Arab-Israel war, and its effect upon the purpose of God. The leaflet is two-color, and features many diagrams and illustrations.

The subject matter is designed to arrest attention in the outstanding current events and their basis in Bible prophecy.

Over 70,000 copies have been printed already, and stocks are available for distribution. Costs have been kept at a minimum, at $1.10 per 100 copies ($11 per 1,000), including postage. Results are always dependent upon effort!! Orders for this issue (No. 143) can be forwarded to G.P.A., West Beach Post Office, S.A. 5024.

SPECIAL LECTURE BY BRO. STEWART AT VICTOR HARBOUR

A special lecture has been planned for Thursday, November 16th, in the Masonic Hall, Victor Harbour, with Bro. Maurice Stewart as speaker. This effort is being conducted by the Victor Ecclesia in conjunction with the GPA, and considerable preparations are being made. Advertising in the local newspaper has commenced, and will be continued by weekly adverts. until the lecture. In addition, leaflets will be distributed, banners are to be used where possible, and personal door-to-door contact is being organised.

The lecture will concern current world trends in the light of the Gospel message. The opportunity of having Bro. Stewart from America is being used to advantage, and it is felt that this should have considerable appeal to the public.

Victor Harbour is a seaside resort, about 50 miles south of Adelaide, and is a very popular holiday town. The Ecclesia has recently begun regular Sunday evening lectures in the area, thus witnessing to the Truth in these last days.

YOUR ASSISTANCE APPRECIATED

Efforts, such as the above, conducted by the GPA, are dependent on voluntary donations to support and continue its many functions. The liberal support of readers would be deeply appreciated.

RESPONSE FROM COUNTRY EFFORT

Two lectures recently delivered in country areas of South Australia have resulted in encouraging response. About 50 applications for further literature have been received, and the GPA hopes to personally contact these people during the current week-end. Several groups of brethren are travelling through the area for that purpose.

ENCOURAGING RESULTS FROM ADVERT

The proclamation of Truth can be effectively maintained by individuals as well as by ecclesias . The following extract indicates that results can be obtained, if thought and interest is put into the effort:

"I recently had an advertisement in our morning paper for 'War With Russia' Herald. The ad. was displayed in one of the most popular places in the paper — the entertainment page — and although the cost was high, I received five replies for the booklet. I have followed the despatch of the booklets with personal letters, and now await results. Whenever it is convenient, I should be pleased to have the loan of an advertising block, to assist this work."

—Bro. G. D. (Qld.)

Advertising blocks are used to add eye-catching appeal to newspaper advertisements, and have proved very effective. We will be pleased to loan any title free of charge for use in adverts.

APPLICATIONS FOR LITERATURE RECEIVED

The GPA report that they have received from all parts of the world between 250 and 300 applications for literature from interested friends. All have been written to, and details sent on to those who can personally contact those who are potentially interested.

Ecclesial Calendar

ECCLESIAL EVENTS FOR NOVEMBER, 1967 (God Willing)

TASMANIAN ECCLESIAS

LAUNCESTON — 69 Balfour Street, Launceston. (Recorder: Bro. W. T. Case, 6 Chant St., Launceston. Tel.: 31 1687.)

1st—MIC.
5th—Sunday Activities.
8th—Bible Study Class.
11th—CYC.
12th—Sunday Activities.
15th—MIC.
19th—Sunday Activities.
22nd—Bible Study.
25th—CYC.
26th—Sunday Activities.
29th—MIC.

WE WELCOME READERS' INTEREST AND COMMENTS

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — (Recorder: Bro. K. A. Digney, 28 Bedlington St., Collie).

1st—Roman Study Class. (Bro. A. Harrison)
3rd—Elpis Israel. (Bro. G. Ferguson)
5th—Exhort: Bro. K. Digney.
8th—Romans Study Class. (Bro. A. Harrison)
12th—Exhort: Bro. A. Harrison.
15th—Romans Study Class (Bro. A. Harrison)
19th—Exhort: Bro. L. Harrison.
22nd—Romans Study Class. (Bro. A. Harrison)
26th—Exhort: Bro. K. Digney.
29th—Romans Study Class (Bro. A. Harrison)

PERTH CENTRAL — 62 Canning Highway, Victoria Park. (Recorder: Bro. J. Ullman, 38 Doney St., Alfred Cove. Tel.: 30 4199.)

Oct. 28 to Nov. 12—Special Effort under Leadership of Bro. M. Stewart to the Theme "Through The Book of Genesis".

15th—Eureka Study Class.
17th—Home Study Class.
19th—Exhort: Bro. D. Strempel. Lecture: Dan Smith — "If There Is A God Then Why Is There Suffering".
22nd—Study Class.
24th—Elpis Israel Class.
26th—Exhort: Bro. A. Hayles. Lecture: Bro. F. Jose — "Christ Will Literally And Visibly Appear On EARTH Again".
29th—Eureka Study Class.

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St., Coburg. (Recorder: Bro. R. Mullin, 11 Beckley St., East Coburg. Tel.: 36 9444.)

5th—Exhort: Bro. C. Gee.
9th—Eureka Class at 40 Hopetoun Grove, Ivanhoe.
12th—Exhort: Bro. R. Hosie. 3 p.m. M.I.C. at Masonic Hall, Coburg.
14th—Bible Class at 2 Horton Street, Cnr. Corben St., Reservoir. Leader: Bro. C. Drewitt — "Letters to Ecclesias — Pergamos".
19th—Exhort: Bro. S. J. Mansfield.
23rd—Eureka Class.
26th—Exhort: Bro. D. Goodman.
28th—Bible Class: Leader: Bro. P. Kenney — "Parables: Unjust Judge, Pharisee and Publican" (Luke 18: 1-4).

HORTICULTURAL HALL — 31 Victoria St., Melbourne. (Recorder: Bro. R. Taylor, 7 Mills St., Vic., 3101.)

3rd—Bible Class at home of Bro. Taylor.
5th—Exhort: Bro. E. King.
10th—Bible Class. (Bro. E. Nichol)
12th—Exhort: Bro. A. Fletcher.
17th—Bible Class. (Bro. M. Wallace)
19th—Exhort: Bro. E. Nichol.
24th—Bible Class. (Bro. A. Wallace)
26th—Exhort: Bro. L. Cresswell.

MOE — Library Hall, Yallourn. (Recorder: Bro. G. S. Howe, Box 59, Yarragon. Telephone: Yarragon 141.)

5th—Exhort: Bro. M. Freeman.
7th—2 p.m. Bible Class at home of Bro. Rowe, Yarragon South Rd., Yarragon.
10th—2 p.m. Bible Class at home of Bro. Wiliams, 15 Hazelwood Rd., Yallourn.
19th—Exhort: Bro. J. White, 3.15 p.m. Youth Fellowship Class.
21st—2 p.m. Bible Class at Yarragon.
24th—8 p.m. Bible Class at Yallourn.

PASCOE VALE — Progress Hall, Park St., Pascoe Vale. (Recorder — Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy).

5th—Exhort: Bro. N. Stevenson. Family Evening Bro. P. Galbraith.
7th—Discussion Class at 670 Pascoe Vale, Glenroy.
8th—Social Evening at home of Bro. I. Chalmers.
12th—Exhort: Bro. C. Carter. 3 p.m.

WE INVITE NEWS AND REPORTS OF STUDY CLASSES

M.I.C. at Masonic Hall Coburg. Lecture: Bro. L. Cresswell — "The Bible Lives Forever, So Could You."
14th—Bible Class at 2 Horton St., Reservoir.
19th—Exhort: Bro. A. Wallace. Lecture: Bro. A. Galbraith — "Life Death, Then What."
21st—Discussion Class.
26th—Exhort: Bro. M. Ridge. Lecture: Bro. E. Nichol — "Should Christians Keep the Sabbath."
28th—Bible Class.

QUEENSLAND ECCLESIAS

AITKENVALE — 54 Wotton Street, Aitkenvale, (Recorder: Bro T. A. Dawson, 8 Russell Street, Aitkenvale, Townsville).
1st—Zechariah Class (Bro. Dawson's residence).
5th—Memorial Meeting — Elpis Israel Class.
6th—Fraternal Evening.
8th—Zechariah Class.
12th—Memorial Meeting.
13th—Fraternal Meeting.
15th—Zechariah Class.
19th—Memorial Meeting.
20th—Fraternal Meeting.
22nd—Zechariah Class.
26th—Memorial Meeting.
27th—Fraternal Evening.
29th—Zechariah Class.

COORPAROO—School of Arts, Cnr. Cavendish Rd. and Halstead St. (Recorder: Bro. R. Hermann, 14 Glory St., Ashgrove. Tel.: 38 1850.)
1st—Young Folk's Class at home of Bro. D. Bartley, 21 Ryedale Street, Tingalpa.
2nd—Habakkuk Study Class at home of Bro. B. Cutler, 26 Breslin St., Carina.
5th—Exhort: Bro. S. Arthur. Lecture: Bro. R. Hermann — "Baptism Essential to Salvation".
9th—Romans Study Class at home of Bro. L. Crowther, 37 Ryedale St., Tingalpa.
12th—Exhort: Bro. B. Cutler. Lecture: Bro. J. Higgs Snr. — "The Bible Says Souls Die".
16th—Ruth Study Class at home of Bro. B. Cutler.
19th—Exhort: Bro. B. Hermann. Lecture: Bro. B. Cutler — "The Devil of the Bible".
23rd—Romans Study Class at home of Bro. L. Crowther.
26th—Exhort: Bro. J. Biggs Snr. Lecture: Bro. R. Rock — "The Prophecy of Daniel Affects You".
30th—Ruth Study Class at home of Bro. B. Cutler.

WYNNUM CENTRAL — Andrew St. (Recorder: Bro. S. Marriott, Birkdale, via Brisbane. Tel.: Wellington PT 399.)
3rd—Under 12's Evening.
5th—Sunday Activities.
7th—Dorcas Class.
10th—Cottage Meeting.
12th—Sunday Activities.
14th—Bible Class.
16th—Teachers' Meeting.
17th—C.Y.C.
19th—Sunday Activities.
21st—Dorcas Class.
24th—Cottage Meeting.
26th—Sunday Activities.
28th—Bible Class.

NEW SOUTH WALES ECCLESIAS

BOSSLEY PARK — Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Recorder: Bro. W. E. Sawell, 3 Hemingway Crescent, Fairfield. Tel.: 72 9765.)
2nd—God Manifestation Class.
3rd—First Principles Class.

How Do You Spend Sunday Afternoons

If you live in the Adelaide area you can greatly help the proclamation of the Truth by visiting Elder Park, and listening to the proclamation of the Truth in the open air by young brethren of the four local Ecclesias. Your presence there is valuable. It helps to generate interest in the effort, and attract strangers. A very pleasant and profitable hour can thus be spent. In Sydney a similar effort is and has been conducted for many years in the Domain. Your presence at this place — even though it is for but a few minutes — is most helpful to the proclamation of the Truth.

5th—Exhort: Bro. B. Bowen. Lecture: Bro. P. B. Sawell — "The True Witnesses of God".
7th—Dorcas Class 10 a.m. (Contact Secretary, Sis. J. Baird 72-4791).
9th—Elpis Israel Class 8 p.m. at home of Bro. P. Hudson, 96 Maxwells Ave., Green Valley.
12th—Exhort: Bro. L. McKenzie. Lecture: Bro. H. Burns — "Seventh Day Observance Not Binding Today".
16th—God Manifestation Class.
17th—First Principles Class.
19th—Exhort: Bro. H. Ceiley. Lecture: Bro. D. Shaw — "How Can So Many Be Wrong".
23rd—Elpis Israel Class 8 p.m. at home of Bro. and Sis. L. Salmon, 101 Seville St., Fairfield.
26th—Exhort: Bro. J. Murphy. Lecture — "The Promises to Abraham, David and You".
30th—God Manifestation Class.

CAMPSIE — Masonic Hall, Amy St., Campsie. (Recorder: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. Tel.: 36 5287.)

2nd—Mutual Improvement Class at Home of Bro. R. Mansfield, 29 Kulgoa Rd., Bellevue Hill.
5th—Exhort: Bro. G. Russell. Lecture: Bro. J. J. Rosser — "The Apocalypse Predicts Modern European History".
7th—Bible Class at home of Bro. E. Murphy, 61 Campsie St., Campsie. Subject: "The Life of the Lord".
12th—Exhort: Bro. R. Croker. Lecture: Bro. D. Pogson — "Mormonism — A Counterfiet of Christianity".
16th—Mutual Improvement Class.
19th—Exhort: Bro. J. Mansfield Snr. Lecture: Bro. W. Rice — "The Apocalypse Predicts the Fall of Rome".
21st—Bible Class.
26th—Exhort: Bro. B. McClure. Lecture: Bro. D. Shaw — "A message to the Gentiles — Prepare War".
30th—Mutual Improvement Class.

DOONSIDE — Doonside Crescent. (Recorder: Bro. A. H. Lake, Knox Road, Doonside.)

1st—Bible Class.
5th—Exhort: Bro. A. Clarke. Lecture: Bro. E. Murphy "Biblical Truth Concerning Satan".
8th—Dorcas Class.
12th—Exhort: Bro. J. Powell. Lecture: Bro. M. Harris — "What Is The Purpose Of God With The Earth And Man Upon It."
15th—Bible Class.
19th—Exhort: Bro. J. Lowe. Lecture: Bro. J. Doble — "What Is The Atonement And Its Need".
22nd—Dorcas Class.
26th—Exhort: Bro. J. J. Rosser. Lecture: Bro. C. Salmon — "This Is The Way, Walk Ye In It".
29th—Bible Class.

GRANVILLE—26 The Avenue (Recorder: Bro. H. Hadley, 204 Excelsior Street, Guildford.)

1st—Bible Class on "God Manifestation" (Bro. C. O'Connor).
5th—Exhort: Bro. M. Bonner. Lecture: Bro. R. Steel — "Belief In A Personal Devil, Pagan And Unscriptural".
8th—Elpis Israel Class.
12th—Exhort and Lecture: Bro. E. Mansfield — "Christ's Message To The Seven Ecclesias".
15th—Bible Class on "God Manifestation". (Bro. C. O'Connor).
19th—Exhort: Bro. K. Wassell. Lecture: Bro. G. Russell — "Life In The Kingdom Of God".
20th—Bible Study under leadership of Bro. M. Stewart (U.S.A.).
22nd—Elpis Israel Class.

Interested In Lecture Titles

"Though not a Christadelphian, I am particularly interested in the 'Herald Of The Coming Age' and the Ecclesial Calendar in 'Logos', which is a good help to me, to know which lectures would be of interest to me to attend."

—Mr. J. B. (Carramar, N.S.W.)

26th—Exhort: Bro. G. O'Neill. Lecture. Bro. M. Bonner — "God's Purpose With The Earth".
1st Dec.—Second Study Evening under leadership of Bro. M. Stewart.

LAKEMBA—232 Lakemba Street. (Recorder: Bro. M. J. Gilmore, 118 Marine Drive, Oatley. Tel.: 57 6986.)

1st—Mutual Improvement Class.
5th—Exhort: Bro. H. Ceiley. Lecture: Bro. B. Philp — "Signs of Christ's Return: Wars, Fulfilling Prophecy".
7th—Elpis Israel Class.
8th—Bible Class at home of Bro. Butters: "The Life Of Christ".
9th—Dorcas Class.
12th—Exhort: Bro. B. Philp. Lecture: Bro. R. Munro — "Population Explosion Necessitates Christ's Return".
15th—Mutual Improvement Class.
19th—Exhort: Bro. E. Mansfield. Lecture: Bro. R. Munro — "Moral Corruption Solved At Christ's Return".
21st—Elpis Israel Class.
22nd—"Life of Christ" Class at home of Bro. Butters.
23rd—Dorcas Class.
26th—Exhort and Lecture: Bro. M. Stewart — "Three Steps to Survival".
29th—Mutual Improvement Class.

UPPER HUNTER — (Recorder: Bro. L. Ackers, Bengalla; Muswell Brook. Tel.: Mus. 153.)

5th—Memorial Meeting.
19th—Memorial Meeting.

YAGOONA — Worland St. (Recorder: Bro. K. Cook, 2 Macdonald St., Auburn. Tel.: 649 9483.)

1st—First Principles Class (Home of Bro. Munro).
4th—7.30 p.m. Abraham Class for Young People.
5th—Exhort: Bro. R. Pogson. Lecture: Bro. E. Sponberg — "The UNO Will Be Replaced By The World-wide Rule Of Christ".
9th—God Manifestation Class.
12th—Exhort: Bro. R. Steel. Lecture: Bro. W. Wolstencroft — "Israeli-Arab Co-operation, The Bible Basis".
14th—Elpis Israel Class (Home of Bro. Ceiley).
15th—First Principles Class.
19th—Exhort: Bro. K. Cook. Lecture: Bro. J. Mansfield Snr. — "Australia And Its Part In The Kingdom Of God".
23rd—God Manifestation Class.
26th—Exhort: Bro. E. Baird. Lecture: Bro. B. McClure — "Churchianity Will BeDestroyed By Christianity".
28th—Elpis Israel Class.
29th—First Principles Class.

SOUTH AUSTRALIAN ECCLESIAS

BUNBURY — (Phone McNamara 6)

5th—Memorial Meeting.
12th—Memorial Meeting. 3 p.m. Special lecture in Keith Institute (Bro. D. Manser).
19th—Memorial Meeting.
26th—Memorial Meeting.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Recorder: Bro. W. Gurd, 5 Alma St., Panorama. Tel.: 76 5669.)

1st—Elpis Israel Study (Bro. Max Lund).
2nd—2 p.m. Sisters' Class. 8 p.m. Arranging Brethren's Meeting.
4th—Distribution of lecture invitations at Warradale.
5th—Exhort: Bro. L. J. Colquhoun.

GLENLOCK CAMP FOR 1968

Plans are already under way for the holiday week-end of April 12-15 (God willing), when the Glenlock Camp will be held. This is situated on the banks of the River Murray, about 120 miles north of Adelaide (in a very picturesque locality. The Camp is sponsored by the Cumberland and Glenlock Ecclesias, and provides a four-day study in ideal conditions. Further details will be announced shortly, and meanwhile enquiries can be made to Bro. M. Lund, 76 Carlisle Road, Westbourne Park, S.A.

Lecture: Bro. J. Luke — "The Promise To Eve — Eternal Life In God's Kingdom".

6th—Christendom Astray Study at home of Bro. A. Hollamby, 40 Tutt Ave., Kingswood.

8th—Revelation Class: Ch. 3 (Bro. Murray Lund).

9th—MIC. Exposition and Lecture Brethren (Bro. T. Hollamby, I. Jackson).

11th—9.30 a.m. Distribution of "Digest of Truth" at Blackwood.

12th—Exhort: Bro. N. Wigzell. Lecture: Bro. Max Lund — "The Promise To Abraham . . . The Inheritance of the World".

13th—Interested Friends' Class at home of Bro. R. Woodward, 138 Edward Street, Edwardstown: "World Crisis . . . Christ's Return is near" (Bro. H. P. Mansfield).

15th—Elpis Israel Study.

16th—2 p.m. Sisters' Class.

19th—Exhort: Bro. A. Hollamby. Lecture: Bro. H. P. Mansfield — "The Promise To David . . . Kingship In The Earth".

20th—Christendom Astray Study at home of Bro. A. Hollamby.

22nd—Study Revelation Ch. 3 (Bro. Murray Lund).

23rd—MIC — Exhortation (Bro. V. Jurevicius).

25th—9.30 a.m. Distribution of lecture invitations at Blackwood. 4 p.m. Marriage of Bro. P. Dunn and Sis. R. Waltke.

26th—Exhort: Bro. W. Hoffman. Lecture: Bro. Murray Lund — "Jesus Christ . . . The Only Way to the Kingdom".

29th—Elpis Israel Study (Bro. Max Lund).

30th—Special Lecture in Blackwood Memorial Hall.

ENFIELD — 344 Hampstead Road, Clearview. (Recorder: Bro. D. Horgan, 88 Tait St., Renown Park.)

1st—Sisters' Class.

2nd—Interested Friends' Class at home of Bro. G. Foulis, 11 Brussels St., Broadview.

3rd—Youth Group.

5th—Exhort: Bro. K. Martin. Lecture: Bro. H. P. Mansfield — "Israel-Arab Problems Solved At Christ's Coming".

7th—Law of Moses Study (Bro. J. Martin).

12th—Exhort: Bro. Murray Lund. Lecture: Bro. J. Berry — "The Immortal Soul, Christendom's Cardinal Error."

14th—Ephesians' Study (Bro. J. Knowles).

17th—Youth Group.

18th—Sunday School Outing and Break-up — Combined with Woodville Sunday School.

19th—Exhort: Bro. A. Cheek. Lecture: Bro. D. McColl — "Evolution, The Modern Compulsory Myth".

20th—Law of Moses Study (Bro. J. Martin).

26th—Exhort: Bro. H. P. Mansfield. Lecture: Bro. W. Gurd — "Jerusalem, A City Of War and Worship".

28th—Ephesians Study (Bro. J. Knowles).

GLENLOCK — Via Morgan, S.A. (Recorder: Bro. A. M. McLean "Four Winds", Pte. Bag 44, via Morgan.)

1st—Ephesian Study Class.

4th—Exhort: Bro. L. Lunn.

8th—Revelation Study Class.

12th—Exhort: Bro. I. McLean.

15th—Ephesian Study Class.

19th—Exhort: Bro. G. Hollamby.

22nd—Revelation Study Class.

26th—Exhort: Bro. M. Lunn.

29th—Ephesian Study Class.

VICTOR HARBOUR—

5th—Public Lecture at Masonic Hall.

PROPOSED LECTURES AT KEITH

With the joint support of Woodville and Enfield Ecclesias, the Bunbury Ecclesia, in the south eastern portion of S.A. are planning regular public addresses. These will be supplemented by literature distribution, and should provide an effctive witness to the Truth in this area. Location of lectures will be in the adjoining town of Keith.

10th—Study Class at home of Bro. G. Martin, Back Valley — "Events Subsequent To Christ's Return" (Bro. H. P. Mansfield).
12th—Exhort: Bro. C. Provis.
16th—Special Public Address in Masonic Hall by Bro. M. Stewart (U.S.A.). See details elsewhere in this issue.
19th—Public Address in Masonic Hall.
24th—Study Class at home of Bro. G. Martin — "Events Subsequent To Christ's Return" (Bro. H. P. Mansfield).
26th—Exhort: Bro. M. Milverton.

WARRADALE LECTURES, Cnr. Morphett Road. and Murray Terrace. (Sec.: Bro. G. Kortman, 20 Tucker St., South Brighton.)

4th—Distribution of lecture invitations — 2.30 p.m. at Warradale Hall.
5th—Lecture: "Christ . . . The Son of Promise" (Bro. B. Luke).
12th—Lecture: "Christ . . . The Sacrifice and Redeemer" (Bro. J. Luke).
19th—Lecture: "Christ . . . The Preacher and His Message" (Bro. Max Lund).
26th—Lecture: Christ . . . To Be King of All Nations" (Bro. L. J. Colquohoun).

WOODVILLE — Aberfeldy Ave. Recorder: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. Tel: 56 2278.)

1st—Sisters' Class. 7.45 Bible Study Class — "The Truth Manifested In Employment: Titus 2: 9-10" (Bro. H. P. Mansfield).
3rd—Eureka Study Class — "The Rider With The Balances" (Rev. 6:5, Eur. Vol. 2) — Bro. J. Berry.
4th—Bible Marking Class — "Life of Christ in Chronological Order" (Bro. G. E. Mansfield).
5th—Exhort: Bro. A. Cheek. Lecture: Bro. J. Berry — "The Land Of Hope And Glory".
8th—Bible Study Class — "Epitome of the Gospel . . . Past, Present, Future — Titus 2: 11-14" (Bro. H. P. Mansfield).
10th—Mutual Improvement Class (Ways Of Providence).
11th—Gospel Work Afternoon and Evening.
12th—Exhort: Bro. L. J. Colquhorn. Lecture: Bro. H. Muggleton — "A Man In A Million . . . Example Of Courage and Faith".
15th—10 a.m. Sisters' Class. 7.45 p.m. Bible Study Class — "A Practical Ecclesia — the Expression of the Truth in Members: Titus 3: 1-7" (Bro. H. P. Mansfield).
17th—Eureka Study Class — "The Voice in the Midst of the Beasts . . . Rev. 6:6" (Bro. J. Berry).
18th—Sunday School Outing with Enfield group.
19th—Exhort: Bro. H. Muggleton. Lecture: Bro. G. E. Mansfield — "Cowards In Christendom".
20th—Arranging Brethren's Meeting.
22th—Bible Study Class — "How To Work Within The Ecclesia — Titus 3. 8-11" (Bro. H. P. Mansfield).
25th—Suburban Young People's Class.
26th—Exhort: Bro. R. Krygger. Lecture: Bro. H. P. Mansfield — 'Catholicism or Christ?"
29th—Bible Study Class — "Paul's Final Words To Titus: Ch. 3: 12-15" (Bro. H. P. Mansfield).

TO TRY SPEAKING ON THE SANDS

Woodville (S.A.) Ecclesia is planning open-air speaking on the Adelaide beaches during the coming summer months. It is anticipated that this will attract considerable interest from the family groups which gather on the sands. Preparatory consideration is being given to the construction of a mobile "sound-shell" with appropriate wording, a special speaking stand and amplication equipment. Approval has been obtained from the Councils involved, and it is anticipated that this effort will be commenced during the first weeks of November.