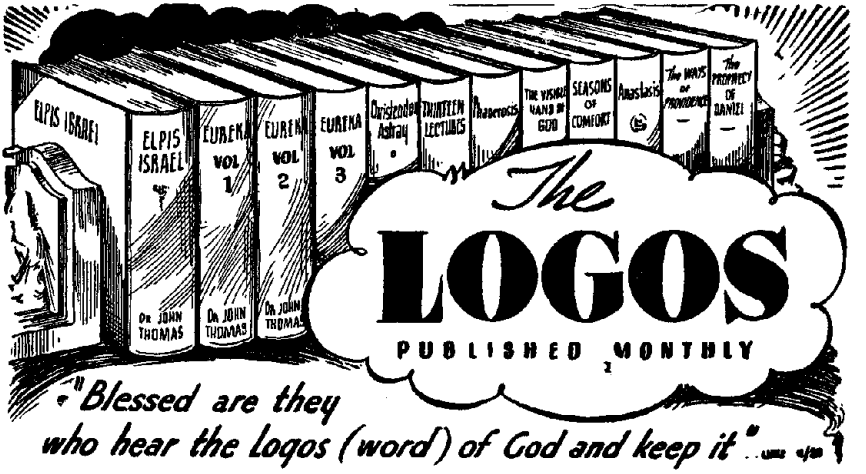

Volume 35

OCTOBER, 1968 — SEPTEMBER, 1969

OUR IDEAL

God has abounded towards us, and He asks us to abound towards Him "in every good word and work." Abounding people are precious in proportion to their scarcity. It is a joy to contemplate them, they are a fertilising river wherever they go. They "strengthen the weak hands, and confirm the feeble knees." They rejoice in the Lord, and joy in the God of their salvation, and have no confidence in the flesh. The work of the Truth is to multiply such from among the sons of men. It is slow work and hard work to take them out at all, but it is still more difficult work to get men off the carnal platform of the mere natural man, on to the sublimer altitudes of the spirit, where everything is revealed to us in its true character, and not least ourselves; that we may know wherein the full image of Christ is yet short coming, and may go to work upon the case with a view to the perfection which is enjoined upon all the Father's children, as the basis of His final approbation:

> *"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."*

Introduction

The time has again arrived to remind readers that subscriptions are due. Rates are listed on the inside front cover, and the early remittance of such will greatly assist us in our work in the Truth. It will relieve us of much of the drudgery of bookwork, and permit greater time to be given by the staff to Bible research and the editing of the Magazine.

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

Problems of Publishing

Problems of publishing have increased during the past 12 months, and we plead the consideration of readers in view of these. The recent introduction of mailing regulations in Australia has greatly increased costs; the insistence of the authorities that we include code numbers on our mailing labels has added to our work and expense; the devaluation of the pound sterling has had its repercussions upon both foreign and local currency.

Still, the work has progressed through the blessing of Yahweh, and the co-operation of readers. In the publishing field, the last 12 months have witnessed the issuance of several volumes of verse by verse commentaries upon books of the Bible. We have co-operated also in the publishing of major works. In conjunction with the Dawn Publishing Office, we are able to announce a new edition of *Eureka* in unamended form, and a reprint of *Nazareth Revisited*. At the moment, we are engaged in preparing a revised edition of *Key To The Understanding Of The Bible* and a corrected *Index To Eureka*. We hope to announce the publication of these shortly.

During the past year we also organised a 30-day tour of the Lands of the Bible. This was designed to instruct those who participated, in the Word, and it proved very successful, as any member of the tour will admit. In view of requests for a repetition, preparations are under way for a further tour next year (God willing).

The amount of work entailed through these ventures presents tremendous difficulties. It is performed by voluntary labor, and sometimes upwards of five or more brethren and sisters are crowded into the tiny office connected with the West Beach Post Office to perform the work. This results in a confusing medley of noise. At least three typewriters might be chattering away in confined space, a member of the staff might be dictating into a machine, another turning the handle of a duplicator or an addressing machine, whilst, from the distance, the throb of a large printing press may be heard, to remind us that others are printing the Ecclesial Calendar, or other leaflets associated with *Logos*.

We often wonder what normal customers think of the strange conditions associated with the shop and post office!

These conditions do not lend themselves to the best results. And when, in addition, some friend might arrive to discuss some point of doctrine or exposition with the Editor, it is extremely difficult to find a spot where quiet, confidential conversation might proceed unhindered by interruptions.

What is to be done?

Through the financial help of readers, arrangements have been made for the erection of some offices exclusively for *Logos* work. In fact, as this introduction is being prepared, noise from the other side of the walls of the present building reminds us that the work is in progress. This will not only provide the necessary privacy for conversation, but will also assist in giving additional space for work to be undertaken. Once these offices are erected, we invite any readers who may be visiting West Beach to call in for a cup of tea, and a chat on the Truth. We hope and pray that the added facilities provided by additional office accommodation may assist in the furtherance of the Truth to the glory of the Father.

Criticism

Our attention has been directed to published criticism of *Logos* on the grounds that it is not subject to Ecclesial control. We fail to understand the motive of such criticism, and certainly do not recognise its validity. Early in the history of *Logos* permission was sought from the Adelaide Ecclesia (then the only Ecclesia in the South Australian metropolitan area) to publish the Magazine, and this was granted. The record is on the minutes of the Arranging Brethren for that period, and therefore was later endorsed by the Ecclesia at its business meeting. Later, the Gospel Proclamation Association, which has worked in close collaboration with *Logos* came into existence as the result of an official Ecclesial request that such work be undertaken.

Let us make it absolutely clear, that the charter upon which

Logos is founded is based upon the ABSF without reservation, and endorsement of the principles of the *Ecclesial Guide* as far as Ecclesial autonomy is concerned.

And on that score, let us also add this, that in its articles and editorials, *Logos* has always endorsed the doctrines expressed in the Statement of Faith, which fact cannot be claimed for some of its contemporary periodicals.

Furthermore, *Logos Publications* is no more a private organisation than is the *Christadelphian Publishing Office* of Great Britain, and other organisations not directly under the control of a particular Ecclesia. In fact, such criticism is hypocritical when it emanates from those who whilst condemning *Logos* are prepared to support a Hall Company or similar organisation, which is fundamentally a private organisation!

Let readers be sure of this, that both individuals and Ecclesias have the right to protest at any article or action endorsed by *Logos*, and that such protests will have the sympathetic consideration of the Committee, which is made up of responsible brethren (many of them Arranging Brethren) of various Ecclesias.

Enlargement of Size

Logos has been faced with the need of meeting increasing costs, particularly as the result of the devaluation of the £ sterling. We have been in a quandary as to meet those costs. The best way to bridge them is through an increased circulation. Though this is increasing, the advance is too slow to bridge the gap. If we could make considerable increases during this next 12 months, we might be able to cover the deficiency. To that end, we are making a bold move. One that can either plunge us into greater debt, or else assist us to solve our problem. It is to increase the size and the scope of the Magazine. This has commenced with this issue, by incorporating a supplement on Bible archaeology conducted by Brother Mitchell, of England. This supplement will appear quarterly (God willing), and the objective is to review the whole range of Bible archaeology from a Christadelphian standpoint.

This will not only increase the size of *Logos*, but will, we hope, provide a more balanced scope of articles, widening the field of Biblical research. We trust that readers will find this additional feature interesting and helpful. We would like to supplement it with illustrations, but this would add to the expense. However, if any would like to contribute to that end, we will be happy to open a fund to supply these illustrations which Brother Mitchell feels would greatly enhance the supplement. Alternatively, if our venture should prove successful in increasing circulation, we may be able to do this ourselves. Meanwhile, we take

readers into our confidence in regard to the abovementioned projects in order that they might help us, and so might more personally identify themselves with our aims and objectives. We are always glad to hear from readers, and to consider their viewpoint on any problem connected with the truth, or our labours. Some criticise our actions, and we are glad to receive this, for we detect in such words a genuine desire to be helpful, and to guide us along a course of wisdom. We may not always agree with the criticism, but we never neglect it, and always give it our prayerful consideration.

The observant reader will note a variation in the dating of this number in that it does not follow in monthly sequence from our last number. We have missed a month in dating, though not in time. This has been decided upon in order to bring the overseas editions of *Logos* into conformity with the local one as far as the date line is concerned.

So volume 35 commences on its way. Will we see its completion? That is a question none of us can answer; particularly in these significant times when events indicate the near approach of the Lord Jesus Christ in power and glory. May his coming interrupt our labors.

— The Committee

A TRUE ASSEMBLY OF DISCIPLES

This term Discipline is derived from the Latin noun *discipulus,* which signifies a learner or scholar. He then who styles himself a Disciple announces to mankind that he is a student whose object is to learn. If he adopt the term as a sectarian distinction, it then imports that he is a student of the system of theology approved by his denomination, that he may learn all its mysteries. There are innumerable disciples of this class. But there is a non-sectarian sense in which men are styled disciples, namely, when they are students of the Word, "proving all things," that they may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that they might be filled with the fulness of God; and so understand what the will of the Lord is. Hence an assembly of disciples is an assembly of learners; and an assembly of Christian disciples is an assembly of persons who believe the things of the Kingdom of God, and of the Name of the Lord Jesus, and, thus, believing, have been immersed into Christ and patiently continue in the faith and well doing of their vocation, reading, marking, learning and inwardly digesting all things revealed in the scriptures of truth. Such were the disciples first called Christian at Antioch. These shone as lights in the world, holding forth the Word of Life. They counted not their lives dear unto them: but hazarded everything, reputation, liberty, wealth and friends, for the Word's sake. Their treasure was in heaven; therefore their anchor was within the veil. The icy coldness of their old nature was thawed into the genial sympathies of the new man by the benevolence of God. Heart clung to heart, and hand joined in hand, the expressive symbol of unity and love. We want to behold an assembly of Disciples such as these; we fear that such a one is yet a stranger in our world.

— J. THOMAS

This Month's Exhortation

The Mind of the Master

(Reading: Psalm 22)

As the suffering servant of Yahweh prepared himself for the crisis that concluded his mortal life, Psalm 22 sprang into reality. Brother E. M. Spongberg, in the following article, shows the responsibility of those who follow the pathway of sacrifice already trodden by the Lord.

It is the day of the Lord's crucifixion. People throng the streets of Jerusalem aware of a developing crisis. The leaders press on determinedly with their plans to rid the nation of the hated Nazarene.

We join the crowd of witnesses who watch Jesus being marched through the streets of the city, and brought to the Palace of Pilate, to be judged and condemned.

The full horror of Jesus' trial is now upon him.

Pilate orders him to the soldiers' barracks, the Praetorium, to be scourged (John 19:1; Mat. 27:26; Mk. 15:15). The Roman lash was often multithonged and inserted with pieces of lead, brass or pointed bone, so that when it was wielded with force, it tore away large chunks of flesh, exposing veins, inner muscles and sinews. Suffering under it was intense.

We pass by the Crown of Thorns . . . the derisive cries of crude soldiery . . . the cruelty become sport . . . the spitting, smiting, mock worship (Matt. 27:27-30; Mk. 15:16-18; John 19: 2-3).

We watch Pilate as Jesus' foes drive the procurator into a corner:

"If thou release this man, thou art not Caesar's friend: everyone that maketh himself a king speaketh against Caesar" (John 19:12 ARV).

We watch Pilate surrender with as much dignity as defeat will allow him (vv.13-15).

"Then therefore he delivered him unto them to be crucified" (v.16 ARV).

And a bruised, torn, bleeding Jesus is taken forth bearing his cross (v.17). We hear tradition tell us how he fell beneath it, and then Simon of Cyrene is compelled to walk behind and assist him carry it, as he painfully plods the path to Golgotha, the place of a skull (Matt. 27:32-34, Mark 15.21-22; Luke 23:26; John 19:18). In our mind's eye, we join Simon of Cyrene, as he trudges behind the Master, sharing his cross — for this is what the

Lord told us we must do:

"If any man will come after me, let him deny himself, and take up his cross, and follow me" (Mat. 16:24).

He is crucified between two evildoers, as Psalm 22:16 anticipated: "they pierced my hands and my feet," and his garments, except a vesture for which lots are cast, are parted and divided, again as the Psalm foretold: "They part my garments among them, and cast lots upon my vesture" (Psa. 22:18; John 19:23-24; Mat. 27:35).

The Psalm of the Cross

It is now 9 a.m. on the 14th Abib, in the 34th year of the life of the Lord (Mk. 15:25).

In Hebrew, Greek and Latin, his crime becomes his title: "This is Jesus of Nazareth, the King of the Jews" (Matt. 27:35-38; Mk. 15:23-27; Luke 23:33-38; John 19:18,23).

He hangs upon the cross. Beneath him are his revilers. Matthew records the scene (Ch. 27:39-43):

"And they that passed by reviled him, wagging their heads, and saying, 'Thou that destroyeth the temple, and buildest it in three days, save thyself; if thou be the Son of God, come down from the cross.' Likewise also the chief priests, mocking him, with the scribes and elders, said: 'He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. . . He trusted in God; let Him deliver him now, if He will save him; for he said, I am the Son of God'."

As one who "searched the scriptures" and knew their testimony, Jesus knew before what to expect from this priestly rabble. His father David had told him in Psalm 22:7-8:

"All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, 'He trusted on Yahweh (the margin says: 'He rolled himself on Yahweh') that He would deliver him; let Him deliver him, seeing he delighted in Him'."

In this Psalm, as it records the ironical bidding of his enemies calling upon the Lord to seek the Father's aid in his extremity, we hear the Lord express his mind, as he turns their gibe into a plea for the Father's help. The Cambridge Bible renders v.9:

"Yea, thou art He that took me out of the womb: Thou didst make me hope (Heb. batah — "trust," "confide") when I was upon my mother's breasts. I was cast upon Thee from the womb: Thou art my God from my mother's belly."

As far back as Jesus could remember, there had never been a day that God, his Father, had not dominated. Luke records (Ch. 2:40) that "the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him," and then, at Passover when but 12 years old, "all that heard him were astonished at his understanding and answers" (v.47); and finally, that "Jesus increased in wisdom and stature (i.e. maturity), and in

favour with God and man" (v.52).

And now, upon the cross, he has come to his mortal destiny: a Crown of Thorns and a Cross; and as he thinks, surmounting the aching torment of his body, his mind goes back to the early days at Nazareth where he had been brought up. He cannot remember when God was not with him, but there had never been a time when his need was so great as at the present time. Now, more than ever, help is needed, and he gains that help as he concentrates upon the Psalm.

Through the spirit of Psalm we are permitted to examine the Lord's thought pattern as his sufferings become more intense, his foes become more virulent and his strength and endurance are almost exhausted. So he pleads to his Father:

"Be not far from me; for trouble is near; for there is none to help" (v.11).

The Hebrew word *Tzarah* rendered "trouble," also means "a female adversary" and sometimes has the meaning of "the mind of the flesh," which opposes spiritual objectives, and sometimes the "false bride," the "ecclesia in apostacy," the chief representatives of which were at the foot of the cross. In his extremity, his own followers had deserted him. Matthew records that "all the disciples forsook him and fled," and there was "not a helper" (Psa. 22:11 mg). He was alone, overwhelmed with adversity, consumed with grief, by reproach broken-hearted, the triumph of four days earlier when he had entered Jerusalem, turned to ashes. . . . .

"Leaving Us An Example"

It is easy to stand for Truth when we are surrounded by friends who share our cause and offer us sympathy. But what about when we stand alone? Who can assist us then? We must turn from man to the only source whence help may be expected: to God and His Word. Bodily suffering is bad enough, but when a mind so sensitive to the Voice of the Spirit as Jesus', heard the Spirit's utterance twisted as it was on the lips of his foes, how great must have been his revulsion. Let us remember that Scripture-twisters are about today!

He Is Reviled

Four days before, Jesus had entered Jerusalem in triumph, as foretold by Zechariah:

"Behold thy King cometh unto thee; he is just, saving himself" (Ch. 9:9 mg).

And now, perverting the sense of Scripture, his enemies revile him:

"Save thyself, come down from the cross . . . if thou art the King of the Jews, save thyself."

For six long hours, the battered body hung on the cross. From noon until 3 p.m. when the Passover Lambs were being slain back at the Temple, darkness enshrouded the land. In this atmosphere of unrelieved foreboding, accented by the hatred and virulence of Jesus' foes, the mind of the victim turns to the Source of Comfort:

"My strength, my strength, why hast thou forsaken me?" (Mat. 27:46, Mk. 15.34).

He was quoting from Psa. 22:1. The Spirit withdrawn, he exclaimed: "I thirst" (John 19:28). He was alluding to Psa. 69:21. Previously, Jesus had refused a stimulant, but now, having drunk the proferred vinegar, he said:

"Into thy hands I commend my spirit."

He was quoting from Psa. 31:5, which adds: "thou hast redeemed me, O Lord God of Truth."

Lastly, murmuring, "it is finished," the Lord died.

The Necessity for Sacrifice

In these Psalms there is revealed the mind of Christ as agony consumed his dying moments. Psalm 22, particularly, contemplates the mind of Christ as he looks down from the Cross upon his executioners.

He considers his position. He realises that he must fulfil the Father's requirements (Acts 2:23, 3:18; Lk. 22:22; Isa. 53:10), and although he may desire deliverance, yet there can be none:

"O my God, I cry in the daytime, but thou hearest not, and in the night season, and am not silent" (Psa. 22:2).

The RV translates "hearest not" as "answerest not." God heard his Son's cry, but there was no other way. God's failure to answer established His own holiness: "But thou art holy (Heb. *kadosh*, i.e. separate from the limitations and imperfections of man, and thus pure, righteous, perfect), O thou that inhabitest the praises of Israel" (v.3).

The Sacrifice for Sin

"But I am a worm, and not a man (Heb. ish, a mighty man) a reproach of men (Heb. adam, a weak man), and despised of the people" (v.6).

The Hebrew word translated "worm" is *tolaath* (feminine) the coccus - worm, which adhered with its eggs, to the oak. These eggs contained the scarlet dye (*shani*) which Isa. 1:18 equates with sin: "Though your sins be as *scarlet.*" The coccus insects were collected and pulped to produce the scarlet dye.

In combination with *shani* (scarlet, red), *tolaath* occurs in two principle connections in the scriptures, yet with a subtle, marked difference. When used of the scarlet of the Tabernacle, it is invariably *tolaath shani,* the worm that PRODUCES scarlet, or

the flesh that produces sin, which is in view (cf. Ex. 25:4). But when used in connection with leprosy and death, which speaks of sin and its dread effects (Lev. 14:4; Num. 19:6), it is not that which produces sin, but sin ITSELF, as a product, that is under notice; and the words are reversed: *shani tolaath*, i.e. the scarlet produced by the worm, or sin produced by the flesh!!

But none of these expressions is used in Psa. 22:6! The worm (or flesh) which Jesus says he is, is that which CAN produce sin. Hence, the feminine noun is used. But the word *shani* is missing. Sin is missing. It is a female worm that could produce eggs — as Jesus was a human body that could have produced sins — but there was none present! Notwithstanding this, he is being mutilated by humanity!!

Here, at last, was that for which all creation had waited: a flawless man, one in whom God's holiness had been upheld and His law vindicated.

Success Came From God

Bildad the Shuhite declared that it was impossible for man to manifest Divine characteristics perfectly: "How then can man be justified with God? Or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? And the son of man, which is a worm?" He saw that the difference between the Holy God and man was so vast, as to render salvation impossible to attain. In stating "how much less man that is a worm," he uses the word *rimmah*, not *tolaath*, and indicates the maggot, which breeds in and feeds on putrefaction. He is saying: "Mankind is altogether corrupt. How can it become just before God." But he also says "and the Son of man, which is a worm," and here the word is *toleah* (as in Ps. 22:6). Bildad says: "no matter what endowments may be possessed by the Son of man, he cannot arise to God's morality."

Of course, Bildad's whole conception of justification was wrong. He saw justification as something to be attempted and obtained by man. What he did not realise was the great lesson of Ps. 22, that victory was possible, not because of qualities inherent within the Son of man himself, but by his complete submission to the will of his Father, so that his Father in him, by His counsel strengthening him, might do for him what, left to himself, he would have been powerless to perform.

It was to demonstrate this profound truth that the Psalm began with the lonely, agonising cry: "My God, My God, why hast thou forsaken me?" This is not the expression of injured surprise, as if the Son did not know why the Spirit had been withdrawn. It is a rheotorical question made to say he did know!

The Father did not "desert" the Son. The "Yea, thou art he" of v.9 and his consciousness of Yahweh's continuing presence (v.19) deny the suggestion. Yet the spirit had been withdrawn. Why had it been given? Certainly, not to lessen the sense of pain, or to diminish suffering, but to constitute him in both Word and Work, the authority of God.

Now he was bereft of the power to ORIGINATE God's Word. The creative stimulus that was "the spirit without measure" was now withdrawn. What was left was the mental consciousness produced through absorbing God's Word; and the question was, would he survive his expiring moments upon the cross? Would he now fail, when in every other situation he had succeeded.

Here was the crucial moment!

He thought on the weakness of his frame, its basic untrustworthiness, the sweet communion he had enjoyed with the Father through the Spirit-word and Prayer — and he knew where true peace lay. Not at any time throughout his life had he "gone it alone," and now, in the hour of his greatest need, he turned to the Rock whence he was hewn. His plaintive cry, "Why hast thou forsaken me?" is charged with the answer: it was so, that at the end, he might taste the Gospel's bitterness sustained only by his spiritual power, and thus commend the example to Yahweh as one worthy of our emulation.

Extended, racked and tortured, out of a body the Romans had pulped fruitlessly to produce some evidence of guilt, Christ looked down from the cross and reflected that his death was essential for Yahweh's Vindication and Man's Salvation.

Thank You!

The following donations have been received since our last acknowledgment in **Logos,** and we gratefully acknowledge our appreciation for such material encouragement and support. It imposes upon us a responsibility to see that the money donated is placed to good use in the service of Truth. Activities within and without the brotherhood continue, and the financial assistance of readers strengthens our hands to perform this work.

General Activities — G.B. (Tas.), $60; R.B. (Tas.), $5; Anon. (Qld.), $4.

Youth Aliyah — IJT (Qld.), $9.

God willing, we plan to present a cheque to Youth Aliyah authorities in Israel on behalf of readers, as they feel free to donate it.

Ecclesial Calendar — A.B. (Tas.), $20; Adamstown Ecclesia, $5.

This supplement is proving of interest to readers, and of help to Ecclesias, and we deeply appreciate financial assistance to maintain and extend this service.

Questions Answered

HOW MANY RESURRECTIONS WILL THERE BE?

J.T. enquires: Do the Scriptures teach one resurrection or two? When do they take place? What class of persons are brought forth in the respective resurrections? And for what purpose?

One Or Two Resurrections?

There are three resurrections according to Paul. He declared this in expounding upon this theme to the Corinthians (1 Cor. 15). He wrote:

"As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the End . . ." (vv. 22-24).

In the Greek, the "End" is emphatic, and relates to a third great epoch connected with resurrection, which is the Apostle's theme. In that third resurrection (for the raising of Christ constituted the first) death itself will finally be destroyed.

The first and second resurrection of responsible believers, both of which are still in the future, is referred to in Revelation 20:

"I saw the souls of them that were beheaded for the witness of Jesus. . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. . ." (vv.4-5).

Though this is the "first" general resurrection, it is actually the second as far as Paul is concerned, and relates to those who shall be raised at Christ's coming. The final resurrection will be at "the End" when death itself shall be destroyed. This is obviously that period of resurrection and judgment referred to in Revelation 20:11-15 which terminates in "death and the grave" being themselves overwhelmed and destroyed, and everybody not found written in the book of life being cast into "the lake of fire" which is "the second death" (see vv. 14-15).

Though some interpret the Apocalypse so as to dispense with this, a careful consideration of the evidence, together with Paul's words to the Corinthians, will show that such an explanation does violence to the obvious meaning of the Scripture.

We conclude, therefore, that there will be a resurrection at Christ's coming, and a further resurrection at the end of his thousand years' reign.

What Class of Persons Are Brought Forth?

There are three classes brought forth for judgment: (1) — Those who have performed the Divine will as best as they are able, and who shall receive eternal life; (2) — Those who have been baptised, but have fallen away, and who, after judicial enquiry, will reap that to which they have sown — death; (3) — Those who knowingly reject the Word of God, and who, without any judicial enquiry, will be delivered unto death.

These three classes are all referred to in Romans 2. Class 1 are those who patiently continue in well doing and receive eternal life (Romans 2:7-8). Class 2 are those who habitually do evil (as the word "doeth" signifies). They will experience "tribulation and anguish" (Rom. 2:9) as through judicial examination their faults are revealed to them, for they must "give account before the judgment seat of Christ." Class 3 are the "contentious" who "do not obey the truth" (Rom. 2:8). They are those who argue that baptism is not really essential, or refuse to submit to it. They stand condemned by their very refusal to perform this first act of obedience, and in consequence there are not grounds for any formal investigation of their case, and they will be rejected out of hand. Paul says that they will experience "indignation and wrath." The Greek words are "thumos" which signifies a sudden blaze of anger, and "orge" which expresses the more settled, lasting emotion that finds expression in punishment. The appearance of such before the Judgment Seat will arouse the anger of the Lord who will immediately banish them from his presence, for they have refused the wedding garment offered them. See Matthew 22:12, where the word "not" is from a Greek word "me" signifying refusal, a determination not to wear it.

Now Paul shows clearly that these three classes appear together in the same resurrection, for in Romans 2 he states that the judgment will be made: "In the day when God shall judge the secrets of men by Jesus Christ" (v.16 — note that verses 13-15 are in parenthesis, which means that the connecting thought link follows from v.12 to v.16).

What of the Final Resurrection?

There will be both just and unjust in the final resurrection as well. This is shown beyond all doubt by the statement of Rev. 20:15 that "whosoever was not found in the book of life was cast into the lake of fire." In the previous verse, the lake of fire is identified with the "second death," and the statement is made that after this final act of judgment, death and the grave are both destroyed, so that there will then be "no more death" (Rev. 21:4).

The context shows without doubt that this is associated with

a final resurrection: "the rest of the dead lived not again until the thousand years were finished" (v.5).

The statement does not mean that there will be a resurrection of all who have died prior to the first resurrection as is sometimes alleged, for we are specifically told elsewhere that many will not live again (Psalm 49:19-20, 88:5; Isa. 26:13-14, etc.), but it signifies that there will not be another resurrection for 1,000 years.

The world, at that epoch, will be divided into two classes: those recently resurrected and glorified who will be clothed upon with eternal life, and therefore are related to it, and "the rest" who are described as "the dead" because they are related to death (see Eph. 2:1; Matt. 8:22 where the term is applied to unbelievers). For them and their posterity there will be no hope of a resurrection to life until the thousand years are finished.

The evidence, therefore, shows that there will be a further resurrection of just and unjust at the end of the millenium of those who have died during that period (Isa. 65:20).

— Editor.

HOW AND WHEN THE SABBATH SHOULD BE KEPT

This issue of "Herald of the Coming Age" challenged the teaching on the sabbath set forth by H. W. Armstrong in his "Plain Truth" magazine, and has resulted in some encouraging comments from interested friends. We append a few such:

From Brisbane:

"I have read your book with much interest, and feel that I have at last learned that we are free from the curse of the law, so that my doubts have at last been removed. Please accept my grateful and heartfelt thanks" (A.D.).

From N.S.W.:

"Thank you for your book challenging the ideas put forward by Herbert W. Armstrong and his magazine, 'Plain Truth.' I have been puzzled by much of what he puts forward, and hope you may help me in my search for truth" (M.T.).

From Mackay:

"I have found your booklets very rewarding spiritually as well as enlightening. I would like to receive your 'Herald of the Coming Age' regularly, and hope that you can assist me further in understanding God's Word" (C.B.).

From Wellington:

"I have been constantly worried regarding the subject of the sabbath, and have made it a matter of prayer. Your booklet, therefore, was most timely, and it has put my mind at rest on a subject that has worried me. My sister, in Sydney, wrote that the members of her church are worried over statements made by the 'Plain Truth' people" (C.M.).

Copies of this booklet are available from Logos Publications, or agents.

How Readest Thou?

Three Dramatic Chapters

There are many dramatic chapters in the sacred record, but three stand out with special prominence, and to my mind, singular significance.

Take, for example, the first chapter of Genesis. What movement, what continual and growing excitement! How worlds are made, and light is parted, and arrangements are completed as if some stupendous event were about to transpire! There is no chapter in the Scriptures more intensely dramatic than the very first chapter in the Bible. There is no *rest* in it. It is from end to end all palpitation, movement, expectancy, and high color. Something is going to happen! The secret is revealed in these words, and God said, "Let us make man." Thus one creation prepares for another, and even necessitates another, because it would without that other be incomplete and self-dissatisfied.

Take, again, the first chapter of Matthew. There you have the same chapter repeated under more human and historic conditions. The first chapter of Matthew is the first chapter of Genesis turned into human history. There again you have that movement, urgency, and great rapidity. Things are happening every moment. The reading of the genealogical record *means* something. The secret is revealed in the statement that Jesus was born to save his people from their sins. But notice how intensely dramatic both the chapters are, and how as you read both you feel that you are being *prepared* for something that is ahead, and if you finished your reading one verse too soon you would feel as if the chapter were a broken column or an incomplete anthem. The heart would say, What is the rest? What more? This cannot be all. But when the *Man* in the first chapter of Genesis stands up, we say, "This is the explanation!" And when in the first chapter of Matthew the one born is called Emmanuel it is seen as the climax of all that went before, and once again the Hand of God is revealed in the earth.

The third chapter, which is in worthy succession, is the tenth chapter of Acts. What movement, what dreaming and visioning and singular combination of events! What novelty of thought, what audacity of progress! What is the meaning of it all? Whilst reading the first chapter of Genesis, I felt that something was going to happen, and the first chapter of Matthew, that a great event was going to be ushered into history; and now in the tenth chapter of Acts that all these visions and trances must lead to something. What is it? The secret is revealed in these words --

worthy to be written in letters of gold: "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him."

In all the three dramatic chapters, therefore, I find a result which explains the process and satisfies the imagination.

In similar manner God can work in our lives, and we can be unconscious of the means and preparations, until it is revealed in some great event. We cannot tell what we do. No occasion ends in itself as a separate and independent event. We know not what a day may bring forth, but tomorrow will certainly bring forth the seed of today. "What I say unto you," said Christ, I say unto all, *watch!*" And not only watch the signs of the times, but watch the circumstances of our individual lives, and watch ourselves. Let us always remember that we are being prepared for some Divine issue. The meeting we may attend today may have a profound effect upon us, and be the making of us. We can be led step by step to a glorious destiny, or we can withstand the Divine guidance to our ultimate hurt.

See how God guided Peter in this tenth chapter of Acts. He lodged with a tanner which implied that he had proceeded a certain distance to free himself from Judaism. The Jews despised tanners. An ancient Rabbi said, "It is impossible that the world can do without tanners, but woe unto that man who is a tanner." Tanneries were hated and detested necessities, and were kept as far out of the city as possible. Simon's tannery was by the seaside. Peter's choice of abode was despised by the Jews. But it must have given encouragement to Cornelius, and perhaps encouraged him to send for one who was so free from Judaistic prejudice as to dwell with a tanner.

So, step by step, this dramatic story, this turning point in world history, was brought to its thrilling consummation; and Gentiles were invited to partake of the Gospel equally with Jews.

Yet Peter did not know when he went to dwell with Simon, or went up upon the housetop to pray, or felt the pangs of hunger, or heard the visitors at the door, that all these little things were combining to bring about a tremendous revelation that was to mould lives and change the course of history.

Neither do you know whether the little things of your existence are designed of God to a Divine end. You must do what Christ advised: watch! You must try and recognise incidents as opportunities to demonstrate your loyalty to God. Make Him a reality in your life, and then the dramatic movements and developments in these three chapters will have an even greater meaning for you. We must all do that, for it is easy for me to write this way to you, and yet avoid the lesson myself. Christ gave us all a command, and that was to Watch! Let us learn the lesson and apply it. — J.P.

Bible School Bulletin

AUSTRALIAN SUMMER BIBLE SCHOOL

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Reservations are now open for the fifteenth Bible School, to be held (God willing) from 28th December to 5th January, 1969.

We anticipate that we will be closing these reservations within a month, and therefore urge any who intend to attend the School to lodge their application immediately, and so save disappointment.

Already more than two-thirds of the School has been taken up.

The School will be sponsored by the Granville Ecclesia, NSW, and it is anticipated that several new features will be introduced to make this a unique occasion.

It will be international in character. Among visitors from overseas, it is anticipated that a company of brethren and sisters from Canada and USA will be in attendance. The School will provide a splendid opportunity of meeting and fraternising with our brethren and sisters from distant parts.

The teaching staff will be drawn from all States of Australia, and from overseas:

From W.A.: Brother John Ullman will have as his theme: NEHEMIAH: MAN OF PRAYER AND ACTION.

From S.A.: Brother G. Mansfield will speak to the theme: THE TEST OF TRUE LOVE (being an exposition of the Epistles of John).

From Vic.: Brother S. Snow will outline: WORSHIP IN THE AGE TO COME — with particular emphasis on the House of Prayer for all Nations.

From Los Angeles: Brother Richard Stone will speak on the theme: THE PRACTICAL APPLICATION OF TRUTH IN DAILY LIVING.

These studies will thus provide a balanced diet of Bible history (Nehemiah), exposition (John), prophecy (the future age), and exhortation (Daily living).

Special attention will be given to the evening sessions in order to draw in speakers from various parts. This will provide for an exchange of thought on the foundation of truth from widespread parts of the Ecclesial world.

WHY NOT COMMENCE THE NEW YEAR IN FRATERNAL ASSOCIATION WITH YOUR BRETHREN FROM ALL PARTS, AROUND THE WORD OF GOD?

We recommend that you make your reservations immediately to save disappointment.

BIBLE SCHOOL COSTS

These subsidise the accommodation costs, running costs of the School, assistance to travelling expenses of teachers, prizes and awards for children, etc.

N.S.W.: $19.00; Vic., S.A., Southern Qld.: $17.00; elsewhere: $10.00.

Under 14 at the time of the School: $10.00.

Under 5 at the time of the School: Free.

HOW AND WHERE TO MAKE APPLICATION

Mail your reservation immediately to: LOGOS PUBLICATIONS, WEST BEACH POST OFFICE, SOUTH AUSTRALIA - 5024, supplying the following:

(1) — $2.00 deposit for each member of your party 5 years of age and over at the time of the School.

(2) — The name and address of every member of your party.

(3) — Your ecclesial association and status (whether baptised or not).

(4) — The age and birthday of all under fourteen.

(5) — The age of all those between 14 and 30.

(6) — If over 30 please indicate the age group you are in by letter: A equals 30-39; B equals 40-49; C equals 50-59; D equals 60 and over.

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BIBLE SCHOOL DEPOSITS ARE NOT REFUNDABLE

We desire to make it clear that we cannot refund a deposit once it has been paid. The money remitted is immediately used in a variety of ways including the initial preparations for accommodation and catering, stationery, postage, etc. To that end, our initial $2.00 soon passes out of our control, and to obtain this back and refund it involves a large amount of time and expense.

The cost of postage, stationary and time involved in this work is extremely large, and should it be for any reason that you cannot take up the reservation you have booked, what remains of your deposit is used for the work of the Truth.

Should it be that you cannot attend the School into which you have booked, you can transfer your booking to another School — but this can only be done once. After that, your deposit will be cancelled.

We are confident that readers will appreciate the need for these regulations. Sometimes a single deposit will involve several letters, telephone calls, and even telegrams; let alone the work of arranging accommodation, preparing badges, etc. — only to find it all cancelled ultimately!

As indicated above, should you find it impossible to attend a School, we are pleased to make alternative arrangements for you, but we cannot refund the deposit.

Children under fourteen are accommodated at a special reduced fee of $10 in order to encourage family groups at the School but this is **conditional** upon them being accompanied by a parent.

Every attempt is made to provide a pleasant holiday at reasonable rates with a high spiritual content, and this requires that we work according to rules; we are confident that students will appreciate this, and view our problems sympathetically.

THE "FLYING BRETHREN" OF N.S.W.

Organised by Bro. Kevin Dennes, a group of NSW brethren have arranged a flying Isolation League service. By private plane they visit folk in isolation to conduct meetings. A sister in isolation tells how they co-operated to make her visit to the Bible School possible:

"As I forward the cheque for the forthcoming Bible School, I would like to make mention of the members of the Isolation Group, also known as the Flying Brethren.

"At the close of the last Bible School, my husband made reservations for the children and myself to attend the Spring School, but as events turned out it seemed impossible to make the 700-mile journey, as I suffered ill-health. Reluctantly we thought it necessary to transfer the reservations, in the remote hope that something might turn up. It did — in the persons of the "Flying Brethren" — three brethren and a sister being the representatives this time. Within moments all was arranged for us to attend the School. Someone would be at Mascot to meet us and take us to Rathmines after our flight. If I took sick, someone would be ready to help care for the children at the School.

"I am deeply appreciative of the efforts of these 'Flying Brethren' who give up their time and money to render this helpful personal service. Previous to their visits, in five years of isolation, we only had one or two visits from Christadelphians, as we were so far away from the main centres. On holidays, we attended meetings in the capital, but felt strangers indeed! A few spake to us and made us welcome, but in most cases we felt it was merely a duty, and we returned home feeling even more isolated than before — a feeling emphasised by the fact that none of our ken on either side are in the Truth. Thanks now to the personal contact these brethren and sisters give, this has been largely overcome. We have their personal addresses, and received a warm welcome when we attended Ecclesias earlier this year. Through their recommendations, we attended a Bible School, and though we felt as though we were entering a concentration camp when we arrived after dark and heard the large gates clang behind us, we subsequently enjoyed the most exhilarating week of our lives. The children now speak fondly of various new "uncles" and "aunties," and are longing to go again. They have made friends — we have made friends. These are things treasured up by those bringing up a family in isolation, and behind it all, we have to thank that small group of "Flying Brethren." — E.G.

QUESTION TIME AT THE BIBLE SCHOOL

Christ on the Cross

Q.: Was Jesus absolutely forsaken on the cross?"

A.: No, he was not. True, the Father withdrew the Spirit, and permitted Jesus to die on the cross, but he never forsook him in the sense implied by your question. That is shown by the statement of the Lord to his disciples, just prior to the time of his offering. He declared: "Ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me" (John 17:32).

What then did the Lord mean by his ejaculation on the cross? The word "why" can be ren-

dered "to what," or "unto what," and the word "forsaken" can be translated "to leave alone," "to leave to." Taking these alternate renditions, Christ asks the question: "Unto what hast thou left me to?" And the answer is revealed in the Psalm from whence his words are taken — Psalm 22. That Psalm, all of which was uttered on the cross, as I believe, predicts the sufferings that Christ would have to endure, and to which he faithfully submitted himself.

The cry upon the cross, therefore, was not uttered in petulance, complaining that he had been forsaken, but formed a question which is answered in the Psalm, and which the Lord in faith accepted.

Strong Drink In Relation to Divine Worship

Q.: Do Moses' words in Lev. 10.8-11 imply that Nadab and Abihu were under the influence of liquor and sinned because of this?

A:. Yes, as a result of which strong drink was prohibited the priests and levites when serving Yahweh in the Tabernacle or Temple. Strong drink has the effect of artificially stimulating one, and if taken to excess, renders such incapable of proper control of the faculties. It induces a feeling of well-being apart from reality, and because of this, it is used as a symbol for false religion that would lead people away from a true worship, or emotional religion that stimulates without providing intellectual enlightenment. Thus Isaiah spake of some who were "drunken, but not with wine, who staggered, but not with strong drink" (Isa. 29:9). "The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment" (Isa. 28:7). It could be that he was referring partly to over-indulgence in literal wine, but most certainly he is referring to spiritual strong drink, references to which are found in the following places: Isa. 19:14; Jer. 51:7; Rev. 17:4. Paul exhorted: "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18). The artificial, stupifying excitation of wine is thus contrasted with the pure stimulation of the spirit-word (Col. 3:16). We need to seek the latter and avoid the former, recognising in it that artificial stimulation that comes from mere emotional religion without a proper comprehension of the Word.

The Resurrected Body

Q.: With what body do those enlightened by Truth come forth from the grave? I realise that it is not immortal, but could it be the "very good" state of Adam before he sinned?

A.: Paul declares that it is our "mortal bodies" that shall be quickened (Romans 8:11), and the context shows that it is the body we now possess (see Romans 6:12). Vine gives the Greek word (Thnetos) as signifying, not merely the body but "that which consists of the element of decay, and is thereby death-doomed." Isaiah likewise declared: "My dead body shall arise" (Isa. 26:19), which surely teaches that the alternative suggestion would mean that there would be two kinds at the Judgment Seat: the living at Christ's return, who would be there in their present state; and the resurrected, who would be there in a "very good" state. This appears inconceivable.

The Two Onyx Shoulder Stones

"Thou shalt take two onyx stones, and grave on them the names of the children of Israel; six of their names on one stone, and the other six names of the rest on the other stone, according to their birth" (Exod. 28:9-10).

These are most important stones, occupying a most significant position. The shoulder is the place of strength, symbolising power and authority.

Moses describes the stones placed there "stones of memorial" (Exod. 28:12), and states that the names of the tribes were engraven thereon "like the engravings of a signet" (v.11). In these stones, Aaron bore the burden of Israel after the flesh, as he ministered before Yahweh and typed the Lord Jesus who was to bare the "iniquity of us all" (Isa. 53:6).

The expression, the "engravings like a signet," signify those of a seal, and points to Israel as the chosen race. This is suggested by the expression used by Haggai in relation to Zerubbabel, stating: "I will make thee as a signet for I have chosen thee. . ." (Hag. 2:23).

The rulers of Israel supplied these stones (Exod. 35.27), thus identifying themselves with them on behalf of the nation, and doubtless recognising their significance as they rested on the shoulders of the high priest.

The onyx was a very precious stone (Job 28:16), and is not to be confused with the modern stone of the same name, which is neither precious nor brilliant. The Hebrew word is *shoham*, and it signifies "to shine with the lustre of fire." Thus these sparkling gems on the shoulders of the high priest showed forth the glory of the divine purpose with Israel.

The two large gems were set in gold, the metal of a tried faith, and, in contrast to the names of the tribes on the stones in the breastplate (which were arranged according to the order of the tribal encampment), they were given in the order of birth.

Resting upon the shoulder they spake of power and authority. Thus Isaiah declared:

"And the key of the house of David will I lay upon his shoulders" (Isa. 22:22).

"For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder" (Isa. 9:6).

The order of the names were as follows: *Right shoulder* — Reuben, Simeon, Levi, Judah, Dan, Naphtali; *Left shoulder* — Gad, Asher, Isaachar, Zebulun, Joseph, Benjamin.

The significance of these names are as follows: *Right shoulder* — See a son (Reuben), hear him (Simeon), join him (Levi), praise him (Judah). He will judge (Dan.), after the wrestling (Napthali). *Left shoulder* — A company (Gad) of blessed ones (Asher), will be rewarded (Isaachar) by dwelling with (Zebulun), and so increasing (Joseph), the Son of the right hand (Benjamin).

As the names of the sons of Jacob inscribed on the onyx stones were placed according to birth, it means that there were two names there which did not appear on the breastplate; those of Levi, on the right shoulder; and Joseph, on the left shoulder.

Levi means "joined." Leah said: "Now will my husband be joined unto me." Levi was the priestly tribe, and the Levites acted as intermediaries between God and Man, thus joining them in one.

This shows the work of Christ as the Priest of God, the King-priest of the Age to come. With him in this work will be associated the glorified saints, for they will be "kings and priests and will reign with Christ a thousand years." They, with Christ, will act as the intermediaries of the Kingdom age, and will join man to Yahweh in an everlasting covenant.

Joseph's name was the other that was inscribed on the gem on the left shoulder, though it was lacking on the breastplate. Joseph's life provides a very complete type of the Lord. One brother has compiled a list of 84 parallels with the Lord Jesus Christ. He was loved of his father, as was the Lord. He was hated of his brethren as was the Lord. He stood in the presence of Pharaoh as the Lord Jesus is in the presence of God, the great Ruler of the heavens.

Joseph was given the name of Zaphnath-Paaneah, which, according to Dr. Kitto, signifies "Saviour or Sustainer of the Age." How applicable to the Lord Jesus Christ! Joseph sustained two peoples: the Egyptians and the children of Jacob; and Jew and Gentile are fed alike by Jesus.

When Israel finally left Egypt, they took the bones of Joseph with them, which they carried throughout the wilderness wanderings. Thus they carried with them the memorials of the death of Joseph, as true Israelites celebrate the death and resurrection of the Lord Jesus Christ in their wilderness wanderings.

Joseph's name means "Increaser." He was the most spiritually minded of all the sons of Jacob, and, as his life developed, he increased in the fruits of the spirit. We must do likewise. On the onyx stone, his name was inscribed next to that of Benjamin, "the son of my right hand." This will be the position granted all those who increase in the things of God when the Son of the Right Hand (Acts 2:34-35) returns to take up his power and reign.

Joseph was ultimately buried at Shechem, which means

"shoulder" or "burden bearer," and in that he is representative of all those who "sleep in Jesus," concerning whom Paul wrote that God "will bring with him" (1 Thess. 4:14).

Let us strive to "increase" in the things of God that we might be associated with the Son of the Right Hand in the day of His glory.

— R. Watts.

Interpreting The Apocalpse.

How the Trumpets Fit the Pattern of History

Continuing the series commenced last volume in which modern interpretations of the Apocalypse are compared with that set forth in "Eureka."

●

Testing the Various Theories of Interpretation

One of the strongest claims for the correctness of the continuous historical interpretation of the Revelation, as set out by Bro. Thomas, is that the vast series of symbols and their relationships do fit the history of the 18 centuries! Criticism of a few parts cannot affect this broad assessment. To believe in a Futurist interpretation, as given by Brethren Clementson, Norris, etc., is in effect to say: Well, if the symbols fit history, it is a matter of chance; the symbology was not designed that way.

Surely that is an unreasonable position to assume.

In view of the fact that the Apocalypse claims to set out a continuous sequence of prophetic events ("things which must surely come to pass" — Rev. 1:1. See also v.19), an interpretation of the symbols that provides for this, has the hallmark of truth; in contrast to one that sets forth an explanation of the book that cannot be tested by historical fact.

In the scientific world, if a theory is shown to fit the facts, the theory is established. If we regard the historical interpretation of Revelation as a theory, then the agreement of history with the symbols is the justification of the theory, and it is "unscientific" to ignore the facts that establish it.

The position of the Futurist interpreters is similar to that of the Evolutionist, in his unwillingness to believe in creation. Very extensive evidence points to a Creator, but in the hardness of his heart he shuts his eyes to the evidence. His vague, uncertain case of evolution is like the shadowy proposals of the Futurists

regarding the future fulfilment of Revelation. In both cases there is a striking reality that they cannot "see."

If the reader is not acquainted with the correspondence of history with the symbols of Revelation, the reading of *Apocalypse and History* (Boulton and Barker), from the Christadelphian Office is recommended. This is a concise book set out with informative section headings. The method used in the book is to give a short section of history, and then show the fit of the symbols. The text is illustrated with helpful sketch maps. The history is taken from later historians than those used by Brother Thomas, thus providing useful confirmation. Chapters 8 and 9 of Revelation, dealing with the first six trumpets, occupies about 40 pp in *Apocalypse and History*, including five sketch maps and illustrations. This will take the reader only a few hours to peruse.

The Fulfilment of the First Six Trumpets

In the third article (published last volume), we wrote a paragraph on the correspondence of history with the details of the four wind trumpets and the two woe trumpets of Revelation 8 and 9. These trumpets are so wonderful a sign-presentation, in brief compass, of the great events of European history occupying many centuries, that it excites the admiration of the humble reader, and some amazement that some student brethren should shut their eyes to it. In presenting a balanced answer to the Futurist theory, we think this part of the Revelation is worthy of fuller consideration.

The symbol of trumpet blasts is appropriate to wars, and is based on the blowing of trumpets when Israel went to war (Num. 10:10). So in Revelation, each trumpet summons new forces to operate with war and destruction upon the Roman world. We say "Roman world," because the trumpets follow on from the 6th seal which we considered last time, when we established the time of the 6th seal as that of Constantine in the early 4th century. So we should be looking for the trumpets to cover events in Europe starting at the end of the 4th century.

The Trumpets Summon the Barbarian Invasions of Rome

Before examining the detail of each trumpet and the fit of history to the symbols, we would point out that the peculiar relationship between the trumpets provides increased certainty that these trumpets do describe the several barbarian invasions of the Roman Empire between the 4th and 14th centuries. The relationship between the six trumpets is quite peculiar and makes the idea of a "chance" fulfilment impossible.

On reading the text, one finds that the six trumpets divide into three parts. The first four trumpets are called wind trumpets, and read as one group; the fifth trumpet is called a woe trumpet;

the sixth trumpet, also a woe trumpet, is separated from the fifth trumpet by the phrase: "One woe is past; and, behold, there come two woes more hereafter" (Rev. 9:12). Now the history of *The Decline And Fall Of The Roman Empire* follows *just this pattern.* The invasions of the Western Empire during the fifth century were continuous, and to some extent overlapping, and correspond with the four wind trumpets. Alaric and the Goths, Genseric and the Vandals, Attila and the Huns, are famous leaders and people well known to students of history. By their devastations in the western Roman Empire, its sun, moon and stars were eventually eclipsed. The next major attack on the Empire was quite different. Mahomet and the Saracens came from Arabia against the Eastern Empire and their peculiarities are described in the fifth trumpet. Lastly The Tartar races from far Turkestan came centuries later against the Eastern Empire and their character is readily distinguished from the Saracens. So these various invasions that bring about the downfall of the whole Roman Empire fall into three groups, just as do the trumpet symbols. It is not only that the details of each trumpet are reflected in the "fit" of history, but that the relationship between the trumpets has its counterpart in history. And this makes it far less easy to argue that the fulfilment is a matter of chance!

To press the point by an illustration: suppose one were rediscovering some ancient civilisation buried by the sands of time, and one had found a description not only of various towns, but also of the geographical bearings between the towns. As excavations proceed, one finds a group of four neighboring towns each fitting its own description; then one finds a fifth town just as described some 20 miles south-east; and a sixth town nine miles north-east. Such correspondence between the "map" and the archaeological finds would be overwhelming in its identification. It is just like this with the symbology of the trumpets and their correspondence with history.

The Peculiarities of the First Four Trumpets

The details of the trumpet symbols are outlined in Rev. 8: 7-13, which the reader is recommended to carefully read, at this stage. ....

The history of the several barbarian invasions of the Western Empire can be checked from any appropriate history book. We now note the peculiarities of each; the order in which they come; and the correspondence of the symbols with these points.

In passing, we mention that God started these trumpet judgments on the Roman Empire at the time apostate - Christianity was turning to the baser forms of superstition, the worship of dead "saints," and that of relics and images. It was His response to the prayers of His people (v.3-4).

During 10 years (AD 400-410) there was a general movement of tribes into the Western Empire with dreadful devastation, conquest, and the sacking of the proud capital, Rome. Alaric and the Visigoths (i.e. West Goths) moved from the Danube westward and eventually took Rome, and Rhadagaisus with a host of Vandals, Suevi, and Burbundians "burst like a dark thundercloud" (Gibbon) from the Baltic. The flourishing and fertile provinces of Gaul and Spain were overrun. Quoting Gibbon:

"The consuming flames of war spread from the banks of the Rhine over the greatest part of the 17 provinces of Gaul; . . . . The scene of peace and plenty was suddenly changed into desert; and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man."

How would one present this widespread destruction, affecting the people and the rulers in the governing city of Rome?

The Revelation uses the language of a storm of hail and fire mingled with blood, destroying and burning up the grass and trees (Ch. 8:7). Could there be more graphic or accurate language? There was a devastation of the wealth of the countryside, the "grass and trees," and in a more symbolic sense, the "blood" mingled with hail and fire was the suffering of the people (grass), and the rulers (trees). The storm affects "the third part." We shall show later that this indicates the Western division of the Empire.

After this first widespead destruction of the main territory of the Western Empire, came the sea-wars of Genseric and the Vandals against the maritime provinces of Africa and the islands, the parts bordering on the Mediterranean. He sailed against North Africa in A.D. 429, and resistance ended with the fall of Carthage in 439. Thereafter he dominated the Western Mediterranean with his fleets, and took Sicily, Sardinia and the other Western isles. In 455, he attacked and took Rome. The destruction of the combined fleets of Western and Eastern Rome at Carthage by fireships is famous in history.

Appropriately, the symbols of the 2nd trumpet are a great mountain burning with fire cast into the sea, which becomes blood. So the first and second trumpet details are accurate in regard to history, and also are in the right sequence: sea invasions after earth invasions. How could this be so, without the directing hand of God? Was it just chance, and these trumpets belong to future events?

Before the work of Genseric was finished, a new scourge pressed in on the Western Empire: Attila and the Huns, names that still stand for savage destruction. Attila had established himself in the Thracian region of the Empire by defeating the Eastern Emperor. But instead of pursuing an eastward course he turned westward up the Danube, along the Rhine, and back south-

ward to the region we call Switzerland. Strangely, from a human point of view, he did not press on to Italy and Rome, but returned eastward, and within a year was suddenly cut off in death. So he was a brief and catastrophic scourge, lasting but three years.

And what are the symbols for this most unusual happening? (1) he is described as a shooting star; (2) he is projected from heaven; (3) he affects the rivers and the "fountains of waters;" (4) he made the waters bitter and men died. How exact! How thrilling!

Commenting upon these points, we note:

(1) He was not a fixed star shining in heaven, but a star "blazing as a torch" (RV), hurled against rivers and fountains of waters. Brother Thomas quotes Bishop Horsley, that the Greek word *lampas* was used of a meteor or shooting star. So Attila was like a ball of flame hurtling along with devastation, and soon burnt out.

(2) Unlike the earlier invaders, he was established by conquest as a ruler in the Roman heaven before he projected his power against the western "third." So the symbology says there fell a great star "from heaven."

(3) Did he strike at the throne of the Western Empire at Rome, as well he might? No. His path was circuitous along the main rivers of Europe, and then to that region where all the great rivers rise. So the text says it fell on "rivers and fountains of waters."

(4) The waters are made bitter and men died of the water. Surely, an apt description of the character of his destroying work.

How could it be revealed in approximately AD100 that there would be a third invading power doing precisely these things? It is quite impossible for John to know such strange history beforehand. Men do not know the turn of events of the next week! It must be a matter of God's foreknowledge and control. If God so precisely records in His prophecy, the future — and we can see it has come to pass, it gives us comfort, strength and trust. It is ungrateful of men to, in effect, tell God that it was a chance fulfilment in the 5th century, and the prophecy really belongs to the 20th century!

After the destroying and weakening effect of the three trumpet invasions by the Visigoths, Vandals and Huns, history shows several puppet emperors placed on the throne by barbarian chieftains; then Odoacer, chief of the Heruli, defeated and deposed the Emperor Romulus Augustulus (476), sent the Imperial regalia to the old Imperial Roman rule in the west, to be followed by a period in which Gothic kings ruled in Rome. This climax of the wind trumpets is contained in the 4th trumpet details, when a third of the sun, moon and stars, were smitten and shone not. "A third" signified that it was only in the Western Empire that this eclipse had taken place; the old sun, moon and stars, continued to shine in Constantinople.

In all this wonderful detailed correspondence between the sym-

bology and the history, only one substantial criticism has been raised: namely, that it is wrong to describe the western part of the Empire as "a third," it should (it is claimed) be "a half." Yet, note the emphasis on a "third" throughout the text. It occurs in each of the four trumpets, vv.7,9,10,11,12. Therefore this question of the division of the Empire into thirds is important, especially as it occurs again under the 6th trumpet (vv.15-18), and is also found in the symbology of the 12th chapter.

We propose to consider this matter in our next article, God willing.

— G. Pearce (England).

Bro. H. Whittaker and God Manifestation.

In a previous article, Brother Pearce stated that Brother Whittaker rejects the concept that the "one like unto the Son of Man" relates to the multitudinous Christ, and suggests that in doing so he fails to appreciate the doctrine of God manifestation.

The statement should not be interpreted as implying that Brother Whittaker does not subscribe to this doctrine in a general sense, but only as it has application to this particular vision. In a letter to hand, Brother Whittaker states that he wholeheartedly endorses the doctrine of God manifestation. We are anxious that there should be no misunderstanding upon this matter, and therefore publish this note. — Editor.

RUSSIA'S SEA CHALLENGE

WASHINGTON: The Soviet Union had dramatically built up its Mediterranean fleet to 35 or 40 vessels since the Middle East war, declared the US Chief of Naval operations recently. This represented an increase of about 15 Soviet ships operating there since June, 1967. He stated that the swift expansion of Soviet naval power posed a "challenge to our free use of the seas (that) is here for all to see." "By any measuring stick," he added, "they are today the second largest sea power in the world."

(Daniel predicted that the King of the North would possess "many ships" when he makes his drive on the Middle East. (See Dan. 11.40).

★

Wants Early Volumes Of "Story Of The Bible."

"I am very anxious to obtain Volumes 1 and 2, and spare copies of Volume 3 and 4 of the 'Story Of The Bible.' I find this magazine, as well as 'Logos' a very great help in the study of the Word. We particularly enjoyed the series on the 'Months Of The Year' (now completed). The articles proved most enlightening, and demonstrated how powerful was the influence exerted by Rome in earlier days. Would you please also send me the leaflet on the Names of Deity, and a catalogue of Christadelphian works, as we hope to commence a library in our ecclesia to assist members in the better study of the Word" (D.H. - NZ).

(We are glad you find these magazines interesting and helpful, and have pleasure in forwarding the leaflet and catalogue you request. Should any reader have the volumes of the "Story of the Bible" requested, and desire to dispose of them, please advise us, and we will pass on the information to our correspondent — Editor).

IN THE MINORITY

When faithful Noah built the ark,
And nailed it firm and strong,
He had to bear the sneers and taunts
Of the ungodly throng.
Some cried "fanatic," some cried "fool,"
While others cried "insane,"
Yet still he toiled upon the boat,
Nor feared his labor vain,
And said, "It will be well for me
To be in the minority."

When Sodom was by fire consumed,
And Lot fled for his life,
Adown the plains, and o'er the hills, —
Bereft e'en of his wife, —
Afraid to cast a single glance
Along the backward way,
Or turn his gaze across the plains
Towards the orb of day,
He, too, exclaimed, " 'Tis well for me
To be in the minority."

When spies were sent by Moses out
To search the goodly land,
The ten returned with faces grave,
The two with tidings grand.
The ten who vowed they were too weak
Fair Canaan ne'er possessed;
The two who trusted in their God
Obtained the promised rest.
In their case, too, 'twas well to be
For once in the minority.

And so today we'll take our chance —
Let cavil who so will —
With those who tread the path of right,
And toilsome climb the hill.
Christ said that narrow is the way,
And difficult the road
That leads to life, and few who may
At last find peace with God.
All men will think 'twere well to be
At last in the minority.

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

VERSE 8:

"Jesus Christ was a minister" — The Greek word is **diakonos,** and signifies one who serves as a deacon. In that subordinate position, Jesus served both Jew and Gentile as Paul proceeds to teach, thus giving an example to both as to how they should treat with one another.

"Of the circumcision" — See the Lord's own comment upon this in Matthew 15:24.

"To confirm" — The Greek, **bebaioo** signifies to make firm, sure, or establish. The offering of Christ confirmed, or made sure, the fulfilment of the covenants of promise to Abraham and David, as Zecharias declared (see Luke 1:68-73). The efficacy of Christ's offering, in regard to the forgiveness of sins, stretches backwards as it does also forwards (see Heb. 9:15).

VERSE 9:

"And that the Gentiles might glorify God" — The Old Testament freely predicted that the Divine mercy would be extended to Gentiles as such. In view of that fact, condemnation of them by over-scrupulous Jewish believers because they did not observe the formalities of the Law of Moses is completely out of place.

"As it is written" — Paul cites Psalm 18:49 to show that it was always the purpose of Yahweh to invite Gentiles to the Gospel. His use of this Psalm in that way establishes it as Messianic in character. The verse quoted is prophetic of the future age when Christ will sing praises to His Father in the midst of glorified Gentile converts.

VERSE 10:

"And again" — Now Paul cites Deuteronomy 32:43 which is prophetic of the future when Gentiles shall unite their voices with Israelites in praising Yahweh for His goodness. In the previous verse, the Psalm quoted pictures Christ leading the Gentile chorus in anthems of praise to Yahweh; in the passage now advanced he shows that a combined congregation of glorified Jewish and Gentile believers will respond in raising united voices to His honor.

VERSE 11:

"And again" — Now Paul draws upon Psalm 117:1, which predicts the universal preaching of the Gospel to both Gentiles and Jews ("ye people"). The rest of the Psalm (the shortest Psalm in the book, and said to be the very centre of the Bible) expresses the terms in which the Gospel shall be preached: through the channel of the Divine mercy towards Israel: "His merciful kindness is great towards us; and the truth of Yahweh endureth for the age." The setting of this Psalm is most appropriate, for it is placed between one that predicts Christ's last supper with his disciples, his death and resurrection (Ps. 116), and

one that foretells his coming glory and reign, when both Jews and Gentiles shall acknowledge him (Psalm 118). Paul preserved a careful order in his citation of passages. He first showed that Christ will sing praises to his Father among glorified Gentile believers; then he revealed that they will be united as one with Jewish believers; he continued by proving that both were to be called to the Gospel by its preaching; and finally he |quoted from Isaiah to confirm that though Christ is king of the Jews in that he is the root of Jesus, he is also appointed to reign over Gentiles. There is therefore a progression of ideas in the careful selection of passages advanced by Paul, as he first shows that Jews and Gentiles were to be associated in glory together, then revealed the means whereby this will be brought about, and finally proved that this will form the basis of Christ's universal reign over all mankind in the age to come.

VERSE 12:

"And again" — The passage now cited is from Isaiah 11:10. It forms part of a prophecy concerning Christ's future reign on earth. The prophet revealed that Messiah's labors would not be limited to the Jewish people, but would be extended to include Gentiles also, over whom he will ultimately reign.

Therefore the preaching of the Truth to Gentiles as such (and not to Gentile proselytes only) is in accordance with the will and purpose of God, and Jewish believers should accept them as such, and not try to superimpose the formalities of the law upon their belief of the Gospel.

"In him shall the Gentiles trust" — The word "trust" is rendered "hope" in the Revised Version. The Greek word is **elpizo** — "hope," and not **pisteuo** — "trust." The quotation shows that there is hope for Gentiles in Christ, as they are brought within the compass of Israel's hope.

VERSE 13:

"Now the God of hope" — The Greek text supplies the definite article: "the God of the hope," the hope in question, being the hope of Israel (Acts 28:20).

"Fill you with all joy and peace in believing" — A true understanding of the Gospel leads to firm belief and faith, and this in turn will create joy as the wonderful privileges of this knowledge is borne in mind, and peace is experienced in fellowship with one another and with Christ and God. The prayer of Paul was in contrast to the state of argumentation and antagonism which had just been the subject of his epistle (see Rom. 14:10).

"That ye may abound in hope through the power of the holy Spirit" — The Holy Spirit in question is the spirit-word (John 6:63; Eph. 6:17; 1 John 5:6-7). The power of the Word will cause true students to abound in hope to their personal well-being, and in this way, the present work of the Gospel will be fulfilled.

On this beautiful and satisfying theme the main section of the Epistle closes, and what remains is an epilogue of personal details and final greetings.

Discussing Everything and Settling Nothing

"Discussing everything and settling nothing" has produced in some quarters a race of spiritual starvelings, lean and bony, and cold and sharp, and in many cases scarcely alive, and in some cases actually dead — twice dead, plucked up by the roots. If there is any healthy saintship on earth at the present moment — fair and comely and well-favoured, glorifying God and blessing man by the abundance of the fruits of the Spirit — in all faith and confidence, and zeal and joy and love, it is to be found where the truth has been preached as the apostles preached it." (R.R.).

EPILOGUE

Chapters 15:14 - 16:27

The main purpose of the epistle was rounded off with the prayer of Ch. 15:13. What remains is an epilogue in which the Apostle states the reason why he wrote the Epistle, his plans for the future together with a plea for their prayerful interest, a number of greetings for outstanding workers, a word of warning and exhortation against terrorists, some greetings from his fellow-workers, and, finally, a benediction.

Paul's Purpose in Writing the Epistle — vv.14-21

He had heard of their faith, and desired to encourage them in their stand for the Truth.

VERSE 14

"Ye are full of goodness" — In Chapt. 14:16 he wrote: "Let not your good be evil spoken of." There the word is *agathos*, here it is *agathosune*. The word signifies that which is good in character or constitution and beneficial in its effect. Thus that which is in accord with God's will. We are called upon to prove it (Rom. 12:2), cleave to it (Rom. 12:9), do it (Rom. 13:3; Gal. 6:10), to perform 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), and now to be full of it. The context of the verse before us shows that this goodness stems from knowledge of God's will, and, therefore, is the development of the Truth believed (Gal. 5:22; Eph. 5:9); 2. Thess. 1:11).

"Able also to admonish one another" — They would be able to do this only if they were basically sound in the faith, therefore, though Paul has warned them of false doctrine, the expressions of this verse indicate that he believed that they were fundamentally sound.

VERSE 15

"Nevertheless" — Despite their essential soundness, there was a need for warning. We must ever be on our guard.

"In some sort" — In some measure.

"Because of the grace" — He had warned them because of the position he held among the Ecclesias that he had received through God's favor.

VERSE 16

"That I should be the minister of Jesus Christ" — This was the position that had been granted him through the grace of God, and by virtue of which he warned them. The word rendered "minister" is *leitourgous*, and signifies an official position as a public minister, a servant of the state, or a priest, officiating in the Temple. As a priest, he would bring the Ecclesia as an offering unto Yahweh through the Christ altar. See Romans 12:1.

"Ministering" — Or performing the functions of a priest on behalf of the Ecclesia.

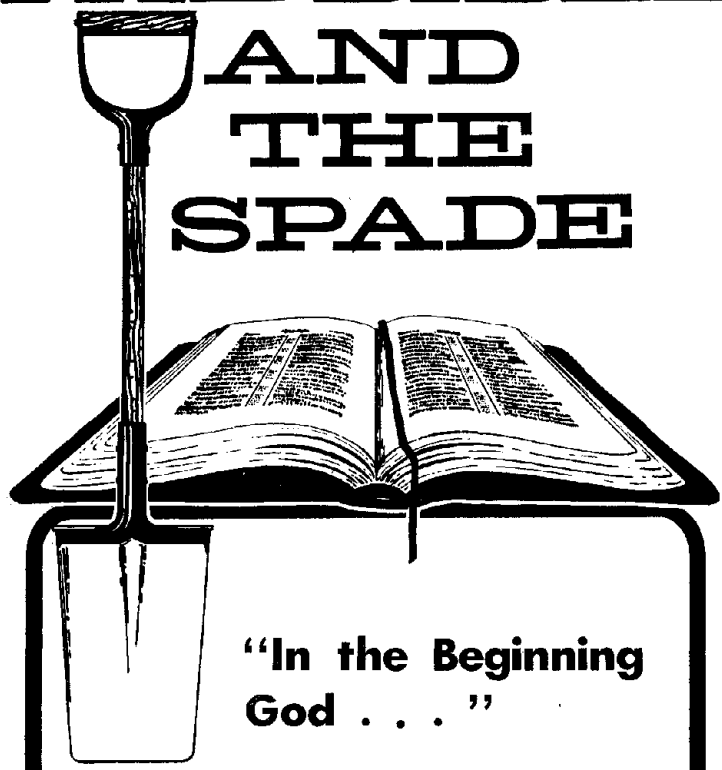
"The offering up of the Gentiles" — Paul, as a priest, brought the Gentile offering unto the Christ altar to be offered unto Yahweh.

"Sanctified by the Holy Spirit"— By the holy spirit word (John 6:63; 17:17).

VERSE 17

"I have therefore whereof I may glory through Jesus Christ" — He glorified in the appointment that came to him through Christ, and through which alone he had authority to write as he did.

THE BIBLE AND THE SPADE



"In the Beginning God . . ."

"Revolving upon its own axis, and describing an ample circuit through the boundless fields of space, is a planet of the solar system bearing upon its surface a population of over two thousand five hundred millions subject to sin, disease and death. This orb of the starry heavens shines with a glory similar to that of its kindred spheres. Viewed from them it is seen sparkling 'like a diamond in the sky'; and with the rest of the heavens, declares the glory of God, and shows forth the handiwork of Him that did create it.

"This celestial orb which is a world or system of itself is styled, the earth."

A QUARTERLY SUPPLEMENT OF ARCHAEOLOGY CONDUCTED BY F. E. MITCHELL.

Speculation About Creation

In the expressive words quoted on the title page, Brother J. Thomas in 1848, introduced his readers to the facts of Creation.

Today, whilst population figures have advanced, and violence, crime and iniquity abound, the earth itself remains a place of much wonder and beauty. There cannot have been many of its myriads of inhabitants, who have not at some time in their lives wondered how it, and they, came into existence. From earliest times, men have speculated regarding the answers to these questions. The Hindus believed that the earth was supported on the backs of elephants which stood upon a tortoise swimming in the great waters. The Greeks thought that the world was supported on the back of the strong man, Atlas. Others, including the Arabs, contended that the earth is flat and that unbelievers could be pushed over the sides into space.

None of them, however, suggested how the earth had got into the position to which they assigned it!

Archaeological Discoveries About Creation

There were ancient theories about the origin of the earth and mankind, especially among the Babylonians and Assyrians, and in modern times some of these have been discovered. Between the years 1848 and 1876, Austing H. Layard, Hormuzd Rassam, and George Smith, found in the escavated Library* of Ashur-bani-pal, king of Assyria (BC 668-626) at Nineveh, tablets and fragments of tablets describing the great creation accounts which were current amongst the Assyrians and Babylonians. These were versions of the story which dates back much earlier (to about BC 1700), and the idea originated long before that. There were seven tablets, and though those found in the period named were very incomplete, finds since 1876 have assisted to complete the details, though in Tablet V much is still lacking.

These were exciting finds because they provided some kind of a parallel with the record of Genesis which, of course, had long been known. It is now possible to compare what the tablets say, with the Bible account, and this provides a very interesting comparison.

There are a number of variations in the stories from Babylonian and Assyrian tablets which have been dug up, but the following is a summary of them.

The Story of the Tablets

In the beginning, only uncreated world matter existed. This was personified by two mythical beings, Apsu (male) representing the primeval fresh water ocean, and Tiamat (female) representing the primeval salt water ocean. This pair became the parents of the gods.

"When above the heavens had not (yet) been named (And) below the earth had not (yet) existed as such (When) only Apsu (primeval), their begetter (existed) (And) mother (mummu) Tiamat who gave birth to them all: (When) their waters (yet) intermingled, (And) no dry land had been formed (and) not (even) a marsh could be seen.

When none of the gods had been brought forth.

Then were the gods created in the midst of them (Apsu and Tiamat).

Lahmu and Lahamu (deities) they (Apsu and Tiamat) begat. ."

Apsu was not happy in his children. They angered him and he decided to destroy them. The great god Ea, "who fathers everything," learned of his plan and bound him and killed him. Tiamat was incensed at the death of her husband and at the instigation of the gods, her children, she determined to

*The writings of the ancient Assyrians were inscribed on stones, and these form the "books" of the libraries (Ed.).

avenge him. To do this she spawned gruesome monsters and appointed her offspring, Kingu, as commander-in-chief of her armies. In the meantime Ea had begotten Marduk, who later became the city god of Babylon.

Tablets II and III report the choice of Marduk to fight the raging Tiamat, and his equipment at a banquet of the gods and council of war to wage the battle.

Tablet IV relates that Marduk is declared king and goes forth to combat armed with bow, arrow and club. The struggle really represents the conflict between order represented by Marduk and chaos represented by Tiamat. The fight is described as follows:—

"Tiamat and Marduk, the wisest of the gods, took their stand opposite each other.
They pressed in to the battle, they drew near in combat.
The Lord spread out his net and enmeshed her
The evil wind following after, he let loose in her face.
When Tiamat opened her mouth to devour him
He drove in the evil wind, so that she could not close her lips.
As the raging winds filled her belly
Her belly was distended and she opened wide her mouth
He shot off an arrow, it tore her belly.
It cut through her vitals, it pierced (her) heart.
When he had subdued her he destroyed her life
He cast down her carcass (and) stood upon it."

Marduk then surveyed Tiamat's dead body and thought how he might use her "to create wondrous things."

"He split her open like a mussel into two parts
Half of her he set in place and formed the sky
He fixed the bar and posted guards."

The Tablet goes on to describe how Marduk established the earth, presumably with the other half of Tiamat's body. He was also instrumental in placing the waters beneath the earth.

Tablet V, which is fragmentary, describes how Marduk set up the constellations and indicated the days and months of the year by causing the moon to shine forth in its various phases.

"Blood I will form and cause bone to be
Then I will set up Lullu. "Man" shall be his name.
Yes, I will create Lullu: Man!
(Upon him) shall the service of the gods be imposed that they may rest."

Kingu, who had led Tiamat's forces to defeat, was blamed for her rebellion and in the assembly of the gods he was sentenced to death. Blood from his arteries was used by Marduk to create man.

Other versions of the story relate that Marduk created the beasts of the field, the living things of the steppe, Tigris and Euphrates. He also made grass, the rush of the marsh, the reed, the woods and the green herb of the fields. One record affirms that the flesh and blood of a slain god were mixed with clay to form man.

The Grandeur That Is Genesis

It is a relief to turn from these extravagances to the simple and grand account given in the Book of Genesis — "In the beginning God created the heaven and the earth." Here is purity and unmistakable evidence of Divine inspiration. The corruptions and fanciful ideas of other accounts are missing and the record is sublime in its clarity and simplicity. The only value of the stories from Babylonia and Assyria is that they show that from very early times men have believed that the earth was created, however fantastic may have been their views.

The question naturally arises as to the possible connection between the two records. Some have dared to suggest that the Genesis record was drawn from the Babylonian

stories. It is possible that Moses, who wrote Genesis, knew of the Babylonian theories, but even if this were so, it is quite impossible that he should have departed so widely from the mythological features of those theories, unless he were guided by inspiration, as the Bible claims that he was. The expression "And God said" is the key to the difference.

Another suggestion is that the Babylonian account was derived from the Bible record. That is quite impossible since the former was in existence at least 400 years before the latter. Nor can it be seriously suggested, in view of their tremendous differences, that the accounts arose spontaneously in Babylonia and in the mind of Moses.

The only true explanation must be that the Biblical narrative was the original form in which the account of Creation came; that it came from God, and that the other records are merely the product of human imagination.

The Fall of Man

There is even a suggestion that the fall of man into sin is represented in the Babylonian legends. Adapa, one of the favourites of the gods, disobeys one of them, not by eating of forbidden fruit, but by refusing to eat of the food of life, or to drink of the water of life. For his disobedience Adapa was condemned to die and his disobedience resulted in disease and death for mankind.

In spite of the reversal of ideas between the Babylonian and the Biblical records, it is clear that there has always been among men the belief that their race lost its original hope of eternal life by disobedience.

The clear teaching of the early books of the Bible is that man fell from a position of innocence to a state of sin, and that from Adam's transgression onwards his state intellectually and morally continually deteriorated.

Modern Opinion

The modern view is based upon the theory that man has evolved without the creative act of God, from a very simple form of life to the complicated structure of today. It suggests that civilisation has been a thing of gradual growth throughout the ages. Religious thought maintains that man throughout all this time has been searching for God. The theory is that man in his earliest existence saw powers about him which he could neither understand nor control, but which had a great effect on his life. These were such things as storms, floods, thunder, lightning, drought, strange animals, diseases and accidents. He also thought that when men died, the force which governed their actions had left them, and he thought that this must be still in existence somewhere else. He came to think that there was a connection between the two things and that the departed spirits were responsible for the things happening around him which perplexed him so much. Some of the spirits seemed to be well-disposed to him. Others seemed to be hostile, bringing about many disasters. It therefore seemed to him that he ought in some way to win the friendship of these beings and this he endeavoured to do by worship and sacrifice.

It was not a very long period before these spirits were raised to the status of gods, and men began to worship "gods many and lords many." Idols of clay, wood or stone, were made to represent the spirits and men bowed down to them. The deities thus worshipped were not very different from men. They had their loves, hatreds and adventures, as men do.

The next step was to believe that one of the gods was greater than the rest and eventually man came to believe in one God who was not an idol, but a living creator. Thus, it is thought, the present belief in God has resulted from an original misconception of the operation of the forces of nature.

Belief in a Living God Came First

It is true that the races of men have passed through these stages. But archaeological research has revealed that it is not true that men's first religious instincts led to the worship of spirits. The worship of one God came first, as the Bible states, and the worship of evil and good spirits leading to the worship of many gods came later as a corruption of earlier beliefs.

One writer, Renouf, says, "It is incontestably true that the sublimer portions of the Egyptian religion are not the comparatively late result of a process of elimination of the grosser. The sublimer portions are demonstrably ancient and the last stage of Egyptian religion was by far the most corrupt."

Dr. Langdon, one time Professor of Assyriology at Oxford, writes about the peoples of Mesopotamia, the area of the original human family (as claimed both by the Bible and human study), "I may fail to carry conviction that both in Sumerian and Semitic religions, monotheism (the worship of one living God) preceded polytheism (the worship of many gods and the belief in good and evil spirits). The evidence and reasons for this conclusion, so contrary to accepted and current views, have been set down with care and with the perception of adverse criticism . . . . All Semitic tribes appear to have started with a single tribal deity whom they regarded as the Divine Creator of his people. The facts point unmistakably to monotheism and a Sky God as the first deity, from whom descended the whole Sumerian pantheon."

Here is clear evidence of a decline from the worship of one supreme God to the worship of many false gods.

Missionaries from all over the world testify that among primitive tribes, the worship of one Supreme Being is widespread. These include pigmies, bushmen, tribes from south-east Australia, North America, Japan and the Arctic.

The evidence of decline from a period of comparative purity in religion is clear. The Bible has expressed it equally clearly concerning the ancient world:

"That which may be known to God is manifest in them; for God hath showed it unto them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened.

Professing themselves to be wise they became fools and changed the glory of the incorruptible God into an image made like to corruptible man and of birds and four-footed beasts and creeping things.

Wherefore God also gave them up to uncleanness through the lusts of their own hearts to dishonour their own bodies between themselves.

Who changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed for ever. Amen" (Romans 1:18-25).

Thus modern discovery in this matter goes hand in hand with the Scriptures.

Where Wast Thou?

The Book of Genesis is not the only place in the Bible where the creation of the world and the universe is referred to. Isaiah, Jeremiah, Job, Psalms and Proverbs all provide majestic words, and show how accurate the Bible is and how much it is in advance of the knowledge which was then from other sources available to men. A notable example comes from the prophet Jeremiah, who states: "The host of heaven (i.e., the stars) cannot be numbered, neither the sand of the sea measured" (Jeremiah 33:22).

The second of these statements about the sand has been easy to understand from the earliest times, but the first, about the stars, must have seemed an exaggeration when it was written, about 600 B.C. J. G. Crowther, in The Outline of the Universe, states that in the time of Jesus, scientists estimated the number of the stars at about 3,000, the number that could be seen with the naked eye.

We know better now. Modern telescopes, like the one at Palomar in California, have revealed that the number of the stars is so vast as to utterly baffle the imagination. A galaxy is described as a group of stars such as the one which makes up our own particular universe. Dr. Harlow Shappley, in the American Journal of Science, states that a galaxy will probably contain about 10 billion stars. He further estimates that there are more than one million million galaxies in the universe as a whole. How was it possible for the Bible prophet to be so tremendously in advance of the knowledge of his time unless his words were Divinely inspired?

We have seen how the ancients thought that the earth was supported on the backs of animals or by a strong man. These superstitious fancies were abandoned when it was found that the earth appears to be suspended in space. Over 3,000 years ago a Bible speaker declared: "He (God) stretcheth out the north over the empty place and hangeth the earth upon nothing" (Job 26: 7).

There are even suggestions that the Old Testament writers were aware that the earth is a globe. The prophet Isaiah wrote, "It is he (God) that sitteth upon the circle of the earth and the inhabitants thereof are as grasshoppers, that stretcheth forth the heavens as a curtain and spreadeth them out as a tent to dwell in" (Isaiah 40:22); while we read in Proverbs 8:27 that "wisdom was with God when he made the heavens and when he set a compass (or circle) on the face of the deep." The original word for circle and compass is identical.

Some of the grandest words ever spoken, were uttered by God when He challenged Job out of a whirlwind:

"Where wast thou when I laid the foundations of the earth? declare if thou hast understanding.

Who determined the measures thereof if thou knowest? or who stretched out the line upon it?

Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof?

Or who shut up the sea with doors, when it brake forth, as it issued out of the womb?

When I made the cloud the garment thereof and thick darkness a swaddling band for it?

And established my decree upon it, and set bars and doors.

And said, Hitherto shalt thou come and no further. And here shall thy proud waves be stayed?" (Job 38:4-11).

This is wonderful poetry, but its beauty in this respect is equalled by its indication of the marvellous way in which the earth was adapted to the needs of the human race. This was no product of blind chance, but the outcome of definite and purposeful planning. As W. J. Beasley said: "He (man) was to have a home with other creatures upon a world in space, with its own air supply and materials to provide regular food supplies from season to season and from generation to generation. He was also provided with oceans of water on which to travel, either in his frail bark boats or in his palatial liners."

The Foundations of the Earth

It was necessary for the earth to have a most solid foundation. The oceans of the world occupy about three times as much of the earth's surface as the land. The content of the oceans is estimated at 335 million cubic miles, each cubic mile of which weighs about 4,200 million tons. This is a tre-

mendous weight, pressing continually on the crust beneath the sea. To bear this colossal burden it is thought that there is a region of mixed iron and silicate rocks about 20 miles below the earth's surface, with a radius of from 1,000 to 2,000 miles. Beneath this is a dense central core, possibly of nickel iron, with a radius of from 2,000 to 3,000 miles. Whether these scientific theories are correct or incorrect it is clear that there must be an immensely strong core to keep the waters at bay.

"Determine the Measures Thereof"

The Deity next claimed that He had decided the measurements of the earth. Its size was of great importance. The earth's diameter is 8,000 miles and it has an atmospheric pressure of about 15 lbs. to the square inch at sea level. Larger planets, such as Jupiter and Saturn, with much greater diameters, have an atmospheric pressure of many tons to the square inch. Human beings could not live there.

In this matter of measurement the positions of the earth, sun and moon are also of great importance. Both the moon and the sun attract the water of the oceans causing the tides, which average about 30 feet. The moon is about 240,000 miles away from the earth. Sir James Jeans states that if the moon were as large as the earth and only about 8,000 miles away, it would cause tides on earth hundreds of miles high and the continents would be flooded twice daily. If the moon were the same size as the earth and in its present position a smaller flood, with tides half a mile high, would occur. Who fixed the distance between the earth and the moon, and who decided upon the size of the moon?

There are other interesting considerations affecting the moon, which has neither air nor water, a fact of some importance. The Bible twice states that the moon was appointed to indicate seasons. Genesis 1:14 says: "let them (the sun and the moon) be for signs and for seasons." Psalm 104:19 states: "He (God) appointed the moon for seasons." This arrangement depends upon the size of the moon and its inability to retain water and atmosphere. If it had been as big as the earth it would have retained its water and air. Clouds would have obscured its present reflective surface; and its monthly phases upon which early inhabitants of the earth relied before the printed calendar was devised, would probably have been seen only occasionally or not at all.

The sun is about 91,000,000 miles distant from the earth. If it were removed another 30,000,000 miles away, and this is an almost negligible distance when the limitless extent of space is realised, the inhabitants of the earth would freeze. If it were brought 30,000,000 miles nearer, people and the vegetation of the earth would be burnt.

Yet there are in the heavens much brighter and hotter spheres than the sun. Science Digest records: "There are some brilliant stars about 10,000 times as bright as our sun. Each of them sends out in a few minutes as much radiant heat as the sun puts out in the year. If our sun were as bright as one of these stars the temperature of the earth would vaporise it into its component atoms."

Who determined these all-important details?

Sunken Foundations and a Cornerstone

The next question addressed to Job was "Whereupon are the foundations thereof fastened (Hebrew "made to sink") Professor J. W. Gregory states that there are scattered over the surface of the earth very large blocks known as "shields" or "massifs." There are about seven of these situate in North and South America, Sweden, Siberia, India, Africa and Australia, and these are the immediate support for the large continental areas and

they affect the chains of mountains. They go deeply into the interior of the globe, being as it were "sunk." One translation of Psalms 104:5 reads, "He hath founded the earth on her bases that it shall not be removed for ever."

"The cornerstone of the earth" which God next declares that He made, is not an easy expression to understand. A cornerstone is clearly something very fundamental since so much depends on its reliability. The most fundamental part of the earth's composition is the central core of nickel and iron, which scientists suggest exists, and this may well be regarded as the chief cornerstone.

Proud Waves Stayed

According to Genesis 1:7-9 there was a period during creation when there was no dry land to be seen; all was covered with water. Job 38:8-11 gives a graphic description of how the oceans were formed. At first the seas were probably vapour locked up as it were with doors, confined in a swaddling band of darkness as in a womb. Then the water burst forth and filled the oceans. Yet it was described as "proud," and the earth might have remained under water had not new bars and doors been set for it. Even now it is said that, if the whole of the earth's present land surface were completely levelled off, the continents would be from one to two miles under the ocean. Hence the Divine word concerning it, "Hitherto shalt thou come and no further. And here shall thy proud waves be stayed." Psalm 104:6-9 declares "Thou (God) coveredst it with the deep as with a garment: The waters stood above the mountains. At thy rebuke they fled. At the voice of thy thunder they hasted away. They go up by the mountains, they go down by the valleys. Unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over. That they turn not again to cover the earth."

The poetic words of the Book of Job and of the Psalmist, though written 3,000 years ago, confirm the findings of modern science. The scientific information here described is based on the valuable researches and studies of Walter J. Beasley, F.R.G.S.

With these things in mind, there is engendered an increased appreciation of the value of the Bible. That a Book written so long ago and in times of comparative human ignorance should be found to contain information so much in advance of its time and to reveal how skilfully its Creator planned the earth so that it might support the human race, is surely phenomenal:

"Thus saith the Lord that created the heavens. God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited" (Isaiah 45:18).

But the Divine purpose with the earth and with its inhabitants is not yet complete. God is yet to "fill" the earth with His glory.

The Bible not only reveals the glory and power of the Creator, but also testifies of the final fulfilment of His plan. He describes a future freed from the domination of sin and death in which the whole of earth's population will respond to reflect the Divine characteristics, and rejoice in the Divine Glory and Favor.

"O Lord, how manifold are thy works. In wisdom hast thou made them all" (Psalm 104:24).

Established, strengthened, settled (1 Pet. 5:10) — such is the expressive description of the state of stability in the truth to which the Apostle desired and exhorted believers in his day to attain. The opposite state he speaks of as being "carried about with every wind of doctrine" — a state which he declares to appertain to spiritual childhood.

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

Thoughts for the Times

Communing With God

Communion with God is far more sacred than many are wont to think. The definite, stringent and awe-inspiring instructions as to the way in which Israel were to draw to Him should cause man to reflect — to submit carefully and solemnly his reasoning in regard to worship, to the test of the Holy Word. The natural mind is disposed to think that worship, if it is only offered sincerely, must be acceptable, whether the worshipper be scripturally enlightened or not. This is a great error. Devotion and sincerity, like earnestness and zeal, are right in their places, but they must be governed by knowledge. It is a man's nature to worship; he cannot refrain from it. An indispensable condition to acceptable worship is fellowship with God. Fellowship involves right doctrine and right practice. When united, these compose the "light" of 1 John 1:7, in which, if we walk, "we have fellowship one with another, and the blood of Jesus Christ, His son, cleanseth us from all sin." The alien walk not in this light, and as a consequence lack the God-provided basis on which to offer acceptable prayer and praise. "The Lord is nigh unto them that call upon Him, to all that call upon Him *in truth*" (Ps. 145: 18). "The prayer of the *upright* is His delight" (Prov. 15:8). Those whom God invites to approach Him in worship are those who hear and heed the gospel and its claims (Acts 17:30; 1 Tim. 2:4). To such, the words of the Psalmist are applicable: "Blessed is the man whom Thou *choosest* and causest to approach unto Thee, that he may dwell in Thy courts" (Psalm 65:4). On the other hand, prayer and worship can be an abomination to Yahweh. The Proverbs declare: "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9), and Jeremiah was told concerning Israel: "To what purpose cometh there to Me incense (the symbol of prayer) . . . your burnt offerings are not acceptable, nor your sacrifices sweet unto Me" (Jer. 6:20). God has not chosen the ignorant, nor the disobedient to approach Him; such are "without the city," and belong (in some cases ignorantly) to the company that "loveth and maketh a lie" (Rev. 22:15). Nevertheless His mercy is such that if we acknowledge our deficiencies and seek to forsake them, He will freely forgive them and make it possible for us to enter into communion with Him. — A.J.

This Month's Exhortation

The Drifting River of "Conscience"

(Reading: Galatians 2)

Conscience can become a dangerous guide to conduct unless it is governed by God's Word. This is the theme of the exhortation delivered by Bro. A. Miller, of N.S.W.

The Danger Of An Unenlightened Concience

The word "conscience" is derived from a Latin word, "Inwit," meaning, a sure, certain, inward knowledge of what one knows to be good or evil. It is the internal acknowledgment or recognition of the moral quality of one's motives and actions; a sense of right or wrong regarding things for which one is responsible.

It was originally a noun of condition or function, such as intelligence or prudence, and it had no plural. "Conscience" was something which individuals acquired to a greater or lesser degree; but gradually it came to be regarded as an individual entity of the mental system possessed by all; and thus became plural. Therefore "your conscience" and "my conscience" was no longer understood to mean the amount we each possessed of a common quality, but became two distinct individual "consciences," yours and mine.

When the word is now used in the sense of "a matter of conscience" or "the dictates of conscience," it means that the individual does what he considers to be right irrespective of any other consideration. This reminds us of the condition of Israel when "every man did that which was right in his own eyes" (Judges 17:6).

Unfortunately that characteristic is again manifesting itself in the brotherhood, so that some are unresistingly being carried down the current of the drifting river of a conscience unenlightened by the Word, and therefore quite oblivious to what is really required, or to the dangers ahead.

To fight against that current of complacency means that one is in danger of finding himself out of the stream, on the bank, alone!

That happened to the prophets of Israel who spoke according to the words of Yahweh, when they warned His people of the dangers they were incurring by turning aside from Him, and following the dictates of their own fleshly thinking.

So often, the separateness which the Truth demands is swallowed up in the vastness of the ocean of "individual conscience,"

which permits standards to be lowered, until the Truth would become but another "ism" in the great apostasy that surrounds us on every side.

We often sing: "How few receive with cordial faith, the tidings that we bring," applying these words to the world at large, but they can apply to the brotherhood also!

Do we receive Divine instruction with cordial faith? Do we so embrace it with heart and mind as to induce us to come out from the world, and touch not the unclean? Do we view the ways of the world from the standpoint of God, and recognise the need to stand apart from them all?

Christ was saddened when "he came unto his own, and his own received him not" (see also Luke 13:34-35). But why did they not receive him? Because he brought to them a way of life that was not acceptable to them.

The Demands Of An Enlightened Conscience

Around the Memorial Table, we accept the power of Christ's sacrificial love, and acknowledge two changeless principles that it reveals:

1. The need for absolute submission to the will of God. He declared: "Not my will but Thine be done" (John 5:30).

2. A way of life which demands the crucifixion of flesh. Paul declared: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me,and gave himself for me" (Gal. 2:20).

In our Lord's zeal to establish his Father's righteousness, he gave to God the honour, glory and reverence due to His great and holy Name.

Do we accept this principle of life as readily as we acclaim his love? Are we prepared to manifest a true repentance, which signifies a genuine change of mind and attitude towards sin and the cause of it?

Repentance affects the whole life, and is not merely an individual action, or a condition of sorrow. It has been defined as a "change of principle," and when aligned with Paul's words, implies such a change as will see the flesh constantly crucified.

That is the gospel which "so few receive with cordial faith." But it is one that when truly and sincerely applied will lead us into paths of peace; a peace with Yahweh born of the love of His principles of righteousness.

Can we learn a lesson from Paul's letter to the Galatians. Consider his words of reproach to Peter:

"If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles, to live as do the Jews?" (Gal. 2:11-14).

We recognise that Peter was in the wrong. Let us now apply

the logic of Paul to our own case. Why should we, who claim to be the brothers and sisters of the Lord, expect those who are still in the world, to come out of it, if we ourselves, through claiming freedom of conscience, live according to the world?

If we thus act inconsistently, we destroy the power of any testimony that we may proclaim.

Let us remember that we have been bought with a price, and we are not our own (Eph. 1:7; 1 Cor. 7:23).

And do not let us try to justify wrong-doing on the grounds that we cannot judge between right and wrong! Sometimes Matthew 7:1 ("Judge not that ye be not judged") is used to deny the right to thus judge; but that is an example of a text used out of context. The command is not a prohibition to discriminate between right and wrong, but against pronouncing judgment in the absolute sense, as determining the final issues of life.

If we allow our actions to be governed by "individual conscience" only, we not only fail to recognise the standard of righteousness set by the Lord Jesus, but pave the way for the establishment of a religion which is not pure, because it is not from above, but is apostate, offering to our heavenly Father that part of our lives which we do not want — nor does He!

The Divine estimation of individual conscience is expressed in the words of Jeremiah: "It is not in man that walketh to direct his steps" (Jer. 10:23). We must seek "that wisdom which is from above," and build into our lives Divine principles that stem from the Word, and not from our fleshly minds.

Brother John Thomas well penned the following words:

"There are many who desire the resurrection of the wise, and, as Balaam, would like to be of the number; but who either give themselves no trouble to attend to it, or are ignorant of the means of attainment, or will only labour for it according to their own suppositions of possibilities. These suppose everything, but prove nothing. The blessedness of the resurrection is a laborious acquisition; a contention for the mastery over ourselves, and the world around us. This can only be attained by 'the taught of God,' who understand His doctrine and yield it to the faithful and self-sacrificing obedience He requires. Then labour to 'enter into His rest; for many shall seek to enter in and shall not be able.' They will be excluded from the kingdom of God, because they have not sought entrance into it in the appointed way. 'Seek first the kingdom of God,' saith the great Teacher, 'and His righteousness.' How highly important is this exhortation now, seeing that in a very short time the resurrection will have transpired, and no further invitation to inherit it be presented to the world. Ought we not then, to awake to earnestness and by a rigid scrutiny of our faith and practise, obtain a scriptural satisfaction, if we shall be able to stand unabashed before the Judge of the living and the dead? The glory that shall follow is great for the approved."

The Threefold Division of the Roman Empire

Can the Empire be described as a "third" (Rev. 8:12) as expounded in EUREKA, or should it be properly classed as a "half" as some suggest? This question of the division of the Empire into thirds is important, for it occurs again in Rev. 9 and Ch. 12. It is considered in the following article.

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A Tripartite Division Of The Empire Historically Exact

History books and atlases generally describe the final division of the Roman Empire into two, at the death of Theodosius the Great in A.D. 395; and this division into the Eastern and Western Empire corresponds with the two legs of iron in Nebuchadnezzar's Image.

But it is clear that the Eastern Empire was culturally and politically divisible into two parts represented geographically by the Illyrian prefecture and the Asiatic east. The one was the continuing centre and arena of Greek culture, and the other was a wider field only carrying a veneer of Greek influence. This provides three basic divisions of the empire:

1. **A third: the Latin west — Destroyed by trumpets 1-4.**
2. **A third: the Hellenised east — Destroyed by trumpets 5, and Saracens.**
3. **A third: the Hellenic east — Destroyed by trumpet 6, the Turks.**

This threefold division is dealt with in some detail in *Apocalypse and History,* indicated in the following quotation:

"The overthrow of the Roman Empire is best understood by considering first the tripartite cultural and religious division to which reference was made in section 2. Latin civilisation indelibly stamped itself on all the Western Empire. In the east, hellenic (i.e. Greek) civilisation held sway in Greece, the Aegean islands, and the coastal districts of Asia Minor. Throughout the remaining territory of the eastern Empire there was but a hellenic veneer, easily removed by the later invaders. The distinction between the Latin west, the Hellenic east, and the Hellenised east was intensified by the spread of christianity" (p.43, old ed.).

In this comment, the authors are quoting from Freeman's *Historical Geography of Europe* as their authority. Freeman makes his point clearly:

"In a few campaigns the empire lost all its possessions beyond Mount Taurus, i.e., it lost ONE OF THE THREE GREAT DIVISIONS OF THE EMPIRE that, namely, in which neither Greek nor Roman civilisations had ever taken root . . . . Every province that was conquered by the Saracens was utterly lopped away, it became the possession of men altogether alien and hostile in race, language, manners, and religion" (pp.111-112).

This division of the empire into thirds is supported by the history of the 4th century. The Hellenic east, namely, the Illyrian praefecture, although usually under the political control of the eastern empire, was recognised as having a distinct character.

We suggest that the Revelation recognises the division into thirds in order to fit the pattern of the break-up of the empire. We have already pointed out the division of the trumpets into three groups, and each group deals with the destroying of a third of the empire, as listed in the first paragraph of this section. Thus there is internal harmony within the trumpet symbology. The whole record must be seen as the Divine outline of the progressive work of overthrowing the apostacised Christian Roman Empire.

Now, we briefly refer to features of the 5th and 6th trumpets that are unusual or are the ground of controversy.

Saracen Fire And Turkish Gunpowder

Will the reader kindly read the details of the 5th trumpet (Rev. 9:1-11). Smoke and fire issuing out of the pit of the abyss, and darkening the sun and air, fits the scorching judgments inflicted by the Saracens on the idolatrous catholics and their rulers. It might be said that it could be given other applications, but the phrase: "pit of the abyss, or deep" provides a geographical aspect appropriate to Arabia, just as the 2nd trumpet had a similar geographical quality in the "third of the sea" representing the western Mediterranean coast lands. Then, when we add in the further features of "locusts," "crowns of gold," "faces as men, hair as women," "teeth as the teeth of lions" (descriptive phrases that are so appropriate to the Arab people, with the bearded faces and flowing hair, so different to the clean-shaven Romans, their peculiar turban head-dress, their fierce courageous fighting), we feel that this again is a description by the foreknowledge of God.

But there is a further element in the symbols of the 5th trumpet that makes the application specific to the time of Mahomet and the Saracens. The last thing John is told in the symbolic description of the warfare of the 5th trumpet is::

"The sound of their (the locusts) wings was as the sound of chariots of many horses running into battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months."

What could this mean?

The military invention of the 7th century was Greek or Saracen fire. (The original secret appears to have been betrayed by a Saracen to the Greeks!). Gibbon has several pages on the matter (see early part of Ch. 52). The fire appears to have been burning crude oil (now so well known!) mixed with some other secret chemical materials to intensify the burning. The burn-

ing mixture was contained in vessels with mouths and was hurled from an engine acting as a sling. "From this mixture," comments Gibbon, "which produced a thick smoke and a loud explosion, proceeded a fierce and obstinate flame, which not only rose in perpendicular ascent, but likewise burnt with equal vehemence in descent or lateral progress." The Saracens appear to have perfected portable engines for hurling this fire, pulled by cavalry — these would be "the horses' tails like scorpions," in John's vision. How apt this symbol of the "tails like scorpions" is, will be appreciated from the dictionary definitions of scorpion. After giving the proper zoological definition, it adds as a further use of the word:

"An ancient form of ballista or catapult for hurling stones, etc."

In this 5th trumpet the "scorpions" had a new and powerful sting in their tails: the catapults hurling destructive balls of fire.

Again, we ask the question: Did God, by His foreknowledge reveal this to John as something to happen in the time of the Saracens, or is it just a chance correspondence between John's record and history, and John's record is in fact intended to deal only with the future?

We add together all the peculiarities of the 5th trumpet, and their correspondence with the Saracen invasions; there can be no doubt that it was a prophecy by God of this time.

But the trumpets have more to say about military inventions!

Consider the historical development of the 6th trumpet. In concluding his remarks on Saracen fire, Gibbon states: "The use of Greek, or, as it might now be called, of the Saracen fire, was continued to the middle of the fourteenth century, when the scientific or casual compound of nitre, sulphur, and charcoal effected a new revolution in the art of war and the history of mankind." It was by the use of gunpowder that the Turks were able at last to conquer the well-fortified Constantinople, and bring about the ending of the eastern Empire, in 1453.

In the historical interpretation of the Revelation, the 6th trumpet with the loosing of the four angel powers from the Euphrates represents the movement of the several Tartar races into the eastern Roman Empire. And we should expect to find in the symbols some reference to this important factor in their success: the use of gunpowder. Because it was unknown in John's day, it would have to be symbolically described by its appearance and effect. This description is found in v.17:

"The heads of the horses were as the heads of lions; and out of their mouths issued fire, smoke and brimstone," "breastplates of fire, and jacinth and brimstone (or sulphur)."

Gunpowder is composed of charcoal, saltpetre and sulphur.

"These three substances in their normal, distinct, and quiescent state,

have no resemblance to fire, hyacinth, and smoke; but while in combustion they are the appearances which, with the sulphurous smell, most forcibly strike our senses. Hence, the phenomena resulting from the combustion, become symbolical of the projecting force, or power, which drives forth the power that strikes with the stroke of death. Saltpetre, or nitrate of potassa, is symbolised by hyacinth-color, because of the analogy it bears to it in color when in deflagration. Nothing could be more significant of this destructive agent, first used in the warfare of nations in the fourteenth century, than the terms employed by the Spirit in this vision. The hieroglyphic can mean nothing else than the great destroying machinery of modern warfare" (Eureka Vol. 2B, Page 124).

The reader is invited to read the whole section of pages 122-124 to see the fitness of the other symbols used: the serpent-tails which had heads with which they do hurt, etc.

So the Saracens in warfare used "scorpion tails with stings in their tails" — Saracen or Greek fire projected by catapult; and the Turks used "fire, jacinth and brimstone" — gunpowder, to project their "heads of the serpents" far more violently than the Saracens could against the enemy. There is a most remarkable agreement between history and the symbols, and the matters are related in the right order: the 5th trumpet followed by the 6th trumpet details.

Is all this a chance-happening, and God really intends these trumpets to describe something that is to happen in the near future?

In his book *Vox Dei — A Defence of Simple Faith,* Brother Islip Collyer outlines the applications of the 5th and 6th trumpets to the Saracens and Turks, commenting:

"It may be stated quite definitely that at least SINCE THE DAYS OF JOSEPH MEDE (AD 1627-32) NO SERIOUS AND CAPABLE EXPONENT OF THE BOOK OF REVELATION HAS FELT THE SLIGHTEST DOUBT AS TO THE APPLICATION OF THE FIFTH AND SIXTH TRUMPETS. There may have been other expositions put forward by egotists who at all costs have aimed at originality. In the same way you may find pseudo-scientists who have written books to prove that the earth is a triangle revolving round the moon, or that the sky is a big blue curtain with holes in it which have been mistaken for stars. There is hardly a limit to the possible foolishness of egotists, either in the world of science or religion, but surely it would be very weak for genuine students in either subject to be influenced by them." (page 95).

Destruction Upon The Catholics

During the 5th trumpet period, it is declared: "It was commanded them (the locusts) that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their forehead." This is in contrast with the 1st trumpet when a storm of fire, hail, and blood, scorched and destroyed green grass and trees: the widespread devastation caused by the Gothic barbarians over the whole of the Western Empire, bringing desolation and death

to people and rulers generally, the grass and trees.

What then is this figure of locusts destroying, but not destroying grass, trees, nor any green thing?

This strange symbolic behavior is in strict accordance with the behavior of the Saracens. They were fierce and fanatical fighters, but they were under command from the prophet to use their swords only against catholics, and to avoid general devastation of the countryside. In his 51st chapter, Gibbon quotes the instructions given by Abubeker, the successor of the prophet, to his captains:

"Remember that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of paradise. Avoid injustice and oppression; consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, let them alone, and you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute" (p.309).

Once again, the unusual, the unexpected, is noted centuries before the event in God's prophecy, showing to us that He foreknows and controls all the affairs of history to attain His ends, which in this case, were the protection of true believers, and the destruction of the idolatrous catholics.

Conclusion

Previous articles have revealed that the 6th seal in its details, and its position in relation to the rest of Revelation, will not allow a Futurist interpretation. The 6th seal was fulfilled in the constititional upheaval in the Roman Empire during the time of Constantine, in the early 4th century. The 7th seal follows on from the 6th, and in the opening of the 7th seal, the trumpets are sounded. In this, and the previous article, we have seen how history from the end of the 4th century, and the first six trumpets run forward together in wonderful harmony, and span a period of some 1,000 years, to the 15th century. Moreover, it is obvious that history has not been a chance activity, but the co-ordinated work of God in which He pours out retribution on the leaders and people who have turned His gracious salvation into a system of tyranny, wealth and blasphemy.

Why should some refuse this meaningful and plain understanding of God's Word? Why put vague speculations on future events as the intended fulfilment? This matter is of extreme importance, and brethren and sisters should study the Apocalypse

for themselves, to establish themselves in the Truth:

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein. . ."

— G. Pearce (England).

"IN ALL THY WAYS ACKNOWLEDGE HIM"

★ ★ ★

"In all thy ways acknowledge Him"
To whom thy path is known;
Thy wisdom is to trust His care,
Nor strive to walk alone.
Commit thy ways to God. The rest
Leave to His will — He knoweth best.

"In all ways," in each rough path
Stretch forth thy feeble hands,
And seek protection from His love,
Who heaven and earth commands.
Thy strength in each emergency
Sufficient "for the day" shall be.

"In all thy ways," when clouds arise
And darkness clouds thy way,
He knows the grief — appoints e'en this
Deep sorrow — oh, then, "pray";
Thy burden roll upon the Lord,
And stay thyself upon His word.

"In all thy ways," thy strength brought down,
With lingering sickness pressed;
Too weak to raise thy head, thou may'st
Rest on the Master's breast.
Tho' now the end thou canst not see,
Thou yet shalt say, "Twas good for me."

"In all thy ways acknowledge Him,"
Leave every painful doubt
To Him, whose name is "Wonderful,"
His ways past finding out.
In child-like faith His rod receive,
His precious promises believe.

— *Selected.*

The Four Faces Of Christ

The Eyes that Beheld the Face of Christ

The first of a series of articles epitomising the four Gospel records, being the substance of addresses delivered at the Australian Bible School.

★

Why Four Records ?

Whereas Luke records that many "took in hand to set forth in order a declaration of those things which are most surely believed among us" (Luke 1:1), and John comments that "there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (Ch. 21:25), yet only four have come to us endorsed with the imprimatur of the Spirit: Matthew, Mark, Luke and John.

Even so, unlike the Epistles, none of the Gospel narratives has the name of its author appended thereto, so that we have to rely on an unbroken, undenied tradition, as well as on the internal evidence of the books themselves to establish this.

That there are four records, and not more or less, is linked with the fact that, ideally considered, the Israel of God is represented as a four-square encampment with four standards.*

On the East — the standard of Judah (Num. 2:3).
On the South — the standard of Reuben (Num. 2:10).
On the West — the standard of Ephraim (Num. 2:18).
On the North — the standard of Dan. (Num. 2:25)

What these standards displayed is not precisely stated in Scripture, but according to Aben Ezra and other Jewish expositors, the device upon the standard of Judah was a young Lion, that of Reuben a Man, of Ephraim an Ox, and of Dan an Eagle.

This is appropriate to references to these tribes found in Scripture.

Judah is referred to as "a lion's whelp" (Gen. 49:9); Reuben was Israel's firstborn, and his name means "see a son" Gen. 29:32; 49:3); Ephraim is described as "the firstling of the bullock" (Deut. 33:17); Dan means "judging" (Gen. 30:6; 49:16), and, stationed on the north, represented God as Judge over His people (Ps. 75:6-7), with the symbol of the eagle. This is a figure that God appropriated to Himself (Ex. 19:4; Deut. 32:11), doubtless because, like the eagle, God is represented as hovering above the affairs of earth and beholding afar off, yet with penetrating gaze, the deeds of men.

* And Jesus is set forth as the ideal Israelite (Isa. 49:3).

Ezekiel identifies these symbols with the faces of the Cherubim. He records a vision of the Cherubim bearing down on him from the north (v.4), and saw (v.10), immediately before him the face of a man, to the right the face of a lion, to the left the face of an ox, and behind (at the rear) the face of an eagle.

These faces, therefore, occupied positions similar to those of the four standards of Israel, the symbolism of which, testified Yahweh's intention to transform members of the nation with immortal power and glory.

The same idea is found in Isaiah's Seraphim (Ch. 6), whose six wings form a composite symbol with Ezekiel's Cherubim in the "living creatures" of Rev. 4:6-9. Concerning the Seraphim, Isaiah records:

"One cried unto another, and said: Holy, holy, holy, is Yahweh of hosts; the whole earth is full of his glory" (v.3).

The multitude incorporated with the symbol of the Seraphim is described as searching (vv.8-10) for a representative to declare God's truth to a people insensitive to it. Isaiah records (v.8):

"I heard the voice of Yahweh saying: Whom shall I send, and who will go for us?"

The prophet said, "Here am I; send me!" In doing so he typed Christ and the Apostles in whom the prophecy is fulfilled. John records:

"These things said Isaiah when he saw his (Christ's) glory, and spake of him" (John 12:41).

Paul, likewise, quoted these words as applicable to his mission to disobedient Israel (Acts 28:25-28).

In their totality, the saints are represented in the Book of Revelation as lion, man, ox and eagle, so answering to the Cherubim; but possessing "each of them six wings," so answering to the Seraphim. That they relate to the saints in immortal glory is seen from the song they sing (Rev. 5:9-10):

"Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God, Kings and Priests; and we shall reign on the earth."

They are represented as surrounding a lamb upon whom their gaze is fixed, and their song is an acknowledgment that only he can save them. Each had to learn the fundamental lesson of salvation that their Master's example taught them: that before one can become a "lion," he has first to become a "slain lamb."

It is this lesson more than any other that we see when we look behind the eyes of the men who beheld the face of Christ.

In the four gospel accounts, Matthew presents Jesus as the King, the royal Lion of Judah; Mark sets him forth in the aspect of sacrificial service, like the ox labouring in the yoke; Luke, the only Gentile writer, provides the widest canvas of Jesus, that of

the sympathetic man; and John illustrates him as the eagle hovering above the earth, the manifestation of the Father in flesh, whose ways are above those of mere man.

The point is not generally appreciated, however, that in the case of each of these biographers of the Lord, there was brought about a complete reversal of their way of life. Their lives had been wrongly centred, and each of them had to be re-directed. As they beheld the face of Christ, they found his life and example challenged them at their weakest spots, and then transformed them!

Matthew

The call of Matthew is found in Mat. 9:9; Mk. 2:13-14; Luke 5:27-28.

In all three records, it appears after the healing of the paralytic, as if to emphasise that there is such a thing as spiritual paralysis from which we need to be healed.

Mark and Luke call Matthew "Levi," which means "joining." But he seemed to prefer the name Matthew, which means "Gift of Yahweh." The Levi, joined to the old way of life, is replaced by a new man which arises to take his place, as the Gift of Yahweh.

Matthew was a tax-gatherer, stationed "at the receipt of custom" in Capernaum. In matters of taxation, Rome found it easier to farm out the rights to persons wealthy enough to pay a lump sum for the privilege. In Judea, the tax-gatherers dealt directly with a Roman administration and were particularly hated. Matthew must have shared that hate. At Capernaum, he was in the tetrarchy of the Idumean, Herod Antipas. Due to the conquest of the Maccabees, Edom had been converted to Judaism at the point of the sword. Perhaps it was that, as the Roman pall hung over the land of Israel, he reasoned that the only way to assist his people was to ally himself to a government that carried some vestige of Jewish character.

Whilst it was the Holy Spirit that guided the pen of the four Gospel writers, it is also clear that what they were, and what their thoughts were, made them the fit vehicles they proved to be for the Spirit's utterance. Understanding this, and reading Matthew, one can see the kind of man he was, for of all the gospel writers, he stands out as one who meditated constantly on the Messianic hope. Though he was a tax-gatherer, he was not a Hellenist, a convert to Gentilism. He was, like Paul, "a Hebrew of the Hebrews," deeply learned in the history and prophecies of Israel, and anxiously waiting for their realisation, but also disillusioned by the presence of foreign troops in the land, and "doing that which was right in his own eyes."

Then he heard of the testimony of John Baptist, and shortly afterwards, Jesus himself came to Galilee. Matthew, sitting at Capernaum at the receipt of custom, had plenty of opportunity to see and hear Jesus, and since final decisions are never made immediately, it is clear that when Jesus said "Follow me," his mind had already been made up. Matthew himself, records: "And he arose, and followed him."

Wealthy though he might be, he could say with Paul:

"What things were gain unto me, those I counted loss for Christ . . . . I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord . . ." (Phil. 3:7-8).

All three records (Matthew, Mark and Luke) recall the farewell feast that Matthew convened to tell his friends of the new life he had found in Christ, but if it were not for Mark and Luke who record that the feast was given in Matthew's own house (Mk. 2:15; Luke 5:29), one would not know whose house it was, for the self-effacing Matthew only records "the house" (Mt. 9:10).

The man who was a political adventurer, who was prepared to become a hated publican and to associate himself with the cause of Herod Antipas, a converted Edomite, if it contributed to Israel's triumph, learned instead that the conquest of Messiah was first of all a victory in the realm of the mind, a conquest of ideas (2 Cor. 10:3-6; 2 Tim. 2:2-4).

One must learn, first of all, that "better is he that ruleth his spirit than he that taketh a city" (Prov. 16:32; cp. 25-28).

So Matthew, except for the great work in the promulgation of ideas to which he is committed thereafter, sinks into anonymity. In his gospel record, he is connected with no incident, and not one word of his is recorded. Even when he is obliged to mention himself in listing the 12 apostles (Ch. 10:2-4), it is an act of self-repudiation, for he styles himself "Matthew the publican."

Matthew rose up and followed the Lord in silence. His name is not found in the Acts of the Apostles or in the epistles. His one great work was the gospel record that bears his name. As a publican, he was a man other men challenged as a traitor. As a man in Christ, he revealed the true patriotism of the Israel of God, and he, more than any other, was permitted to behold the face of the King!

— E. Spongberg.

(The other three gospel writers will be considered in our next article.)

Zeal against an error of superstition does not sanctify the ignorance and unbelief of the zealots.

SIGNS OF THE TIMES 170 YEARS AGO:

When Europe was Scorched with Fire

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. 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" (Rev. 16:8-9).

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The King Of Fire

"The Sun," observes Brother Thomas, "is the Imperial and Regal Sovereignty of European anti-christendom. It consisted of Pope, Emperor and Kings."

The Emperor was the Emperor of Austria and of the holy Roman Empire. The outpouring of the vial on this political Sun, resulted in men being scorched with fire, inflicting terrible disasters upon the ruling potentates of the time.

The agent, or Scorcher, was he whom the Egyptian Mamelukes termed the "King of Fire" when he overwhelmed them on the field of battle with his artillery. History knows him as Napoleon, the Man of Destiny, and the Apocalypse reveals that Providence empowered him to scorch Catholic blasphemers with great heat.

On 18th May, 1804, the French Senate exalted Napoleon's title from that of First Consul to that of "Emperor of the French." Some months later, the Pope was brought from Rome to consecrate him. Napoleon now laid claim to be the successor to Charlemagne, the famous warrior-king, who laid the foundations of the holy Roman Empire.

This was a direct challenge to the status of the royal house of Austria, whose monarch, Franz II, was termed Emperor of the Germanic holy Roman Empire, and therefore the Sun of the fourth vial (Rev. 16:8). Franz regarded himself as the legitimate heir to Charlemagne, who, when he founded the holy Roman Empire by conquest, did so upon the territory of France and Western Germany.*

The claim of Imperial succession to Charlemagne, therefore, had important political implications, and to this Napoleon aspired.

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* It is significant that the Iron Curtain today divides Europe much the same as it was divided by Charlemagne when he laid the foundations of the so-called holy Roman Empire. This two-fold division of Europe answers to the two legs of the image seen by Nebuchadnezzar as described in Daniel 2, and thus constitutes a significant sign of the times.

A year later, he turned the Italian Republic into a kingdom, and had himself crowned at Milan with the iron crown of the old Lombard Kings, as Charlemagne had done more than a thousand years before. He annexed the Ligurian Republic to France, and showed signs of doing the same to Switzerland.

The Russian Czar and the Prussian and Austrian Emperors felt that Napoleon's restless lust for power must be checked before it was too late. A third coalition against France was formed by Britain, Austria and Russia for this purpose. The general plan of campaign was for the main Austrian forces under Archduke Charles to expel the French from Italy, while the Russians invaded France across the upper Rhine. To prepare for the latter attack, a second Austrian army under General Mack was to occupy Bavaria, which had thrown in its lot with Napoleon. The greater part of Napoleon's standing army of 160,000 men was assembled near the port of Boulogne and on the Picardy coast, where for two years it had been rehearsing a projected invasion of England.

It was anticipated that the Russians would reach the Danube long before Napoleon could free himself from his entanglements at Boulogne. It was a disastrous miscalculation! On August 22nd, 1805, the startling news reached Napoleon that all the forces of the Austrian monarchy to the number of 20,000 men were in action; and that a treaty had been signed between Russia and England, and that two Russian armies were also preparing to join the Austrians. Within 24 hours Napoleon had his Grand Army on the road to Germany, and it moved with such superb organisation that by the middle of September, it was in the heart of Germany.

A week later, it had surrounded Mack at Ulm, and forced him to surrender with 50,000 men. Nothing now could keep Napoleon out of the Austrian capital of Vienna, and the Emperor Franz fled to join the Russian army, which was slowly advancing through Bohemia. The French with trifling loss to themselves, captured 60,000 prisoners on their victorious march to Vienna, which they entered on 13th November.

Napoleon pushed on to meet the Russians and the remaining Austrian troops in Moravia. The opposing armies met on the plain of Austerlitz on 2nd December, 1805. The numbers engaged were about 83,000 Russians and Austrians, and 65,000 French. The engagement began at sunrise and continued until sunset, with the most scorching effect: the allies lost about 35,000 men and the victorious French about 7,000. It was one of Napoleon's greatest victories. In addressing his soldiers on the day after the battle, he declared:

"An army of a hundred thousand, commanded by the emperors of Austria and Russia has been cut to pieces and dispersed; they who have

escaped your swords have perished in the lakes. Forty stands of colors, the standards of the imperial Russian guards, a hundred and twenty pieces of cannon, twenty generals, and more than 30,000 prisoners, are the result of this for ever glorious day!"

The victory was followed by the peace of Presberg which was signed by the Austrians on 26th December. The terms of the treaty were deeply humiliating. Thus the Austrian "Sun," which formed part of the great Catholic European Sun-system, was scorched with fire, and all those under it burned with great heat by the devastating artillery of Napoleon.

The Protestants Suffer

The next segment of the European Sun system to feel the scorching fire of Napoleon was Protestant Prussia. Incensed at the humiliations which Germans were being compelled to suffer consequent upon Napoleon's defeat of Austria, and with Napoleon attempting to intrigue with Britain at Prussia's expense, Frederick William III, the King of Prussia, mobilised his army, and demanded that the French evacuate Germany forthwith.

Napoleon did not deign to reply, but attacking with incredible swiftness, he forced his enemy to fight at a disadvantage, and before he could receive any assistance from his Russian ally. In consequence, "the invincible army of the great Frederick" was obliterated as a fighting force; and so demoralised was the Prussian nation, that town after town opened its gates to the conqueror with hardly any show of resistance. The whole country lay helpless at his feet, and he rode into Berlin in triumph.

In addition to the thousands they slaughtered in the great conflict of Jena on 13th October, 1806, the French took 140,000 prisoners, 250 standards, and 4,800 pieces of cannon. The proud Prussian "sun," by challenging the new imperial "sun" of France, had brought upon itself and its people a scorching defeat and burning humiliation.

This experience was all the more bitter, in that the Prussian army still previously enjoyed the fame it had won under Frederick the Great, who died in 1786. Its officers were filled with overweening pride, one general pompously claiming that Napoleon Bonaparte was not fit to be a corporal in it! The pride and presumption of Protestant Catholics calls for scorching rebuke equally as does that of Roman Catholics!

Napoleon Attacks Russia

The activities of the great Imperial, French scorcher, were not directed towards the third division of European Catholicism, namely that of "Orthodox" Russia. The Czar's army was still in Poland, though the swiftness of Napoleon's attack on Prussia had prevented him from coming to the assistance of the latter

with whom he had an alliance.

So Napoleon now set out to overthrow the last great Continental power capable of withstanding his will. Czar Alexander, on his part, resolved to make a grand effort to protect his own dominions, as well as support the throne of Prussia and the independence of Europe. This resolution guaranteed the outpouring of more scorching heat from the fourth vial. The respective strength of France and Russia was now to be put to a scorching and decisive trial. The two armies first met at Pultusk in Poland on 26th December, 1806. The Russians were defeated and compelled to retreat. They made a further stand at Eylau in East Prussia on 7th February, 1807. Here the engagement was particularly bitter and bloody, and the losses on both sides were equal, though the Russians were compelled to retreat to Konigsberg.

The two contending giants met for the third and decisive battle at Friedland on 14th June. The furious charge of the Russian cavalry was broken by the scorching fire of the French artillery which, supported by an irresistible dragoon charge, turned the tide of battle. A rout ensued, and the waters of the river Alle and the streets of Friedland were filled and covered with Russian dead. The heat of this fire forced the proud Russian "sun" to humbly treat for peace, which was concluded at Tilsit on 7th July, 1807.

Lesson Of The Vial

The events of this fourth vial are all the more interesting when considered as a foretaste of the judicial work of Christ in his military operations against apostate Christianity in the near future. The campaigns of Napoleon under this vial were instrumental in scorching the men who followed into battle the imperial champions of the three principle divisions of apostate Christianity. All are "Catholic" in doctrine, and all constitute part of the "Great Babylon" of the Apocalypse in its most extensive sense, for whilst the title applies to the city of Rome proper, it is also used for all Europe from the Urals to the straits of Gibraltar. Revelation 16:19 declares:

"And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath."

In the first decade of the 19th century, the new Emperor Napoleon scorched the old imperialisms of Christendom with great heat. The armies that the three Emperors led, were inspired to fight against Napoleon on the pretext that they were Christians fighting against an anti-Christ. The political champions of Europe's three principle divisions of so-called Christendom will doubtless do the same when the new King appears in Zion, and

claims to be also the new Emperor of the world. All efforts on their part to maintain their own respective forms of "Christianity" against the demands of the imperial champion of the true, will doubtless lead again to men being scorched with great heat:

"And I saw the beast, and the kings of the earth and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet . . . . These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:19-20).

Meanwhile, will we maintain our opposition as Christadelphians representing true Christianity against the apostate system, and do battle against it with the weapons of the Spirit until the coming of the Lord? Or will we be so foolish as to see in false Christianity a fraternity to which we can extend the right hand of fellowship in an ecumenical spirit? If we are tending towards this latter direction, let us remember these words:

"If any man worship the beast and his image, and receive his mark in his forehead, or in his mind . . . he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the lamb" (Rev. 14:9-10).

— R. Pogson (N.S.W.)

THE DEATH OF MOSES

God removed Moses — "His eye was not dim, nor his natural force abated." What a lesson! . . . especially for those who have an undue estimate of their worth and importance. Anyone's services — useful as they may be — could easily be dispensed with. Those who are disposed to glory should remember that God is no more dependent upon them than He was dependent upon the Jews to furnish an Abrahamic seed — "Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." It is entirely of God's goodness that poor erring mortals live. It is of His goodness that He utilises their services whilst they live. Man has no ground whatever for pride. A proud man is an abhorrence both to God and reasonable men. Pride, so far as most men are concerned, is curable. The unfeeling criticism of the world improves many who are afflicted with the disease. But the only effectual remedy is the Word of God, pondered reverently and unceasingly. Some men boast of their goodness — they measure themselves by the shortcomings of others, and then exult — at their own imagined excellence! — A.T.J.

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Russia in Europe

"I have written Earl Granville, and told him that, oppose Russia or not, Russia will succeed; for it is the prophetic and manifest destiny of Europe to be Cossacked, which England cannot prevent. I advised him to seize Egypt, hold on to the Suez Canal, strengthen himself in the Red Sea, and colonise Palestine with Jews, the natural enemies of Russia, and, therefore, the natural allies of Great Britain . . . With this diplomatic note, I also sent him 'Heaven's Programme,' which I published in 1854" — J. Thomas (1870).

Bible School Bulletin

FIFTEENTH SCHOOL BOOKED OUT

Granville Ecclesia (sponsors of the fifteenth Bible School) advise that all reservations have been taken out, and further applications can only be accepted on a waiting list subject to cancellations.

Several new features will form part of this School, some of which were tested at the last School, and found to be successful. Among these will be a Sisters' Afternoon, during which they will informally meet and listen to an address by Brother Richard Stone, of California. During this session, they will be served afternoon tea by brethren who will volunteer this service.

Brother Stone's sessions are scheduled as follows:

A PRACTICAL APPLICATION OF TRUTH IN DAILY LIVING

1. **The Family And The Ecclesia** — The responsibilities that husbands and wives bear to each other in regard to the Truth and family obligations.

2. **An Acceptable Offering** — How the offerings under the law find substance in the believer's life, as a living sacrifice to God. What is the measure of our offering?

3. **Consider Your Ways** — A frank, forthright, unsparing examination of our walk in "the way." How does Christ live in us? Are our lives a living testimony to truth? Do we manifest the true spirit of the Lord?

4. **Our Brother's Keeper** ..... The believer as a servant. His obligations to others of the Household of Faith — how his life will be weighed on the scales of judgment at the coming of Christ.

5. **For His Mercy Endureth Forever** — What God has done for us, and the measure of our debt to Him. How His mercy is adequate for every need — and what is required of a people prepared for Christ's coming.

Brother Stone will address the Intermediate Class on **THE FOUNDATIONS OF FAITH** under the following five headings:

1. The Fallacy of Evolution;
2. Design in Nature;
3. Modern Science and the Flood;
4. The Bible — Wholly Inspired and Infallible;
5. Making Reality of Faith.

Brother S. Snow, of Victoria, will speak to the theme:

WORSHIP IN THE AGE TO COME

This will provide a series of talks outlining the House of Prayer for all nations, to be erected at Jerusalem in the Age to come. This is a particularly thrilling subject which helps clothe the future with substance. Brother Snow's talks are designed to make a reality of the Kingdom, so that we will be able to mentally visualise its glory.

The talks will be illustrated by color slides and charts depicting this glorious theme as revealed by Ezekiel the prophet.

This is the first occasion on which Brother Snow has spoken at the Bible School in this capacity, thus widening the scope of speakers used in the School.

INTERMEDIATE SCHOOL

This School caters for those from 13 years to 17 years. All within this age group must attend these sessions, or the junior school. For example, a student of 12 must attend the Junior Classes, and cannot move up into the intermediate class. On the other hand, a student of 13 can elect to move down into the Junior Class. A student of 17 must attend the Intermediate School, and cannot move up into the general assembly, though a student of 18 or more can elect to move down into the Intermediate School if there is room.

These are new rules that we have found it necessary to enforce. We also remind all students in these grades that it is obligatory for them to attend all sessions unless the teacher grants permission otherwise. Should they be called to perform duties in the School during these periods, the teacher's permission must first be obtained.

Further studies in the Intermediate Class will be THE FEASTS OF YAHWEH, outlined by Brother A. Cheek.

Bible marking project will be upon Leviticus 23 in conjunction with this theme.

Other features of the 15th School, to be held, God willing, from 28th December to January 5th, will be outlined next issue.

THE JUNIOR SCHOOL PROJECT

The Junior School will have a most interesting and intriguing project on this occasion. Each member will make a model of the Tabernacle, and will study features of this wonderful theme. In simple fashion, the principles of Divine worship will be taught them, as they see these features exhibited in the model they will make.

Parents can provide preparation for this most important week of study, by teaching the principles of the Tabernacle to their children who will be in the Junior School. By that means, the School will have a greater impact on these young minds than would otherwise be the case.

IF YOU HAVE NEVER ATTENDED A BIBLE SCHOOL BEFORE WHY NOT DO SO NEXT MAY? MAKE YOUR RESERVATIONS NOW THROUGH LOGOS PUBLICATIONS AND ENJOY A RELAXING HOLIDAY AROUND THE WORD OF GOD.

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BOOK NOW FOR THE SIXTEENTH SCHOOL

This School will likewise be sponsored by the Granville Ecclesia, and will be held (God willing) during May next year (10th - 18th), to synchronise with the Public School holidays.

May is a particularly pleasant time of the year at Rathmines, and some feel that the best Schools have been held at that time. This was the time of the year originally chosen for the annual school.

We are anxious to improve both facilities and studies for the May School, and will be giving particular thought and attention to the evening sessions. If you have any thought as to improvements in that regard we shall be pleased to hear from you.

MEANWHILE: TREAT YOURSELF AND YOUR FAMILY TO A PLEASANT HOLIDAY AROUND THE WORD OF GOD WITH THOSE OF LIKE PRECIOUS FAITH, NEXT

MAY. SEND IN YOUR RESERVATION NOW AND AVOID DISAPPOINTMENT..

TASMANIAN BIBLE CAMPAIGN CANCELLED

Brother Hubert Taylor, secretary of the Campaign Committee, has asked us to inform readers that the proposed Bible Campaign for January, 1969, has had to be cancelled. Should circumstances arise that enable the Campaign yet to be held, an announcement will be made to that effect. Meanwhile, all deposits will be returned to those who have remitted.

To keep faith with those who had booked, the Bible School offered alternate accommodation, even though bookings were closed.

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OUR VISITORS FROM CANDADA AND AMERICA

We hope to welcome a score or more visitors from North America at the fifteenth Bible School, and arrangements are in hand for a comprehensive tour of portion of Australia whilst they are in this country.

Following the Bible School, the visitors will be accommodated in the Sydney area, and will not only enjoy the beautiful environs of Australia's largest city, but will also participate in a special campaign that will highlight the centenary of Eureka, and will be conducted at various Ecclesial centres.

From Sydney, it is proposed that the tourists travel by coach to Canberra, Albury, Melbourne, the coast road to Mt. Gambier, Adelaide, Waikerie, Mildura and Sydney.

We are negotiating to include a brief visit to Tasmania.

In addition to the normal tourist facilities, it is hoped to conduct a series of Ecclesial efforts in the various centres, in conjunction with local brethren.

The tour from Sydney to Adelaide and return will occupy about three weeks, and facilities are open for Australian brethren and sisters to join their Canadian and American brethren on this tour. This will provide a grand opportunity of seeing the country, as well as meeting our visitors, and joining in Ecclesial activities in various parts, at a very reasonable rate. Meetings will be held each evening, and a pleasant picnic atmosphere maintained during the day. Assessed transport costs (not yet finalised) will be approximately $30 round trip.

Further information will be given on application to Logos Publications, West Beach Post Office, South Australia, 5024.

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QUESTION TIME AT THE BIBLE SCHOOL

Children Singing Hymns.

Q.: Should children stand and sing the Memorial Hymns?

A.: I do not see anything wrong with them standing. After all it is a form of respect that they would normally pay their elders if they appeared in their presence, and they should respect the principles of Divine service. However, singing hymns is somewhat different. If the words of the hymns pre-suppose that they are in covenant with the Lord, and they are addressing the Father in that way, they should not sing them. However, I see nothing wrong with them singing

such a hymn as No. 100: "Beyond where Kedron's waters flow," even though it is often used in conjunction with the breaking of bread, for it only expresses a fact which the song observes and states.

Sacrifice Before The Law.

Q.: What type of sacrifices would have been offered after the transgression in Eden, and prior to the giving of the Law of Moses?

A.: There were offerings of the firstfruits (Gen. 4:3), sin offerings (Gen. 4:7) — "sin lieth at the door" can be rendered a "sin-offering — an animal — croucheth at the door"), burnt offerings (Gen. 22:1-3), etc.

Actually, all the offerings of the Law of Moses, were offered before the giving of the Law, though not set forth in the systematic way provided by the Law, and probably not being so completely associated with the hopelessness of flesh as was presented through the Law. All these offerings pointed forward to the one great offering, the Lord Jesus Christ. In the age to come, they will be re-instituted, as the prophets reveal (e.g. Isa. 60), but then they will point back to the one great offering, instead of forward to it.

Sinning Wilfully.

Q.: If a person sin wilfully after he has come into covenant relationship with God, can he obtain forgiveness. Paul declared: "there is no more sacrifice for sin," and it is said of Esau that he could not obtain repentance though he sought it with tears.

A.: The "wilful sin" of which Paul is treating in Hebrews 10:26 is the deliberate rejection of Christ, described as "treading underfoot the Son of God, and counting the blood of the covenant an unholy thing" (v.29). For such there is "no more sacrifice for sin," because having rejected the true sacrifice, there is no other to which they could turn. Paul was treating with Jewish believers who had turned their back upon Christ, and returned to the sacrifices of the Law and Temple. This was their "wilful sin." He is not treating with wilful sin in the normal sense of the words. And even for those who had "wilfully sinned" in the manner described there was still hope, if they would turn again to Christ. That is the point of the Apostles appeal in v.32: "But call to remembrance the former days," etc. He appealed to them to return, reminding them that whilst they remained in the state of apostasy they were then in, there was no true sacrifice for sin that could help them. They had turned from the substance back to the shadow, and had need to retrace their steps.

Therefore, there was forgiveness for even this "wilful sin" if they forsook it.

But what about Esau? The word "repentance" signifies "to change the mind." He sought to change the mind of his father in order to obtain a blessing, and had no thought for God. He was not a spiritually minded man; for Paul calls him "that profane person, who for one morsel of meat sold his birthright." He was not sorry for his sin, and did not forsake it. He had no real repentance in his heart, for he sought opportunity to murder his brother Jacob, even as he was trying to change his father's mind by bitter tears that he shed in his presence. You will notice that the margin of Hebrews 12:17 renders the words "no place of repentance," as "no way to change his mind," that being the significance of **metanoeo,** the Greek word here rendered "repentance."

Book Review

An Islamic Attack on Christianity

We have been forwarded a copy of *Missing Documents From The Gospel of Barnabas,* by Adam Peerbhai. Issued by the Islamic Community of South Africa, it is at present being distributed to all religious denominations in that country, in an attempt to win converts to Mohammedanism.

And, apparently, not without success, for it is claimed that Islam is making more conversions in Africa than any other religion, some 18 million having accepted this form of worship during the past four years.

The book is well produced, with a four color cover, and text clearly printed on good paper. But that is about all the praise that one can bestow upon it. It advances an argument that is so foolish as to be ludicrous. Christianity is challenged on the grounds that the coming of Mohammed was clearly predicted by the Lord Jesus, who is acknowledged as a prophet, though of lesser importance than Mohammed.

Where does Jesus predict the coming of Mohammed? In certain missing documents from the apocryphail *Gospel of Barnabas* located in the Imperial Library in Vienna, claims the author. He supplies facsimilies of these "missing documents" in this book, with a supposed "translation." In them, Jesus is represented as saying:

"God created the prophet at the end of time, and placed him in a lamp of light and called him Mohammed."

There are many other similar statements which, it is claimed, Jesus spake, all of which are obviously so utterly ridiculous and childish, that one imagines that some prank has been played on the author. Certainly only the very ignorant, or the very gullible would be taken in by such claims.

The general style of the book follows this pattern. For example, in a Foreword, emphasis is given to the credentials and ability of the author, among which we learn:

"He captained University School of cricket in Aligarh, India. Represented Natal in 1945 and 1947 as an opening batsman. . . Has done voluntary cricket coaching in Natal Schools from 1954 to 1958. . ."

His prowess with bat and ball evidently qualifies him to bowl out Christianity, or hit his opponents for a six!

We are also told that he has an "insatiable thirst for writing," but to that we would add he certainly has a drought of ideas! A dozen books are listed that he hopes one day to write; but if the one before us is a criterion of his general literary output, it would not take much effort to complete all 12 in a very short time! It reveals a strange, stilted, pompous style of language that is rather amusing. Thus, in a foreword, Dr. H. M. Kolwal, of the Argarti University, writes:

"The vain and impotent past has branded Islam. In the happy reverse of all the portentous despair, we turn from the disgusting caricature to the real image, to enable us to expand our hearts and minds to rise — uplifted without pride. Falsity brings the opponents to shame. The grand truth has been powerfully portrayed. The concealed Gospel emerges as a monument of learning amid the blessings of the future in a superb form of glory."

When we were young, we had a game whereby we would try to see how many related words we could join together in sentences, without descending to jargon, whilst expressing few really concrete ideas. The style of writing contained in this book reminds us of our youthful practise.

The author uses a similar style. Here is his opening paragraph:

"Awaking from a dreamless sleep, to call upon fellow humans amid the perpetual hope for emancipation from the enforced hours of darkness is the grim story of the humiliation of humanity. It is a story of the unrest of man's bosom to uncover the eternal conflict between truth and untruth, to wrest honor from humiliation. It is a call to man, who is foolish and corruptible, to his undying capacity for spiritual resurrection."

These strange, involved expressions should prepare us for much to come; nor are we disappointed. With amazement, we read:

"Slowly, from barbarism and falsity, man is rising to a higher or lower culture and civility."

It is rather difficult to imagine how man can rise to a lower culture and "civility," but, apparently, the author has access to information denied lesser mortals, because, on p.16 he writes:

"From the voiceless lips of the unreplying past there comes a word. . ."

If Mr. Peerbhai hears words from "voiceless lips," we can understand from whence have come the alleged words of Jesus predicting the coming of Mohammed: from his own fertile imagination. He tells us:

"Sitting beneath our contemplative shade, rapt in mighty thoughts, we gain consolation of the thought that the King James version of the Bible, was in itself quite a modification of the former accepted interpretations of the Bible."

Finally the sage turns prophet. He declares:

"The name of Barnabas relives amid the acclamations of the present generations. This acclamation will continue with posterity because he was more than a disciple of Christ Jesus — he was an epoch."

He may have heard the acclamations; we have not!

The Challenge to Christianity

We may well imagine the fantastic claims that such a mystic would advance; yet his words show how ignorant he is of the subject with which he is dealing, even for a Moslem. He claims:

"Though Barnabas was one of the disciples of Christ, yet his gospel does not appear in the N.T., whilst lesser important ones like Mark, Luke and Paul do."

Fancy listing Paul as being of lesser importance than Barnabas! And where, in the Bible, is the Gospel according to Paul!

Time and again, Jesus is quoted in this book as predicting that Mohammed would appear as the Messiah of humanity, and as announcing that "Mohammed is his blessed name."

This, of course, is from the alleged "missing documents" from the so-called Gospel of Barnabas. It is claimed that the same source provides the following comment:

"Then spoke God, saying to Abraham, 'Take thy son, thy first-born Ishmael, and come up this mountain to sacrifice him.' How is Isaac first-born if when Isaac was born, Ishmael was seven years old?"

That claim is but the beginning of blasphemy. Note this perversion of truth:

"Judas, who bore striking similarity to Jesus, was substituted on the

Cross as part of God's plan to save Jesus from the ignominy of death at the hands of his enemies."

The Comforter As Mohammed

Finally, the Bible itself is quoted to support the claim that Jesus predicted the coming of Mohammed as Messiah. The author draws attention to John 14:16 which declares that Jesus would send "another Comforter." This, declares our contemplative sage apparently hearing another word from voiceless lips, is a reference to Mohammed! How is that possible? Because, he claims, the Greek word *perikulotos* signifies Ahmed or Mohammed, and means the Praised One, and the Greek word *paracletes* (Comforter) is so similar to it, that it must be a corruption of it! Therefore, we should read Mohammed instead of Comforter.

This, apparently, is the method by which he reads Mohammed in all the references he quotes above. By that means, any false doctrine could be established on the basis of the Bible!

On such fallacious grounds, the Bible is distorted to do service to Mohammedism.

A Gleam of Light

Those who have studied "Eureka" will realise that the growth of Mohammedism is predicted in the book of Revelation, and they will bear in mind the comment of Brother Thomas, that in the light of Islam's insistence of one God, it is closer to truth than the Trinitarianism of the churches.

It also teaches the Second Coming of Christ. A commentary of the Koran includes the following item (quoted in this book):

"And (Jesus) shall be a sign (for the coming of) the hour of (judgment). Therefore have no doubt about the hour, but follow ye me: this is a straight way. This is understood to refer to the second coming of Jesus in the last days just before Resurrection, when he will destroy the false doctrines that pass under his name, and prepare the way for the Universal acceptance of Islam."

What a shock awaits the Islamic movement in that day of national judgment, when Jesus does appear, to establish Truth and suppress all error. Then Moslems, in common with all other false religionists, will be compelled to confess: "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19).

— H.P.M.

Our Privilege and Urgent Duty

"The present world tension must certainly indicate to all that the present order of things is fast drawing to a conclusion, and it is our earnest plea to our Heavenly Father that through our united efforts in His service, yet more might be brought to a knowledge and an acceptance of the Truth ere it is too late" — (K.W. - NSW).

(The current Herald: "Russia's Policy in the Middle East — Does It Mean War?" is helpful for distribution purposes, particularly in view of the current significant moves on the part of Russia. We are a greatly privileged people in that we have the secret of the Divine will. It is our bounden duty, and wonderful privilege, to be able to pass on this message to others. Do not let us neglect this work—Editor).

Advice To Sisters:

Buying Up Opportunities

"Buying up opportunities" (Eph. 5:16 — R.V.) is a duty which God has laid upon us, and numerous are the examples inciting us to fulfil it. Mary bought up an opportunity when she sat at the Master's feet instead of engrossing herself in fussy hospitality. Tabitha did likewise, when she chose to occupy herself in making garments for widows and orphans rather than absorb her time in self-gratification. Lois and Eunice bought up their opportunity by instructing their youthful charge, Timothy, in the great things of God's law. Abigail bought up an opportunity when she reasoned David out of his rash purpose of avenging himself upon his enemies. David in his turn bought up on opportunity in listening to godly counsel and turning from his evil errand.

Sisters, how fares it with us as touching this injunction? Are we where Mary was — sitting (though in a figure) at Christ's feet? If not, we may be sure we should not be found where Mary was if Christ were upon earth. Do we, as did Tabitha, consider the poor? If not, there is a strong probability that we should not have been occupied as was Tabitha had we lived in her days. Are those of us who have children in our care, striving, by constant earnest tuition in the scriptures, to make them Timothy-like? If brought face to face with an angry David should we be sufficiently instructed and faithful to reason him out of his sinful intention? And when reproof and counsel come our way, do we, David-like, turn from our folly and bless God and our reprover that we have been held back from sin?

Sisters, our lives are full of opportunities; wise are we if, like the worthies of old, we recognise them and buy them up.

Reading forms an important item in carrying out the injunction under consideration. It has been said of the people of today, that they "revel in snippets and scraps which are always trivial, often worthless and not infrequently pernicious," whilst in the public libraries the huge demand for novels is notorious. It is because men and women forsake the bread of life for this deleterious stuff that the days are so evil. This kind of reading may gratify the natural man, but it will hinder, not help, in the attainment of eternal life. The commandments of Christ are conspicuous by their absence from such literature. What reference does it contain to the promises, to Bible reading, to the weekly remembrance of Christ in the breaking of bread, to

separateness from the world? Or what admonition does it offer concerning a daily watching for Christ's return by conforming ourselves to his wishes in such of life's affairs as marriage, friendship, dress, conversation, etc.?

It was not reading such as this that Paul commended to Timothy, or that enabled Brother Thomas to unfold the faith once for all delivered to the saints, or that qualified Brother Roberts to expound the commandments of Christ in their practical bearing upon our daily life. Neither was it mental food of such a description that gave Mary and Hannah the deep spiritual understanding which shines forth from their poetical utterances -- utterances which have been divinely preserved for the instruction of all subsequent generations (Luke 1:46-55; 1 Sam. 2:1-10). God has endowed us with brains, and it is only reasonable that He should, in connection with our attainment of salvation, call upon us rightly to exercise them. "Without faith it is impossible to please God," and faith is the outcome of bringing the mind in contact with Bible subjects — with divine thoughts and principles. The emanation of the human mind — be it the gossip of the trifler, the jest of the humorist, love, hate, hope, or fear as portrayed by the novelist, or even the narration of the benevolent doings of the would-be benefactor — can no more produce faith than they can make the dead to live.

Genuine faith comes by hearing the Word of God (Rom. 10:17). The hearing, however, must be of a particular kind, an attentive hearing which will cause the recipient of the things spoken to "ponder them in her heart," to "meditate," to "consider," to "commune with thine own heart upon thy bed." Only by a faithful reading and hearing can we equip ourselves for buying up opportunities in other directions.

— A Sister.

...Helpful Support.

We are grateful for the following donations from readers, to assist in the work of the Truth:

A.H. (WA) $8; E.T. (SA) $3; Anon (NSW) $20; C.R. (NSW) $3; Anon (SA) $10; D. McC. (NSW) $5; F.T. (SA) 50c; T.A.D. (Qld) $20; G.H. (WA) $20; E.J.J. (SA) 50c; S.I.H. (Qld) $3; L.W.S. (WA) $1.50,

This financial support has helped to provide facilities to the Brotherhood in many parts of the world, including the publication of special study books, and general literature, as well as assistance in Gospel proclamation activities.

Culled from Our Correspondence

A Criticism That Backfired:

"I wrote you some time ago enquiring about the Christadelphians, and have received certain literature, and been advised of meetings, which, unfortunately, I have been unable to attend. However, what prompted me in the first place to make enquiries was a statement made by Mr. Newman, S.M., to a boy who was before him as a conscientious objector, and he rejected his application, with a remark that the boy's religion (Christadelphian) was the most disgusting and nauseating he had heard. How, that someone can say this about a person's religion is pretty hard to take. The literature I have received so far is far from that. Would you know to what Mr. Newman was referring?" — J.F. (Henley Beach, S.A.).

(We have suggested a personal interview. In fact, the boy's application was not rejected, though the Magistrate in question did harshly criticise him. — Editor).

Comments On The Cover:

"I would like to thank you for sending us copies of Logos and Story Of The Bible which all the family appreciate. In connection with the Logos, could you tell me how to reconcile the quote from Dr. Thomas on the cover of the magazine, with the spirit of Christ as expressed in the parable of the 'good Samaritan,' for example?" — Bro. G.D. (Tas.).

(Brother Thomas was referring to a class of people who oppose Truth, such ah Herod, whom the Lord described as "that fox," and the Pharisees, whom he so strongly indicted in the public court of the Temple (Matt. 23). The Lord did not "care a rush" about their opinion of him, and that is the sense in which Bro. Thomas is writing. In Rev. 2:2, the Lord commends those who "canst not bear them which are evil," and this is the sense of the extract. But the case of the Samaritan was different. He saw a need in the man fallen by the wayside, and sought to assist him. And the man accepted that help. What if he had refused it, and told the Samaritan to move away? Then the duty of the Samaritan would have concluded. When people reject Truth, and will have none of it (Matt. 7:6), we cannot be over-concerned with their opinion, but must proceed to "do what is right, and be valiant for the Truth.").

A Most Satisfying Interpretation:

"I was interested in the articles by Brother Pearce concerning the various interpretations of the Apocalypse extant in Christadelphia today. Personally, I think 'Eureka' still holds its own as a most satisfying interpretation of a difficult book." — (Bro. H.H.P., SA).

("Eureka" is not only the most satisfying, but also the most consistent! It not only outlines the book of Revelation, but expounds upon the whole range of Scripture. It lays the basis for an encouraging, stimulating and enthralling excursion into the Living Oracles of Truth.)

Enjoys Herald:

"Last June, my husband and I were baptised in the Christadelphian Ecclesia in Maryland, and there we became acquainted with Herald Of The Coming Age. We are keenly interested in the information in these booklets, and would appreciate it so much if we could regularly receive the Magazine." — (Sis. V.L.R., USA).

(Your name has been entered on our Logos mailing lists, so that you will received the Herald as a special supplement to Logos. We hope that you will both continue to enjoy the Magazines).

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

(Continued from p. 32)

VERSE 18:

"I will not dare to speak of any of those things which Christ hath not wrought by me" — Paul declines to boast in anything except a work that Christ wrought through him. His comment is expressed negatively in the A.V., but is better expressed in the affirmative in the Revised Version: "Save those which Christ wrought . . ."

VERSE 19:

"Signs and wonders" — The Greek is *semeion* and *teras,* — the former indicating the significance of the miracles wrought, and the latter emphasising the extraordinary nature of them. For example, the miracle of causing the blind to see is extraordinary in itself, but is also of spiritual significance illustrating that the one performing it has the ability to bring light to those who were spiritually blind.

VERSE 20:

"So I have strived to preach the gospel" — The word "strived" is *philotimeomai* in the Greek, and is compounded to two words, *phileo,* to love, and *time,* honour, and thus "to be fond of honour," to be actuated by that motive, to have that aim. Paul's aim was to preach the gospel in regions where it had not previously penetrated.

"Lest I should build upon another man's foundation" — Paul had a specific mission to take the Gospel into remote parts hitherto untouched by the Apostles (Acts 13:2), and constantly asserted his intention to prosecute it (1 Cor. 3:10; 2 Cor. 10:13, 15, 16). It was a point of honour with him to carry the Gospel ever further. With true pioneering spirit, he took the Truth into areas where there was no support, cheerfully undertaking the problems and difficulties that this involved. However, as this very epistle reveals, he did not hesitate to build the brethren up in centres where it had been already established by others. Paul had not been to Rome, so that the honor of establishing the Ecclesia there had been that of another, but his desire to set forth the Truth where it had not been heard previously, did not prevent him confirming the Ecclesias which had been established.

VERSE 21:

"As it is written" — And so quoting from Isaiah 52:15, he revealed that this extension of the Truth was a work of God predicted in the Old Testament.

Paul's Plans For The Future — vv. 22-24

Having completed the work set him to do, Paul hoped to visit Rome en route to Spain. He looked forward with anticipation to the encouragement he hoped to receive from the Ecclesia in the world's capital.

VERSE 22:

"For which cause" — Because he sought to fulfil the duty of proclaiming the Truth in areas where others had not penetrated, he had been unable to visit the Ecclesia in Rome, though he long desired to do so (Rom. 1:8-13).

VERSE 23:

"Now having no more place in these parts" — Having completed his work in all areas allotted him, he was now free to visit Rome (Acts 19:21).

"Having a great desire to come unto you" — He had heard of them by repute and met some of them personally in other places, and thus had a warm regard for them to which he gave expression in the greetings of the final chapter.

VERSE 24:

"Whensoever I take my journey into Spain" — It is not known for sure whether Paul ever reached Spain. However, there is a strong indication that he did so after he was released from imprisonment in Rome. His second epistle to Timothy (the last he wrote) hints at a hurried trip that the Apostle took back to the capital, which must have been some time after his release and which probably was made to assist the Ecclesia there in view of the terrible persecution that had broken out under Nero. Tracing first his journey from Rome, he visited Phillipi (Phil. 2:19-24), moved on to Colosse (Philemon 22), called on Crete where he left Titus (Tit. 1:5), wintered in Nicopolis (Tit. 3:12), then, probably, moved on to Spain (Rom. 15:24). The next we learn of Paul he is back in Asia, and there are all the indications of a hurried trip, as though he is driven on by a great anxiety. His desire is to help his brethren in Rome, but evidently important work in Asia prevented him returning direct to the capital from Spain. Nevertheless, apart from essentials, he allowed nothing to deter him. He left Trophimus sick at Miletus (2 Tim. 4:20), absent-mindedly forgot his belongings at Troas with Carpus (2 Tim. 4:13), visited Corinth (2 Tim. 4:20), and moved on to Rome where he was instantly imprisoned (2 Tim. 1:16-17; 2:19). A glance at a map will better reveal this probably last journey of Paul.

Tradition has it that Paul did visit Spain. Clement, writing towards the close of the first century, stated: "Paul . . . having taught righteousness to the whole world, and having gone to the limits of the West, and having given testimony before the rulers thus passed from the world." Clement wrote from Rome, and the reference to the West probably refers to Spain. Eusebius wrote: "Luke, also, who handed down the Acts of the Apostles in writing, brought his narrative to a close by the statement that Paul spent two whole years in Rome in freedom, and preached the word of God without hindrance. Tradition has it that the Apostle, having defended himself, was again sent upon the ministry of preaching, and coming the second time to the same city, suffered martyrdom under Nero . ."

We strongly incline to view that the Apostle did visit Spain, particularly in the light of the comment in the verse before us. The epistle is the work of inspiration, and doubtless Paul would have accomplished the purpose so definitely stated in this verse.

"And to be brought on my way thitherward by you" — He looked for the brethren to assist him in his journey to Spain, not in any material way, but by the encouragement of their love and enthusiasim for truth.

"If first I be somewhat filled with your company" — The R.V. renders "filled" as "satisfied." He looked forward with anticipation to the great joy of fellowship with the faithful community in Rome.

Paul's Intention To Visit Jerusalem
—vv.25-29

Early in his ministry, Paul had agreed to "remember the poor"

(Gal. 2:10). He had since taken up a collection for those of Jerusalem who suffered because of current distress in that city. In tracing his future plans, he disclosed to the brethren of Rome his intention to visit the Jewish capital. It was from there he was taken a prisoner to the capital of the world.

Verse 25:

"Now I go unto Jerusalem to minister to the saints" — This journey is referred to in Acts 19:21. Paul had taken up a collection on behalf of the poor in Jerusalem (1 Cor. 16:1-3; 2 Cor. 9:2; Acts 24:17), perhaps hoping that this act of kindness on the part of Gentile believers would help to unite the two groups of believers more completely.

VERSE 26:

"A certain contribution" — The word **koinonia** rendered "contribution" signifies an act of partnership, a sharing, in this case, of their affliction. The word "partakers" (v.27) is from the same root.

VERSE 27:

"The Gentiles have been made partakers of their spiritual things"— This is a practical application of the principles expressed in Romans 11:18: "Thou (Gentile believers) bearest not the root, but the root thee." It is always wise to remember, that whatever the Jews may be as far as the Gospel is concerned, (and Paul made the point that they were "enemies" of the Gospel), they are, as a nation, "beloved for the fathers' sakes" (Rom. 11:28). Of course, Paul's contribution was not for Jews as such, but for Jewish believers in Jerusalem.

VERSE 28:

"When I have performed this, and have sealed to them this fruit" — This is the way in which Paul described the completion of the transaction to which he had put his hand. This Gentile liberality, the fruit thus sealed, came as a result of Gentiles embracing the hope of Israel (Acts 28:20).

"I will come by you into Spain"— The reiteration of his intention to visit Spain suggests that he ultimately did so. However, he was first of all taken as a prisoner to Rome,.

VERSE 29:

"I shall come in the fulness of the blessing of the gospel" — His design was to impart the spiritual gift to which he makes reference in Chapter 1:11, and which had relation to a comprehensive understanding of the Gospel.

TO THE YOUNG ON STARTING LIFE

One word of advice as we part: never forget the mediocrity of your station, and the humble form in which I send you into the world. Let your modesty equal your littleness, and do not seek to make a noise or to shed forth any lustre. Your destiny is to be useful and not to shine. Try to do some good as you pass along, and do not be diverted from your object by the obstacles or contradictions you may encounter. All who meet you will not look on you with favourable eye. Some when they see you appear beside them will be indignant at your audacity, and will hinder your progress; others, more skilful, without being more benevolent, will refuse their aid to you because you are not of their country, and will pretend not to perceive you. Be not angry, but proceed on your way with simplicity, and if you have the good fortunate to meet, as I hope you may, some charitable soul, who will take an interest in your youth, and help you forward, accept his assistance with gratitude, and profit by his hints and advice, so as to reach the goal more safely, and to perfect yourself.

Finally, reader, whoever you are, who love what is true and right above all things, without party spirit or acceptance of persons, should you meet this poor little child on the high road of the world, I recommend it to your benevolence; and you will not meet with indignation.

—Selected.

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

Thoughts for the Times

Zealous of Good Works

Jesus established an enterprise in the world, which is still continued in a feeble form, the object of which is *to purify unto himself a peculiar people, zealous of good works.* We must never overlook this. Men in Christ, uncharacterised by righteous and holy works, are none of his. Christ will not accept mere knowledge of his affairs in the absence of the principles upon which he is developing his household, any more than we should in the little affair of choosing our society. He is at least as particular as we... What should he think of a person whose only claim to association was that he understood our family history, and was aware of the position of our business, what we were doing, and what we intended to do? We should, of course, prefer for associates those who knew something about us; but supposing a person, knowing all these particulars, were dishonourable, vulgar, and low, should we accept his acquaintance with our affairs as a sufficient qualification for our society? Should we not feel inclined to spurn him from our presence? Should we not rather that he knew nothing at all about us? Depend upon it, it will be not less so with Christ. Our very knowledge of his affairs will be an offence to him if we are unpurified and unzealous of good works. Let us, therefore, give the more earnest heed to the things we have heard, that our knowledge of the truth turn not to our condemnation instead of our salvation.

At the same time, let us not forget another apostolic exhortation, and that is to strengthen the feeble knees and lift up the hands that hang down, and make straight paths for your feet, lest that which is lame be turned out of the way (Heb. 12:13). That is, if anybody is halting, let them boldly attempt to "try again." Forget the things which are behind, and reach forward unto those that are before. Let them not be overwhelmed by past failure, and say, "It is of no use for me to try any more." Better die trying than live after giving up. Take courage, and try again: the best have to act on this principle. John says: "If any say he has no sin, he deceiveth himself, and the truth is not in him." On the other hand, there is consolation in the fact that "if any man sin, we have an advocate with the Father, Jesus Christ, the Righteous" (1 John 2:2). In view of that fact, let us never give up. —R.R.

This Month's Exhortation

The Decisions of Life

(Reading: 1 Tim. 1)

Because trial abounds in many forms, there exists the constant need for vigilance and alertness to the circumstances of life. The clear duty of the Christadelphian is to correctly weigh the responsibilities of discipleship, and to choose the right. Our eternal well-being depends upon this. In this exhortation, Brother Roberts defines some of the difficulties of our way of life.

The Sign of a True Christadelphian

A true brother of Christ is not one who merely holds the Truth theoretically, who takes hold of Christadelphianism in opposition to other religions; but is a man of benevolence begotten of the Truth, a man who does good to others; a man who serves not himself, but is in this a true follower of Christ, who served not himself. Christ came to lay down his life for many, and he tells us that a disciple is not above his Master; that we must be content to be in the same condition with him; that if need be we must lay down our lives for Christ's sake; and if our lives are to be at his command, certainly our purse and our strength are not exempt.

Christ demands unreserved fidelity. He is exacting; he will not accept partial discipleship. "If any man come after me, and hate not father and mother, and husband and wife, and houses and land, he cannot be my disciple." Hard words, perhaps, and distasteful to half-hearted believers, but true; and to those who have given themselves to the Lord with full purpose of heart, glorious.

It has before now happened that disciples have said: "This is a hard saying! Who can hear it?" If this happened in his presence, much more is it likely to happen in his absence. Let us beware, and listen to his voice!

Decisions in a Time of Crisis

"If any man will follow me, let him take up his cross daily." It is not for those who are Christ's to look for their good things now; they must be as Christ was. Woe unto you that are rich now and laugh now, are comfortable now: the days are coming when your consolation shall cease; when your laughter shall be turned into bitterness and mourning; but blessed are ye that weep now; blessed are ye that take part in Christ's sufferings now; for your mourning shall be turned into joy. He that saveth himself now shall be lost.

Therefore think of the folly of the individual who, coming to the Truth, begins to wonder what effect it will have on his temporal surroundings. The person who harbors temporal considerations at such a crisis is not worthy of the Truth. A young man came to Christ and Christ asked him to come and follow him; but the young man said: "Let me first go and bury my father." Christ replied: "Let the dead bury their dead!" Another came and said: "Let me go and bid goodbye to my father and mother;" and Jesus answered: "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God."

Hard words, but God's words, in the way of which alone is life and everlasting joy.

Strength Needed For Right Decisions

If we are not charitable in the true sense, we may come every Sunday to the Memorial Table, and attend every meeting that is held for the Truth's sake, and yet Christ will come and say: "I know you not; depart from me, ye workers of iniquity." We, therefore, must measure our calling and position by the standard of the Word, and not by the unreliable opinion of mortal man, brother or no brother. Charity out of a pure heart is the very object of the Gospel. The Gospel is but the means appointed for the purification for Christ of a peculiar people, zealous of good works. How lamentable is the spectacle, therefore, of persons holding the Truth and yet uninfluenced by it in their conduct.

Deception Is Transcient

Beware, lest we hold the Truth of God in unrighteousness. Better we had never known it than for such to be the case. Purity of heart must be the source of rectitude of conduct. The fruits of the Spirit cannot emanate from carnal-minded, unkind people. Jesus says we may know what kind of a heart a man has by what he does. A man may wish to be considered the right thing when he is not; but he cannot long hide himself. He may deceive people for a time; but only give him time enough, and he will show himself in his true colors. Do not judge a man by a single act; it is very dangerous to do so, either for good or bad. Give him say 20 chances, and he will show himself. A corrupt man will show himself corrupt in the long run. Under excitement he may do a good thing. Among the right kind of people he will appear genuine. During a meeting a person may feel very good, and approve the things that are excellent; but the real trial is when there is no excitement — in the rough and tumble of every-day life; that is the time when the real man comes out. If you cannot discover the brother or sister of Christ there, it is no use trying to find them.

A person who is a brother of Christ at the meeting of the

ecclesia, but not in the wicked surroundings of the week is a mere hypocrite. He is deceiving himself.

Imbibing Spiritual Nourishment

A pure heart is the first condition of spiritual fruitfulness. We must strive to get this. We can get at it in only one way. By nature we are the children of impurity. Our brains have nothing in them by nature, except what we know as natural brute beasts; and if we trust to our brains alone, we shall go wrong. It is God's Word that puts us right; this will purify the heart. If we let it blow through continually, it will deodorise the corruptions of the natural man. Faith in what God has said will keep us straight; but the memory of what He has said must be kept constantly bright, or faith cannot act. Knowledge is the foundation, and this too must grow. If we trust to the little stock we may have, we shall fall short. Never trust a single day to yesterday's supply. The substance of our whole being is continually on the move. The food we take today is used up in the activities of today. This is true physically and mentally, carnally and spiritually; therefore we must keep up the supply if we wish to preserve our power and escape running to nothing.

The Need to Read

Our only safety is to make it our business to read the Bible regularly and systematically. If you do not do it systematically you will not do it at all. The man who trusts to furtive reading will find himself lacking in the end. The man who does not feed his spiritual nature, daily, will fail to gain spiritual strength.

If a man starve 10 days, and then fill himself to the bursting, he is not likely to grow in strength. Spasmodic modes of life are dangerous, and so the man who goes without spiritual food for a long time and then dives deeply into spiritual things, will not grow healthily.

There is only one way of doing the work thoroughly: read every day a little. Never deceive yourself with the idea that you have no time. Everybody has a little time at his disposal; and everybody finds time for what he considers of first importance. In this matter it only wants the endeavor, and the endeavor will come where there is a due sense of the situation. A man who is drowning is desperate and will clutch at anything to save himself, and so it will be with us, if we apprehend our whereabouts. We are naturally sinking, sinking, sinking, and if we do not lay hold of that which alone can save us, we shall disappear for ever from sight. Therefore, it comes to this, that if we would be saved in these times, when there is no living exposition of the Divine Mind, we must set ourselves to this work of reading the Bible; and we must attend to it in a systematic manner; something after

the system laid down in the *Bible Companion.* I know it is not everyone that can read the Bible with the same profit; but I also know that those who are spiritually-minded are so, from this practice of continually reading the Scriptures; and that if the best of us were to give up that reading, we should speedily drift back into a spiritually destitute condition. It is true the results of Bible reading will differ according to natural capacity, but this general law is applicable to all — that those who read will be those who know and feel the Truth.

Educating Our Conscience

Two other things mentioned in the chapter before us as the the end and object of the commandment, are a good conscience and faith unfeigned.

What is a good conscience?

That state of mind which causes a man to do things that are right because they are right, and not because they are pleasureable in themselves.

Right things are sometimes pleasureable, but they are by no means always so. The difference between the man of good conscience and the man of indifferent conscience is that the former does right, sunshine or rain, pleasure or pain; while the latter does right when it happens to be agreeable, and swerves to the wrong if the right interferes with his interests.

The accepted will be of the former class alone. None will enter the Kingdom of God but those who carry about with them a thorough love of righteousness, and put their love so far into practice that they will not allow themselves to be drawn into wrong doctrine, even if it is to save their lives. Many people do right so long as there is no detriment from that course; but the moment it works out against their interests they do not scruple to do a little wrong, and sometimes even a great wrong. This is fatal to spiritual prospects. "Unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the Kingdom of God." "Know ye not that the unrighteous shall not inherit the Kingdom of God?" "Without holiness, no man shall see the Lord." Therefore, let us all observe this exhortation carefully. If we neglect it, we are in danger of losing salvation ourselves and preventing the salvation of others. Our actions tend to scare away people from the Truth, if they see them mixed up with unrighteousness.

We ought to be scrupulously honorable — men and women of good faith, whose word is sacred; who consider a promise binding, even if fulfilment is detrimental. That is what David says a man of God is — one that swears to his own hurt and changeth not. In all our dealings let us remember this.

Manifesting a Vibrant Faith

Then, there is faith unfeigned. There is a difference between real faith and sham faith. Faith is the conviction or belief of what God has promised; faith is the substance (in the mind) of things hoped for; and if our profession of faith is real, our faith will influence all other thoughts and actions. If, while we profess to believe that God has made certain promises — that Jesus did rise from the dead, and that he will come again — we all the while act as the world around us acts, we have only got feigned faith, not real faith; and it is not a faith that worketh by love.

Real faith is a treasure, a companion of delight, a spring of living water, a fountain of purity.

Those who shall enter into the Kingdom of God are men of unfeigned faith, which enables them to do what others will not do. It is no wonder that a man of sham faith will not sacrifice anything for the sake of it — because in reality he does not see the good of it. The man who possesses real faith — faith unfeigned — will sacrifice anything for it. He will be like the Apostle Paul, who counted all things but dung that he might win Christ. Others may not take so strong a view meantime; but we may rest assured they will rue their weak views in that day when Christ, who died and rose again, appears once more on the earth, and sends his summons to all the kings of the earth to make way for God's Kingdom. When the time comes to put the wealth of the sinner into the hands of the just, and to pull down the mighty from their seats, and to exalt those of low degree; to show the world what real wealth is, and what true immortality is; when that time comes, people who do not now agree with Paul will then see what they have lost!

WHY THE BIBLE IS NEGLECTED

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" — as 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 pin-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. (A.T.J.)

Interpreting The Apocalypse.

A SECOND KEY QUESTION:

1260 DAYS or YEARS ?

Does this time represent 3½ literal years or a long period of 1,260 years?

In reading the book of Revelation, it is apparent that chapters 11, 12 and 13 are a group with similar time periods, and a theme of conflict between two hostile parties. The descriptions used indicate that the conflict is between people standing for God, and those opposed to Him.

The two groups are: Gentiles, God of the earth, beast out of the abyss, dragon, serpent, beast with a lion mouth, etc., as opposed to: The temple of God and altar, the holy city, my two witnesses, a fleeing woman, remnants of the woman's seed who keep the commandments of God, them that dwell in heaven, the saints.

In this conflict, a period equal to 1260 days is mentioned five times! In ch. 11:2 the holy city is trodden under foot 42 months, or (42 x 30) 1260 days. In ch. 11:3, "my two witnesses" prophesy 1260 days. In ch. 12:6, the fleeing woman is nourished in the wilderness for "time, times and a half." In ch. 13:5-8, the beast has power to continue 42 months (1260 days), and makes war on the saints and overcomes them. The close parallel between ch. 12:6 and 12:14 establishes the 3½ times as 1260 days, a "time" being widely understood as a year circle of 360 days (3½ x 360 equals 1260).

Now the important question arises: Is this conflict a long one through centuries (i.e. 1260 years, on the basis of a day for a year), or is it a brief conflict of 3½ years (1260 literal days) in a final clash at the time of Christ's return to the earth?

As we have mentioned briefly in earlier articles, the answer to this question becomes a touchstone of the two basic interpretations.

In the continuous-historical interpretation as expounded by Brother Thomas, the several 1260 year-periods cover a big part of the total history from John's day to ours. In the new futuristic interpretations,* chapters 11, 12, 13 belong to a brief period of persecution at the time of Christ's coming, and the several 1260 days are taken literally. In most of these expositions, this persecution is linked back to the 5th seal in chapter 6 where the souls of those slain for their testimony lie under the altar, and are told to rest yet for a little season. This is taken as a brief statement

* "Futurist" is used in the sense defined in the first article, meaning that the 5th seal of ch. 6 onwards belong to the future.

which is enlarged in chs. 11, 12, 13.

Therefore, in this article, we are concerned with examining whether 1260 is to be taken as literal days, or symbolically for 1260 years. If 1260 years is the only permissable interpretation, then the "futurist" interpretation of the Revelation is untenable.

Our section headings for our examination of this question are:

1. **What should be "signified" by 1260.**
2. **The decorum of symbols involves short for long.**
3. **1,260 years and its clear historical fulfilment.**
4. **The impossible crowding of many symbols into 3½ years.**
5. **A brief reference to Daniel's 1,260.**
6. **The improbability that there is no time scale for the second coming.**

What Should be "Signified" by 1260

No one will deny that the book of Revelation is an expression of symbols. We read of lightstands, stars in the hand, a door in heaven, a throne having elders, strange beasts, burning lamps, a glassy sea, souls under an altar, heaven departing as a scroll rolled up, servants sealed in the forehead, robes made white in blood, fire from an altar cast into the earth, a star like a torch falling upon rivers, locusts and smoke coming out of a pit, a woman fleeing from a flood of water, the earth opening to swallow the flood, a peculiar beast being given a seat and great authority, and being given a lion mouth, etc.

So the symbols continue from the beginning to the end of the book.

The opening words of the book indicate that this is its character. The things which must shortly come to pass were "signified" to John; they were indicated by sign.

It follows that if the Revelation is expressed by sign, we ought to look for this in its time periods as well. It is but reasonable that they should be symbolic as they are used in relation to symbols, but how to determine the intended sense behind the time figure needs attention to the "decorum of the symbol."

The Decorum of Symbols Involves Short For Long

By "decorum of the symbol" is meant that the detail surrounding the main symbol shall be appropriate to it. If the symbol is an earthquake, it is appropriate to read: "And the same *hour* there was a great earthquake" (ch. 11:13). It would be most inappropriate to have a symbolic earthquake for, say, a year, because earthquakes do not last such a time. If the symbol relates to dead bodies lying unburied (ch. 11:19), then the time-scale is appropriately reduced to 3½ days, as 3½ years for bodies lying unburied would be inappropriate: bodies corrupt and disappear long before that time. If ravaging wild beasts is the symbol, then 1260 days is appropriate; but it would be incongruous to have a wild beast active for 1260 years because they do not live

that long. Similarly for witnesses doing works, 1260 days is appropriate. Even if the actual time in history is 1260 years, it is inappropriate to state it thus because the length of time is far beyond the life span of man.

Therefore, in general, the time mentioned in relation to a symbol, obviously must preserve a fitness in relation to the known character of it.

The next point to observe is that the symbol generally is smaller than the thing it represents. The ravaging beast is representative of a vast community with military power; a woman in the wilderness typifies a community, one representing many, just as the Lamb's wife (ch. 21) represents all the redeemed.

Likewise, appropriately, the element used with the symbol is representative of a period greater than itself, not less than itself. The visions of John are like so many acts in a play, in which widespread events and times are reduced to the proportions of the stage of the theatre, and the brief period of the showing of the play. Such a presentation is not unique, or new to the book of Revelation. We are used to it in the Old Testament without hardly recognising the scaling down of the figure used. For instance, in Ezekiel 16, the Jewish nation is symbolised by a woman, and the beginning of the nation, by the childhood of the woman. So the period of some 400 years from Isaac's birth to the covenant making at Sinai, is represented by 15 to 20 years of the young woman's life. Ezekiel 16:8 says that the time of love was the covenant making. There is such a fitness and ease of illustration in such symbolism that we hardly stop to recognise it as a symbolism of person and time.

With this grasp of the character of the Revelation, the 1260 days appropriate to a beast's activities should be expected to represent a time period longer than that stated. A day for a year scaling is fitting (see appendix on Time Scales). No other scaling of time makes sense: a day for a thousand years gives over a million years. A day for a year has support from the Old Testament. We have Ezekiel lying on his side for 430 days (ch. 4:4-6), to portray Israel's prostrate condition for 430 years, until the time of the Maccabees, BC 160. This was their punishment for 430 years of iniquity from the days of Solomon. Yahweh declared: "I have appointed thee each day for a year" (v.6). Again, in Daniel's prophecy of the seventy weeks (Ch. 9), the basis of computation provides for 490 years.* It is accepted by

* It has been pointed out that the Hebrew "shabua," translated "weeks" means "sevens." One has to add the detail "days," and it has been suggested that it would be equally permissable to say "seven months," or "seven years," as to say "seven days." In answer to this, Mede and Elliott say that consistently where the word "shabua" stands alone and unqualified as it does in Daniel 9, it is always used to mean seven days, i.e. a week. In an appendix to volume 3, Elliott examines the relevant passages in detail.

all that this period of time elapsed from the building of the walls of Jerusalem to the cutting off of Messiah.

So the circumstantial evidence regarding the 1260 days in the Revelation is that it stands for 1260 years. The test of this must be sought in history: Is there a clear and marked period of 1260 years in which the people of God have been persecuted and trodden down by God's enemies?

The answer is definitely, Yes !

The Fit of History to the 1260 Years

We have mentioned that there is more than one period of 1260 in the Revelation. Different phrases are used to differentiate two different periods. The holy city trodden under foot, and the beast making war on the saints, and overcoming them, are measured by 42 months, whereas the work of the two witnesses and the fleeing woman nourished in the wilderness are measured by 1260 days. The periods are equivalent, being equal in length, but they are different, for they have different starting points.

The sojourn of the anti-catholic woman for 1260 days in the wilderness, and the work of the two witnesses for the same period of time, commence in the time of Constantine. In replacing Paganism by a Pseudo-Christianity, Constantine made new laws for the Roman Empire which favoured the latter, and put non-catholics (heretics as they were called) at a great disadvantage. There was no place for them in the Imperial presence, and they had to flee into the symbolic "wilderness." They were subject to opposition and persecution. And in their disagreement with the co-operation of the Catholics with the State, and in their opposition to their general worldliness an anti-catholic witness was commenced. The two witnesses, represented by the woman and the earth of the 12th chapter, were religious and political, and included the true believers as the remnants of the woman's seed who keep the commandments of God.

So this time period starts with Constantine. The ending is when the work of their witness had ended, and the beast of the earth intensified its war against them. This should occur in the latter half of the 16th century (312-25 x 1260 equals 1572-85).

Around 1550, the witnessing communities had so lost their vigor, their exclusiveness and their distinctive witness, that they began to fraternise with the daughters of the great harlot (Rev. 17:5), and had fellowship with the German and Swiss Protestants, the Lutherans and Calvinists. In the same period the French rulers and the Catholic Church intensified their drive against heretics — this is marked by the papal massacre of St. Bartholomew's day, 1572, when many thousands of Huguenots were murdered in Paris and other French cities. Elliott reproduces a copy of the medal that was struck in commemoration of this event. On one side is the figure of Pope Gregory XIII; on the other, a winged

angel with a Cross in the left hand, and a sword in the right. Men, women and children are dead and dying around the angel. The legend reads in Latin: "The massacre of the Huguenots 1572."

So Rome, herself, provides evidence of prophecy fulfilled.

—G. Pearce (England).

The Four Faces Of Christ

The Eyes that Beheld the Face of Christ

The previous article gave reasons why four accounts of Christ are recorded in the Bible, and outlined the qualifications of Matthew. This article completes this treatment of the subject, by providing character-sketches of Mark, Luke and John.

★

Mark

Of the Gospel writers, only Matthew and John were apostles. Mark and Luke do not belong to the first rank of apostles. They are "apostolic men." Of all the gospel records, Mark's record, the keynote of which is "service," is briefest.

In Mark's gospel, there is an urgency, an immediacy of action, that is lacking in any of the other narratives. Like the ox, straining into the yoke, who cannot wait to begin his work, Jesus is there plunged into the work of redemption for which he came.

Who was Mark?

There is every reason for suggesting that he was the son of Mary, to whose house, Peter returned on being released from prison (Acts 12:12). The fact that Peter did this immediately on being released, revealed his close association with the family there, and provides an indication of his influence in the life and thinking of John Mark.

Mary was the sister of Barnabas, Paul's travelling companion on his first missionary journey (Col. 4:10), and John. whose surname was Mark, the nephew of Barnabas, was the young man they took with them on their return from Jerusalem, (approx. AD 45 — Acts 12:25).

It is clear, from Acts 13:5, that John Mark's position on their first journey (about AD 48) was that of "minister" to Paul and Uncle Barnabas, the the word (Gr. *huperetes*) means "an under rower; hence, generally, a servant, attendant, minister" (Abbott-

Smith). It was John's part to be a subordinate assistant and attendant to his uncle, and to Paul.

There was no hint of wavering on his part while they were on the island of Cyprus, which was Barnabas' home territory (Acts 4:36), but when the familiar Cyprus was left behind, and the party faced travel through the hostile territory of Pamphylia to Antioch in Pisidia, "John (Mark) departing from them returned to Jerusalem" (Acts 13:13).

That journey through the interior had been fraught with perils, but there had been converts, and when the time came that Paul wanted to retrace their steps on what was planned as a second journey (AD 51):

"Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them who departed from them from Pamphylia, and went not with them to the work" (Acts 15:37-38).

This contention split the Paul-Barnabas team, Barnabas taking Mark with him to the familiar Cyprus, and Paul taking Silas, travelled through Syria and Cilicia (vv.39-41).

What caused Mark to leave Paul and Barnabas will never be known this side of the Kingdom. Maybe he preferred Peter's company as a long-time family friend. Maybe he shrank from "perils of waters, perils of robbers" (2 Cor. 11:26) in the interior of Asia. We do not know for sure.

On thing is sure. The breach between Paul and Mark was healed. When Paul wrote to Philemon in AD 61-63, Mark was laboring beside him (v.24), and we read in Colossians 4:10 that Paul sent him on a special assignment into the interior of Asia on his own.

Then we read that he was standing alongside Peter, about AD 64 (1 Pet. 5:13).

Finally, Paul in AD 65, on the eve of death, writes to Timothy:

"Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry" (2 Tim. 4:11).

Mark's story is not unlike that of Peter, the man who brought him into the Truth (1 Pet. 5:13), and from whom, it seems likely, that Mark's material in the gospel was drawn.

His Hebrew name "John" signifies, "Yahweh hath been gracious," and his Greek name "Marcus" signifies, "A large hammer."

Like Peter, he set out filled with fervour for the work, but ran away when the pressure was applied.

Again, like Peter, he re-applied himself to the Truth, and overcome his early failure.

Having thus gained the victory over himself, he set about working with both Peter and Paul, and after they had died, he

took up his pen, and guided by the Spirit, wrote the Gospel which emphasises the principle of immediate, sacrificial service.

Those who have experienced moments of weakness, and desire to become strong, should study Mark.

Luke

Alone of all the Gospel writers, Luke was a Gentile. Not only was he the writer of the Gospel which bears his name, but also the Acts of the Apostles.

For a man who wrote so much, the surprising thing is how little we know of him.

His name, Loukas in Greek, is an abbreviation of the Latin Lucanas. He is styled "the beloved physician" (Col. 4:14), a profession which, in those days, was occupied almost exclusively by Roman freed-men (i.e. former slaves who had either purchased or been granted their freedom). Lucas, or Lucanas, it has been suggested, is probably derived from Lucania, a region of southern Italy. Certainly Luke revealed an intimate knowledge of the Italian topography (Acts 28:13-15).

It is not known where Luke met Paul, but it is not unlikely that it was at Tarsus. Here was established one of the most famous medical schools of the time, the nearest ancient resemblance to a modern hospital. In the Acts of the Apostles, there is a connection between Mark the Jew, and Luke the Gentile; for after Mark's defection, Luke enters the picture as Paul's travelling companion, indicated by the use of the personal pronouns "us" and "we" (Acts 16:10,11). In addition to Luke's obvious value as an intellectual brother in Christ, his professional knowlege would be helpful, particularly in such areas as Galatia, where, for some time on his previous journey, Paul had suffered serious ill health (Gal. 4:13).

It is obvious, from such passages as 2 Cor. 1:8-10; 4:10-12,16; 12:7-10; that Paul had constant need of a physician. Except for intervals, hinted at in such passages as Acts 20:3-6, Luke was Paul's faithful companion during his first (Col. 4:14; Philemon 24) and second imprisonment (2 Tim. 4:11). Even when others deserted him, Luke remained steadfast.

Throughout Paul's letters, there is a vocabulary of medical terms that may be traced to his association with Luke, such as "sound" (wholesome — 1 Tim. 1:10; 6:3; 2 Tim. 1:13), "doting" (diseased — 1 Tim. 6:4), "gangrene" or "cancer" (2 Tim. 2:17), "puffed up" (1 Tim. 3:6; 6:4; 2 Tim. 3:4), "seared" (1 Tim. 4:2), "itching ears" (2 Tim. 4:3), "bodily exercise" (gymnasium training — 1 Tim. 4:8), etc.

On the other hand, if it can be said that Peter is the wise counsellor of Mark, it can, with equal force, be said that Paul

is the same to Luke, and the eyes that beheld the face of Christ are changed from Matthew, Mark and Luke, to Matthew, Peter and Paul!

In Paul and Luke, two worlds met and found unity in Christ. Paul was freeborn; Luke was a freed-man. Each surrendered his freedom for voluntary slavery in Christ, and locked together in life, they were prepared to serve together up to death. Paul was a Jew seeking "the fullness of the Gentiles;" Luke was a Gentile acknowledging "the hope of Israel" as the only hope for the world. The impact of the Gospel of Christ stopped each of them in his tracks, and challenged them to change what was self-centred in their lives for what in life is God-centred. Only through slavery in Christ can true freedom come!

John

John was an apostle, and apart from Paul, the most prolific New Testament writer, for from his inspired pen came the three epistles and the Revelation, as well as the gospel narrative that bears his name.

Perhaps it was that, in dealing with incipient Gnosticism (the doctrine that said that Christ had no substantial reality, but was but a remote "Aeon" or "manifestation" from a much-removed central Deity — a sort of a shadow that flitted on and, as easily, flitted off the scene of human endeavour), John was given the rather sublime revelation of Christ as the Word made flesh, which his gospel narrative develops.

That is true. The Gnostics had to be combatted, and it had to be shown that God was not only at the centre but in the utmost extensions of His activities. And this the gospel record of John does very well.

But why did it have to be John through whom this particular facade of Christ was revealed? Why not one of the others?

The answer seems to be found in the life of John himself. With his brother James, John was a son of Zebedee and Salome (cp. Matt. 20:20; 27:56; Mark 15:40; 16:1), and it is implied that Salome was a sister of Mary, Jesus' mother (John 19:25). If that be so, she was wealthy enough to minister to the Lord of her substance (Matt. 27:56; Luke 8:3), and remained with him until the end. She was present at the crucifixion (Mark 15:40), and brought spices to embalm him (Mark 16:1).

If the deduction is correct that Salome and Mary were sisters, Jesus and the sons of Zebedee were first cousins, and the ambitious request of Salome that her children might sit on the Lord's right and left hand in the kingdom (Matt. 20:20-23), a request her children shared (Mark 10:35-40), probably encouraged by the

privileged intimacy Jesus had conferred on them (and Peter) on several occasions (Mark 5:37; 9:2; 14:33), was one that was clearly based on a flesh-relationship.

There were qualities about John that commended him to the Master. He was "the disciple Jesus loved" (John 13:23; 19:26; 20:2; 21:7,20; cp. 18:15; 20:2,3,4,8), but for all this, he was not lacking in fire or in selfish ambition, and he had to learn the fundamental lesson that there is no value whatever in flesh-precedence.

How well he learned this lesson is revealed throughout his gospel narrative, for never once does he mention himself. He mentions Andrew (4), Peter (33), Philip (2), Nathaneal (5), Thomas (5), Judas Iscariot (8), and the other Judas (1). But he and his brother, who figured so prominently and were singled out for such special treatment by the Master, are unnamed, or referred to as Zebedee's sons.

Thus John learned what Jesus meant when he declared

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life" (John 6:63).

Viewing the Face of Christ

These, then, were the men who beheld the face of Christ; the men whose own moral struggles to behold the Lamb revealed the morality inherent in the Cherubim.

Matthew, whom other men challenged as a traitor, who learned and revealed the face of the King in all its splendour.

Mark, whose diffidence, even weakness under trial, became a stream of pressure surging in the opposite direction — the face of the laboring Ox.

Luke, whose release from slavery and intellectual freedom was exchanged for slavery in Christ through whom only freedom for all could come — the face of the man.

John, who against everything that was good in him, still found himself battling against lust for power and passions of the flesh, who had to learn that all power is of God — so revealing the face of the hovering eagle.

In every case, the men who beheld the face of Christ were changed, so declaring the lesson of the Cherubim.

All those who today behold the face of Christ are similarly changed:

"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 spirit of the Lord" (2 Cor. 3:18).

— E.M.S.

Exposition

DAVID'S LAST WORDS

The following article appeared in the "Herald of the Kingdom and Age to Come" for 1855, and contains some excellent comments upon "the last words of David" recorded in 2 Samuel 23. The reader will find them most helpful to a better understanding of this important and interesting section of Scripture.

The Oracle of David

Jehovah* delivered many oracles or announcements concerning the future, through David, the chief of the mighty men of Israel, whom He had exalted to the throne of His terrestrial kingdom. There was one oracle, however, in particular, styled, in 2 Samuel 23, "The Last Words of David," inserted as an introduction to the list of David's 37 heroes who, though casting into the shade the most daring exploits of after ages, the present not excepted, did not attain the military renown of their king, whose feats of arms were celebrated in the songs of Israel, saying, "Saul hath slain his thousands, but David his ten thousands!"

David's roll of the mighty is registered in 2 Samuel 23. The record begins with his own, named as "the mighty man enthroned" *haggever hukkam*. But being himself only a patriarch of a MIGHTIER HERO, to spring from his royal line, he placed on the roll an oracle concerning Him, and the fate of the enemies with whom He shall contend in battle, before he proceeds to inscribe the names and some of the mightiest deeds of the most renowned of the armies of Israel.

David uttered no more oracles after this. He had himself been a man of war; but he foresaw a mightier man always before him, even the Meshiach, or Anointed One, whom Jehovah had promised to raise up from among the dead to sit upon his throne. His own deliverance from death he regarded as involved in the event; for Jehovah had promised that his house or family, his kingdom, and his throne should be established for the Age BE-

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* Though Brother Thomas used the name Jehovah in his earlier writings, he later acknowledged that this is a corrupt form of the proper name, Yahweh, which he came to use frequently. We have not seen fit to correct the Name here, for we feel that his writings should appear unamended, leaving it to the reader to make any necessary corrections. We believe that God is honored by the correct use of His Name (Mal. 3:16).

FORE HIS FACE — *lephanecha.* But if this one of his deceased posterity should not be resurrected, then was his hope in vain; for, no resurrection of Messiah, there would be no house, no kingdom, no throne for any one of David's sons in David's presence in the Age to Come. David knew this; and therefore he placed on record among the archives of his nation, his last words upon the subject, declaring his own prophetic character; that he had no hope of any other salvation than that to be obtained through the establishment of his Immortal Son's kingdom; and that he had no other delight in the far-off future short of the realisation of what Jehovah had covenanted to him concerning it. This being all his salvation and all his joy, he registered his faith and hope of the roll of the mighty, and having laid down his prophetic pen, which had long been, upon this theme, "the pen of a ready writer," his days were ere long fulfilled; when he fell asleep and was laid with his fathers, to rest until Jehovah's trumpet should be blown to awake His warriors to the battle under the standard of His Anointed, when he shall appear to smite the sons of Belial, and to consume them as crackling thorns upon the spot.

The attention of the reader, however, is not at present invited so much to the consideration of David's faith in "the Hope of the Gospel," which Paul styles "the Hope of Israel," for which he was in chains, as to that of the rendering of David's "last words" into English by the translators of our Common Version of the Scriptures. The oracle, as it stands there, is very obscure, and but vaguely expressive of the mind of the Spirit which spoke through the prophet-king. For the convenience of comparing it with a new translation I have carefully prepared, I will transfer it to our columns. It reads thus:

"Now these be the last words of David. David, the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, 'The Spirit of the Lord spake by me, and his word *was* in my tongue. The God of Israel said, the Rock of Israel spake to me, '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. Although my house *be* not so with God; yet He hath made with me an everlasting covenant, ordered in all *things,* and sure, for *this is* all my salvation, and all *my* desire, although He make it not to grow. 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 fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place."

The Theme of the Psalms

In this quotation the words in italic type are those supplied by the translators to make out what they conceive to be the sense of the original text. The rendering above makes David style himself "the Anointed of the God of Jacob," and as such the medium

through which this oracle is spoken; but the Hebrew makes the oracle spoken by David to be *ol meshiach elohai* "concerning an anointed of the Gods." The *ol* is not taken any account of in the Common Version; which is one cause of the error.* But if they had even translated it, it is apparent that they would have brought it back to David as the anointed one, for they go on to style the *meshiach* "the sweet psalmist of Israel," which certainly cannot apply to a future anointed one. In this, however, they err again; for the writer of the Book of Samuel did not style David "the sweet psalmist of Israel." In the words he used, he was still speaking of a certain anointed one, the things concerning whom were pleasant themes, and the subject-matter of Israel's praises; whereof he was about to discourse in brief in the forthcoming oracle. The words *uneim zemiroth Yisrael*, do not signify "sweet psalmist of Israel;" but are in apposition with *neum*, "oracle," and signify, "even the pleasant (theme) of Israel's song."

All the kings and priests of David and Aaron's families were anointed ones. David was the Lord's anointed; but his oracle was not concerning himself nor an Aaronic person, but concerning that ANOINTED HERO, who is the illustrious burden of Hebrew poetry, and who, in the 45th Psalm, is exhorted to gird his sword upon his thigh with glory and majesty, that his right hand may do terrible things, whereby the people shall fall under him.

Sons of Belial

One of the more enigmatical passages of the Common Version is that about the Belialites. "But the sons of Belial shall be all of them as thorns thrust away." This is clear enough. They are the seed of the serpent, whose chief is to be bruised by the Woman's Seed; but the reason given is not so clear: "Because they cannot be taken with hands." How, then, are they to be thrust away?

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* Brother Thomas' translation clarifies considerably this obscure but significant portion of Scripture, and is fully supported by other writers upon the same theme. These "last words of David" are important, because they provide the key to the interpretation of the Psalms. Brother Thomas notes that the A.V. has ignored the Hebrew conjunction "ol," signifying "concerning," and that when this is supplied, as it should be, the text is greatly changed in meaning. We then have: "David the son of Jesse said . . . concerning the Christ of the God of Jacob, he that is the pleasant theme of Israel's songs." In these words, David acknowledges that he was commenting upon Jesus Christ as the theme of the Psalms, and the great hope and faith that motivated all his actions and life. Dr. Parker, with Brother Thomas, renders the latter portion of 2 Samuel 23:1 as, "He that is pleasant in Israel's Psalms." It is valuable to note these changes in the text in the margin of the Bible, in order that the full impact of David's words might be always appreciated, and the true significance of the Psalms better understood. — Editor.

A more literal rendering points to the solution *khi-lo beyad yik-kakhu* — literally, "though not with hand shall they be taken;" which is equivalent to, "they shall be taken without hand," that is, without human aid or interference — a phrase which takes us in juxtaposition with Daniel 8:25; 2:34,35, which reveal that the sons of Belial, whose power in the Latter Days is symbolised by the Belial Image of Nebuchadnezzar, and the Little Horn of the Goat, "shall be broken *without hand,*" by the stone "*not in hands*" — that is by the Hero of the last words of David.

And here, again, is another obscurity. After telling us that Belial's sons shall all of them be thrust away, because they cannot be taken with hands, the translators (not David) say that a man shall touch them who shall be fenced with iron and armed with a spear! Which is as much as to say that, if a warrior be well cased in iron armor, and armed with a spear, he will be more than a match for the Belialites of the latter days, and may take them with hand; which is as absurd as it is contradictory. It is evident to all the living that the sons of Belial are still a vigorous and growing thorn-bush, obstructing everything holy, just, and good, and filling the world with their deeds of violence and hypocrisy. They knock granite rocks about like skittles with their iron hail, and shake the earth with their deadly explosions. What chance would a man "fenced with iron and the staff of a spear" have touching them, so as to thrust them into a fiery furnace in the place of their power? Let such an old-fashioned warrior arise and try his metal upon the Russians and Allies, and he would soon find himself in an extremity from which no iron or spear could save him!

But David oracularized no such absurdity.His words are, "But the Man shall smite upon them — *barzel we-aitz khanith* — He shall be filled with iron and the shaft of a spear, but with fire to burn up they shall be consumed while standing." This is intelligible. David declares that the Messiah of the Gods of Jacob is the Man who shall destroy the Belialites; but that before he should gain the victory over them, He should Himself be wounded by the thrust of a spear. The reader will readily perceive that this translation is in strict conformity with the fact. Jesus, whom we acknowledge to be the Messiah referred to in David's oracles, was "filled with iron and the shaft of a spear," when they were thrust *into his side* by the Roman soldier; the foregoing words are therefore correctly, when freely, rendered, for he was wounded with a spear, by which the Jews were enabled to "look upon Him whom they had pierced."

The word Belial (*beliyaal*), is often given in the O.T. as a proper noun, but incorrectly. It is compounded of *beli,* "without," and *yaal,* "use, profit, or advantage;" hence, properly, un-

profitableness, worthlessness, something useless, yielding no profit, or good fruit, bud; also "a destroyer." In David's "last words" it evidently stands for a plurality as indicated by the word *khullaham* "all of them;" hence sons of worthlessness of "the wicked" is the proper rendering for "the sons of Belial." "In the *same place*" is another phrase that imparts no definite idea of David's meaning. He says "the wicked shall be consumed *bass-haveth*, in standing;" that is, while they are in position, and are able to stand to arms. When Messiah appears he will not find the power of the wicked broken; on the contrary, he will find their Chief, styled Gog by Ezekiel, in possession of Jerusalem, and in the fulness of pride and power, contending with the "young lions of Tarshish" for the sovreignity of Palestine and Syria. This Gog is the last dynasty of that power, styled "the King of fierce countnance" who "shall stand up against the Prince of princes," or Israel's Commander-in-Chief. But when this "Commander of the people," surnamed Michael, shall stand up for Israel, "Who," asks Malachi, "shall stand when he appeareth?"

There will be two standings—the standing of the fierce king, and the standing of Michael, the great prince; but whose standing shall endure? Messiah's certainly, for "at that time Israel shall be delivered," and the armies of the Assyrian Gog shall fall by the sword of the Mighty Man "in standing" against Him; and "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their orbits, and their tongue shall consume away in their mouth. And a great tumult from the Lord shall be among them, and they shall slay one another." Thus shall "the wicked be consumed while standing," and their power be broken to pieces, and come to an end without help; as David clearly foresaw, and predicted in the oracle before us.

Editorial Note: The Hebrew word "shebeth" rendered "in the same place" in 2 Samuel 23:7, is from a root that signifies both locality and a state of confidence. We can therefore accept both the A.V. and Brother Thomas' rendering above. David taught that the Belial "thornbush" shall be consumed with fire at the same place where the Lord was pierced with the spear, namely Jerusalem, and that at that time it will be seen in prolific growth. What an amazing prophecy when correctly interpreted. This is the theme of the Psalms: the crucifixion and temporary triumph of the wicked over the Lord 1900 years ago; and the ultimate glorification of Christ, the son of David, and the destruction of the wicked in the plentitude of their power at the very same place where they crucified him. David clearly saw the purpose of Yahweh in regard to his promised seed, as Peter declared on the Day of Pentecost (Acts 2:29-31).

(To be continued).

Bible School Bulletin

RESERVATIONS OPENED FOR THE SIXTEENTH BIBLE SCHOOL

This school will be sponsored by the Granville Ecclesia, and is scheduled to be held (God willing) during May next year (10th to 18th), synchronising with the Public School holidays.

May is a particularly pleasant time of the year at Rathmines, and many feel that the best Schools have been held at that time.

We are confident that the additional facilities that are being planned for the May School will greatly delight those who attend. We are revising all School arrangements to that end.

If you have never attended a School before, why not plan to do so in May? Treat yourself and your family to a pleasant holiday around the Word of God in company with those of like precious faith.

Main teachers appointed for the May School are as follows:

Brother E. Wilson (Adelaide Ecclesia);
Brother J. Mansfield (Shaftesbury Road);
Brother E. Spongberg (Hurstville Ecclesia).

TOYS WANTED FOR KINDY CORNER!

"Kindy Corner" a the Bible School caters for young children whilst their parents are occupied in the study sessions. During recess, a section of the quadrangle is penned off as a playground, and contains an assortment of bicycles, motor cars, and so forth for the use of young children. The age of these toys is short as may well be expected, and the Committee would be pleased to receive any such toys good enough for this purpose that may be offered.

In Sydney, these can be directed to Brother John Mansfield, telephone 36 5287; in Adelaide, to Logos Publications, telephone 56 2278; or they can be taken direct to the School by those attending. We shall be happy to arrange for transport of these toys from the Adelaide area.

BIBLE SCHOOL TOUR OF AUSTRALIA

Arrangements have been made to accommodate in Sydney a number of members of the School following its conclusion, and then to tour the southern portion of Australia by motor coach. The coach will leave Sydney (God willing) on Monday, 13th January, and will travel in easy stages to Canberra, Albury, Melbourne, Lorne, Mt. Gambier, Adelaide, Waikerie, Mildura, Sydney, arriving back at Sydney on Friday, 31st January. A company of Canadian and American brethren and sisters will be on this tour, and additional seats are available at the extremely reasonable cost of $30.00. It is planned to hold meetings and special efforts en route from place to place, and in the various centres, additional sightseeing tours will be undertaken.

Accommodation is limited, and will be allocated in order of application.

This will provide an excellent opportunity of getting to know our brethren and sisters from the other side of the world a little better, of co-operating with the work of the Truth throughout Australia, and of seeing some unusual features of Australiana.

Please direct enquiries to: Logos Publications, West Beach Post Office, South Australia, 5024.

BIBLE SCHOOLS IN CANADA AND THE STATES

Brother E. Spongberg, of Sydney, Australia, has accepted invitations to attend Bible Schools in Canada and the States, and arrangements are pending for a comprehensive tour of that country, and probably England.

Full details of the tour have not yet been firmed, and we shall be pleased to hear from Ecclesias who would desire to be incorporated into the arrangements.

GLORY OF THE MILLENIAL TEMPLE

Brother S. Snow, of Melbourne, Victoria, will deliver a series of addresses upon this theme. In introducing this theme, Brother Snow comments:

"'It will be our purpose to demonstrate the grandeur of this Temple of the future age, and show how that it provides a practical method of uniting mankind with this new system of Divine worship. We undertake to explain the purpose of the various sections of the Temple, differentiating between the duties of the mortal Levite priests, and the glorified saints, and emphasising the wonderful privilege that the mortal population of that age will experience in such worship.

"The second division of the subject will provide an exposition of "the man of brass" (Ezek. 40:3) who conducted Ezekiel on a tour of the building. Our treatment of this section of the exposition will cause us to consider the significance of brass, as well as the man himself. We shall show that he typed the Lord Jesus, and that his associates are symbolised in the "line of flax" that he holds in his hand. We shall look closely at the Hebrew expressions, and will find that they underline the power of the "woven flax" government of that age: its omniscience, omnipotence, grace, etc. Time permitting, we shall include reference to the scale of measurement, and the certainty of it.

"'The final section will show the wonderful lessons taught by the ornamental pillars, these "palm-like pillars" that are designed to teach principles of righteousness to the worshippers. We shall demonstrate that Brother Sulley was correct in assigning thirty cubits to the pillars either side of the gate, and will show why the two measurements were combined in one. In conclusion, we shall aim to draw all the spiritual applications of the Temple as a personal exhortation to us.

"Illustrated study notes will be available to supplement the talks."

QUESTION TIME AT THE BIBLE SCHOOL

Opportunity will be made for these to be submitted and answered by the teachers.

The Second Judgment

Q.: On what basis will the mortal population be judged at the second resurrection?

A.: Revelation 20:12 states that they will be judged "according to their works," or according to the way that they have actually applied the principles of righteousness from the heart. The same phraseology is used in regard to present believers (Rev. 2:13), so that there will not be much difference in the basis of judgment at either of the two Judgment Seats.

The difference will doubtless

lay in what is expected of those brought up for judgment at the second resurrection. It is a divine principle that "unto whomsoever much is given of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:48), and, therefore, as much greater privileges will be granted the mortal populations in the Age to come, than they receive today, much more will be expected of them. Where this is not found, they will be condemned.

Elisha's Bones

Q.: 2 Kings 13:20-21 states that when a man touched the bones of Elisha after he was dead, he revived and stood up. Such a miracle does not seem in harmony with God's ways, and I would be pleased if you could give me some explanation of this.

A.: The explanation is a twofold one. Firstly, remember that Elisha had performed miracles during his lifetime, so that he was greatly revered in Israel. However, the fact that contact with his dead body brought life to others demonstrated to discerning Israelites that the power to perform the miracles was with a greater One than Elisha, and showed that it was from God.

Secondly, his whole life prefigured that of the Lord Jesus. And as, even in death, he was responsible for bringing life to others, the same can be said of the Lord Jesus: "Through death he destroyed him that had the power of death . . . and delivered those who through fear of death were all their lifetime subject to bondage" (Heb. 2:14). The miracle of Elisha was not as great as this one!

Thus the miracle would teach that Elisha's power was from God, that he was a prophet of God and should be revered as that by the people; and, finally, it taught the possibility of life from the dead, and foreshadowed the work of the Lord Jesus, the redeemer of mankind, to that end.

Reward or Gift

Q.: Please explain the difference, if any, between the reward and the gift spoken of in the N.T.

A: If you could be a little more specific and quote the passages you have in mind, we could supply a better answer. A gift is something given which is unmerited; a reward is something given because of services rendered. We will never merit the gift of eternal life, and therefore it is a gift, but it will be given only on conditions, and therefore it is a reward as well as a gift. We may give a gift to somebody, but there is always a motive for so doing. We may love them, and desire to thus show our affection, and thus give them a gift that they have never earned. But that unmerited gift is nonetheless a reward for the affection they have shown to us. This is the difference between reward and gift. But be a little more specific in your question, and we shall attempt to be so also in our reply.

How Many Will Be Raised?

Q.: Will there be more people raised at the second resurrection than at the first?

A.: I do not think there would be much difference in the numbers raised at both resurrections, though, of course, there is no real indication given. However, the second resurrection will only cover believers for 1,000 years, whereas the first resurrection will bring together all those who have been responsible for 6,000 years. We must recognise, too,

that the holocaust of Armageddon and its aftermath is going to greatly reduce the earth's population (Jer. 25:33), so as to reduce considerably the number of those who will comprise the mortal population under Christ. Finally, those who "compass the camp of the saints about" (Rev. 20:9) at the end of the millenium will be destroyed by the judgment of God, and will not have to be raised again for judgment. This would greatly reduce the numbers to be raised at the close of that age.

At the same time, whilst the numbers raised might be much less than we perhaps may have imagined, and resurrection and glorification of resurrected and living saints at that time comprise the fulness of the harvest in comparison with the "firstfruits" at the first resurrection; and as a harvest is much larger than the firstfruits, we can well expect many more to be glorified at the close of the millenium than at the beginning. At the same time, they will not all have to be raised, for life will be greatly extended (Isa. 65:20). Therefore, whilst the number of accepted will be far greater at the second judgment than at the first, it does not necessarily follow that the number of those raised will be that much larger than at the first resurrection.

Industry in the Kingdom of God

Q.: Will the inventions of men, such as ships and land transport, be done away in the kingdom?

A.: Not if they perform a useful service. In fact, Scripture clearly indicates the use of ships in the age to come (Isa. 60:9). But as commerce generally will be on an entirely different basis than the selfish profit motive of today (Isa. 23:18), so also will industry. Life in the Kingdom will be upon a rural basis (Micah 4:4); the great cities of today will be broken up, and the populations more evenly dispersed over the country. The basis for the future is found in the past, and particularly the social order established in Israel under the Mosaic covenant. There will be no room for the profit motive of today; no need to make a motorcar to wear out! Instead the individual artisan will come into his own, and taking a pride in the work of his hands, will construct things on an individual basis to last. Life would work under those conditions far better than it does today. This has been proved in the kibbutzim in Israel, many of which are self-sufficient even in manufactures.

The Nature of Angels

Q.: Could you please discuss the nature of angels?

A.: The article in the current Logos on Divine nature should answer your problem, but if not please send us your question again, but in more specific form.

Beauty and Bands

Q.: Could you please explain the significance of "Beauty and bands" in Zechariah 11?

A.: This is discussed at length in the verse by verse commentary on the Prophecy of Zechariah, supplies of which are available from Ecclesial librarians, or from Logos Publications. If the explanation there is not satisfactory to you, please write to us for further information.

Angels at Creation

Q.: We are told that angels performed the work of creation (Gen. 1:26); where did they originate?

A.: There is an excellent answer to this question in "Elpis Israel" p. 181-187, which will repay a close reading. We suggest you read this carefully and thoughtfully.

THE DIVINE NATURE

The Ignorance of Science

Where in the wide world can we obtain any knowledge of the only true God, or of His Divine Nature? Or, where is the assurance given that it is possible for perishing men and women to become partakers of it?

There is one and only one source, and that is the Bible.

Nature might tell us a lot, and she will not preach in vain if we are willing listeners to her voice. But she does not tell us all we want to know.

We may gaze in rapt wonder and amazement at the sun, moon and stars, and when we consider the remarkable and unvarying precision with which their movements are performed, be forced to admit the existence of an almighty and all wise Designer of so stupendous a plan; but we have to open the Bible to learn that "the heavens declare the glory of God, and the firmament showeth His handiwork." We have to turn to the Sermon on the Mount to learn that God, Who is in heaven, maketh the sun to rise on the evil and the good, and sendeth rain on the just and the unjust. If it had not been revealed in God's Word we should never have known from other sources that "He made great lights, the sun to rule by day, and the moon and stars to rule by night." It is there alone that we are told it is God Who controls the Pleiades; loosens the bands of Orion; brings forth Mazzaroth in his season; and guides Arcturus with his sons.

We may spend a life-time in the study of Chemistry, Zoology, or other sciences, and only at the end of the time discover that we were like children picking pebbles on the beach, with the unexplored ocean still lying beyond; but we should learn nothing of the Divine Nature, or that it had been brought within our reach by the Gospel. We may study our own frame, and be struck with the wonderful adaptability of its varied functions: the eye to see, the ear to hear, the brain to think; we may examine every atom of the human body and yet find nothing to tell us that we are made in the image of Elohim, and destined for God's eternal purpose. In whichever way we direct our search, other than the Bible, we fail to find out anything about the Divine Nature.

In time past God spake by the prophets, by His Son, and by the Apostles. The Bible is a faithful and true record of their sayings, and to it we must turn for any information we want about the Divine Nature, and how we may become partakers of it.

There we find three notable examples, or illustrations, of beings whose nature is superhuman. First God Himself, the almighty Creator and Upholder of all things. Second, the Lord Jesus Christ after his resurrection from the Dead. And third, the Angels.

What God Reveals of Himself

We learn that God is "from everlasting to everlasting." We freely admit our inability to grasp so stupendous a thought. The finite mind is not constituted to comprehend the infinite. The over-powering thought of God's eternal existence: without beginning; before whom nothing existed; and, out of whom all things have proceeded. Such knowledge is too wonderful for us; it is high, and, as we are at present constituted, we cannot attain unto it. On this point we submit the following from many testimonies:

"Thus saith Yahweh . . . I am the First and I am the Last; and beside Me there is no God" (Isa. 44:6); "I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:9); "Blessed be Yahweh Elohim of Israel, from everlasting, and to everlasting" (Psa. 41:13); "Art Thou not from everlasting, O Yahweh, my God, mine Holy One?" (Hab. 1:12).

We are helped to a correct understanding of the Divine Nature by an important statement made by Jesus, and recorded by John (Ch. 4:24). "God is a Spirit"; or as it should be rendered, "God is spirit." Do not let us assume that He is therefore immaterial and without corporeal form. It is a false theology that has taught us this from childhood, "that God is without body, parts or passions." We say false, because such teaching finds no support in the Bible. For example, in John 5:37, Christ when speaking of the Father, said: "Ye have neither heard His voice at any time, nor seen His shape." May we not reasonably infer from this that God hath both a VOICE to be heard and a SHAPE that can be seen? Again, what can we otherwise understand by the promise of Christ to the pure in heart? "Blessed are the pure in heart, for they shall SEE God." Or, the words of the Psalmist: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (Psa. 34:15-16).

Divine Nature Exhibited in Created Beings

Divine Nature, unlike human nature, cannot be assailed by sin, and consequent corruption and death. The force of this contrast is intensified by a reference to 2 Peter 1:4 :

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust."

The partaking of the Divine Nature is here represented as

equivalent to escaping corruption. The words of Paul to Timothy are appropriate: "God who only hath immortality (that is, inherently), dwelling in the light which no man can approach unto." Christ expressed the same truth when he said: "The Father hath life in Himself." And David said: "With Thee (God) is the fountain of life."

Our second illustration, the case of the Lord Jesus Christ is especially interesting and instructive, inasmuch as it furnishes an example of a change from the human to the Divine Nature. Without doubt Christ was once of our nature. The infallible testimony of the Word is that though he was begotten by the power of the Highest, God sent forth His Son made of a woman, made under the law; that he was son of Mary, her first-born son; son of David; son of Abraham; son of Adam; and therefore son of Man; that he was a man approved of God; a man of sorrows and acquainted with grief; that he was "crucified through weakness"; and that "he died." These are all human qualities and characteristics, and are not applicable to one in possession of Divine Nature. That a change from the human to the Divine in the nature of Christ has taken place, is equally evident and true. Though he was "crucified through weakness, yet he liveth by the power of God." He can now say: "I am he who liveth, and was dead; and behold, I am alive for evermore."

The angels are another illustration of beings of Divine Nature. The Bible has much to tell us concerning angels. All the angels who have been seen have been in the form of men, and in many instances have been mistaken for men. Hence the exhortation in Hebrews 13:2 :

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

If the popular conception of angels were correct, such counsel would be quite superfluous, for such a mistake could not be made. For examples of "angels having been entertained as strangers unawares," read Gen. 18:1-8 and Gen. 19:1-3. These angels of God, these "Ministers of His, who do His pleasure, who excel in strength, who do His commandments, hearkening to the voice of His word," are styled Spirits. They are beings of Spirit, or Divine Nature. "Who maketh His angels spirits, His ministers a flaming fire," says the writer to the Hebrews. And again: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" In this work of ministering, the angels, as they will, can be seen or not seen, as the case requires; just as Jesus could, after his exaltation to Divine Nature.

The Divine Family

The purpose of God is to clothe the faithful members of His family with Divine nature, that they might be manifestations of

Him both morally and physically.

This is directly taught, in such statements as 2 Peter 1:4 quoted above, but it is also revealed by Christ in the words:

"Neither can they (the resurrected and glorified saints) die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:36).

Paul, who taught that God "maketh His angels spirits" (Heb. 1:7), also declared that the risen Lord was "made a quickening spirit" (1 Cor. 15:45). He taught that "there is a natural body and there is a spiritual body" (v.44), and that as we now bear the image of the earthy, we can also bear the image of the heavenly (v.49).

The fact that he describes this "heavenly" or Divine nature as a "spiritual body" shows that it is tangible, so that whilst he states that "flesh and blood" cannot inherit the kingdom of God, it is obvious that flesh energised by the Spirit will do so.

This is that which Paul describes as the "building of God" from out of heaven that is bestowed upon the resurrected bodies of the saints (2 Cor. 5:1-2), and which shall clothe the nakedness of our natural state. He desired not to be unclothed (or to die), but to be "clothed upon, that mortality might be swallowed up of life" (v.4).

Our hope is summarised by Paul in his statement to the Phillippians:

"Our conversation (citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20-21).

—S.G.

It is one of the greatest testimonies to the power of the Scriptures that wherever they are heartily received, they transform the life!

If offences were not forgiven, no flesh could be saved. Hence the point of Peter's question: "If the righteous shall scarcely be saved, where shall the ungodly and sinner appear." Hence also David's declaration: "If thou, Lord, shouldst mark iniquities, Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared" (Ps. 30:3, 4). The rejected will not be forgiven because their case in no way commends itself to Christ's regard as a merciful judge. The point for all "anxious ones" is to see to it that their course be such that they may obtain mercy. Let them with iron resolution keep out of temptation's way. (R.R.).

A REMARKABLE BOOK!

How the wonders of creation are introduced in the instruction conveyed by the Word! Every reservoir of the riches of the Creator in both heaven and earth is drawn upon to convey, interestingly, instruction in the way of salvation — the animal kingdom (from the lion to the lamb) — the feathered kingdom (from the eagle to the dove) — the mineral kingdom (metals and stones of all kinds, precious and otherwise) — the vegetable kingdom (from the cedar to the fig) — not excluding the seas and rivers and the heavens!

Fulfilling Prophecy

THE DESTINY OF BRITAIN

"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 hath ensued, it is declared that "the daughter of Tyre shall be there with a gift" (Psa. 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 Lamb and His 144,000 on Mount Zion, and "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.

★

British Hopes Frustrated

Since Brother Thomas penned the above comment, the Merchant power of Britain has declined, her empire has vanished, and failure to enter the European Common Market is driving her on the path that God has appointed. As division develops between Britain and Europe, and as events in the latter area move on to the final form of Daniel's terrible fourth beast, in which East 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 entirely, except that God will supervise to prevent any overwhelming calamity. 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." As her submission to Christ appears to be at an early stage in the coming national judgments, so we are now witnessing the chastening experiences through which God is to purge Britain.

England Embarrassed By Europe

Devaluation, loss of prestige and lack of confidence abroad, suggest that momentous decisions lie ahead for this island fortress.

Politicians recognise that Britain is at the crisis of her history — she faces the dilemma of the need to join Europe, while at the same time the need to support the Commonwealth. Meanwhile, Europe pushes on rapidly with integration. The papacy, with a strong West Europe behind her, will soon be able to negotiate a settlement with the East. Cordiality already exists between Rome and the Greek Church, and the Pope is planning to visit Russia! Dramatically, the great image of human power (Dan. 2:28), is being reared up in these last days.

As events progress in this direction, Britain will pass into dark times, but more immediately the failure to enter Europe will drive Britain to take alternative steps, and for her own survival she will have to set about strengthening the ties and commercial interests of the Commonwealth. This will cause her to develop into the Tyrian-Tarshish power of the latter-days, as indicated by the Scriptures, in order for her to have tribute to present to the king of Israel (Isa. 23:18; Psa. 72:10; 45:12).

"When Ye See These Things Come To Pass. . . . ."

As Scripturally-educated onlookers of the scene, we can appreciate our Lord's mighty hand in Europe's affairs, directing the work into the shape of things to come. "God hath put it 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. 17:12-14).

But before all this, we shall have been called to judgment, possibly having been subjected to trial ourselves as God chastens Britain. How are we living? Is our faith and understanding of the prophetic picture developing? Are we giving all diligence to make our calling and election sure?

Or are we at ease, perfectly contented with our present lot, unprepared to arouse ourselves to the individual and ecclesial needs of the times?

It is in our hands to prepare ourselves to endure, strengthened by the living faith, which is only obtained by continually meditating on the whole Word of God.

—G. Holton (England).

The times are perilous for such as "have no root in themselves"; and even for those whose feet are on the track, there is danger! Let us be on our guard — Suddenly, in the midst of our commonplace life, our ears will be made to tingle with the announcement that our waiting is past — that the Lord is in the earth. For this, we are being prepared by evil and delay. 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

CHAPTER 15.

Paul Pleads For Their Prayers
—vv.30-33

Paul placed great reliance on prayer, and sought the fellowship of his brethren in Rome to that end, in order that their mutual requests might ascend to the throne of grace, and that they might identify themselves completely with his aims and objectives.

VERSE 30:

"For the Lord Jesus Christ's sake" — The R.V. renders: I beseech you, brethren, "by our Lord Jesus Christ, and by the love of the Spirit." The mutual love generated by the Spirit word provided access to the Father through Christ (Rom. 8:26; Eph. 2:18).

"Ye strive together with me in your prayers" — "Strive," in Greek signifies "to agonise" and is used in similar relationship in Col. 4:12. To "agonise" in prayer is to really feel the things we utter. The brethren could only pray on behalf of Paul in that way if they completely identified themselves with his aims and objectives and so poured out their hearts unto God.

VERSE 31:

"That I may be delivered from them that do not believe in Judea" — "Delivered" is *rhuomai* in Greek, and signifies "to snatch out of danger," "to rescue from," "to preserve from." Paul knew that difficulties awaited him in Jerusalem (cp Acts 20:23, 38; 21:11), but he was determined to carry out his mission, believing that this service of love which he felt so keenly for his countrymen (Rom. 10:1) could have a good reaction as far as the unity of Jews and Gentiles in the Truth were concerned. He suffered hardships and imprisonment, but was delivered out of danger, and so ultimately arrived at Rome. Thus the prayer was answered (Acts chps. 21-24).

"That my service . . . may be accepted of the saints" — It was not only unbelievers that opposed Paul, but, to their shame, believing Jews as well. There was a doubt whether some of these would accept from Gentiles such a gift as he was about to offer them: so bitterly was Paul's mission to Gentiles hated by some of the Judaisers.

VERSE 32:

"That I may with you be refreshed" — This is in the Middle Voice, and is better expressed: "that I may with you refresh myself." Paul was a man of outstanding humility, and so declared that he would personally benefit from his contact with the brethren, as well as conferring a benefit on them (Rom. 1:12).

VERSE 33:

"The God of peace be with you all" — The Greek word *eigne* (peace) is used as the equivalent of the Hebrew *shalom,* which word primarily signifies "wholeness" or the state of being "at one." It is that kind of peace which Christ offered the Apostles and they proclaimed in the Gospel (John 14:27),

and that unity which the truth is designed to establish (John 17:21). The blessing of "the God of peace" would bring success to his impending mission in Jerusalem, particularly in his desire to unite the Jewish and Gentile believers. So the Apostle appropriately invoked God by that title.

Paul's invitation to the brethren in Rome to join him in prayer reveals the wonderful humility of the great Apostle. It invited the most humble member of the ecclesia to assist him in his labors, and to share with him in all that he did.

Helpers With Paul — Chapt. 16:1-16

Though Paul had never been to Rome, he greets many by name, having met them elsewhere, or having heard of their activities. Though personal details are lacking us concerning many of those referred to, they are recorded in the Book of Life, and it may be our great joy one day to meet them personally. Paul takes time to encourage each one. Some homes were united in the work (v.15), some divided (v.10); some cooperated with friends (vv.12, 14), some laboured on their own (vv. 6, 8, 12); some worked together as husband and wife (v. 3), some did so as family groups (v. 15). At least ten sisters are mentioned by name in this chapter (vv. 1, 3, 6, 7, 12, 13, 15), in addition to the brethren who laboured in the work, so that there is tremendous encouragement for all in this chapter. Paul uses titles to describe the different forms of service. Some were helpers (vv. 3, 9, — Gr. *Sunergos,* those welded together by common labour, fellow-workmen), others were beloved (vv. 8, 9, 12 — Gr. *Agapetos,* one who is ready to sacrifice in service), approved (v. 10 — Gr. *Dokimazo,* one tested under trial), chosen (v. 13 Gr. *eklektos,* selected for special duties).

A notable omission is that of Peter... No mention is made of him, in spite of the claims of the Catholic Apostasy that he was Bishop of Rome!! If Peter were there, Paul would undoubtedly have made mention of him. Great encouragement can be derived from considering the words of Paul in relation to his brethren in Rome.

CHAPTER 16

HELPERS WITH PAUL (Ch. 16:1-16)

Personal Greetings — vv.1-16

VERSE 1

"Phebe our sister" — Phebe is the feminine form of Phoebus, which is a variation of Apollo, the sun god. The word signifies "bright," "pure," which probably also described her character. Bearing a pagan name, she was probably a convert from paganism. She was also most likely a widow, or unmarried, and of considerable wealth, as if she had a husband she could not have acted in the independent manner suggested in these verses. Phebe was travelling to Rome on Ecclesial business, bearing with her the epistle written by Paul (see subscription to the Epistle).

"A serant of the Ecclesia" — In the Greek, the word servant is "deaconess," and this is the only place where the feminine form of the word is used. The title of "deacon" is used of domestic servants (John 2:59), civil rulers (Rom. 13:4), Christ (Rom. 15:8), and those who labored in the Ecclesias. Phebe had voluntarily become the servant of the Ecclesia at Cenchrea, probably in the manner described in I Tim. 5:5, 9-10.

'At Cenchrea" — Cenchrea was the port of Corinth, and was situated about nine miles from the city. Paul had visited it in company with Priscilla and Aquila (Acts 18:18), and an ecclesia had been established there to which Phebe rendered service.

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

Thoughts For The Times:

ON LEARNING FROM GOD

Jesus says, "Every man that hath HEARD and hath LEARNED of the Father cometh unto me" (John 6:45). A man who has neither "heard" nor "learned" of the Father cannot come to Jesus; for no man can know Jesus apart from the Father and no man can know the Father apart from the "hearing" and the "learning" which God has made possible by giving us the revelation of Himself by His word. To know Jesus apart from the Father is to know "another Jesus" — even the mere-man Jesus of mere historians and philosophers. We must know God, and Jesus Christ whom He hath sent, whom to know, Jesus says, "is life eternal." But knowledge in the intellectual sense, by itself, is not faith. It is the germ of faith, but must advance to faith in that imperturbable conviction and vivid sense which enable a man to say with David: "I saw the Lord always before me." This kind of faith is a reality — a motive power — a mental element not only governing but initiating action — practically impelling a man to do this and not to do that. It is a confidence which acts on God through what He has said and done, and, therefore, embracing the "lively hope" of those good things to come which God has promised. But it must go one step further to be complete and acceptable. Faith must work by love. This is "the first and the great commandment." Thou shalt love the Lord thy God *with all thy heart.* Oh, how vastly beautiful, how vastly important is this! A hard brightness, is faith without love. How to get at the love that softens and beautifies faith — this is the question, and not insoluble. Love cannot act on an impalpable abstraction. And God is not an impalpable abstraction, but a substantial, glorious Reality — a great King — a Personal Majesty, focussing in Himself the powers of the Universe, which are "in His hand." All love grows by knowledge where the object is lovable. God is lovable in Himself, as no other being can be. It is, therefore, acquaintance only we need. We get this acquaintance in the Scriptures. God is not to be learnt elsewhere in our age, except in so far as some features of His character are generally reflected in nature. Learning Him there, in knowledge indulged in — knowledge renewed and digested day by day — we gradually and insensibly acquire that affinity that becomes conscious to us in love; and by power of this love, our minds gravitate to Him in adoration, supplication, praise and gladness. —R.R.

This Month's Exhortation

Our Reasonable Service

Our exhorting brother (Bro. A.B., of England) has selected Romans 12 as his reading, basing his remarks upon the living sacrifice that Paul calls upon us to offer to Yahweh upon the altar of Christ Jesus.

A Living Sacrifice

It is our privilege and joy to stand in the same position of favour and hope as did our brethren of the first century, to whom the word was ministered fresh from the apostolic pen, and when the circumstances that called forth the letter were all familiar matters in the current experience of the brethren addressed.

In most things, our twentieth century experience is simply a repetition of the first. The Scriptures have come to be the common property of the called by the gospel, in every age and century. This is no accident, it is part of the general design. We thankfully accept of the position of privilege in which we find ourselves in the providence of God; and rejoice in the simple facts of love and light and grace in which we stand by the gospel.

"Living sacrifices" is Paul's well-chosen description of the true case. He declares that this is our "reasonable service" (Rom. 12:2). The word in the Greek is *logikos*, a service springing from reason; a service that we logically owe, because it is the obvious outcome of the doctrines we have embraced.

A Service Of Understanding

This service is one that springs from reason or understanding, because it is illustrated by the requirements of both faith and law. As far as the latter was concerned, it permitted only the offering of that which was living, whole and without blemish. Animals that were lame, or maimed or dead were not acceptable. And the principle is of equal application on the basis of faith, for we must be "alive unto God." "You hath he quickened who were dead in trespasses and sins" declared Paul (Eph. 2:1).

This is no more than a reasonable demand on the part of our great Redeemer. When the Jews offered the blind and the lame and the sick in sacrifice, the prophet remonstrated with them: "Offer it to thy governor; will he be pleased with thee, or accept thy person?" (Mal. 1:8).

A man in authority would consider himself insulted by such "gifts and sacrifices"; how much more God?

God asks of us a living, loyal, loving service; a state of entire self-immolation upon the altar of Christ (Heb. 13:10). This involves an attitude of nonconformity to the world; and a condition of mental transformation by the continual renewing of the mind in divine things. Where the means necessary to this renewal are matters of daily employment, the results that Paul exhorts to, will gradually develop into beautiful perfection. They are mostly contrary to the inclinations of the natural man; but there is great vitality in the truth where it is received in the love of it, to accomplish much that a mere intellectual reception of it is powerless to generate.

More Than Intellectual Appropriation Required

Mere serpent-shrewdness does not make saints, or sons of God. Serpent-wisdom and dove-harmlessness must blend, in order to produce a brother or sister of the apostolic type. A brother who cleaves to that which is good, without a wholesome abhorrence of that which is evil, is only half a brother. Or again, a brother who loves, but mixes dissimulation with his love, spoils the entire thing for the truth's purposes. Or again, if a brother rejoice with them who rejoice, but does not weep with them who weep, he is only half developed.

There must be complete balance in these matters. The principles and precepts which Paul insists on, are all structural essentialities of the one body of Christ; and must be the subject of uniform attention all round, or we shall fail of the perfect thing.

We do not want new men in Christ with only one eye or one hand for the truth; or, worse still, with no heart. The proper periodical application of all elements of nutrition will insure the right results in spiritual development as it does in the natural.

Paul enjoins upon us to cultivate a blessed disposition, a rejoicing hope, a fervent, spirited service, a sympathising and brotherly affection, a lowly-minded deportment, an evil-overcoming goodness, a patient and condescending bearing, a humble self estimate, a diligent and dutiful attention to the necessary provisions of this life, a distributive benevolence, a peaceable and unavenging attitude, a merciful cheerfulness, a hospitable and neighbourly friendliness, a child-like simplicity of manner, an incessant prayerfulness of spirit, and a singleness of eye to Christ in everything.

This is the way in which we are required to adorn the doctrine of God our Saviour. All those traits dwell abundantly in Christ, and only less intensely in Paul, who is himself one of the most illustrious exhibitions of Christ's long suffering; and one of the best examples we have of the manifold aspects that belong to the full grown man in Christ Jesus.

Paul's Example

Certainly we can have no better comment on what Paul so significantly calls "a living sacrifice" than is furnished in the few comprehensive references which he makes in the epistles, to the life which he lived by faith in the Son of God. "We are fools for Christ's sake," he declared. "We are weak, we are despised, we both hunger and thirst, and are naked, and are buffeted, and have no dwelling place." But he continued: "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat it," and he sums up the whole of his experience and reaction by declaring: "We are made as the filth of the world, and the off-scouring of all things" (1 Cor. 4:13).

In Paul's life, therefore, we have a practical exemplification of his own precepts, precepts which were not really his own, except in the sense that he was the dispenser of Christ's regulations for the upbuilding of his own house. Of these regulations he was a living epistle, read and known of all men; and last of all of us also in this twentieth century.

In Paul's life, then, we have exemplified a living sacrifice acceptable unto God, the product of reason, offered on the altar of Christ.

Our Opportunity

Paul has had his turn, and like his Master, has left an example. It is now ours to do likewise. We do well to keep Paul before our mind as a model brother of Christ, of whom we may all take knowledge with advantage. Let us copy his activity, his ceaseless work, his humble carriage, and the great heart that he bestowed upon the whole matter.

Paul transferred all his aims and ambitions into one channel. In a word he concentrated all that was within him and consecrated all that was under his hand in overflowing and abounding service to him who had called him to be a teacher of the Gentiles.

Yea, he placed the whole wealth of his entire mental and physical forces at the service of the truth and the brethren. And yet some turned from him in times of emergency (2 Tim. 1:15); and even travelling companions forsook him and fled (2 Tim. 4:10). What was the matter with Paul? Nothing: the matter was with them who turned their backs upon him; and followed the malicious pratings of those who sought, as in the case of Christ, the hurt and overthrow of a man that was innocent of evil, and a servant of every good word and work.

As Christ must become our inspiration, let us observe his impact upon the Apostle Paul, and let us use this day of opportunity to emulate the examples so clearly set before us. This requires the impact of two influences: the instruction and inspiration of

the Word; and the determination and desire of our wills to perform.

The day of opportunity will soon close for us, and we will stand before the Lord. With whom will we stand in that day? With Paul who "fought a good fight and finished his course," or with Demas who forsook the call having "loved this present world"?

The responsibility is with us to provide the answer. To stand with Paul we must apply the exhortation he gave and exemplified: "Present your bodies a living sacrifice, holy, acceptable unto God, which is the service springing out of reason" (Rom. 12:1).

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" — Paul.

Editorial:

CURRENT BLASPHEMY

The Australian Press has recently publicised a gross example of blasphemy allegedly uttered by the "rev" T. Noffs, minister of Wayside Chapel, King's Cross, Sydney.

Mr. Noffs is reported to have declared that the Book of Revelation was "pure psychedelic" from start to finish. It is claimed that he likened the expressions contained therein to the psychedelic songs written by the Beatles and other pop groups, such as "Yellow Submarine."

"Nobody has ever understood the Revelation by St. John: it is pure psychedelic from start to finish," it is claimed he declared.

He went on to suggest that John might have found "a weed" on the Isle of Patmos, and been under the drug's influence when he wrote the Revelation.

What the title "Reverend" can mean to a man capable of speaking like that, even in joke, is difficult to comprehend.

The unforunate fact, however, is that such expressions are becoming all too common in an age noted for its state of irreverence towards God and His Word. And in this, clergymen have not hesitated to give a lead. Some have pronounced their opinion that God is dead! that He has lost interest in the welfare of humanity! that it is doubtful whether He is a living reality! that the teaching of the Bible must be subordinated to the claims of evolution!

The modern environment is one of general contempt for the

things of God. It is in such an atmosphere that our children are growing up, and the danger is that such an attitude may rub off on to them.

A vast change has come over the world during the last few years as far as mankind's attitude towards God and the Bible is concerned. Where once He was reverenced, He is now ignored; where once the Bible was esteemed as Divine and authoritative, it is now despised. Mankind has increased in technology, in a knowledge of the natural resources of creation, and in skill in using them; but he lags far behind in spiritual development. He lacks the ability to wisely use the powers he holds in his hands, and in view of his moral deterioration, the very knowledge he possesses threatens to become the means of widespread destruction and even self-annihilation.

This, of course, is only to be expected in view of Christ's warning of conditions to be expected towards the end.

He declared that as it was in the days of Noah, so it will be at his coming.

We can only view such expressions as those of Mr. Noff as a lamentable sign of the times.

The attitude of mind thus revealed, however, must be resisted by all those who love God, and desire to respect Him. They must stand boldly against those who would deprecate His Word, or the study of it.

The Psalmist declares that God has "magnified His word above all His name" (Ps. 138:2); Christ declared that he who rejects him and "receiveth not his words," has one that will judge him: the Word itself (John 12:48).

Though no Christadelphian would dare go the lengths that Mr. Noffs has gone, there are those who speak slightingly of God's word and the study of it. Veiled insinuations are made concerning those who are decried as "academic Christadelphians," as though the study of the Word is wrong.

We freely acknowledge that the study of the Word must be transmitted into action without which it falls short of the purpose Yahweh designed of it; but how can we come to understand the will of God, if we neglect His word?

Mr. Noff's attack was levelled specifically against the Revelation, which, he claimed "nobody has ever understood."

It is obvious that he is not alone in making such a claim as that; even among Christadelphians the study of the Revelation is sometimes discouraged, as letters before us indicate.

But the Revelation is part of God's word, and should be respected as such. Concerning the study of this book, we are not left in doubt as to how important it is viewed in heaven. The Lord declared:

"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).

The words in the Greek, imply a gathering of exact knowledge, an accurate understanding, a narrow observance of the things recorded.

A blessing is pronounced upon those who so read. They are blessed because they are better able to discern the will and purpose of God. The Revelation was given to the end that the servants of God who are keeping their garments might be able to discern the signs of the times preceding the apocalypse of Christ; and the real nature of things extant in their several generations. As Brother Thomas states: "No believer, understanding this prophecy, could be seduced into the fellowship with the clerical institutions of this world; because he would see them in all their native deformity and sin."

The value of a true understanding, and the ardent desire of a Christadelphian to understand, is shown by the attitude of John who "wept much" because its knowledge was closed to him (Rev. 5:4). Seven times the appeal is made by the Lord Jesus: "He that hath an ear, let him hear what the Spirit saith unto the clesias" (Chps. 2,3). Again in Rev. 13:9 he declared: "If any man have an ear, let him hear."

At the close of the book, the blessing is again pronounced: "Blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22:7). The word "keepeth" is *tereo,* and signifies to closely watch over, to keep the eye upon (cp. v.9). One can only do that effectively when he understands what the book is about; and this requires study.

On the other hand, a most solemn warning is issued against those who would "take away from the words of the book of this prophecy" (Rev. 22:19). Mr. Noffs has done that; but, of course, he was not even connected with life.

As far as we are concerned, it is significant that the Revelation opens (1:3), and closes (22:7) by pronouncing a blessing on those who study its pages; and concludes its message with a warning against those who would destroy its message. From this it is obvious that Christ would have us study this book. He exhorted the Apostles to study and understand the Apocalypse of the Old Testament: the prophecy of Daniel (Matt. 24:15). We are fortunate that we have expositions such as *Eureka* that can assist us to that end. Let us turn from those who would decry the study of any portion of the Word, and give attention to this book concerning which Christ pronounced a blessing upon those who would read it with understanding.

Interpreting The Apocalypse.

The Important Forty Two Months

A brief reference to the first of the two 1260 periods of the Revelation was outlined in our last issue. It is important to realise the historical fulfilment of these periods, and this is attempted in the following article, in which a more detailed consideration is given to the second 1260 period, distinguished by the use of 42 months (1260 days).

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The 42 months as a measure of the downtreading of the holy city (Rev. 11:2), and the beast waging war on the saints and overcoming them (ch. 13:5), commences with the Emperor Justinian, AD 529-533, and concludes with the French Revolution, AD 1789-94, almost exactly 1260 years later.

The Commencement Of The Period

The interval from Constantine to Justinian saw a great change in the western part of the Roman empire, through the inroads of the barbarians, and the decline of the city of Rome. At the same time, Christianity made great progress in the west amongst the Franks, Goths, Vandals, Burgundians, Suevi and Bavarians, and was a considerable factor binding these people to the Imperial Roman system. With the Emperor residing far away in the East at Constantinople, the influence of the Bishop of Rome was increasing in the West. It was a stroke of policy for the emperor Justinian to favor the bishop of Rome as the head of christianity. It helped to maintain his hold over the West. In the circumstance of rivalry between church factions, Justinian declared himself on the side of the trinitarian bishop of Rome, and pronounced the "Apostolic Throne" head of all the holy churches, in a decretal epistle AD 533. Brother Thomas gives a translation of part of the decree from Elliott's Latin text, portion of which states:

"Rendering honour to the Apostolic throne and to your Holiness . . . Therefore we have hastened both to subject and to unite to the Throne of your Holiness ALL THE PRIESTS OF THE WHOLE EASTERN REGION . . ."

Justinian did two other things which contributed to the establishing of the power of the Pope to act as a despot and to persecute the "heretics." First, he re-framed and revised Roman law, and his Code, Pandects, and Institutes became the law for all Europe, West as well as East, for a thousand years and more. Secondly, in addition to the well established pro-catholic features of the Roman law from the time of Constantine, Justinian added

his own pro-catholic anti-heretic views.

Says Gibbon (ch. 47):

"His Code, and more especially his Novels, confirm and enlarge the privileges of the clergy, and in every dispute between a monk and a layman, the partial judge was inclined to pronounce that truth, innocence, and justice were always on the side of the church." "But in the creed of Justinian, the guilt of murder could not be applied to the slaughter of unbelievers; and he piously laboured to establish with fire and sword the unity of the Christian faith." "The reign of Justinian was a uniform yet varied scene of persecution; and he appears to have surpassed his indolent predecessors, both in the contrivance of his laws, and the rigor of their execution."

Justinian thus established a form of Roman law which was accepted throughout Europe, and which was intensely hostile to all who opposed the church. He conferred on the bishop of Rome, authority as head of the church, empowering him to use such laws against all heretics.

The Justinian Period Revealed In Rev. 13.

Note how accurately the situation in the time of Justinian is reflected in the symbolism of the 13th chapter of Revelation. In the beginning of the chapter the western part of the Roman empire is represented by a beast coming up out of the sea having seven heads, ten crowned horns and the name of blasphemy. This is the Western empire after the barbarians had established themselves in the Roman empire ("crowned horns") and christianity ("the name of blasphemy") had been generally received. Verse 2 says that the dragon gave the beast his power and seat and authority — and the emperor, head of the dragon, saw fit to legalise this development in the West. Verse 3 deals with the brief period of the Gothic kings in Rome, symbolised by a deadly wound, which was healed. Verse 4 reveals that both the power of the beast and the dragon were recognised and worshipped. Verse 5 shows that a mouth speaking great things and blasphemies was given to this Western beast; and in fulfilment, Justinian particularly helped to create this dreadful lion-roaring mouth of the papacy.

When The Period Concluded

The next sentence in Ch. 13 says that the beast with a lion-mouth was to have power to blaspheme and make war (A.V. "continue" in the Greek indicates "do his works") for 42 months. Taking Justinian as the starting point, we come to the end of the 42 months in 1789 (529 AD plus 1260 equals 1789).

This is the time of the French Revolution, when striking events happened to cause the persecuting power of the Papacy to be broken.

The French Revolution (1789-94) was a rising of the people against the Church, and against the monarchy and aristocracy that

supported the Church. Class privileges were abolished; the monarchy was replaced by the republic; the property of the Catholic Church was confiscated; priests were chased out and killed; religious toleration was established. Then came Napoleon! As leader of the revolutionary forces of France he broke the power of Austria and the Holy Roman Empire. He took the Pope prisoner, he promulgated the Napoleonic Code of laws and its basic "Rights of Man," as a replacement of the Justinian Code of laws.

Thus there is a legal and constitutional beginning and ending to the 42 months, or 1260 years.

Is It Coincidence?

It cannot be doubted that there is a 1260 year period in which the papacy had power to persecute all non-catholics, and history shows how she used that power. As we read Ch. 13:1-7 and see how history has fulfilled them, we again ask the IMPORTANT QUESTION: "Is this all chance?" "Is the language not intended to describe these remarkable events?" "Why should it be claimed that it relates to some problematical happening of 3½ years in the future?"

Another 1260 Year Span

In addition to the clear 1260 year period from Justinian (AD 529-533) to the French Revolution (AD 1789-1794), there is an additional rate at the beginning, and another at the end of the period which confirms this 1260 year span. After Justinian Laws and his Decretal epistle to John, Bishop of Rome, there was a conflict between the rival episcopal thrones in Rome and Constantinople. Near the end of the century, Rome had the good fortune of a powerful and skilful occupant of the "apostolic throne," Gregory the Great. He certainly helped to consolidate Rome's position of primacy. Then a few years later, his successor, Boniface III, extracted from the emperor Phocas, not only the recognition of the Pope as Universal Bishop, but also the privilege of transmitting the title and authority to his successors "per secula" for ages.

The edict is dated AD 606-607. So there is a 75 year epoch during which the Bishop of Rome is legally established as the head and authority of the catholic church. At the end of the 1260 years is a similar 75-year epoch from the French Revolution, during which the power of the papacy to enforce her will against non-catholics declines. The 1860's mark the end of the epoch with the struggles of the revolutionaries under Garibaldi leading to the establishment of a united kingdom of Italy, ruled by a king in Rome. The last of the papal states was incorporated into the kingdom of Italy in 1870, and the Pope was confined to his Vatican residence without temporal power or authority. So history shows

a 75 year epoch of establishment, a 75 year epoch of decline, and 1260 years between!

An Objection Considered

Before leaving history's justification of the 1260 year period, attention must be given to an objection.

At least one of the new interpreters proposes that there is no evidence that the papacy persecuted the saints — using the word to mean true believers. It is said that the records of the Waldenses, Huguenots, etc, indicate that these communities did not hold the whole truth as we understand it, and there is in fact no clear historical evidence that there were saints existing for the papacy to persecute. The reason for this proposal, of course, is that if no saints were persecuted, then the 1260 persecution of the saints is something for the future — a future 3½ years.

But we cannot expect history books to take account of the "inner core of fully enlightened believers" within the general body of protesters against Rome's false teaching and practices. The decrees of the church were simply against ALL heretics. Brother Thomas provides a translation of one of the decrees of Innocent III about AD 1200, from which the following extracts are drawn:

"Supported by the presence and energy of our beloved son Frederick, the illustrious Emperor of the Romans, by the council of our brethren, other patriarchs, archbishops also, and numerous princes, who have assembled from different parts of the world, we rise by this decree against all heretics, and by apostolic authority condemn every sect by whatever name it is designated . . ." ". . . . a layman, who is infected with that pest, unless abjuring the heresy and making satisfaction, he instantly flies to the orthodox faith, is to be LEFT TO THE WILL OF THE SECULAR POWER TO SUFFER A VENGEANCE in correspondence with his crime. They, moreover, who shall be found marked by THE MERE SUSPICION of the church, unless they demonstrate their innocence in a manner suited to the nature of the suspicion, and to their rank, shall be subjected to the same sentence... But they who, after having abjured their error, or cleared themselves in a trial by their bishop, shall be convicted of relapsing to the heresy they have abjured, we order to be LEFT TO THE SEVEREST SENTENCE without further hearing, and their goods appropriated to the churches which they served, according to the canons."... " . . . each archbishop and bishop shall himself,or by his archdeacon, or other honest and suitable persons, once or twice a year, go through the parish in which it is reported that Heretics reside, and compel three or more men there of good reputation, or the whole population if it seem expedient, to swear that should any one know persons who are heretics, or any who hold secret assemblies, or differ in life or manners from the usage of the faithful, he will endeavour to point them out to the bishop or archdeacon... And the Bishop or archdeacon shall call the accused before him, and unless they clear themselves to his satisfaction, or should they, after having cleared themselves, relapse to their former heresy, they are to be punished according to his judgment."

Such "lion-roaring" decrees involved true believers as well as the various sects of anti-catholics.

It is certain that true believers existed in all this time. The existence of the general anti-catholics require it. There cannot be a religious-political witness without an inner core generating the light that shines more dimly but more widely through the active and warlike witnesses that opposed the papacy. It is clear, too, from the wording of the Revelation that true believers existed all the time. Ch. 17:6 says that the harlot system was drunk with the blood of the saints and with the blood of the witnesses — both classes being mentioned together. In Ch. 12:17, there is specific reference to the existence side by side of a woman, of the remnants of "her seed that keep the commandments of God." Therefore we conclude that when history so clearly speaks of the dreadful persecuting power of the papacy against those who witnessed against her (the "heretics") it included the true believers, the saints.

Further detail of the history of tyranny of the catholic church can be obtained in "Eureka" Vol 3, pp. 251-313; Vol. 2, pp. 617-647. An account of the witnessing communities, the Donatists, Paulicans, Albigenses, etc. will be found in Vol. 2, pp. 119-150.

Attempting To Crowd Many Symbols Into 3½ Years

Having shown that history has a definite period of 1260 years in which the papacy had power to persecute all heretics, we leave this aspect of the 1260 with the reflection that a fit between history and prophecy over such a long period and in such complex circumstances can hardly be chance, and must have involved the controlling hand of God in the varied events of so many years.

Now let us "shut our eyes" to this for a moment, and see whether the Scripture we have examined could be given an alternative fulfilment of a brief 1260 literal days, or 3½ years . . . .

Firstly, we must realise, that when the theory is advanced that the 3½ years is future, it is based upon speculation! We have no way of checking this theory. No similar 3½ years in the past is brought forward to justify a similar one in the future. 1260 literal days cannot be taken beyond the strength of a speculation. Therefore, in the examination of the proposal we can only bring to bear our general sense of "fitness" to decide whether the idea is reasonable or not.

Even then, most people will reject the 1260 days idea because there are far too many items of prophecy to be squeezed into such a short space of time.

Most of the new interpretations identify the "war against the saints and overcoming them" in Ch. 13, with the persecution of the 5th seal and the souls under the altar. This means that in addition to all the detail in chs. 11, 12, and 13, we must include the very extensive prophecies of the trumpets of chs. 8 and 9;

hail, fire and blood cast into the earth; a great burning mountain cast in to the sea; a torch-like star falling on the rivers and fountains of waters; the sun, moon and stars eclipsed; smoke out of a great furnace darkening the sun and air; and horse-like locusts with scorpion tails tormenting men; a loosing of four angels from the Euphrates, a vast army with horses belching out fire to kill men. Most of the expositors also include chs. 14, 15 and 16 in this time. Even if we do not suppose all the events fall precisely within 3½ years, yet the "3½ years" sets the time scale — that is to say, the period involved is limited to a matter of years. If we extend the period to 7 or 10 years for the total, it is still incomprehensible to crowd so many events into a short time.

Daniel's Evidence

The period of 1260 occurs in Daniel's prophecy as well as in John's. It is generally agreed that Dan. 7:25, describing the Little Horn on the fourth beast speaking great words against the Most High, wearing out the saints, and delivering them into his hand for a time, times and the half a time (1260), is parallel with the passage we have been studying in Rev. 13:5-7, where the lion-mouth of the beast blasphemes God, makes war on the saints, and overcomes them, and has power to practise for 42 months (1260). We intend to study Daniel 7 in the next article (God willing), but desire to comment on one feature hereunder.

The question in Daniel, as in Revelation is: do we take the 3½ times as 1260 days or years?

Is the language of v.25 a brief persecution of believers just before the kingdom is set up? or is it a century long conflict between a power speaking against God, and a people witnessing for God?

The form of language used in v.25 provides an answer to the question. The key word cannot describe a brief persecution. The Little Horn power is said to "wear out" the saints. The words mean "to consume, to become old, to waste away," and is accurately translated by "wear out" (see R.V. and RSV). The word describes a process taking time to accomplish, and must be applied to a long conflict and not to a dramatic suppression carried out in a few years. Other phrases point the same way: "think to change times and laws" (v.25), and "given into his hand" (v.25), which suggest a long period of action.

So Dan. 7 adds to the evidence that accumulates to discredit the "days" interpretation, and with it the whole futurist interpretation.

In Dan. 12:4, the prophet is told to "shut up the words (of the prophecy), and seal the book, even until the time of the end." Thereupon Daniel asks (v.6): "How long shall it be to the end

of these wonders?" and is told ". . . it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, *all these things shall be accomplished*." This expression is not one that would be associated with a brief 3½ years' persecution. It suggests, rather a long drawn-out conflict. The matter in hand clearly involves a long time, for it concerns the time of Israel's downtreading. To say there are 1260 DAYS to "the end of these wonders" does not make sense. But 1260 YEARS does! It represents the latter half of their long down-treading, and they have suffered equally with Christ's brethren at the cruel hand of Rome, in the countries of Europe, through many centuries — for the 1260 years of Papal Roman Power.

Therefore, the scale of events in Daniel 7 and 12 requires a 1260 year, and not day, fulfilment.

An Unlikely Gap In Prophecy

A mysterious interruption of the prophetic sequence arises if 1260 is taken as 3½ years. In part, this point has been made in the previous paragraph. It would surely be strange if Daniel 7 should record with great emphasis through many verses a particular persecution of 3½ years, and leave without prophetic mention the long persecution by Rome through many centuries. Similarly, why several references and such detail in Revelation to a brief 3½ years of persecution, and no mention of centuries of Rome's tyranny and persecution. This strange gap in the prophetic revelation results, when the 1260 period is limited to 3½ years, as is done in the new interpretation.. The 1260 year interpretation avoids this gap and is more consistent.

But there is a gap in another sense that is produced by the 3½ year interpretation. We are left without any time indication of Christ's second coming. This is very unlikely in a book prophesying of the things that lead to his second coming. In previous ages of Biblical history, God has given prophetic guidance to the time when Jesus should be expected. Note how God has provided, in each age, a guide regarding time to accomplish some major objective:

From Abraham to the national inheritance of the land is indicated by the 400 years given to Abraham (Gen. 15:13); the time of the casting out of the land by the Chaldeans was revealed to Jeremiah as 70 years (Jer. 29:10); the long twilight without prophetic vision from the return of Chaldean captivity to Messiah was prophesied in the 70 weeks (490 years); the apostles were told that there would only be a brief period of one generation to the end of the Jewish world (Matt. 23:36; 24:34).

In view of all this, how strange that the last period before the Kingdom — the time of Gentile supremacy, the scattering of Israel, and the existence of the ecclesias, should not be given some prophetic limit! There would be no guide to the watchers to know that they should expect the dawn. And this is the result of giving

the 1260 a future 3½ year interpretation. However, using the 1260 as a period of years, then this expected guidance is restored to the books of Daniel and Revelation. With the 1260 year period, we have clear guidance and encouragement in the ending of the 1260, 1290 and 1335, bringing prophecy to our own time, and the knowledge that the age of the Gentiles is coming to an end, and the time to favour Zion is at hand.

With a 1260 year period established, the "historical" interpretation of the Apocalypse is vindicated.

—G. Pearce (England).

A Guide To Time Scales:

The normal scaling down of time into symbolic style is to have a day representing a year. But this is not always so. Sometimes the "decorum" of the symbol demands a certain limitation to the time period associated with the symbol, which results in a bigger reduction in the scale, than a day for a year. This is the case in Rev. 11:8-11, where dead bodies lie unburied in the street for 3½ days, and in Rev. 8:1, where "there was silence in heaven about the space of half an hour." In each case the times given must be kept appropriate to the nature of the symbol, and history shows that the time has been condensed more than by a day for a year. For particulars, see EUREKA.

But there is one time period in Revelation which is not condensed at all: (Rev. 20:4) " . . . they lived and reigned with Christ a thousand years." Is not this a literal period, and if this is literal, why should other periods mentioned not be taken literally also? The answer is again: Take regard to the "decorum of the symbol." In Rev. 20, the whole object of the book (The Manifestation Of Jesus In Power) is given appropriate emphasis by the plain words of "living and reigning with Christ." The only appropriate time period to put alongside this is the literal time period. If one were to say they lived and reigned with Christ a thousand days, this glorious climax would become an anticlimax. It would convey a sense of a brief reign; and a thousand days' reign is not fitting to convey the glory and extent of that age. So the fitness of the presentation here requires a literal statement of 1,000 years.

This is unique, and highlights the consummation of the whole book.

STUDY OF REVELATION IN BIRMINGHAM

We have been pleased to read in "The Christadelphian" of recent issues that the Birmingham Central Meeting, and the Suffolk Street meeting, have recently conducted a series of special study nights upon the theme of the Revelation, and for that purpose have called upon Brother G. Pearce to lead the studies. Ecclesias do well to sponsor the better understanding of the Apocalypse that their members share in the blessing that Christ has promised to bestow upon those who understand it aright.

Exposition: David's Last Words:

The Plural Names of God

In our last issue Brother Thomas provided some interesting comments upon the Last Words of David, contained in 2 Samuel 23, in the course of which he criticised the rendition of the A.V. and showed it did not properly express the thoughts and teaching of David.. In this instalment of his article he provides an amended translation and some profound comments upon the Name and Titles of God contained therein.

★

New Translation Of David's Oracles

From the whole, then, it is clearly apparent that a new translation of the Last Words of David is necessary to the comprehension of them by the English reader. Not finding one faithful to the original text, I concluded to attempt its improvement, and to furnish my readers with the result. Without further comment, then, I proceed to submit it for their scrutiny, doctrinally, philologically, or in any other way they may please. Here it is:

"Now these words of David, the last, are an oracle of David, son of Jesse; even an oracle of the mighty **man** enthroned concerning an anointed one of the gods of Jacob, and the pleasant **theme** of Israel's songs.

"The Spirit of Jehovah* spake through me, and His word was upon my tongue; gods of Israel spake to me, **and** the Rock of Israel discoursed, saying:

"There shall be a just man ruling over mankind, ruling in the righteous precepts of the gods. And as brightness of morning he shall arise, the sun of an unclouded dawn shining forth after rain upon tender grass out of the earth.

"Though my house is not perfect with THE MIGHTY ONE, yet he hath ordained for me the covenant of the Age, ordered in everything, and sure; truly **this is** all my salvation and all **my** delight, though he cause it not to spring forth.

"But the wicked **shall be** all of them as a thorn bush to be thrust away; yet without hand shall they be taken: nevertheless a man shall smite upon them; he shall be filled with iron and the shaft of a spear; but with fire to burn up while standing they shall be consumed."

In this brief but rich and comprehensive oracle, as presented in the Common Version, the word "God" occurs four times, and "Lord" once. But this does not fairly represent the original. There the writer employs three distinct words which are used in five different phrases, such as:

1. An Anointed of the *Elohim* of Jacob.
2. Spirit of Jehovah spake, *ruakh Yehowah.*

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* Though Brother Thomas used the name Jehovah in his earlier writings, he later acknowledged that this is a corrupt form of the proper name, Yahweh, which he came to use frequently. We have not seen fit to correct the Name here, for we feel that his writings should appear unamended, leaving it to the reader to make any necessary corrections. We believe that God is honoured by the correct use of His Name (Mal. 3:16).

3. Elohim of Israel spake, *Elohai Yisrael.*
4. Fear of Elohim, or in righteousness, *yirath Elohim.*
5. With the Mighty One, *im-Ail.*

Besides these, in a sixth phrase, Jehovah is styled the "Rock of Israel" *tzur Yisrael.* Now, it cannot be supposed that the Spirit which expresses Jehovah's mind so precisely as to refuse to speak in the words which man's wisdom teaches, should, in so important an oracle as David's last words speak, so laxly as by six different phrases to signify only one thing, represented by *God* or *Lord,* in the Gentile sense thereof.

Grammarians and lexicographers see the difficulty of translating Hebrew phrases expressive of divine relations to things human into English; but they have been unable to solve it. They do not perceive that THE NAME of Israel's Rock is incommunicable by the rules of grammar; that is, that the attributes, character, unity, relations and nature, one or all of them, are not definable or demonstrable upon the principle of a verb agreeing with its nominative in gender, number, and person, with or without exception.

Yahweh In Plurality

Seeing, then, they cannot doctrinally account for the ONE GOD being designated in Hebrew by a word, or noun, signifying Gods, which is often found in concord with a verb in a singular number and in apposition with a singular noun, they have invented a rule to cut the knot they are unable to untie. Hence we are told that *Elohim* is the *pluralis majestaticus vel excellentiae* for the single individual, "who dwells in light, whom no man hath seen, nor can see," commonly styled *God;* and that this plural of majesty or excellency is in syntactical agreement with a singular verb, as *amar elohim,* literally *gods he spoke,* for *God spake.* So that by this rule, the Deity is represented as speaking editorially, saying we, when nothing more than I is intended; or majestically, as, we the king.

They have, however, apparently ground for this device in the well-known formula, *shema Yisraail Yehowah Elohainu Yehowah ekhad,* "Hear, O Israel, Jehovah our Gods (is) one Jehovah!" This is the literal rendering, from which it is inferred that, as Jehovah is one, Gods, though in the plural, can only be one person also.

But, when the import of the Jehovah, the Memorial Name by which the Invisible One is revealed in Israel, is understood, this grammatical apparition soon disappears. Unevangelized Jews and Gentiles, be they ever so learned in philology, cannot penetrate the mystery. Hence they dispose of the doctrinal difficulty by declaring the Name of the Invisible incommunicable. But this is incorrect. The Creator has communicated His plural name to Israel, first by Moses, and afterwards by Christ. The Creator is

singular, but His Name is plural; and by that nominal plurality He has revealed Himself from the foundation of the world.

Jehovah is a name expressive of divine personal manifestations to Israel. The name Jehovah covers a plurality of persons, who are one in purpose, testimony and manifestation. "Jehovah our Gods" is not to be sunk into a kingly or editorial *we;* it is a literal expression of a great doctrinal truth; and imports the two Jehovahs, Father and Son, as the supreme Gods of the people of Israel. In considering this matter, we must remember that before Moses recorded the formula before us, the Angel of the Bush had revealed to him the Almighty's memorial, as I have explained in a former number. On that occasion, he told Moses, that He whose messenger he was, was pleased to announce Himself as the *I shall be whom I shall be;* so that the name Jehovah, compounded of that phrase, designated Him who sent the angel, and him through whom He should at a future time manifest Himself to Israel. These two, the Him who sent to Moses, and the him who came to Judah in the days of Caesar, are both named Jehovah, are both Gods of Israel, yet but "one Jehovah," in manifestation by Spirit. The anointing established the Jehovah-oneness, between the Man Jesus and the Eternal Creator of all things. "The burden of the Assyrian, O Israel, shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed *because of the anointing.*" There is "One Spirit" by which oneness is established between the Gods of Israel; and of that one Spirit is the "Holy Oil" with which the Invisible Creator anoints, and by which anointing He establishes the unity of His name. In the absence of this anointing Spirit, Jesus and the Creator would be separate and distinct Jehovahs,* the god Jesus and the God Creator; but the

* The name, Yahweh is that which Deity has superimposed upon Himself, has given to His Son, and has promised to them who shall yet be manifested as His Sons (Acts 15:14; Rom. 8:19; Rev. 3:12). As the Name is named upon both the Father and the Son in Scripture, it teaches either that they are two distinct Yahwehs, or that one is the manifestation of the Other. Brother Thomas makes the point that the anointing of the Son by the spirit of the Father, made them "one." At the coming of the Son, those sons who are made one with him will be anointed with Spirit to the extent that they will be made consubstantial with the Father. The glorified company of the Redeemed will then be "one" in the sense of Christ's request (see John 17:21). Though they will number "ten thousand times ten thousand," and will be dispersed throughout the earth as king-priests, they will all exhibit and manifest the Father. Thus the words of Zechariah will be fulfilled: "Yahweh shall be king over all the earth: in that day there shall be one Yahweh, and His name one" (Zech. 14:9). Though "one," Yahweh will be manifested in a multitude, for Yahweh in plurality, not Yahweh in trinity, is the Divine purpose. Thus, associated with the name Yahweh, is the word Elohim, a plural word that is used in Scripture for angels and men, and also for God in manifestation. This plural word, Brother Thomas renders as "Gods," and so applies the title to the Lord, as the Lord did himself.

anointing of the former with the Spirit of the latter in a pre-eminent degree, brought them into unity; so that "Jehovah our Gods is one Jehovah," or "God manifest in the flesh" by His Spirit. The formula of Moses, then, proclaimed to Israel, is, "Hear, O Israel, the *I was* who appeared to Abraham, the *I am* who feeds us in this wilderness, and the *I shall be*, who shall deliver you from the Assyrian in the latter days, our Gods, are the one I shall be!" This doctrine of Moses is precisely that of the New Testament. "I and the Father are one," that is in manifestation and name; and the Jews charged Jesus with blasphemy because, being a man, and saying this, he made himself a God. But Jesus vindicated himself by showing them that they were themselves styled gods in Psalm 82:6, or, as it is there explained in the parallel, sons of the Highest: "I said, Ye are *Elohim*, and all of you are sons of the Most High." If he called them gods to whom the word of God came, say ye to him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God?"

"The words that I speak unto you, I speak not of myself." They do not emanate from me as the Son of Mary unanointed, or unsealed by the Spirit of the Father: "it is He that dwelleth in me" — who took up His abode in me, and overshadows me: who descended upon me in the form of a dove, filling me with His wisdom, knowledge and power: it is "He doth the miracles"; and "the word which ye hear is not mine, but the Father's who sent me," and to whom I shall return; "for my Father is greater than I."

The verity contained in the phrase: "Jehovah our Gods is one Jehovah" continued to be used in the days of Israel's sojourn in the wilderness, as is most evident from the following testimony. The Almighty Creator said to Moses:

"Behold, I send an Angel before thee, to keep thee in the way and to bring thee into the country which I have prepared. Beware of him, and obey his voice; provoke him not, for he will not pardon your transgressions: FOR MY NAME IS IN HIM. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and afflict them that afflict thee. For mine Angel shall go before thee and bring thee unto the Amorites, etc.; and I will cut them off."

Here, then, was an Angel, styled in the psalms a God, deputed as the Name-Bearer and Substitute of the Almighty Increate in relation to the Twelve Tribes of Israel. They were to obey his voice as if it were the Almighty One Himself; for he would receive instructions from Him what to speak; so that his voice would be the voice of Him who sent him — "obey *his* voice, and do all that *I* shall speak." Israel was warned not to provoke him; for, the Almighty's Name being in him, he would not pardon or clear the defiant. He occupied the position of Captain of the Almighty's host, in its transition from the Wilderness of Egypt to the Holy

Land. He was probably Michael, the Angel-Prince of Israel, spoken of in Daniel 10:13,21, the Lieutenant of the Almight in Jewish affairs, until his superior, "Michael the Great Commander," (Daniel 12:1), even Jesus of Nazareth, shall appear in power to gather the Tribes from their dispersion, and to replant them in the land of their inheritance.

"My Name is in him" established the oneness between the Almighty and the Angel-Prince of Israel, who spake as Jehovah to the people. These were aware of this arrangement; and hence, as they had so strong a propensity to worship other gods than the God of Abraham, Moses continually reminded them, that, though there were Gods superintending their affairs in the Name of Jehovah, there was but one whom only they might serve. This Angel-Prince was not of the human race. His jurisdiction was, therefore, only temporary. But of the Son of man it is said: "The Father hath given him authority to execute judgment, because he is the Son of man." Hence, it is not an alien to our nature that is to rule the human family; but one who is of their flesh, and can therefore sympathize with their infirmities and sorrows, seeing that he has felt the same. Unbegotten of the will of man, though born of sinful flesh, and begotten of the Father by the Spirit from among the dead, He hath given him exaltation above the angel-gods, and equality with Himself.

When he comes again, he comes not merely as Israel's King, but as "the God of the whole earth." His name is Jehovah, and the Name of the Father is in him, so that of the Father and the Son, those who have become citizens of Israel's Commonwealth through Christ, can say with Moses: "Jehovah our God is one Jehovah." —J. Thomas.

A new Hall:

"One would be led to think, by the way new halls are being built, that the Truth was progressing mightily. But to judge progress, as God regards it, we have to see 'the assimilation of the mind to the divine ideas, principles, and affections in the Scriptures' (to quote Brother Roberts' words). Viewed from this standpoint how small is the progress made in the brotherhood" — (A.B.).

(We agree that a new hall is no guarantee of true progress. We recognise too, that the affluence which is incidental to the Truth today constitutes a challenge to faith. When things are difficult we learn to lean on God; when they are otherwise we become self-sufficient. There are signs of Laodiceanism within the Brotherhood today traceable to the very affluence of the times. We need all be on guard.)

Bible School Bulletin

RESERVATIONS NOW OPEN FOR THE SIXTEENTH SCHOOL

God willing, the sixteenth Bible School will be held during the school holidays, from Saturday, 10th May, at 2 p.m., to Sunday, 18th May.

The School will be sponsored by the Granville Ecclesia.

Full teaching staff has not yet been arranged, though the main sessions will be taken by Brethren E. Wilson (Adelaide Ecclesia), J. Mansfield (Shaftesbury Road Ecclesia), and E. Spongberg (Hurstville Ecclesia).

A deposit of $2 per person over five years of age is required to secure a reservation, and if circumstances prevent it being fulfilled, it can be transferred to another school. A transfer can only be effected once, however.

Subjects selected are:

Studies in the Psalms (E. Wilson);

A Charge, A Challenge And A Caution (Exposition of Epistles to Timothy and Titus — J. Mansfield).

Studies In The Psalms

Brother Wilson has given considerable research to the Psalms, and proposes to deal with the subject both from the standpoint of construction and authorship as well as that of exposition and exhortation.

A breakdown of his five talks provides the following synopsis:

1. **Browsing Through The Psalms.**
   Formation of the Psalter — Psalm construction — Psalm groupings — Types of Psalms (Acrostic, Halleluyah, Songs of Degrees, etc.) — Psalm titles and historical backgrounds — authorship of the Psalms.
2. **The Psalms As Exposition:**
   Specific Psalms will be presented in analytical detail.
3. **The Psalms As Exhortation:**
   The impact of the Psalms on daily living.
4. **The Messiah In The Psalms:**
   This talk will show how that the life of the Lord was predicted in the songs of Zion from birth to ascension.
5. **The Psalms And Our Future:**
   A detailed exposition of Psalm 45, presenting the glorious impending marriage of the lamb.

(Further details of the 16th School will be presented next issue).

GUYANA CHRISTADELPHIAN BIBLE SCHOOL

A Bible School is being arranged in Guyana, South America, next year, God willing, between Saturday, 5th, and Friday, 11th April, 1969.

This is the first time such a School has been arranged in Guyana, and we give a very warm welcome to all Brethren and Sisters who can come and

join us for this week around God's Word.

The two main objects are firstly to equip us all to be self-supporting and well educated in God's Word, and secondly to spiritually upbuild those who take part.

Further information may be obtained from Brother David Simpson, P.O. Box 84, New Amsterdam, Guyana, South America.

AMERICAN BIBLE SCHOOLS

The following tentative dates have been selected for the Bible Schools to be held (God willing):

Idyllwild (Pacific Coast) — July 20 - 27;

Vernon (B.C.)—August 9th-15th;

Wilbraham (Eastern) — August 2nd-10th;

Midwest—August 16th-23rd.

We hope to provide further details next issue (God willing).

LOGOS TOUR OF BIBLE LANDS

Readers have enquired why we discontinued our outline of the tour made earlier in 1968. We did so because pressure of other matter forced this out, and, in addition, preparations for a further tour exercised our attention.

This second tour is scheduled to commence on 29th March, 1969 (God willing), and will incorporate places not visited in the last one. It will include Babylon, Ur of the Chaldees, and, we hope, Sinai.

Considerable difficulty has attended the planning of this tour, as what we want invariably clashes with what most tourist agencies feel that we should have! They are anxious to incorporate as many "free" afternoons or days as is possible; whereas, we are keen to pack as much as possible into the tour.

Gradually, however, the plans are maturing, and have been widened to include participants from America, Canada and Great Britain. Arrangements will be made for this international company of brethren and sisters to meet in the Middle East.

The "tour" is designed as a travelling Bible School. Expositions of the Scriptures will be given on the sites where events in the past took place, and arrangements will be made each evening for a meeting to be held in order to consider places visited, and a briefing for those yet to be seen.

As on the last tour, hymn singing, as we travel from place to place, will be a feature of the tour.

In Canada and America, further details of the tour can be obtained from either Brother R. Lloyd, 1365 Morada Place, Altadena, California, 91001, USA, or from Brother M. Lucas, Drawer D, Cedar Park, Texas, 78613, USA.

QUESTION TIME AT THE BIBLE SCHOOL

Questions not answered in the time allocated at the School are done so through these columns. It is recommended that you bring your questions to the Bible School, and submit them for answering.

Taken For Destruction?

Q.: In Matthew 24:40 and Luke 17:34 some are said to be "taken" and others "left" at Christ's coming. Does not the word "taken" mean taken away for judgment, just as in Matt. 24:39 the word "took" is used in that the flood

"took" them away?

A.: The two words "taken" and "took" are translated from two entirely different Greek words, with two entirely different meanings, and these govern the interpretation of the verse.

The word used in the Greek for "taken" is "paralambno", and signifies to take to oneself as of a wife (Matt. 1:20,24), whilst the word rendered "left" is translated from "aphiemi," a compound word joining "apo," "from" and "heimi" — "to send," and signifying "to send from" or "away," to "let go from oneself" etc.

Christ taught that there would be close acquaintances (two men men in a bed — or reclining on a couch together, indicative of close association one with the other), "one shall be taken (as part of the bride) and the other left" (or driven from the presence of the Lord).

Christ's words do not mean that one will be taken from the bed or couch, and the other left on it; but both being in close association with each other, and perhaps believing that they are both worthy of eternal life, they will find to their surprise, that when they are both brought before the judgment seat, one will be accepted, and the other driven away.

The word in Matthew 24:39, rendered "took" is "airo" in the Greek, and signifies to carry away, to bear away, implying to destruction.

Adam's Covering:

Q.: Why is it claimed on the basis of Gen. 3:21 that an animal was sacrificed to provide the skin that clothed Adam and Eve? Could not God have provided a covering without the need of so doing?

A.: God could have done so if He wanted to; but it would have ruined the type that points forward to the sacrifice of Christ. He is described as the Lamb slain from the foundation of the world (Rev. 13:8), thus very strongly implying that a lamb was slain to provide a covering for the first human pair.

Cain's Offering:

Q.: Why was not Cain's offering accepted?

A.: Because it was not offered in faith (Heb. 11:4). On the other hand, Abel, in faith, looked forward to the offering that God would provide, and which had been promised in the declaration of Genesis 3:15. He recognised that "without the shedding of blood there is no remission" of sins (Heb. 9:22), and being conscious of sin he carefully sought out what God required of him. Cain did not do this, but apparently felt that God should be well-pleased with the religious worship he condescended to give unto Him. If it were otherwise, he would not have become jealous of his brother and would not have murdered him. He did not mind shedding blood when it came to satisfying his own feelings of anger, but did not see the need to do so in offering to God. There are many in the world like Cain today.

Regarding Forgiven Sins:

Q.: If God forgives sins, and puts them behind His back, why does Paul teach that we must appear before the Judgment Seat of Christ (Rom. 14:10-12; 2 Cor. 5:10).

A.: The word translated "appear" is "phaneroo," and signifies to be made manifest. It is necessary for us to appear before the Judgment seat of Christ that our characters may be made manifest in our sight as well as in that of God. Meanwhile sins will be forgiven if they are confessed, but sometimes we are not

conscious of sins committed — and this will be then brought home to us. We are also told to pray: "Forgive us our sins as we forgive those who sin against us." Do we forgive every sin committed against us? We can well pray for our own condemnation by those words! There are many sins of omission and commission that we might commit without realising it, and to simply pray, "forgive us for everything that we have done amiss in Your eyes this day," is not the prayer that will secure forgiveness. We must confess to sin (1 John 1:9). We must recognise it as sin, and try to forsake it. If we do that, we are told that He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:9). We suggest that it is good to pray unto God that He make manifest to us the reality of sin, so that we might be fully conscious of it, and seek the means to receive forgiveness of it and the strength to forsake it.

A Sin Unto Death:

Q.: John teaches that there is a "sin unto death" for which prayer would be unavailing. What is that sin?

A.: We suggest that you purchase a copy of the verse by verse notes on this Epistle entitled "The Test Of True Love." You will find that John gives two definitions of sin: one is lawlessness (1 John 3:4) which a true believer never commits; the other is wrongdoing (1 John 5:17) which all are guilty of doing. For the former there is no forgiveness so long as the sinner continues in his lawless state; but for the latter there is forgiveness if the sins are confessed before God with that objective in mind (1 John 1:9). He will "cleanse us from all unrighteousness," but He will not justify lawlessness.

Free Life!

Q.: Did Christ have what is called a "free life"?

A.: John lays it down that unless a person acknowledges that Jesus Christ "came in the flesh" he is not of God (1 John 4:2), and should not be received (2 John 7). This Apostle of love claims that any teaching otherwise is both a deceiver and anti-Christ.

By flesh is meant a nature identical with that of those whom Christ came to save. He represented mankind, and to do that had to have the same nature as all others (Heb. 2:14). Paul is emphatic on that. Notice the repetition in such a statement as: "He also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil."

To teach that Christ had a free life is to deny the truth, and to demonstrate that one is not in the way of life.

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NOTES ON ECCLESIASTES

At the fourteenth Bible School, the teenage class marked up Ecclesiastes 12, and some have made requests to complete the book.

Those of the class who have applied for such notes will be supplied with them, and they will take them throughout the book. We hope to have the first portion of the notes ready soon, and it will be forwarded to those who have made requests for them.

This service is limited to those to were part of the fourteenth Teenage class.

Please send requests to Bro. G. Mansfield, West Beach Post Office, South Australia, 5024.

Fulfilling Prophecy

Financial Crisis in France

"Besides the increase of taxation, financial embarrassment, pestilence, destruction of mankind and their fellow beasts . . ."

●

Increasing Financial Burden

In "Eureka" vol iii, p.6,, Brother Thomas lists the above as some aspects of trouble that could be expected during the period of the "time of the end."

Today, most of them are so incidental to modern civilisation as to have become interwoven into the normal pattern of life. The burden of taxation and the tremendous preparations for war are such commonplace features of the modern world, that the national economy is based upon them.

Remove either today, and the economy would collapse. The growing army of civil servants, the increasing budget of war expenditure required for the weak to claim they are strong (Joel 3), testifies to that fact.

That was not the case in the days of Brother Thomas when he drew attention to the inevitable development of these troubles.

Consider "the increase of taxation," for example. In 1874-75 the rate of income tax in Great Britain was only 2d. in the £ (1c in the $A)! The South African war, towards the end of the century, brought the rate up to one shilling in the pound (5c in the $A), whilst the first world war pushed it up to a maximum of six shillings (30c in $A).

Despite the ensuing "peace" it never dropped below four shillings (20c in $A) between the two wars, whilst the second world war brought it to an all-time high of 10/- in the pound (50c in $A).

Financial Problems Mould History

Financial embarrassment has played a large part in the development of the Time of the End as Brother Thomas anticipated. It was the savage reparations demanded by France against Germany after World War I that ruined the German economy. Germany retaliated by introducing acute inflation, so that a mere postage stamp cost millions of marks, and the whole nation was plunged into poverty.

As other currencies became involved, the whole world suffered acute depression. In Germany this gave impetus to Nazism, and paved the way for World War II, out of which came a revital-

ised Russia and an independent Israel.

Thus the financial problems that Brother Thomas suggested would be incidental to the time of the end have moulded history, and played a major part in the development of world conditions that conform so completely to the requirements of Bible prophecy.

France's Predicament

During past weeks, France has felt the impact of internal industrial trouble.

The economy of the country has been perilously weakened, and to counter this, President de Gaulle has had to chose between devaluation, or severe retrenchments in spending, on the part of the Government and public alike.

There is little doubt, that the embarrassment that France experienced consequent upon this, was secretly enjoyed by neighbouring nations which have resented the domineering attitude of de Gaulle. They confidently expected the French Government to capitulate, and take the easy way out of its predicament by devaluating the franc. This, of course, would increase the value of such currencies as the dollar, the mark and the pound, at the expense of the franc.

But de Gaulle chose to fight back and retrench, and refused to weaken French currency.

This has caused dismay and consternation among other nations, for the retrenchments forced upon France could have their repercussions on foreign currencies; could even (it has been suggested) pave the way for another Depression such as the world experienced between the two wars.

Frog-Like Discord

Revelation 16:13 predicts that "three unclean spirits like frogs" would emerge from three centres causing discord and dissension among the nations, leading to the war of the great day of God Almighty. In *Eureka*, Brother Thomas has identified this symbol with the revolutionary influence that, stemming from democratic France, would involve all nations. This began with the French Revolution, was given added impetus by the Franco-German war of 1870, and was established in power by the Russian Revolution of 1917.

Since then, Communism has played an increasingly important part in the development of the time of the end.

During the past fifty years, France has completely manifested the role required of her as a disturbing, revolutionary spirit of discord among the nations.

The present financial crisis, and its repercussions, is a further ripple in waves of trouble that have disturbed the sea of nations.

The present economic crisis could play a most important part

in further developments of Bible prophecy in causing France (Gomer) to draw closer to Russia (Ros), as required by the prophecy of Ezekiel 38. Recently, the Paris reporter for the Adelaide *News* declared:

"In refusing to devalue the franc, De Gaulle has tossed the ball back to the West Germans, and he must now be considering what political pressure he can bring on them to force the revaluation of the mark upwards.

"He might decide to turn on the pressure where the West Germans feel it most — in relations across the Iron Curtain.

"Bonn has always feared that her Western allies might do a deal with the Russians, or other Communist powers, over her head. She fears the French most.

"If the general were only to hint that France might actually recognise East Germany over West Germany's head, this would bring about enormous alarm in Bonn.

"Many observers think that this is a distinct possibility and that the general's breathtaking ruthlessness and capacity for diplomatic blackmail when he is up against the wall must not be ruled out."

What we must not "rule out" as we consider these political manoeuvrings is the fact that events in every direction are tending towards the development of that state predicted in such prophecies as Ezekiel 38. This is apparent in a powerful Russia, a divided Europe, the common market, French rebuffs to Britain and wooing of the Soviet, Russian interest in the Middle East and hostility to Israel.

We know what these things mean, and should be alerted to the significance of the times. Christ declares:

"Behold, I come as a thief; blessed is he that watcheth and keepeth his garments . . ." (Rev. 16:15).

The repetition of crises, the busy round of life, the rapid tempo of modern life, can crush our consideration of this fact from our minds, can cause us to unconsciously put off the "watching" and "keeping until tomorrow" — when it might be too late.

Let us give heed to the signs, that we might keep our garments, and not be taken unawares when he appears.

It may be tomorrow (see 1 Pet. 4:17). —P.M.

Interest in Tabernacle Leaflet:

"Thank you for the Tabernacle leaflet. At the moment, a group of young brethren and sisters at Llanelli are studying the Law of Moses, and thus the Tabernacle leaflet will be most helpful. However (and inevitably!) they all would like a copy of the leaflet! Can this be arranged?" — (Bro. G.P., South Wales).

(We are delighted to learn of the help received from the Tabernacle leaflets. Undoubtedly, the Parable of this wonderful institution, as outlined in the leaflet is a very valuable guide to the eternal principles of Divine Worship. As we thoughtfully consider all the details of the Tabernacle and its associated services, we come to realise a little better our personal position and responsibilities today. To assist your study class, further copies of the leaflet are being forwarded to you).

3. Matthew : The Face of the King

The Scriptures Fulfilled

From the outset, the gospel of Matthew presents Jesus as the fulfilment of the promises made to Abraham and David. The opening words are:

"The genealogy of Jesus Christ, the Son of David, the Son of Abraham" (Weymouth).

"A register of the lineage of Jesus Christ," etc. (Diaglott).

What follows is a record of descent from Abraham and David, passing through the kings of Judah, and culminating in Joseph the betrothed husband of Mary, who is called "Joseph, son of David" (v.20).

It is nowhere suggested that Jesus was the literal son of Joseph. What is suggested is that the legal right to the throne by descent vested in Joseph, and that being so, the legal right of transmission of the throne was from Joseph to Jesus.

But as well as being legal inheritor from Joseph of David's throne, Jesus was Son of God, and the reason for the angelic interposition is stated in v.22:

"Now all this was done that it might be fulfilled, which was spoken of the Lord by the prophet, saying . . ."

There follows a direct quotation from Isa. 7:14 to show that Jesus was the Immanuel, *God with us,* promised to the house of David.

Jesus, as presented by Matthew, is the fulfilment of Israel's Messianic expectancy. Time and again, Matthew recurs to the theme that all this was done "that it might be fulfilled." These words, or variations of them, occur not only in Matthew 1:22, but in twelve other places as well, as Matthew appeals to the Jews' own scriptures for verification of his portrait of Jesus as Israel's Messiah (Ch. 2:15,17,23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:54,56; 27:9,35).

In fact, Matthew alludes to not less than 65 Old Testament passages (43 of them actual verbal quotations) which anticipate and are confirmed by incidents in the life, death, burial and resurrection of Jesus whilst constant stress is laid upon his descent from David (Ch. 1:1,20; 9:27; 12:23; 15:22; 20:30,31; 21:9,15; 22:42,43,45).

Among the items he selected to record, was the visit of the wise men, or Magi, from the east. Some four hundred and fifty

years earlier, Daniel had been elected as chief over the Magi (Dan. 4:9; 5:11), and at the birth of the Lord (Matt. 2), their descendants made the journey probably because of Daniel's 70 weeks' prophecy, and its revelation of "Messiah the Prince" (Dan. 9:25). In their hunger, they had preserved what Israel in its fulness had largely forgotten.

Whilst Jerusalem went unheeding about its business, and the murderous Herod was prepared to slaughter any who threatened to challenge his authority, the promised King was born exactly as decreed by Micah (Ch. 5:2). The visit of the Gentiles from the east at that time, typified the strangers from afar who have since come to pay him reverence.

Outline Of Matthew's Gospel

The arrangement of Matthew's Gospel presents Jesus as the rightful King of Israel, and demonstrates the principles on which his kingship is based.

The events of Christ's life are presented in subject order, and not always in chronological sequence. It is only Luke who strictly aims at the latter. In Matthew, as in Mark, the subject dominates throughout. Because of that, Matthew can be divided as follows:

Part 1 — Ch.1-2 —Lineage, birth and preparation of the King.
Part 2 — Ch.3-4:11 —The Basis of his majesty.
Part 3 — Ch.4:12-16:12 —The preaching, policies and power of the King.
Part 4 — Ch.16:13-20 —The cross must come before the crown.
Part 5 — Ch.21-25 —A triumphant King in the shadow of death.
Part 6 — Ch.26-27 —The King suffers, dies and is buried.
Part 7 — Ch.28 —The victory over death itself.

These are suggested guide-lines, indicating Matthew's intention as portraying Christ the King.

Each one of the sub-divisions we have suggested is capable of further sub-division. Thus Part I can be sectionised as:

(i) — The lineage of Jesus Christ — Ch. 1:1-17.
(ii) — Jesus' birth — Ch. 1:18-25.
(iii) — Visit of the magi — Ch. 2:1-12.
(iv) — The flight to Egypt and return — Ch. 2:13-23.

It is clear that Matthew's plan is to present Jesus as:

(i) — The King descended from David;
(ii) — Who fulfils the prophets;
(iii) — Whose Kingship even Gentiles acknowledge;
(iv) — Who represents his nation, typifying their history.

Now consider Part 2 (Ch. 3-4:11) which outlines the Basis of his Majesty. We are introduced to:

(i) — John the forerunner and Herald of the King (Ch. 3:1-12).
(ii) — The title deeds of the Kingdom: repudiation of flesh (Ch. 3:13-17).
(iii) — The temptation: rejection of political compromise and insistence on moral principle (Ch. 4:1-11).

The King Announced

In the same way as Elijah, having destroyed Baal's prophets on Carmel, and thus elevated righteousness, ran before Ahab's chariot to uphold the throne (1 Kings 18:46; cf. 2 Sam. 15:1; 1 Kings 1:5), so John, as it were, ran before the chariot of Jesus, crying: "Here comes the king! Here comes the king!" At the same time, he declared in advance the moral basis of the coming rule as that of uncompromising hostility to the self-indulgence that is native to the flesh. This Jesus acknowledged and endorsed at his baptism, and God proclaimed that He was "well pleased." And to show that Jesus was no mere theoretician, and that the victory must be actual as well as doctrinal, the matter was tested when he triumphed in his wilderness temptation.

In Jesus, therefore, Matthew saw one in whom the nation lived again; one upon whom prophecy converged, and who manifested the characteristics of the ideal Israelite. From first to last, he presented Jesus as Christ the King. Yet, although Matthew's Gospel is the most national and most retrospective of them all, in drawing from the Old Testament and seeing in Jesus the fulfilment of its many prophecies, it is also the most universal and most prophetic of the records.

Jesus may say (Ch. 5:34-35): "Jerusalem is the city of the great King," but he heals a Gentile centurion's servant (Ch. 8:5-13), and marvelling at his great faith, greater than any he had found in Israel, he said: "Many (Gentiles) shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven. But the children of the Kingdom (the Jews) shall be cast into outer darkness."

The Kingdom Of Heaven

Matthew, as one who treasured up the sayings of the prophets, would know that Israel was presented in the O.T. as the Kingdom of God (1 Chron. 28:5; 29:23; 2 Chron. 9:8; 13:8), yet he used the phrase "the Kingdom of God" only five times (Ch. 6:33; 12:28; 19:24; 21:31,43). He preferred to describe it (he alone among the gospel writers doing so) as "the Kingdom of heaven" which he does 32 times, in every part of the Gospel narrative (Ch. 3:2; 4:17; 5:3,10,19(2),20; 7:21; 8:11; 10:7; 11;11, 12; 13:11,24,31,33,44,45,47,52; 16:19; 18:1,3,4,23; 19:12,14,23; 20:1; 22:2; 23:13; 25:1).

Why Matthew does this is not readily apparent. Perhaps it was that in his own once-twisted reasoning he had thought to bring the Kingdom of God by his own efforts in joining Herod, only to realise later that which Nebuchadnezzar had to learn before he came to his senses, namely, that "the heavens do rule" (Dan. 4:26).

Then one remembers the frequency with which Matthew draws on Daniel 7:13-14, the prophecy concerning the Son of man who ascended to heaven surrounded by an angelic guard of honour, described as "the clouds of heaven."

"And they brought him near before him. And there was given him dominion, and glory, and a Kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed."

The Kingdom is not something that comes to pass because of what men do here on earth. It is not "of man." Rather is it like "the holy Jerusalem descending out of heaven from God, having the glory of God" (Rev. 21:10-11). So, in the Olivet prophecy, Matthew reports Jesus as speaking of "the sign of the Son of Man in heaven" and "coming in the clouds of heaven" (Matt. 24:30), then using the phrase "coming in the clouds of heaven" before Caiaphas (Ch. 26:64), and finally saying to his disciples before his ascension, "All power is given unto me in heaven and in earth" (Ch. 28:18).

Unquestionably, it is the prophetic character of Daniel's prophecy that impregnates Matthew's phrase "the Kingdom of Heaven." It is "of heaven," from God. And that being so, it is futile for men to think they are bringing it to pass.

It is that thought that was at the base of Jesus' conflict with Israel's rulers, particularly the Pharisees. They alleged that they stood for God, but in reality they served themselves.

—E.M.S.

PONDERING THE PROVERBS

1. When Virtue Shall Laugh At Vice

"I will laugh at your calamity, I will mock when your fear cometh" (Prov. 1:26).

This is no idle threat. Now and hereafter it will be fulfilled, but more particularly hereafter. It is the end that waits the persistent disregard of wisdom's ways. It is a terrible end. What more cruel, crushing withering experience could a man have than to be laughed at in the crisis of his calamity. Such a thing is considered inhuman; but this will be a moment when it will be just. "The righteous shall rejoice when he seeth the vengeance." It is the terrible destiny in reserve for ungodly men (whom the Lord shall consider responsible), to be laughed at in the midst of the "tribulation and anguish and wrath" that will come upon them in the hour of judgment — to be laughed at, too, not by fiends, not by evil men, but by Eternal Goodness, incarnate in Jesus and the saints, in "the day of the manifestation of the sons of God!" "He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Psalm 2). The Lord is slow to anger, but there is a limit to His patience, and when once His wrath is kindled, more hapless lot is not possible to man. Oh that men would open their eyes beforehand to the terrible issues of folly. It is vain to bewail them when they open their jaws to devour,

2. The Trials Of The Wealthy

"The rich man's wealth is his strong city, and as an high wall in his own conceit" (*Prov. 18:11*).

Wealth is a great power for good, but is rarely used to that end. It is usually made a pedestal of self-elevation, or a refuge of self-comfort. Spiritually speaking, wealth is a greater trial than poverty. Few men can stand it. Job was one who could and did. He did not make gold his hope; he did not rejoice because his wealtth was great. He did not withhold the poor from their desire, or cause the eyes of the widow to fail. He did not despise lowly men, or forget that all have one Maker. So he declares of himself. In this, he presented a contrast to the exhibition described by Solomon above, and which has not ceased to be common: A proud independence and callous indifference to other men because of wealth; and an arrogant self-assertion, because having no need to conciliate other men for what they need. Such an effect of wealth can only follow from the heart-seared man, and not from God. Where God is seen, as in the case of Job, goodness and humility are as much exhibited in riches as in poverty. It will be a happy day when the riches of the world are in the hands of those in whom God is developing this qualification for their use in the day of exaltation.

3. Two Forms Of Worship

"The sacrifice of the wicked is an abomination to the Lord, but the prayer of the righteous is His delight" (*Prov. 15:8*).

The wicked sometimes sacrifice. They did so under the law, and they do so under the gospel. The form of the sacrifice differs, but the spirit of the thing is the same. They give for Divine use, but instead of being acceptable, it is "abomination" to God. The reason is to be found in the mind in which it is given. It is not given from a love of God, or from a desire to be in the way of obedience, but either from a superstitious notion that it may avert the consequences of their wicked courses in common life (which is the most respectable form of this wickedness), or from a desire to be considered religious by his fellow-sinner, or to propitiate the good graces of the priesthood, through whom he may obtain influence and trade with the people. The approaches that please God are the approaches of "upright" men — men who fear God and work righteousness in private as well as in public — every day as well as Sunday — in the transactions of common life as well as in religious exercises — towards enemies as well as among friends.

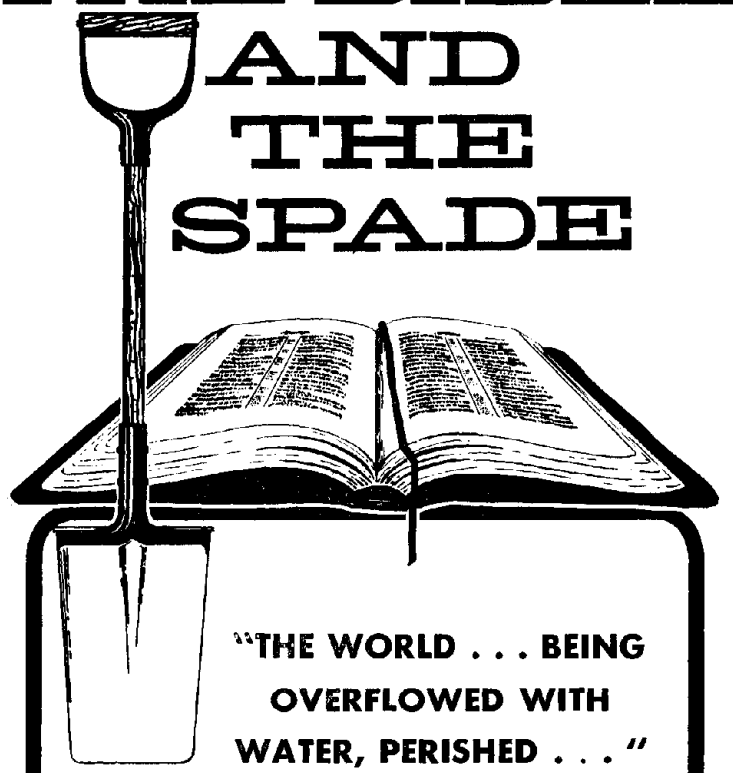
— R.R.

A Copy Of "The Divine Master" Required:

"In the past I have had success through "Logos" in obtaining books that are out of print, and I am hoping that some reader might have a copy of "The Divine Master" by Sister Alice Hopkins, to sell. I would be happy to pay whatever is requested, or exchange another book in its place." — (L.L., South Aust.).

(If any reader has a copy of this book for sale, please mail it to L.L., care Logos Publications, West Beach P.O., South Australia, 5024. Note the reader is prepared to pay any price requested — which is a very good offer! Or to exchange a book. There are some excellent out of print books by Brother Thomas to request. What about a bound copy of the "Herald Of The Kingdom And Age To Come"?).

THE BIBLE AND THE SPADE



"THE WORLD . . . BEING OVERFLOWED WITH WATER, PERISHED . . ."

"Noah warned his contemporaries of the coming flood, which would 'destroy them from the earth'; and proved to them his own conviction of its certainty by 'preparing an ark for the safety of his own house; by the which he condemned the world, and became heir of righteousness which is by faith.' Thus was the mingled seed of Seth and Cain exterminated from the earth. Cain's race became utterly extinct, and those only of Seth remained, who were upright in their generations, and who walked with God. The distinction of seeds was temporarily suspended. The generation of vipers was extinct; but sin in the flesh survived—a principle, destined in after times to produce the most hideous and terrible results."

— Elpis Israel, p.120.

A QUARTERLY SUPPLEMENT OF ARCHAEOLOGY
CONDUCTED BY F. E. MITCHELL.

THE RECORD OF THE FLOOD SUBSTANTIATED

Widespread Tradition Testifies To Its Truth

Not so long ago, the Bible account of the Flood was accepted only by those who were convinced that the Bible is true, in spite of lack of corroborative evidence.

Today the position has changed. The opinion that it did not happen can only be maintained by those who are determined to disbelieve the Bible in the face of incontestible proof of its veracity.

The evidence in support of it is overwhelming. It is of various kinds, and derived from many sources.

It is sustained by ancient traditions, derived from all parts of the world.

The Egyptian tradition claims that it occurred because of corruption, and represents it as a great sacrifice to appease divine wrath; but it also relates that there was a divine assurance of future safety, and the preservation of a few to commence the race anew.

The **Bhagawata,** a sacred book of India, likewise tells of how a flood destroyed the earth. However, the reigning king, with seven holy men and their wives, together with a pair of each kind of animals, escaped in a large vessel.

Such traditions are not limited to the Old World. They are found within the folklore of the tribes of Mexico, the Cree Indians of the Arctic Circle, the natives of Fiji and Tahiti, and the Aborigines of Australia. Humboldt found that the Indians of South America, on the banks of the Orinoco, had their stories of the Flood. The Spanish historian, Herrera, found the same in Brazil and Peru.

The Greeks and Romans had an account of the Flood. Their hero was named Deucalion. He was spared from being drowned because of his goodness, and was saved by building an ark and placing therein his family and the beasts of the earth. Like the Bible record, this story refers to the sending forth of a dove to find whether the waters had sufficiently receded to enable her to settle.

The fact that such widely diversed people, with absolutely no contact one with the other, have yet preserved their traditions of the flood throughout the centuries, presumes a common origin for them, and suggests the magnitude of the disaster.

It is claimed that all these traditions are variations of the true account found in the Bible. In the confusion of tongues that followed the building of Babel, when mankind was spread over the earth, the record of the flood was taken, to be preserved in tribal traditions and folklore as indicated above.

Tablets From Babylon And Assyria

Important records of the Flood have come from Babylon and Assyria. About 260 B.C., Berosus, a priest of Babylon, wrote the Chaldean account. He states that Ea, a god of northern Babylonia, appeared in a dream to Xisuthros and told him to bury all that was written, build a vessel, and enter into it with his family, animals, birds and provisions. He records how that birds were sent forth from the vessel, how it finally grounded on a mountain top, how that Xisuthros offered a sacrifice to the gods because of his deliverance, and was finally granted immortality.

The two most comprehensive ancient records of the flood, apart from that of the Bible, come from Assyria. These were discovered in the ruins of Nineveh, the ancient capital of Assyria, by Mr. George Smith, in 1872. He found a number of stone tablets inscribed with cuneiform, or wedge-shaped, writing, which being interpreted, gave the Assyrian story of the flood.

These were copies of an earlier record which probably dated before the time of Abraham, that had been prepared for Assur-bani-pal of Assyria, about 660 B.C. They were made by taking wet clay from the river bank, recording the story with a sharp instrument called a stylus,

and baking the clay in the sun. By such means, the records have been preserved to these times.

In 1912, Professor Stephen Langdon, of Oxford University, was examining similar tablets in the Museum of Pennsylvania, that had come from Nippur (or Sumer) in South Babylonia. Among them he discovered another record of the flood.

The stories differ one from the other, though not in essentials. The following is a digest of what they record:

Gilgamesh, an inhabitant of Mesopotamia, had lost a friend by a loathsome disease and wished to avoid the same fate himself. He went about asking how he might become immortal. He learned that if he were to sail beyond the sunrise, i.e., beyond the mouth of the Euphrates, he would find a man who had been made immortal by the gods and who might be able to help him. He set sail and eventually met the hero who had been thus honoured, whose name was Ut-napishtim. It was explained to him that the gods had resolved that all life and substance were to be destroyed, and had warned Ut-napishtim in a dream to build a vessel. This he did and, taking with him "representatives of all that have life," entered the vessel. The flood then descended upon the earth and destroyed all life. When it had subsided, a dove, a swallow, and a raven were sent forth to ensure that landing was possible. When this was practicable, the occupants of the ship left it, and Ut-napishtim offered sacrifices to the gods and was given immortality. The rainbow is metaphorically described.

Unfortunately, Ut-napishtim could not tell Gilgamesh how he also might become immortal. He did, however, give him a herb which would protect him from disease and, with this, Gilgamesh sailed for home. Unfortunately, on arrival, he went to sleep under a tree. An evil beast devoured his herb, and so his protection was lost.

There are similarities between the Babylonian / Assyrian records, and that of the Scriptures, though the extravagances of the former are absent from the simple grandeur of the Bible record.

THE FLOOD

Similarity Between The Babylonian/Assyrian Records And The Bible

Tablets	Genesis
"The seed of life is become estranged."	"The earth is filled with violence" (6:13).
"Build a ship."	"Make thee an ark of gopher wood" (6:14).
"The beasts of the field all of them I caused to go up."	"And of every living thing of all flesh . . . after their kind" (6:20).
"In the night I will cause it to rain from heaven heavily."	"Behold I, even I, do bring a flood of waters on the earth" (6:17).
"The bright earth to a waste was turned."	"The waters prevailed and were increased greatly upon the earth" (7:18).
"I sent forth a dove and it left."	"He sent forth a dove from him to see if the waters were abated."
". . . . lifted up the mighty arches."	"I do set My bow in the cloud."

Was The Flood Universal?

There are arguments for both a local and a universal deluge. Supporting the latter view are the statements:

"Every living thing that I have made will I destroy" (Gen. 7:4). "All the high mountains that were under the whole heaven were covered" (Gen. 7:19). "The world that then was, being overflowed with water, perished" (2 Pet. 3:6).

The fact that the tradition of the flood is found in every part of the world also points in the same direction.

On the other hand, the Hebrew word translated "the earth," can mean a much more limited area than the whole world; and could relate to that region only that was known to its inhabitants at that time.

The word is used in that limited sense in Scripture. It is recorded that embassies from "all the kings of the earth" came to Solomon; that the faith of Roman believers was praised throughout the "whole world." This is clearly limited to the known world of the times: the Roman Empire.

The prevalence of traditions right throughout the world may be due to the transmigration of the peoples from Mesopotamia to the remote parts of the earth. If that is so, it emphasises the unforgettable effect of the deluge on those who lived shortly after its time, and the graphic manner in which the record of it was handed down to their descendants, who took it wheresoever they wandered.

Perhaps it would be best to say that the evidence is not decisive either way.*

Did The Babylonian Records Pre-Date The Bible?

It has been suggested that the Bible account of the flood was derived from a Babylonian source which the Jews learned when they were in captivity in Babylon in the 6th century B.C.

However, Dr. A. S. Yahuda has established that there is little that could be claimed to trace from Assyrian or Babylonian influences in the Genesis record of the Deluge. In fact, he states that if the record can be said to be influenced at all, it would be from Egyptian contact as indicated by Egyptian expressions of phraseology.

For example, in Genesis, the ark in which Noah and his family were saved is not designated by any of the Babylonian or Assyrian words for ship, e.g., **elippu,** such as is used in the Babylonian story of the Deluge, but by the Egyptian word **teba.** Similarly the word, **mabbul** is used for the flood itself, and not the Babylonian word **abubu.**

Surely this is just what one might expect in view of Moses' close connection with Egypt, so that this fact confirms the Bible record.

The Testimony Of Geology

A Rendle Short writes:

"There is plenty of proof that the

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* We must recognise, however, that the Bible account of the Deluge was not recorded by eye-witnesses, but through revelation of God, Who caused Moses to write that "all the high mountains under the whole heaven were covered." As Mount Ararat is of considerable height, and is part of one of the higest ranges of mountains in the world, it would imply a universal flood. Further, it has been assessed that the population of the world at the time of Noah would have been about the same as the population of the globe about 150 years ago. If this were so, we could assume that mankind would have extended its influence further afield than the Mesopotamian section, implying a far more widespread flood. The land masses most likely were different then to those of today. (Gen. 7:11).

early home of the human race, northern Persia, Armenia and the neighbouring countries, have been under water at a comparatively recent date . . . At Trebizond, on the Black Sea, there is a raised beach 750 feet up the mountain. The Caspian, the Sea of Aral, and Lake Balkash have no outlet, but their waters are still comparatively fresh. Therefore they must be of recent origin."

How was the raised beach formed on the side of the mountain? How were these vast inland comparatively fresh lakes and seas established? It could have been as the result of the Deluge; and, in fact, geology demands some such phenomenon to account for it.

Clearly there is nothing incredible about the Genesis record.

The Record Of The Kings

In the Ashmolean Museum at Oxford, there are two exhibits which refer to the flood. The Blundell Prism (W-B 444) states:

"The Deluge came upon the land.
After the Deluge had come the rulership which descended from heaven..
As Kish there was rulership."

Nobody can argue that archaeology does not confirm the Bible record, whilst a close examination of the evidence reveals that both accounts (the Babylonian and the Bible) come from sources independent of each other.

In the Weld-Blundell collection (W-B 62) there is a fragment which gives the names of ten kings (or dynasties) which reigned before the flood. They are given impossibly long reigns, amounting in all to 241,200 years, but, in spite of this extravagance, the records add to the certainty that the Deluge took place.

The Bible also mentions ten patriarchs from Adam to Noah, who lived before the flood, and ingenious attempts have been made to find a correspondence between the names of the kings mentioned in the Babylonian record and those of the Bible patriarchs. None of these, however, have been at all convincing.

The Claims of Woolley and Langdon

In 1929, a sensation was caused by the claims of Professors Woolley and Langdon to have discovered traces of the flood itself: Woolley, at Ur of the Chaldees, and Langdon, at Kish.

In each case, their diggings revealed a sudden complete break in the pottery deposits by a belt of water-laid clay from eight to eleven feet thick. This was followed by further pottery deposits. It was clear that the clay had been deposited by a deluge of great magnitude. Both men claimed that this was evidence of the flood of Noah.

Similar evidence was found at Fara and at Nineveh.

These evidences, however, are not regarded as conclusive for several reasons:

(1) — The inundation levels can not all be dated to the same period;
(2) — Nearby sites show no evidence of flooding at all;
(3) — At Ur the levels before and after the flood show no break in the continuity of culture, such as wiping out of an entire civilisation would have caused.

It appears, therefore, that though these excavations have provided evidence of very great inundations in Mesopotamia, thus demolishing the once held theory that a flood of the magnitude of the Deluge itself was incredible, it cannot be regarded as proof of the occurrence of the flood itself.

Dr. Wallace Budge of the British Museum wrote:

"A tradition like that of the flood which is so widespread throughout Babylonian, Sumerian and Assyrian history, must certainly have had a historical foundation."

This view is considerably strengthened when we take into account the traditions which have been found in so many widely scattered parts of the world.

However, there is a significant and important contrast between the Bible and other accounts of the flood that stamps the former with the seal of truth. The non-Biblical accounts of the Deluge represent it as occurring by mere chance, or by the whim of capricious, brawling gods, and intermix it with fantasy. The Bible record in its simple and sublime grandeur has a religious basis, in which the sin of mankind is shown as being punished by the God of truth and righteousness.

It has none of the idolatrous associations which are characteristic of the Babylonian, Assyrian and other accounts.

GEOLOGICAL EVIDENCE FOR A FLOOD

Geology has unwittingly supplied evidence supporting the veracity of the Bible record of the Deluge.

Among the evidence is that which is called "rubble drift and ossiferous fissures." By the former is meant a certain kind of deposit or sediment consisting of massive, angular unrolled material tumultuously deposited in local pockets and catchment areas, generally full of shattered bones. By the latter are meant great fissures or rents in the earth which were formed by some violent contortion of the surface of the globe.

Evidence of such fissures has been found in many places of the earth, some of them measuring from 140 to 300 feet in depth. The debris found in them, and which drifted into them soon after they opened thus preventing them closing again, are filled with the remains of animals, including the elephant, rhinoceros, hippopotamus, reindeer, hog, horse and ox. It is acknowledged that the bones found are not those of animals which fell in alive or were buried there, for no skeleton is complete. At the same time, it is obvious that water had something to do with depositing them by the very general cementing together of the deposits by calcite.

Prestwich, the geologist, has shown that these ossiferous fissures are usually found upon isolated hills of considerable height, places on which animals might well gather in seeking safety from an approaching flood. Fleeing in terror and driven by the common danger, the carnivorous and herbivorous alike sought refuge on the same elevation, only to meet a common watery grave.

A remarkable example of such an isolated hill is found in Burgundy, France, in the valley of the Saar. The hill rises about 1,030 feet above the surrounding plain, with steep flanks on all sides. A fissure near the top of the hill is crowded with animal skeletons. No skeleton is entire, the bones are fractured, are thrown together in disorderly fashion, and are unweathered and ungnawed. They include the remains of bears, wolves, horses and oxen.

What caused such animals, that are ordinarily not found together as peaceful neighbours, to scale an isolated mountain only to die and have their remains preserved in a common grave? This is the question that H. Howorth asks in the **History of Christian Education,** vol. i, p.216.

The flood, as described in Genesis, supplies the most reasonable explanation for the phenomenon.

A similar deposit is found at Agate Springs in Sioux County in the north-western corner of Nebraska, discovered in 1876. What remains of the hill covers about ten acres, and contains the bones of rhinoceroses, camels, giant wild boars, and other animals, buried together in a confused mass as only water would deposit them. It is estimated that the bones of about nine thousand complete animals are buried on this one hill. Signs indicate that the bone layer once extended over a very wide area; hence it is likely that many times that number of animals were brought together at this hill and buried there by the action of water.

This huge confusion of large and small animals, herbivorous and carnivorous, mammals and birds, buried in alluvial deposits, intermingled with remains of plants and trees,

sea-shells and fish, was obviously the cause of some terrible catastrophe, some widspread disaster that forced these animals to forget their normal fear and antagonism, and herd together in a place of apparent safety, only to be overwhelmed.

We cannot say for sure that this was brought about by the Deluge, but we can say that a great flood of water is the only reasonable explanation for this strange phenomenon! One can imagine the terrified, panic-stricken animals stampeding to high-grounds before the onrushing flood, only to be finally overwhelmed, and then buried by the convulsions of the earth that provided the graves (see Gen. 7:11).

"AS IT WAS IN THE DAYS OF NOAH . . . ."

Macaulay's graphic account of the crisis that overwhelmed an unheeding and unready world in the days of Noah and which typifies the impending judgment of today.

From the heaven streams down amain
For forty days the sheeted rain;
And from her ancient barriers free,
With a deafening roar, the sea
Comes foaming up the land.

Mother, cast thy babe aside;
Bridegroom, quit thy virgin bride;
Brother, pass thy brother by;
'Tis for life, for life ye fly!

Along the drear horizon raves
The swift advancing line of waves.
On, on; for frothy crests appear
Each moment nearer, and more near.

Urge the dromedaries speed,
Spur to death the reeling steed,
If, perchance, ye yet may gain
The mountains that o'erhang the plain.

On that proud mountain's crown
The few surviving sons and daughters
Shall see their latest sun go down
Upon the boundless waste of waters.
None salutes, and none replies;
None heaves a groan or breathes a prayer;
They croach on earth with tearless eyes
And clenched hands and bristling hair.

The rain pours on, no star illumes
The blackness of the roaring sky;
And each successive billow booms
Higher still and still more high.

And now upon the howling blast
The wreathes of spray come thick and fast;
And a great billow, by the tempest curled,
Falls with a thunderous crash, and all is o'er:

And what is left of all this glorious world?
A sky without a beam, a sea without a shore.

TEN ANTEDILUVIAN PATRIARCHS

In the following table the reader will find in parallel columns the names of the antediluvian patriarchs as listed in the Bible and the ten antediluvian kings of Egypt and Babylon as found in the respective traditions of these countries.

Patriarchs	Egypt	Chaldean Kings
Adam	Ptah	Alorus
Seth	Ra	Alaparus
Enos	Su	Almelon
Cainan	Seb	Ammenon
Mahalaleel	Hosiri	Amegalarus
Jared	Set	Daonus
Enoch	Hor	Aedorachus
Methuselah	Tut	Amempsin
Lamech	Ma	Otiartes
Noah	Hor	Xisuthros

It is significant that the record in Genesis lists 10 Patriarchs prior to the flood, and that the traditions of Egypt and Babylon do likewise. Obviously, when the descendants of Noah were dispersed throughout the earth they took with them the records handed down to them, which, in time became distorted into mere national tradition. The Truth was restored in its purity by the revelation of Yahweh to Moses.

THE EMBALMED PATRIARCHS

Imagine Jacob and Joseph brought again to life from within the mummy boxes that have held them for the last 3,500 years — and to find inscribed on these boxes the words, "Died in faith, not having received the promises"! There is no reason why such should not be the case. On the contrary, there is much to suggest the probability of such a thing. It is recorded that they were both embalmed in Egypt (although laid to rest in Canaan). At the Cairo Museum there are to be seen at the present moment some of the kings, queens and priests with whom Jacob, Joseph, and Moses had to do. When found, some of these important personages were divested of their linen bandages and photographed, and their countenances can now be examined on the walls of our own British Museum. In our museum there is something still more remarkable (as bearing upon the suggestion thrown out at the commencement); the actual coffin is to be seen of an Egyptian king who lived some 1,500 years before Jacob! May not these days of archaeological discovery bring to light the contents of the cave of Machpelah and the tomb of Shechem? Great, indeed, is the confirmation of Holy Writ in the discovery of the Egyptian kings, but how infinitely more heart-rejoicing would it be to find the very bones of dear old Jacob and his noble son! It may be, however, that God will not have the remains of such disturbed till the voice of the archangel shall sound.

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

Safety First

God has promised to protect His children, and His angels are watching over them. That does not mean, however, that they may foolishly risk their lives or health, and hope that no harm will come. The answer of the Lord Jesus to the tempter who bid him hurl himself down from the pinnacle of the temple shows us that "Thou shalt not tempt the Lord thy God." We shall wrongly interpret the maxim if we suffer ourselves to be turned aside from the duty God has committed to us by considerations of personal ease and convenience, or even by considerations of danger to our health, our pockets or our life. If duty to God calls for it we must be ready to sacrifice everything. Then is the time to rely on the promise of God to sustain us, and that promise will not fail. The Apostle Paul passed the last years of his life in prison and died at the hands of the headsman. His life after his conversion had been one of great suffering and hardship. Had he put the safety of his worldly prospects, the safety of his health, even his life itself, in the first place, he would never have done what he did! But he knew that God would be with him, and that worldly safety is not the supreme matter for a son of God. "What shall it profit a man if he shall gain the whole world, and shall lose his own life." Not every man can gain the whole world, but every man will assuredly lose his own life, unless he has put true safety first. Safety in this life matters but very little; a part in the life to come is all important. That can only be secured by obedience to the commandments of God, no matter what risks that present obedience may bring in its train. We have to give all diligence to make our calling and election sure. That is the true "safety first" policy for us. We must not thrust ourselves into danger, we must avoid it if possible, but we must not let considerations of worldly prudence and temporal safety turn us aside from the way of duty to God, or the duty we owe to our brethren or neighbours. Jesus told his disciples, when they were persecuted in one city, to flee into another, but he never gave them permission to deny him to secure present safety. "Whoso shall lose his life for my sake shall find it." The life of the true disciple is hid with Christ in God. No man can destroy it, but the disciple himself, and he can do it by putting other things, health, wealth, comfort, before his duty to God. The true "safety first" lies in giving God and our duty to Him the supreme place in our lives. —C.G.

This Month's Exhortation

Christ : In Retrospect and Prospect

Our exhorting brother, this month, has selected Hebrews 12 for his reading. There Paul reveals how that Christ's vision of joy enabled him to triumph over his immediate shame and sorrow, so that he was ultimately elevated to the right hand of the Father. He now awaits the time of his return when his glory will be manifested in all the earth... The Memorial Feast incorporates both the sufferings of the past and the glory of the future, and as we gather around it our thoughts should embrace both aspects of the Lord's ministry.

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Christ In Two Aspects

We have met this morning in obedience to the commands of our divine Master to commemorate his sufferings, and to refresh ourselves with his words and teachings, coming apart from the cares and associations of the outside world to do so. As our bodily strength would fail us without constant nourishment, so our minds, without the constant nutriment of the word, would become weak in spiritual matters. It is only by constantly imbibing the divine ideas that we obtain that strength and steadfastness of character which will make us meet for the Kingdom of God; and these meetings constitute a source of strength that we cannot obtain elsewhere. Our Saviour said: "Whoso eateth my flesh, and drinketh my blood hath life eternal; and I will raise him up at the last day."

To those who are partaking of the life-giving principle of these emblems, Christ appears in two aspects. One is retrospective and the other prospective. One is as real and as substantial as the other. The retrospective view presents our Saviour as a man of sorrows and acquainted with grief, who nineteen hundred years ago, inaugurated a new phase in the divine scheme of human redemption, and who by obedience unto death, even the death of the cross, fulfilled the requirements of the law, and brought life and immortality to light, who was bruised for our transgressions, who was crucified through weakness, and who put away sin by the sacrifice of himself.

The other view presents him to us as the Lion of the Tribe of Judah, aroused from his long silence, and returning to the scene of his humiliation, with omnipotent power, to pour out his indignation upon the perverse generation by which we are surrounded. With omniscient wisdom he will rebuild and reconstitute society upon a more permanent footing, establishing peace to the

glory of God. To all those who have loved him in the day of his humiliation; whose prayer has been for his return; who without him are like sheep without a shepherd, and whose condition is apostolically described as waiting for Christ, he will grant immortality, and blessings which it has not entered into the heart of man to conceive.

This is the prospective view. Its fulfilment will result in the law going forth from Zion, and the word of the Lord from Jerusalem; will bring peace on earth and goodwill towards man; will wipe the tear from every eye, and drive away the voice of sorrow and mourning from the earth. This will be a blessed time for Zion after the long desolation. God grant that we may see these marvellous changes, and all of us be partakers in the glory which is about to be revealed.

Looking Back To Christ's Humble Past

Let us glance for a few moments upon the position which Christ held during his sojourn among men, and gather from it a few of the lessons it teaches.

Jesus walked in the humblest sphere of life. He was born in a manger, and a more lowly cradle for one whose extraction was so lofty, and whose labour was of so exalted a character, could not be imagined. He was reared under the roof of a carpenter, and probably followed this calling until his baptism in Jordan by John. For his companions he chose a few poor ignorant men (Acts 4:13) to associate with him in the work of the ministry; and we can see that this selection showed the wisdom of our Saviour. They were a class of people that were much downtrodden by the wealthier Jews; they were men who had to toil hard, and often unsuccessfully, for their living (Luke 5:5); and therefore were more capable of being impressed with the glad tidings which Christ came to proclaim, than those of their brethren, who were living in ease and comfort, and were satisfied with the luxuries by which they were surrounded.

Throughout the whole of his ministry, Christ preserved the same poverty; and so great was that poverty that when the scribe, in the ardour of the moment, said to him: "I will follow thee whithersoever thou goest," Jesus was able to reply: "Foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head."

We learn from all this that the standard of the truth was not reared for worldly ambition or for worldly aggrandisement. Its sole attraction was then as it is now: its beauty and its reasonableness. It saw none other things than those which the prophets and Moses of old said should come to pass. It points to their teachings in confirmation of its claims. It appeals to the mind

and understanding, and from these to the heart of man. Its teachings humble the proud and haughty, and exalt the meek and lowly. It raises to the same level all that flock under its banner. It commands us not to covet the luxuries of the table, nor to be anxious about the raiment wherewith we are clothed. It teaches us to set our affections on things above, where moth and rust doth not corrupt, and where thieves do not break through and steal. It speaks of the uncertainty of human life, and the vanity of wealth.

Christ laid this down with great force in his parables of the rich man, who accumulating more goods than his store houses would hold, resolved to pull them down and build larger ones, that he might enjoy in his own selfish way the riches he had acquired; but the night that saw his hopes nearest to their fulfilment was his last. He was called away from the vanities upon which he had set his affections, and the exertions of a lifetime were ended without giving him any claim to the period of rest for which he had been longing. And why? Because his energies had been devoted to vanities which were as ephemeral as his own nature. It will be so with us if we serve the unrighteous mammon. Wealth brings but cares and anxieties, and helps to throw a veil over the glories for which we are waiting, unless we take good care. There is nothing real or lasting that we see around us, and we must ever bear this fact in mind, that we centre our thoughts and affections on the truth.

Looking Forward To Christ's Glory

But today, Christ is elevated to the heavens, sitting at the right hand of his Father, awaiting the moment of his return to the earth.

He will return in power and glory, to assume the position of authority and honor in Jerusalem, and bring all mankind subject to his rule. Wealth and position, beyond all the dreams of ambition, will be his. The humble carpenter of Nazareth will be universally respected and applauded as the Son of God, earth's universal Monarch. Evil will be put down, sin will be restrained, and "glory to God in the highest" will be manifested on all sides.

It is a grand vision of glory that unfolds to our view when we look into the future, and one that warms the heart to consider. As our minds take in the reality of that which is set before us, we gain the incentive to attain unto it. Christ has revealed the way. The path to glory and eternity is through denial of flesh, through humility of mind and action.

We must be prepared to act upon this example, and sacrifice present advantage, if need be, to attain unto the ultimate glory. Men and women of faith have been moved to do that by a sober appraisement of the benefits of so doing. Moses, for example, had opportunity to attain unto the position of Pharaoh, the most

powerful and wealthiest monarch of his age, but rejected it on the very practical realisation that "the reproach of Christ" set forth the prospect of "greater riches than the treasures of Egypt."

He came to this conclusion through recognising the reward set forth by so doing. He "had respect unto the recompense of the reward" (Heb. 11:26).

Paul declared: "He endured, as seeing him who is invisible" (v.27). With the prospect of future glory before him, he carefully weighed the ultimate benefits of "enjoying the pleasures of sin for a season," or of fellowshipping the "reproach of Christ," and he found that the scales went down heavily in favour of the latter.

We likewise will find this to be the case, as around the table of the Lord, we look back at his state on earth at his first advent, his position in the heavens, by the side of his Father, at the present time, and the glory that shall be his when he returns to take up his power and reign.

"Let us go forth, therefore, unto him without the camp, bearing his reproach" (Heb. 13:13), in full assurance that the benefits that will result by so doing will be both real and eternal.

The Last Days

"The days ahead will be days of trial for the world. The Middle East six days war in 1967; the manifestation in 1968 of the "fierce king's" wrath with the Czechs, are but two of the plain indications that we are in the "last of the days." These events will be continued by others of a startling nature, in the midst of which our Lord will return — and when, in turn, he will startle many nations. Will his return startle us? The Apostle speaks of the responsible being snatched away suddenly. What will he find us doing? Will all the abominable fashions of this world so influence the professing sons and daughters of God that they will be ashamed to meet the Lord? Brother Thomas and Brother Roberts spake many sober words on this matter, but little notice is taken of them! We can but warn, and try to infuse the mind of the Master into our contemporaries' hearts, and our own as well." — (Bro. D.M.).

In Season And Out!

Many thanks for the Heralds received recently. We have had two Saturday afternoons canvassing, and whilst we have not turned the world upside down, we have had some useful discussions and one or two apparently good prospects. During a rather depressing first hour last Saturday, we expressed the sad refrain that the 'loss' was a friend's, not ours. We were consoled and comforted by the thought that the Angel of the Lord would not be unmindful of our sorrow for those who have no hope. We propose advertising in many of our national newspapers, and also in the local paper. Please send 200 Heralds each issue for follow-up activities." — (Bro. A.B., New Zealand).

4. Mark : The Face of the Suffering Servant

Mark's Service In The Gospel

When, on the eve of martyrdom, Paul wrote to Timothy: "Take Mark, and bring him with thee: for he is profitable to me for the ministry" (2 Tim. 4:11), it was not merely Paul's endorsement of a reformed life: but a conscious planning for the future by the one "now ready to be offered."

Possibly, by that time, Peter was dead. Paul would soon follow. There were ecclesias to be fed; instruction to be given. To whom, under Yahweh, could one turn for help, when the shadow of the cross loomed so imminent?

"Take Mark. Bring him. He is profitable for the ministry."

The call went out for Mark to come to Rome, where there was work to be done.

Did this work include the writing of the gospel that bears his name?

It is not known exactly when Mark's gospel was written. As with Matthew and Luke, the presence there of the Olivet prophecy places AD 70 as the limit of its composition. After the schism between Paul and Barnabas about AD 51 (Mark 15:36-41), Mark is not mentioned again in the Acts. The next ten years or so pass over him in silence, and it is not until AD 61-63 that we find the breach has been healed, and Paul has re-endorsed Mark's work (Col. 4:10-11; Phil. 24).

In the light of this, it hardly seems likely that Mark's gospel would have been written before AD 63, so that the most likely period is AD 63-70.

The opinion of antiquity, through a succession of early Christian writers — Clement of Alexandria (AD 191-202), Eusebius (260-339), Jerome (346-420), Epiphanius (310-403), is that it was written in Rome. Irenaeus (177-202) adds that it was written after the deaths of Peter and Paul, in which case, we have narrowed the time of writing to AD 67-70.

Peculiarities Of Mark's Gospel

When Paul said of Mark, "He is profitable to me for the ministry," he doubtless had in mind his own calling as the apostle to the Gentiles. The view of tradition is that Mark wrote for Gentiles, especially those of Rome, and the internal evidence of the gospel supports this view. Thus:

All reference to the Jewish Law is omitted from Mark's narrative, and although Jesus is shown to be frequently quoting from the Old Testament,

Mark's own narration quotes from it but twice (Ch. 1:2-3 — Mal. 3:1; Isa 40:3; and Ch. 15:28 — Isa. 53:12).

Words are explained which otherwise might not be understood by Gentile readers:

a. "He surnamed them Boanerges, which is, The sons of thunder" (Ch. 3:17).
b. "He said unto her, Talitha Cumi, which is, being interpreted, Damsel, I say unto thee, arise" (Ch. 5:41).
c. "It is Corban, that is to say, a gift" (Ch. 7:11).
d. "Ephphatha, that is, Be opened" (Ch. 7:34).
e. "Blind Bartimaeus, the son of Timaeus" (Ch. 10:46).
f. "Abba, Father" (Ch. 14:36).
g. "Eloi, Eloi, lama sabachthani, which is, being interpreted, My God, My God, why hast Thou forsaken me?" (Ch. 15:34).

Jewish customs with which Gentiles would not be familiar, are explained:

a. "The Jews eat not unless they wash their hands oft" (Ch. 7:3).
b. Mount of Olives "is over against the Temple" (Ch. 13:3).
c. "The Passover was killed on the first day of unleavened bread" (Ch. 14:12).
d. "The preparation was the day before the Sabbath" (Ch. 15:42).

Mark uses certain Latin forms which do not occur in the other gospel records:

a. Herod sent a "spekoulater," a "lookout officer," i.e. a soldier of the guard (Ch. 6:27).
b. The washing of "pots" or "xestes," sextarius, a Latin liquid measure (see mg) about a pint and a half) (Ch. 7:4, 8).
c. Two mites which make a farthing or "kodrantes," a Latin quadrantes (Ch. 12:42).
d. The centurion, or "kenturnon" a transliteration of the Latin Centurio (Ch. 15:39, 44, 45).

A further thing must be considered. MARK was not an eye-witness of many of the things he records, and yet he narrates them as though he personally saw them. For example, Mark notes the reactions of bystanders (something not possible to one not an eye-witness):

Crowds felt awe and wonder: "astonished" (Ch. 1:22; 6:2), "amazed" (Ch. 1:27; 2:12).

The disciples moved by deep emotion: "feared exceedingly" (Ch. 4:41); "sore amazed in themselves beyond measure and wondered" (Ch. 6:51); "astonished" (Ch. 10:24, 26); "amazed" (Ch. 10:32).

Multitudes thronged and pressed upon him: no room to stand or sit (Ch. 2:2; 3:32; 4:1) no leisure even to eat (Ch. 3:20; 6:31).

The diseased brought to him in numbers: they laid the sick in the streets (Ch. 6:56). Cp Ch. 1:33-34; 3:10.

The very words used by those deranged and diseased: Ch. 1:23-26; 3:11.

Similarly, Mark reveals the innermost feelings of Jesus with an intimacy that is evidence of a companionship which (in view of Mark's lack of it) requires explanation:

Anger and indignation	(Ch. 3:5; 10:14).
Pity	(Ch. 6:34).
Wonder	(Ch. 6:6)
Grief	(Ch. 7:34; 8:12)
Love	(Ch. 10:21).
Hunger	(Ch. 11:12).

Not only so, but Mark describes in detail the very position, gesture and words of Jesus.

a. Notice how he:
"Looked upon" his hearers (Ch. 3:5, 34).
"Looked upon" the woman with an issue of blood (Ch. 5:32).
"Looked upon" his disciples (Ch. 10:23).
"Looked upon the noisy scene of buying and selling in the Temple (Ch. 11:11).
Took little children "in his arms," "laid hands on them," "blessed them" (Ch. 9:36; 10:16).
"Turned around" to rebuke Peter (Ch. 8:33).
"Went before" his disciples towards Jerusalem (Ch. 10:32).
"Sat down," "called the twelve" to him to instruct them concerning humility (Ch. 9:35).

b. We hear:
The very Aramaic words that he used: Boanerges (Ch. 3:17), Talitha Cumi (Ch. 5:41); Corban (Ch. 7:11); Ephphatha (Ch. 7:34); Abba (Ch. 14:36).
The sighs born of compassion that he breathed (Ch. 7:34; 8:12).

Mark provides minute particulars of person, number, time and place.

a. PERSON. "They entered into the house of Simon and Andrew with James and John" (Ch. 1:29). See also Ch. 1:36; 3:6,22; 11:11,21; 13:3; 14:65; 15:21; 16:7.

b. NUMBER: "They were about two thousand" (Ch. 5:13). See also Ch. 6:7,40; 14:30.

c. TIME: "In the morning a great while before day" (Ch. 1:35). See also Ch. 2:1; 4:35; 6:2; 11:11,19; 15:25; 16:2.

d. PLACE: "He went forth again by the sea side" (Ch. 2:13). See also Ch. 3:7, 4:1, 5:20, 7:31, 12:41, 13:3, 14:68, 15:39, 16:5.

Again, in Mark, there is a minuteness and a particularity of observation:

a. His connecting phrases are concise and exact; e.g., "And straightway" occurs about 27 times.

b. He frequently uses the historic present tense: "There cometh a leper to him" (Ch. 1:40). See also Ch. 1:44; 2:3,10,17; 11:1; 14:43,66.

c. He uses direct forms of expression: "He said to the sea, Peace, be still" (Ch. 4:39). See also Ch. 5:8, 9, 12; 6:23, 31, 9:25.

d. For the sake of emphasis, he repeats what he has said: "There in the wilderness" (Ch. 1:13). See also Ch. 1:45; 4:33, 34; 5:23; 6:25; 8:15; 14:68.

By every test, therefore, this narrative appears to be written by one who was present, or with such detail as would be supplied by one who was there; someone who lived, moved, breathed and shared confidences with the persons therein revealed. And this accords with the suggestion, that behind the gospel of Mark was the influence of Peter. Thus:

Eusebius (**Eccl. Hist.** iii, 39) quotes Papias (said to be "a hearer of John and an associate of Polycarp") concerning information received from John the Presbyter:

"And the Presbyter said this. Mark, having become the interpreter of Peter, wrote down accurately whatsoever he (Peter) remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities (of his hearers) but with no intention of giving a regular nar-

rative of the Lord's sayings."

Justin Martyr (AD 100-120) calls the Gospel of Mark "the memoirs of Peter" (Dialogue c. 106).

Irenaeus (AD 177-202) asserts that "after the decease of these (Peter and Paul), Mark, the disciple and interpreter of Peter, himself handed down to us in writing the things which were preached by Peter" (Eusebius, Eccl. History v. 8).

Origen (AD 185-254): "Mark made his gospel as Peter guided him" (Eusebius, Eccl. Hist. vi, 25).

Clement of Alexandria (AD 191-202) mentions as "a tradition of the elders of former time," that when Peter had publicly preached the word in Rome, and declared the gospel by inspiration, "those who were present, being many, urged Mark, as one who followed him from a distant time and remembered what he said, to record what he stated, and that he, having made his gospel, gave it to those who made the request of him (Eusebius Eccl. Hist. vi, 14).

Tertullian (AD 190-220): "The gospel of Mark is maintained to be Peter's" (Against Marcion iv, 5).

Jerome (AD 346-420): "The gospel of Mark was composed, Peter relating and he writing."

More important, perhaps, are the internal evidences within the book.

We have already had occasion to note Mark's background association with Peter; that Peter was a frequent guest in the home of Mark's mother at a time when leadership of the ecclesia at Jerusalem was with Peter (Acts 12:12-17), and that Mark had been taught the truth by Peter, who calls him "Marcus my son" (1 Pet. 5:13).

Peter found it difficult to discard his patriotic, exclusive Judaism, and it had taken a miracle from Yahweh Himself to secure the baptism of Cornelius (Acts 10). Even afterwards, he found it difficult to let it go, as his dispute with Paul at Antioch proved (Gal. 2:11-14). Time was needed before he came to really perceive what he proclaimed in Acts 10:34-35:

"Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth Him, and worketh righteousness, is accepted with Him."

There are several mentions of Peter in Mark that are omitted from the other gospel records, as when Peter followed Jesus after the miracles at Capernaum (Ch. 1:36), when he drew the Lord's attention to the withering figtree (Ch. 11:21), when Peter (with James, John and Andrew) asked concerning the destruction of Jerusalem (Ch. 13:3), and when the angel directed that the announcement of the resurrection should be made to Peter. It is not only the incidental mention of Peter in Mark that shows Peter is at the heart of Mark's gospel. It is also revealed in what it does *not* say of him, for Peter receives scant treatment in Mark. Anything that might tend to exalt him is repressed, as:

His name as the prompter of the question respecting "meats not defiling a man" (cp. Mk. 7:17 with Matt. 15:15).

His walking on the sea (cp. Mk. 6:50 with Matt. 14:28-31).

The miracle of the coin in the fish's mouth (cp. Mk. 9:33 with Matt. 17:24-27).

His association with the rock (cp. Mk. 8:29-30 with Matt. 16:17-19).

His being sent with another apostle "to make ready the Passover" (cp.Mk. 14:13 with Lk. 22:8).

The fact that it was for him that Jesus prayed that his faith might not "utterly fail" (Lk. 22:31-32).

But there is no attempt to repress those things that are not to Peter's credit, as when he was rebuked (Ch. 8:32, 33), his vain boast (Ch. 14:29), his sleep in Gethsemane (v.37), and his denial of his Lord (vv. 54-72).

The Lord's Genealogy In Mark's Gospel

In this Gospel, claims to priority based on lineage or nationality are set aside. There is no genealogy of Jesus as one finds in Matthew and Luke. The very concept that lies behind this gospel narrative forbids it. Yet it is not quite right to say that there is no genealogy. There is one stated in the opening words: simple, direct, conclusive, that cuts right across human standards, and takes us to the source of all wisdom and power:

"The beginning of the gospel of Jesus Christ, the Son of God."

He is "the son of God." That is a genealogy. The very word "God," with all that it means, provides the reason for His suffering servant plunging immediately into His work. Jesus realised that "the righteousness of God" required that sin must be condemned in a sinless member of the race, that the sins of those who truly trust in God may be forgiven, and therefore, as a Son he obediently sought to do the will of his Father. The anointing he received did not *compel* service so much as *impel* it ! Like the faithful ox in the field of God, he could not wait, but (whatever the price) pushed into the yoke! "Straightway" is the keynote of this gospel, which admits of no delays. —E.M.S.

Around Elpis Israel.

"At our Friday evening study class, we read a few paragraphs from **Elpis Israel,** then discuss the Doctor's treatise, and it is surprising what develops from the discussion . . . . A few weeks ago we were reading Brother Thomas' discourse on the creation of Adam and Eve, in which he points out that Eve was not made from dust like the animals, but out of Adam's side. Their affections and sympathies were therefore mutual. They were the 'Ish' and the 'Ishah' (Man and Woman). While we were talking about this, a young brother who is studying Hebrew gave us some very instructive information, which reveals the closeness of the relationship between Adam and his wife. He drew our attention to the coupling of the boards and the curtains in the Tabernacle (Exod. 26:3, 5, 17), where the word 'ishah' is rendered 'one.' This closeness of man and wife is indicated by the words of God that they become one flesh. This standard of God, provided at the beginning, allows for no polygamy or divorce as Jesus confirmed, and as Brother Thomas endorsed — a guide to the sons and daughters of God in an adulterous age." —

(Bro. D. M., Bristol, U.K.).

Editorial:

1968 Was Not the Year !

Another year has passed and still the Lord has not come.

It has been a year of tremendous pressures as far as the Truth is concerned. The Sodomic character of the latter day epoch has developed with ominous and shocking literality so that our young people move in an environment of brazen indifference to standards previously recognised. Politically, the year has witnessed the increasing interest of Russia in Europe, the Middle East, and other significant centres.

This, together with problems that have affected France, Europe, America, the whole world, emphasise the momentous times in which we live.

It is obvious, to those who retain the traditional viewpoint of such prophecies as Ezekiel 38, that the world is moving rapidly towards the crisis of the time of the end.

The Soviet has its eyes on the Middle East, and believes that all she has to do is to press on and the West will slowly retreat to the point of capitulation. On sea, in the air, and upon the land her power is manifest throughout the lands of the eastern Mediterranean.

The Jerusalem Post Weekly, in a recent article illustrated by a picture of a Soviet cruiser in an Egyptian port, stated:

"There are signs that Israel's leaders are slowly accepting the fact that if Israel's sovereignty is to be protected there may be the possibility of a confrontation with Russia; that its people will defend themselves rather than accept the fate of the Czechs.

"It is posible that the Soviet Union has been escalating in the Middle East on the premise that the American Government, which has been very close and friendly to Israel, especially since the eve of the Six Day War, has not committed itself to the present borders because of the possibility of a new war in which the Soviet Union would be involved. The Russians know that the U.S. also has not made a positive commitment to Persian Government."

The *Intelligence Digest* in an article entitled *Rebellion In Eritrea* (a province of Ethiopia), states:

"Many are unaware of the Communist support for the Eritrea Liberation Force; but Communist propaganda is widespread, especially among teachers and students who thus provide a strong element of the support for the movement."

With Israel established as a nation in the land, with Russia intriguing in the Middle East, Persia, and Ethiopia, and with the Western world likewise being drawn to this centre, we have all the elements for the crisis of the last days as indicated in Bible prophecy.

It is obvious that we are living at the epoch of Christ's second advent.

But when will it occur?

Throughout the ages, the cry of saints has arisen to the throne of grace: "How long, O Lord!"

Naturally, in such circumstances, interest is keen in the subject of Bible chronology, and the question is asked: Can we mathematically establish the time of Christ's return?

It is obvious, that at Christ's first advent, faithful men and women were earnestly studying the time periods of Daniel's prophecy of the 70 weeks, and had come to the conclusion that they were about to be fulfilled. Luke records:

"The people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not" (Luke 3:15).

Their attitude regarding the imminence of Christ's coming was sound, though they were mistaken in their application of it.

This might well be the case today, so that we cannot afford to despise any serious attempt to alert brethren as to the significance of the times in which they live, whether it be by pointing to the political, social and religious "signs," or to the mathematical evidence of Bible prophecy.

By this, of course, we do not mean foolish statements relating to specific days which are based on nothing more substantial than a pious wish! These bring discredit upon a subject that should be approached seriously and objectively. It is a Scriptural truth that "the ages have been thoroughly adjusted to God's command" (Heb. 11:3), and that "there is a set time to favour Zion" (Ps. 102:13).

Moreover, we can say with every reason and assurance that we are living in the epoch of that time. There is an urgent need for Christ in the earth again, and undoubtedly God will provide for it. Christ alone can provide the one positive and sufficient answer to human suffering and human problems, as well as our own personal needs and salvation.

But can we claim that he is really near?

Some might be discouraged in any further study of this subject in view of past failures. For example, the completion of 1968 without the Lord's return, is doubtless disappointing to those who placed confidence in the late Brother Scrivener's outline of prophetic chronology. In his booklet: *When Will Christ Come?* he sets down 1968 "as the year of resurrection." This is obviously incorrect, and indicates that some mistake has been made somewhere. We do not advocate, however, that we turn completely from the subject of Bible chronology, and reject it as insoluble, but rather, on the basis of what has already been established, recognise the general principle that Christ's coming is near. The

time periods of Daniel and Revelation have yielded too many treasures for the subject to be rejected out of hand, though, surely, all must now realise and recognise that the greatest caution should be exercised before dogmatic statements are made.

Daniel was told that he would stand in his lot or inheritance "at the end of the days" (Dan. 12:13); the days in question being the time periods earlier given. These, however, seem to terminate in epochs, not years, each of which has its beginning and end. The "end of the days," therefore, would be the end of the period introduced by the advent of the 1335 years (Dan. 12:12); so that whilst the indications are that this was reached in 1945 when Russia emerged as a world power, and the nations began the preparations that will end in Armageddon, the actual year of Daniel's standing in his lot is at the completion of the epoch then commenced.

In short, the signs indicate that we are living at the epoch of Christ's second coming; mathematical computations point to the same conclusion. Though mistakes might have been made in regard to both subjects, let us not relax our vigilance in these matters. Christ warned that saints will be off guard at his coming. He declared: "In an hour ye think not . . ." Let us keep awake and alert to the significance of the times, that we may be found keeping our garments at the time of his thieflike return (Rev. 16:15).

"Blessed is he that watcheth and keepeth his garments . . ."

ACKNOWLEDGMENTS

The valued support of readers and Ecclesias during the past weeks, has enabled the work of the Truth to continue. We gratefully acknowledge the following donations:

For General Work — Anon (Tas.) $60; Sis. B. (Qld.) $4; Anon, $4; H.M. (Vic.) $10; Anon (Tas), $2; C.T.J. (NSW), $2.80; Sis. B. (NSW), $6.80; M.G. (NSW), $2; Anon (NSW), $20; O.C. (SA), $1.40; K.H. (WA), $2; P.L. (NSW) $6.80; Anon. (Tas), $2; W.G. (NSW) $10; N.G.W. (Qld), $30; A.B. (NSW), $9.80; L.L. (WA), $200.

For Bro. Leask's Tour — Cumberland Ecc. $28.40; Brisbane Ecc. $25.

For Key To The Understanding — D.R. (Qld) $55; L.M.C. (Vic.) $5; Moe Ecc. (Vic.) $20; Anon (NSW) $10; Anon (Vic) $1; J.M. (SA), $1.40.

For Newfoundland — O.Q. (WA), $16.

For Youth Aliyah — K.B. (Qld) $2.

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Let Us Not Hesitate:

The time is too short and the "old man" naturally too strong to be taking care lest we serve Christ too much. The Bridegroom is at the door; the thunders of God's overturning judgments are at the point of outbursting, and shall we pause to consider whether it is legal or not to say so? Away with such faithless formalities, such lukewarmness, such spiritual blunt and incapacity. — **(R.R.).**

Signs Of The Times 170 Years Ago.

How Napoleon Typed Impending Judgments

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blaphemed the God of heaven because of their pains and sores, and repented not of their deeds" (Rev. 16:10-11).

●

The Fifth Vial: Judgment Upon The Seat Of The Beast

The judgments of God, under the first four vials (Rev. 16:1-9), brought terrible woe upon Catholic Europe. Orthodox Russia, and Protestant Prussia and England, also suffered as a result of the French Revolution, and the campaigns of Napoleon that had made him master over a considerable part of the Continent.

Napoleon made and unmade kingdoms and republics. He altered national codes and the boundaries of states. He set kings upon thrones and took them away. The depredations of his marauding troops brought a train of ruin and poverty to many a flourishing province.

More significant than all of this, he darkened the light of the Catholic Emperor of Austria together with other Catholic kings of Europe, by making them subject to his control or removing them altogether. At the height of his power he reigned as a king of kings and lord of lords, and all felt the effect of his scorching influence.

In the course of his Italian campaigns, during the period of the second vial (considered in earlier articles), Napoleon had come in to conflict with the Papacy itself, as a consequence of which, the pope (Pius VI) had first to surrender portions of the Papal States, and then pay a large indemnity in money and art treasures. But even that did not save him, for he was finally taken captive as a prisoner into France, where he died at Valence, 29th August, 1799.

Some months later a new pope was elected (Pius VII). He managed to come to friendly terms with Napoleon, and signed a Concordat with him in 1801. This introduced a short period of cordiality which was soon broken by Napoleon. Though he took pains to avoid offending the millions of Catholics in France by posing as the champion of religion, he made it very clear to the pope that he was in control of the religious situation in France. No bishop could hold office who was not personally approved by him; the stipend of the clergy was paid for by the State; the Catholic grip on education was loosened being challenged by the founding of the University of France and by secular control of schooling.

Napoleon used the pope and the church to achieve his own political ends. As this became more evident, friction became inevitable.

This was in accordance with Yahweh's purpose, for further humiliations were decreed upon the religious seat of the beast for all its crimes and blasphemies. The Spirit had determined that the vial of judgment should be poured out upon it, and Rome soon suffered in consequence.

The pope showed sympathy for England, the most powerful and inveterate of Napoleon's foes, and this aroused the hostility of the French Emperor. He demanded that the pope cease allowing English ships to use the ports of the Papal States, and insisted that he break off relations with England.

Meanwhile, the English successfully campaigned against the French in Spain and Portugal, and were sufficiently successful as to require the presence of Napoleon there to stem the attack. The Austrians, urged on by the Papacy, seized the opportunity to try and throw off the French yoke. 150,000 Austrian worshippers of the Beast's papal image, supported by contingents of Tyrolese and Westphalians, marched against France. This initiated the campaign of the fifth vial on the 18th April, 1809. On 22nd April, the French and Austrians clashed in a bitter and obstinate conflict at Eckmuhl. The French were victorious, and again Napoleon entered Vienna as conqueror (10/5/1809). A further conflict broke out on 5th July at Wagram, and again the Austrians were defeated.

Napoleon Types Christ

Napoleon, now determined to humble the Romish mother who was the instigator of this mischief. Pius VII was arrested and carried prisoner to Savona where he remained in captivity for five years. During this period, there was no papal prelate on the throne in Rome, and its spiritual authority was temporarly eclipsed.

Napoleon thus became the means whereby Yahweh darkened "the kingdom of the beast" both as regards to its spiritual throne as well as its secular power. In so doing, he provided a token of that terrible work of judgment yet to be poured out by Christ and his "revolutionary" brethren upon the nations who similarly blaspheme God.

But where Napoleon failed they will succeed. Napoleon failed in that the Catholic populations of the devastated countries could not see in their calamities the hand of God outstretched against them because of their wickedness, and their superstititious, lying perversions of His truth:

"They blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds" (Rev. 16:11).

When Napoleon was eventually overthrown by Britain and her allies, the papists immediately reverted to their previous ways.

The pope was carried back to Rome in triumph and the papal throne restored as the spiritual seat of the beast. All his blasphemous titles were restored to him, of which the following is a sample:

"His holiness Pope Pius VII, Bishop of Rome, Vicar of Jesus Christ, Successor of the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the States and of the city of the Vatican, Servant of the Servants of God!"

Blasphemy Restored

The merits of the saints of the Romish calendar were revived for the absolution of sins. "The blessed Mary always a virgin" was restored to her full and ancient honour as Queen of the heaven. Miracles, which had been significantly absent whilst the French troops had desecrated churches, clergy and images, now began to function again. The worship of images was revived with all its former enthusiasm, weeping Madonnas being the objects of special adoration. In Austria, the Jesuits became as active as ever in propagating popery with all its lies and blasphemies. In Spain, the Inquisition was restored, and "heretics" were again burnt at the stake. In France, a Bourbon was restored to the throne, and the nation was dedicated to catholicism. Throughout Europe, the Jesuits became busy, so that it became dangerous for Bible Societies to circulate copies of the Bible, it being taught that the indiscriminate circulation of these books constituted a threat to the authority of the pope and his priests.

It was claimed:

"The Pope cannot err; and he has full power to forgive or retain sins, and to cast men into hell; that all he has established, whether out of the Bible or not, is true; that he ought to be honoured with similar reverence to that paid to Christ himself; that those who oppose his authority ought to be burnt at the stake, and to perish body and soul in hell; that the reading of the Scriptures is the origin of all faction and blasphemy; that each priest is greater than the Virgin Mary, because she was the parent of Christ but once, but the priest creates him anew again and again."

Lest by any means we fail to appreciate the extent of blasphemy thus established, here is a sample of the teaching of the church regarding Mary:

"Among our intercessors in Heaven is one whose office, holiness, and power with God place her far above the angels and saints. It is holy Mary, the Mother of God. Mary is truly Mother of God, because she is Mother of a Divine Person, because her son who took human nature from her is truly God. In raising Mary to so wonderful a dignity, God has exalted her above all other creatures; the highest angel is His servant; she is His mother" (From, "What Catholics Believe," by Mother Mary Loyola).

Again, concerning images and "holy" pictures:

"The First Commandment forbids us to give divine honour to the angels and saints, but we should give them an inferior honour due to them as the special friends of God; and we should give to relics, crucifixes,

and holy pictures a relative honour, as they relate to Christ and his Saints, and are memorials of them.

Concerning Bible study:

"How are men to escape the punishments of the life to come, and reach the eternal happiness prepared for them? Our Lord tells us, 'Hear the Church,' he says (Matt. 18:17). He knew that learning and study are not enough: he knew that most of His followers would be poor and simple, bound to work all day and every day for their daily bread, and unable to puzzle out hard questions. So He made an easy way to heaven for all men. He did not say, 'Read the Bible,' but 'Hear the Church.' Because the Bible is the word of God, it is too deep to be understood throughout by anyone however spiritual, however learned; and Christ never meant it to take the place of the living voice of his Church."

The Napoleonic scourge thus failed to reform the people of Catholicism, but it will be a different matter when the Great Day of God Almighty is introduced by Christ and his brethren. The outcome of the judgments then administered will be:

"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9).

"And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall be no more remembered; and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his mother and his father that begat him shall thrust him through when he prophesieth" (Zech. 13:2-3).

There will be no revival of catholicism after those judgments.

—R. Pogson.

THE NAME WE BEAR

To Israel the Yahweh-Name (Rev. 2:13) is incommunicable so long as they reject Jesus; for he is the historical and practical illustration of it. The Yahweh-Name in prophecy comprehends the things concerning the Christ in his birth, life, sufferings, resurrection, and glory. To understand the Yahweh-Name as exhibited in the writings of the prophets, is to "know the joyful sound" — to believe "the gospel of the Deity which he had promised before by the prophets in the holy Scriptures," concerning His Son, the Christ, made of the seed of David according to the flesh, and constituted Son of Deity in power according to spirit of holiness (Rom. 1:1-4); and to understand the same historically and doctrinally expounded, as it is in the New Testament, is to understand "the things concerning the Kingdom of the Deity, and the name of Jesus Anointed" of the Spirit (Acts 8:12). In the teaching of Jesus, "the name," "the gospel," and "the Kingdom of the Deity" are interchangeably used. Thus, in Matt. 19:29, he says that everyone who forsaketh anything "for my name's sake shall receive an hundred-fold, and shall inherit aion-life"; in Mark 10:29 he says that there is no man that hath left anything "for my sake, and the gospel's, but he shall receive an hundred fold in this time with persecutions; and in the coming Aionlife aionian"; and in Luke 18:19, he says that there is no man that hath left anything "for the Kingdom of the Deity's sake, who shall not receive manifold more in this time, and in the Aion to come life aionian." Hence, to hold fast the Spirit's Name and not to deny his faith, is to be "rooted and grounded in the faith, and not to be moved away from the hope of the gospel." (J.T., "Eureka").

Bible School Bulletin

RESERVATIONS NOW OPEN FOR THE SIXTEENTH SCHOOL

God willing, the School will be held during the school holidays, from Saturday, 10th May, at 2 p.m., to Sunday, 18th May.

The School will be sponsored by the Granville Ecclesia, and fellowship is based upon the ABSF as expressed in the Unity Book.

The teaching staff will include:

Brother E. Wilson (Adelaide Ecclesia) — **Studies in the Psalms.**

Brother J. Mansfield (Shaftesbury Road Ecclesia) — **A Charge, A Challenge and A Caution.**

Brother E. Spongberg: **In Defence Of The Truth.**

IN DEFENCE OF THE TRUTH

This series will provide detailed consideration of some of the greatest public addresses ever given, in which outstanding men of faith presented valiant defences of the Truth. The series will open with a study of the new light that was shed forth on the Day of Pentecost, when, for the first time, the Gospel was publicly set forth in the name of Christ Jesus.

The Truth is founded on these expositions of the past, so that in examining the words of Peter, Stephen, Paul and others we will be reaffirming the foundation upon which the Ecclesia today is based.

We will renew our minds regarding the fortright way in which these courageous men of faith proclaimed their belief in the face of growing hostility, and were not deterred even though doctrinal opposition was supplemented by active persecution.

The five sessions have been divided up as follows:

1. **Peter at Pentecost: An Exposition, A Warning And An Appeal.**
2. **The Stoning Of Stephen: The Worship of Yahweh Limited?**
3. **Paul In Pisidia: The Divine Witness To Truth.**
4. **Exposition At Athens: The Limitations Of Gentile Philosophy.**
5. **Before Agrippa: Words Of Soberness And Truth Confirmed By Deed.**

The talks will provide the dramatic background to each of these outstanding speeches, will reveal the impact that they had on the work of the Truth generally, and will expound them in detail.

This should prove a most outstanding series, and will fittingly supplement the exposition of the Psalms by Brother Wilson.

We hope to outline the third main study next issue.

THE FIFTEENTH SCHOOL IN RETROSPECT

A record number were in attendance at the 15th School, which was sponsored by the Granville ecclesia, and they received a balanced diet of instruction involving narrative (Nehemiah - Bro. Ullman), Exposition (Epistles of John - Bro. G. Mansfield), Exhortation (Practical living - Bro. Stone), and Prophecy (The Temple Of The Future - Bro. Snow).

The teaching staff was drawn from Western Australia, South Australia, Victoria, and America, so that the School had an interstate and international character about it.

The School was particularly pleased to welcome Brother Stone, of Los Angeles, and greatly appreciated his ministrations. His personality as well as his expositions helped to make the nine days a

most pleasurable occasion. He was assisted in that regard by a company of his countrymen who, with brethren from Canada, gave the school an international flavour. The School formed part of a tour organised by Logos, and at its completion the tour commenced a road journey of some 2,500 miles visiting Ecclesias and places of historic interest en route.

With the fifteenth school thus completed, planning is already well advanced for the next school, and we urge readers to make their reservations. May is a particularly pleasant time of the year at Rathmines, and conditions at the School will be less crowded than the previous one.

THE TEST OF TRUE LOVE

The publication of this verse by verse exposition of the three Epistles of John was launched at the Fifteenth Bible School. It provides an analysis of each of the three Epistles, and comments on every verse. It shows how the three epistles can be easily memorised, and provides a series of themes which run through all the three messages of John.

The Epistles of John have been largely neglected in our literature, so that this new book, expounding them in detail, should be most helpful.

The cost is the same as that of the **Key To The Understanding Of The Scriptures,** and is available in paper covers, and bound in cloth.

Orders should be sent to **Logos Publications,** or directed to Ecclesial librarians.

QUESTION TIME AT THE BIBLE SCHOOL

Questions not answered in the time allowed, are considered in these columns:

Guardian Angels

Q.: Do you think there are guardian angels placed over the affairs of the saints?

A.: Yes, I do believe that there are such, and I feel that the Bible gives adequate support for such belief. The Lord's comment: "Their angels do always behold the face of my Father which is in heaven" (Matt. 18:10), would suggest that individual angels are given the duty and privilege of supervising the lives of individual saints (see Gen. 48:16; Exod. 23:20; Ps. 34:7; Eccles. 5:6; 1 Cor. 11:10; Luke 15:10). Jacob apparently was conscious of the guidance of such an angel; one was placed over the affairs of Israel as a nation; and David spake of them encamping around the saints.

This fact draws heaven much closer to us.

We learn that angels will be with Christ in the judgment (Matt. 16:27; 13:41,49; Luke 12:8-9) which is for the purpose of revelation of individual characters (2 Cor. 5:10). The angels could assist in this by revealing to individual saints their lives and motives from a divine standpoint, before they are brought together, into two great companies, for the final decision from Christ (Matt. 25:33).

A Week-end With Launceston Ecclesia:

Middle East Aflame; Christ's Return Draws Near !

In early December, four brethren from Sydney visited Launceston Ecclesia, in Tasmania, the island State of Australia, to co-operate with the Ecclesia in a special effort surrounding the Lands of the Bible. Because of many interesting features included in this effort, it is thought that readers may appreciate a brief account.

An Invitation

During the 1968 Logos Tour of the Middle East, undertaken by 35 brethren and sisters, Brother Kevin Dennes (Narwee Ecclesia) preserved the day-by-day events, by means of over a thousand color slide photographs.

Since returning home, he has freely shared with many ecclesias, the wonderful, stimulating experience of seeing the Middle East through Christadelphian eyes.

When the opportunity arose to visit Launceston for a week-end effort, a group of brethren responded, and participated in a very pleasant occasion.

An Intensive Program

On Friday evening, two hours were spent with slides and comments on Egypt, Lebanon, Syria and Jordan. The following night witnessed 2½ hours on Israel, the land of hope and glory. The Sunday activities included an exhortation to faithfulness in the morning, and a special graphic slide address in the evening, entitled: "Middle East Aflame, Christ's Return Draws Near." Considerable preparations were organised by the Ecclesia including personal invitations, newspaper, radio and television advertising and publicity. We believe the Divine blessing rested upon such efforts, and drew twenty-two visitors to the lecture.

Two supplementary addresses were given on Saturday and Sunday afternoons. In these, Brother Bruce Philp outlined "The Drama of Deuteronomy," and also spoke to a combined Sunday School.

In all seven enthusiastic meetings were held.

Spirit Of Co-Operation

Many brethren and sisters co-operated to the success of this venture. Eight brethren, sisters and young people made the 90-mile journey from the small Hobart Ecclesia, at the southern end of the island. Others, scattered throughout Tasmania, came in some 20 to 50 miles. A Sydney brother prepared the special title and sub-title slides. Launceston families opened their homes to the local and interstate visitors.

Co-operation was everywhere evident, and the fruits of it very encouraging. It was refreshing to enjoy the spirit of the Launceston Ecclesia — a community which rejoices in the Hope of Israel, amid the surrounding darkness of Gentile ignorance.

A Human Tragedy

One incident of this week-end will long remain in the memory of the writer. Knowing there is a Jewish synagogue in Launceston, an effort was made by telephone to extend to the Community an invitation to the

Sunday evening lecture. The gentleman contacted appreciated the invitation but could not attend due to a commitment to meet people at the aerodrome during the lecture time.

However, he mentioned that there are only four members in the Launceston Synagogue — too few to conduct a meeting under Jewish law. He said:

"We are not only the smallest congregation in Australia but the whole world!"... "As a matter of fact, this year, on our Holy Day, the great day of Atonement, I sat all day in the Synagogue alone."

What a sad picture!

One lonely Jew, all day long in an otherwise deserted synagogue, whilst elsewhere in Launceston existed a community rejoicing in the true Hope of Israel!

Moses spoke of this (Deut. 32:21) when he prophesied of the "foolish nation" which would be brought in to stir Israel to jealousy. Let us, therefore, value our calling, and the salvation it offers. Let us not underestimate the privilege which is ours, as was pointed out acceptably to the brethren.

The Pioneers Tested

Brother Thomas wrote extensively concerning forthcoming events in Egypt, Russia, Britain and Israel. And as we listened to Brother Dennes, and viewed the scenes before us (5½ hours in all), we heard and saw a wonderful confirmation of the prophetic anticipations which the Ecclesia has regarded for 120 years as being sound.

The Anticipations of *Elpis Israel* sprang to life as we see Egypt succumbling to Russian influence, and Israel returning in unbelief. The public lecture was most impressive, as views were firstly shown of what is happening in the Middle East today; then Scriptural references and the conclusions were demonstrated; then extracts from *Elpis Israel,* were tendered, to reveal that the lecturer's views are not just "modern ideas" thought up to fit in with current happenings, but are long-held anticipations of the Christadelphians.

Earnest Contention

Six Mormons were present at the lecture. These people desire to transfer the things of Zion, to Missouri, USA! They accepted that the Jewish people would be regathered to Israel and settled there. They were even prepared to agree that Abraham would receive the reward promised him. But they found at this point, Galatians 3:29 hard to understand. It persisted in keeping them in the Middle East, whereas they wanted to get across the Atlantic to Missouri, USA! But the seed was sown, and they left the *Heralds* as a means of further study.

A Mr. Masters was also present. He is a retired builder, and stated that he had once sponsored a half-hour radio program for the local Baptist Minister for a year, and advised him that he would like the second coming of Christ dealt with. The Minister had spoken on the subject three times in the year! "I always felt he hadn't kept his side of the arrangement," Mr. Masters said. We are sure the lecture must have given him much food for thought.

The lady in charge of the guest house where we stay at the Bible Campaigns, together with her Deputy, attended the lecture. It was good to see them there.

Continuing The Work

Launceston Ecclesia thus becomes a spiritual magnet giving forth a faithful testimony, which has the power to draw men and women to the

salvation which is in Christ Jesus, the Lord. May it go forward from strength to strength.

And may more ecclesias have the opportunity to hear the faithful report of the 35 brethren sent to "spy out the land" of our inheritance.

Thirty-five Calebs and Joshuas returned with true evidence of the "signs of the times" and the fulfilment of God's Word — our possession is almost ready for us to inherit. —B.P.

WHO SHALL ROLL AWAY THE STONE

What poor weeping ones were saying
Nineteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hearts of woe!
Looking at some trouble lying
In the dark and dread unknown,
We too often ask with sighing,
"Who shall roll away the stone?"

Thus with care our spirits crushing,
When they might from care be free,
And, in joyous song outgushing,
Rise in rapture, Lord, to Thee.
For before the way was ended
Oft we had with joy to own,
Angels have from heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to give us pain.
Oft-times in the feared tomorrow
Sunshine comes, the cloud has flown;
Ask not then, in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness,
Make the wiser, better choice!
Tread the path of life with gladness,
God doth bid thee to rejoice!
In today's bright sunshine basking
Leave tomorrow's cares alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"

—Selected.

Questions Answered

RESPONSIBILITIES OF PARENTS TOWARDS CHILDREN

"I would appreciate your help in the following problem. The Law declared: 'The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin' (Deut. 24:16, 2 Chron. 25:4).... However, Israel was told through Hosea: 'I will also forget thy children' (Hos. 4:6), 'Their infants shall be dashed to pieces' (Hos. 9:12-16), 'Though they bring up their children, yet I will bereave them' (v.12).... How can these apparently contradictory statements be reconciled with the declaration: 'I am the Lord, I change not' (Mal. 3:6)?" — V.G., Vic.).

God is both just and merciful, and as such does not punish the innocent for the deeds of the guilty.

All the Scriptures you quote above are consistent with that fact.

Deuteronomy and Chronicles proclaim it plainly as you have noted. But what of Hosea? His statements do not contradict the former references, but constitute a series of warnings to the leaders of Israel revealing what the guilty nation could expect from the punishment it would receive. As the nation as a whole had sinned all sections of it would suffer, for all were really guilty. Thus whereas Deuteronomy and Chronicle relate to judicial punishment exacted against an individual; Hosea referred to national punishment poured out upon a guilty people as a whole. The sane thing for any individual to do after hearkening to the voice of Hosea, would have been to stand aside from the general national attitude, and personally seek the help of Yahweh, which would have been freely granted.

Whilst God does not punish the innocent for the deeds of the guilty, He does warn the latter that the punishment they will bring upon themselves by their wickedness can cause suffering to those connected with them, including their offspring. However, that is quite different to punishing the innocent for the sins of the guilty; it is a case of principles involving subordinates in calamity through their own folly.

Hosea warned of that. He exhorted Israel to turn back to Yahweh, for otherwise the nation would be denied the protection that He alone could provide, and bring calamity upon all. He did not say that God would punish the children for the sins of the fathers, but He pronounced that He would "forget their children." Why did He do that? Because they were *their* children; because, though young, they already manifested the fruit of their upbring-

ing, and God realised that they would grow up only to reveal the wickedness of their parents. That is why the children of Canaanites were likewise to be destroyed.

Where that has not been the case, God has moved to protect even the children. That was so in regard to the rebellion of Korah and Dathan. Whereas "the wives, sons and little children" of the rebellious were involved in the punishment because they were identified with the general sin, the children of Korah were preserved from such a fate (see Num. 26:10-11). In some way they stood aside from the sin of their father, and God protected them, showing that Yahweh is both just and merciful.

It is true that through Hosea (Ch. 9:12), God says: "I will bereave them," but the context shows that He would do that by refusing to defend the nation against its enemies, for He continues: "Woe to them when I depart from them!" The nation as such had turned from God, and was overwhelmed, and this involved children as well as adults in the common disaster.

It could have been avoided if the nation had turned to God.

There is nothing unjust in that; it happens every day without people accusing those responsible of injustice.

Consider what happens when a parent commits a crime and is imprisoned. The State punishes the parent, not the other members of the family. But do they not suffer in consequence? Of course they do; it is inevitable ! They suffer the disgrace attendant upon such circumstances; they experience the privations of want consequent upon the reduction of the family income.

But they suffer in *consequence* of just punishment exacted against the guilty, not *for* his crime.

As descendants of Adam, we have inherited the results of the punishment meted out to him. It is not our fault, but our misfortune, that this is so. But God will have us out of it if we turn to Him, and the token and demonstration of this is the salvation of His son.

The fact that punishment for sin can cause suffering to others, raises a matter of tremendous consequence, particularly in the responsibilities of parents in relation to their children. When two people take upon themselves the responsibilities of parenthood, they assume no light duty, for they have a solemn obligation to bring up their children in the "nurture and admonition of the Lord," with the hope that they will continue in that way.

In that regard, the exhortation of Paul to Timothy can apply to parents: "Take heed to thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). A sane attitude on our part towards the things of God can result in eternal benefit for our children.

Consider the situation of young parents with tiny children at Christ's coming. The children will be identified with the parents. If the parents have sought to serve God faithfully, will not He look after the young children as well as their parents, so that the former will be permitted to grow up in the kingdom under the guidance of the latter, then made immortal as implied by Ezekiel?

Without a doubt that would be so.

But what will happen to the young children if the parents are driven away from the presence of Christ? Obviously they must go with them. There is no injustice in this; the necessities of the case demand it. Thus the folly of parents can involve a young family in disaster then, even as it does now.

This is a matter of tremendous practical bearing upon the future of our families, and is implied in the statement of Isaiah 65:23: "For they are the seed of the blessed of Yahweh, and their offspring with them."

Let our minds revolve around these issues as we see the end approaching. Parents need to instil into the minds of their children a reverence for God and His Word long before the age of responsibility has been reached. This is a family duty, and not one to be left to any organisation, whether Ecclesial or otherwise. The education of our children in the Truth must occupy our first consideration.

If Israel had observed that principle, there would have been no need for Hosea to speak the words you quote.

Consider the attitude of faithful Mary, the mother of the Lord. She recognised the tremendous responsibility resting upon her, in that she was chosen to mother the Son of God, earth's future ruler. With what tenderness, love and awe she must have viewed the tiny baby resting in her arms; how important was her guidance of him in his tender years that he might be helped and encouraged from early childhood to seek his God. Mary was prepared to sacrifice her own desires to help her son from the earliest age to fulfil the role appointed him (Psalm 22:9).

She was pleased to sacrifice her own pleasure to serve her child who was also the son of God.

What of other young parents with young babies? Have they not assumed a tremendous responsibility also? Has not the young mother given birth to what could become a son or daughter of God, a ruler in the Age to come? In the light of that wonderful fact, does not the child deserve the best that the parents can give it in order that it might attain unto the heritage that God has reserved for such as it?

But what if they fail to seek for it first in the Kingdom of God and His righteousness (Matt. 6:33), and instead encourage it in pursuit of things which may give it a temporary advantage

though endangering its spiritual growth? Can the parents blame God if the child fails to respond later, or manifests characteristics which reveals that it is a true son or daughter of its worldly parents? And what if those parents turn from God and deny themselves the help that He can render them — are they not responsible for the disaster that will overwhelm them, and probably their children as well?

Of course they are !

We must exercise every care, therefore, in the upbringing of children, and bear always in mind, that if we are accepted at the Judgment Seat (and we are the arbiters of our own destiny in that regard) there is every reason to expect that our children will find a place in the Kingdom as well — as mortals, if not as immortals.

EDITOR.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

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

Epilogue : Personal Matters

Ch. 15:14 - 16:27

(Continued from Page 104).

VERSE 2

"Ye receive her" — Paul had a very high estimation of this Godly woman, and recognised that she would not abuse any privileges granted her by the saints in Rome.

"She hath been a succourer of many" — Phebe was noted for her devotion to the service of Christ, and her assistance to his brethren. She had fulfilled those obligations of hospitality that the Apostle himself advocated (Rom. 12:8, 13; Heb. 13:2).

"And of myself also" — Faithful sisters such as Phebe had labored to refresh the Apostle, and by their loving ministrations, had done much to relieve him in his arduous duties, and to extend the work in which he was engaged. The Lord, also, benefited from similar ministrations (Luke 8:2-3).

VERSE 3

"Greet Priscilla and Aquila" — Priscilla and Aquila were a Jewish couple of Pontus, resident for a time in Italy, but forced to leave through the persecution of the Jews by Claudius. Migrating to Corinth, Aquila set up business as a tent-maker, and possibly employed Paul in that capacity (Acts 18:2), who probably lived with them, and taught them the Truth. In their zeal they identified themselves completely with the work of the Apostle, and thus were in the midst

of the arguments, debates, and opposition that Paul experienced (Acts 18:5-6), and which ultimately brought the Apostle before the authorities (vv. 7-17). They were his fellow-passengers from Corinth to Ephesus, where they stayed. There they set up house which became a centre for the Truth, so that an Ecclesia was established there (1 Cor. 16:19). Here they met and converted Apollos (Acts 18: 24-26). They ultimately travelled to Rome (Rom. 16:3), returning again to Ephesus (2 Tim. 4:19). Thus they were in the midst of many adventures associated with the development of the Truth in Apostolic times.

Priscilla signifies "Little old woman"; Aquila signifies "eagle" which is a symbol of strength (Ps. 103:5; Isa. 40:31). If these names are any index to the persons concerned, one gains the concept of a small, eager woman, greatly assisted by her more powerful husband. However, it appears that the driving force of that home was in the wife, and not the husband, for of the six references throughout the Scripture to this couple, the wife is mentioned first on four occasions (see Acts 18:26) where the Diaglott places Priscilla first instead of Aquila as in the A.V.). But one thing is certain: there was the greatest co-operation between these two in the things of the Truth, and those who are privileged to attain unto life eternal, will see them, with their great friend and brother Paul, in the Kingdom of God.

"My helpers" — the Greek word *sunergos* signifies those who are welded together as one in a common labour. The R.V. renders it, "fellow workers." Priscilla and Aquila had identified themselves with the labour of Paul, an identification which he, in turn, acknowledges.

VERSE 4:

"Why for my life laid down their necks" — Under some circumstances then well known, but not recorded in Scripture, this faithful couple had shielded Paul at the danger of their own lives: a token of their love for the Apostle and the Divine ministry delivered into his hands.

"Not only I give thanks, but also all the ecclesias of the Gentiles" — Priscilla and Aquila were a Jewish couple, and yet they hazarded their lives to protect the Apostle to the Gentiles. Apparently Paul had told many of the Ecclesias of the circumstances of their action, and this had earned the gratitude of the Gentile believers.

VERSE 5:

"Greet the ecclesia that is in their house" — The home of this hospitable couple was always open to those who embraced the truth (cp. 1 Cor. 16:19). In Rome, it had become a regular place of meeting, so that an ecclesia had been formed there.

"Salute my well-beloved Apaenetus" — The Greek word for "well-beloved" is *agapetos* and suggests one who is ready to sacrifice in his love. The "love" indicated is *agape*, a sacrificial love born of an understanding of what is best for one in view of God's purpose. Apaenetus signifies "praiseworthy." He was "the first fruits of Achaia unto Christ" being the first of Stephanas' house to embrace the truth (1 Cor. 16:15). He had then removed to Rome, and was busy in the Ecclesia there.

VERSE 6:

"Greet Mary" — This sister can not be identified. She was resident in Rome, and noted for her good works within the Ecclesia.

"Who bestowed much labour on us" — The R.V. changes this to "you." Paul had not been to Rome (Rom. 1:11) to experience the loving labour of Mary. He knew of her activity in the cause of the Truth by repute, and sends this public commendation to her.

VERSE 7:

"Salute Andronicus and Junia" — These were perhaps husband and wife, for Junia is the feminine form of Junias. They had been converted to the faith before Paul as this verse shows, and had been so diligent in its exposition and extension as to be of note among the Apostles. It could have been that the Ecclesia in Rome had been founded by this couple. If not, they had laboured hard to extend it.

"My kinsmen" — This shows that this couple were Jewish; they were probably of Paul's tribe, and perhaps near relations.

"Who are of note among the apostles" — This indicates the extent of their labours on behalf of the Truth in Rome. They were very high in the repute of the Apostles, and also, doubtless, in that of the Ecclesia in Rome.

"Who also were in Christ before me" — They were probably converted at Pentecost, and took the Truth back to Rome.

VERSE 8:

"Greet Amplias my beloved" — This name means "enlarged." He had found enlargement of hope in the Truth.

VERSE 9:

"Salute Urbane" — The name is masculine and signifies "polite." He was another "helper" (see v.3).

"Stachys" — This name signifies "an ear of grain," and he lived up to it by forming part of the harvest of Christ. He is classified as "my beloved" (see v.5).

VERSE 10:

"Salute Apelles" — This name is masculine in form; and this brother is classified as "approved in Christ." The word in the Greek is **dokimazo,** and is a word used to define the testing of metals by fire, thus signifying one who has been proved under trial. In some way, unknown to us, but recorded in the Book of Life, Apelles had been subjected to persecution, but had remained faithful under it.

"Salute them which are of Aristobulus' household" — Aristobulus' name signifies "best advising," but, apparently, he had not been converted to Christ. The word "of" is **ek** in Greek, signifying, "out of." It is not to Aristobulus that Paul sends greeting, but to those who had embraced Christ out of his household. Possibly, Aristobulus lived up to the significance of his name by having a reputation for worldly wisdom, a wisdom that did not permit him to perceive its foolishness, and so embrace the true wisdom in Christ (cp. 1 Cor. 1:19-31). We shall know one day, at the judgment seat of Christ. Meanwhile, notice the personal and the household dramas that emerge from Paul's significant greetings.

VERSE 11:

"Salute Herodion my kinsman" — Herodion is masculine gender, and signifies "hero." It is similar to Herod the name of the Idumean king. Herodian was a "kinsman" of Paul, which signifies that he was of Jewish extraction.

"The household of Narcissus which are in the Lord" — Paul now makes mention of a divided household, part of which had embraced Christ. Narcissus signifies "drugged" (similar to the word "narcotic"), and was the name given to a daffodil from whence was obtained a drug. Perhaps the name is an index to the character of this man, whose influence was such in his household that only part had embraced the truth.

VERSE 12:

"Salute Tryphena and Tryphosa" — Both names are feminine, and they signify "dainty" and "delicate." Here were two spinsters, friends in the truth who probably, in their loneliness, found a great joy in working for Christ. Paul declared of them that they "laboured in the Lord." So their friendship was given greater purpose and more

profitable objective in that they jointly assisted one another in their labours for Christ. That friendship, built upon eternal verities, had the seeds of eternity in it.

VERSE 12:

"Salute the beloved Persis, which laboured much in the Lord" — Paul makes mention of "the" beloved Persis, and not "my" as in vv.8,9. It could be that in the latter cases, he personally contributed something to the conversion of those named, or else to the direction of their labour in the truth. This was not the case with the "beloved Persis" who had "laboured much in the Lord" on her own initiative. For Persis is feminine, and signifies a Persian. It could be that she was of Persian extraction, and having been converted in Rome, in her loneliness, dedicated her life to the labour of the truth. She lacked even the companionship of Tryphena and Tryphosa, but nevertheless found a companion in Christ and in the Ecclesia.

VERSE 13:

"Salute Rufus"—The name means "red." He could have been the son of Simon who carried the cross for Jesus (Mark 15:21). It is true that Simon was a Cyrenian, a Grecian city of north Africa, but citizens of that city had established a synagogue in Jerusalem (Acts 6:9), and members of it who had been converted, had extended the Truth to foreign parts (Acts 11:20). Simeon was most likely a follower of Jesus, and could have migrated to Rome, where his son Rufus embraced the truth.

"His mother and mine" — This does not mean that Rufus was a brother in the flesh to Paul, but that the mother of Rufus had "mothered" Paul under circumstances that he does not reveal. As Paul had not been to Rome, it is obvious that the family of which Rufus was a member, had travelled to the capital from other parts, strengthening the suggestion that he was of the family of Simon. Otherwise why mention Rufus in Mark 15:21?

VERSE 14:

"Salute Asyncritus, Phlegon, Hermas, Patrobas, Hemes, and the brethren which are with them" — Here is a group of brethren united together in a common labour, and providing the inspiration for a larger group to work in the extension of the truth. This is suggested by the terms of the salutation, and the fact that they are all saluted together. Their names all signify a driving zeal, thus: Unique, Burning, Hermes the Greek god corresponding with Mercury the Messenger (Acts 14:12), Father's life.

VERSE 15:

"Salute Philologus and Julia" — The first is masculine, the second is feminine and they evidently relate to husband and wife. Philologus signifies "Fond of words," and this could well be an index to his character. Certainly his influence was widespread, for not only had his sons and daughter embraced the truth, but he was evidently the leader of a little group styled "all the saints which are with them" whom he probably used to instruct in the truth.

"Nereus" — This is the name of the pagan sea god. Nereus was probably the son of Philologus, and probably a converted pagan who, with his sister, had embraced the truth.

"Olympas" — This was the name of another god. The word signifies "Excess of wine." These names suggest that the household of Philologus had been converted from paganism to the truth.

Pondering the Proverbs

4. Two Kinds Of Love.

"A friend loveth at all times, and a brother is born for adversity" (*Prov.* 17:17).

Yes, a *friend* — a true friend — loveth at *all times.* Fair weather friends love only when the sun shines, and they love at that time not for your sake, but for their own. It is the chance of benefit for themselves that inspires their friendship. This is manifest every day in society. They are each others' friends so long as they are well off; but let a man fall from his position and become poor, he is mercilessly "cut" by acquaintances. Former friends look down their nose when they meet. This is the world's love; it is the love of mammon at heart. But a "friend" is one who loves with the love of God. Such will love you much for your own sake, if you are wise and good; if you are not, then for God's sake, who by Christ has commanded the love even of enemies, still more the unfortunate. This man will love "at all times," because the source of his love is steady, and independent of the transient circumstances of human condition. It is a benevolent love which seeks the advantage of its object and not benefit from it. Adversity, which frightens off the cowardly, selfish, sickly friendship of the world, will only manifest with greater brightness the brotherliness of the true friend.

5. The Voice Of Wisdom

"Wisdom crieth without; she uttereth her voice in the streets" (*Prov.* 1:20).

It might seem as if the reverse of this were true; as if folly alone made the streets resound with its "maniac mirth." And truly the appearance is the reality as regards the doings of the fools. But there is another reality underlying both the appearances and the realities of folly. This other reality is wisdom. Creation, both astral and sublunary, is wisdom concrete — not folly. This is no abstract folly. Folly is the aberration of unwise persons — not the working out of the constitution of things. The constitution of things is divine. There is only one God, and "in wisdom hath He made all things," and these things cry to men. If they would but consider they would be guided aright. "Doth not nature itself teach you?" (Paul's question) is of very wide application. Even in a natural sense, pondering the uses and tendencies of things and actions would lead men to see, as Solomon expresses it, that wisdom excels folly as far as light excels darkness. But wisdom teaches in a higher sense than in the passive exhibition of her excellence. Wisdom dwelt in the midst of Israel, and spoke to God's nation as it has spoken to no other —which doubled their privileges and responsibilities.

6. Wisdom Will Ultimately Conquer Folly

"How long ye simple ones will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?" (*Prov.* 1:22).

How long, indeed? Very long it would seem. By all appearances, the world would go on for ever in the way it went on in Solomon's day, and has been going on ever since. One cause of this, doubtless, lies in the fact that every age sees a new generation which comes on the scene in ignorance and inexperience, and is only just beginning to learn the superiority of wisdom when it disappears in the grave. A melancholy situation — due to the advent of sin which has brought death. The bright spot in the situation is the advent of wisdom with a mission. It is not without an object she cries to "the simple ones," "the scorners," and "the fools." There is a "good time coming," for which her mission is a preparation. In the good time coming there will be no death. But to

make this tolerable, there must be no folly; and so wisdom has gone out. She calls to them to leave their simplicity (want of discernment), which brings disappointment; their scornfulness, which scorches and blights the heart; their folly, which only ends in death. Some among them respond to the call, and will be found at last among the joyous guests of the King's table. —R.R.

Food For Thought

THE CHRISTADELPHIAN AND HIS CAR

In recent months there has been an advertisement in *Logos* offering for sale Christadelphian car-stickers. "Identify yourself" says the heading. And one wonders whether we should, and whether we want to!

It has been observed, on many occasions, since the car (automobile) became a common mode of transport, that man, behind the wheel, becomes primitive. Many who lead otherwise blameless and law-abiding lives, are transformed, when driving, into something unlike their natural selves.

Or is it, perhaps, that in a car they become *more* like their natural selves? That command of a vehicle brings out what is jocularly known as "the old Adam" in them?

If this is true of mankind in general, it is true of us. And if it is true of us then it is food for thought, because we are engaged in a deadly and unceasing war against "the old Adam," and if we use our cars daily, our field of operations in that war is thereby daily extended. When we think of the way we drove today, would it be fitting to call attention to ourselves as brethren and sisters of Christ? Or would we be doing grave hurt to the name we bear?

Jesus taught plainly that it is not the action but the spirit in which the action is performed that counts with God. If we refrain from an action, then only the easier part of the battle has been won, for we must strive to bring our very thoughts into subjection as well. How, then, does this apply to our driving?

We say that to curse and to swear is behaviour unbefitting a disciple of Christ, and that we would do no violence to no man.

Yet it is not possible to "swear" very effectively with a hooter? And can one not use it, too, in the way another man might use his fists, or a bludgeon, or a gun?

Are we, in short, a "peculiar" people on the road, or do we conform to the users of this world? Do we avoid even the appearance of evil when we drive? Does our "obeying magistrates" and "being subject to the powers that be" extend to parking meters and to the speed limit? Remember, of him to whom much is given, much is expected, and the number of cars outside the meeting hall testifies to our material blessings.

On the positive side, however, the possibilities are tremendous. At the present time we are much more likely to experience hootings and curses in our everyday life than buffets and reviling. What a wonderful opportunity to turn the other cheek. What a chance to bless them that curse us, and to give (way) to every man that asketh of us!

Before the day comes when the meek *do* inherit the earth, we may well have to endure real buffets and earnest curses for the faith once delivered to the saints. What a pity if we were to lose our inheritance through failing to profit by the lessons of the every day.

— By Sapher (Sth. Africa).

(These auto-stickers which help to identify a Christadelphian on the road are obtainable from the distributors listed on the inside front cover, at the following prices, plus postage: Aust., N.Z.: 30c; U.K., 3/6; South Africa, 30c; America, 38c. Place one on your car, and help identify yourself by the badge as well as your driving! — Editor).

Prophetic Review

A Supplement devoted to the Exposition of Bible prophecy in relation to the Time of the End.

●

Purpose and Scope of the Review

We have been approached by a number of Ecclesias asking that we give detailed consideration to the book recently issued by Brother H. A. Whittaker entited *The Last Days.*

However, publishing schedules ahead do not permit us to do this within the normal compass of the Magazine, and accordingly, a number of Ecclesias have promised financial support to subsidise the cost of additional pages devoted to that purpose.

Hence the present supplement.

It is issued, not merely with *Logos* endorsement, but in the case of the Ecclesias indicated above, with Ecclesial endorsement as well.

It will continue (God willing) so long as the finances supporting it are adequate to cover the additional pages, or until we have thoroughly considered the evidence supplied by Brother Whittaker to support the revolutionary ideas that he sets forth.

Meanwhile, we have written Brother Whittaker advising him of our intention to review his book, and inviting him to submit to us any further Scriptural proof (not additional exposition on proofs already advanced in his book) in support of his contention. We can thus test the full strength of his reasoning.

In his Preface, Brother Whittaker writes:

"It is hoped that these chapters serve to stimulate in those who read a greater enthusiasm for what the Bible teaches about the imminent End of the Age. . ."

He should be pleased with the appearance of this supplement, therefore, for it fulfils his hope. We plan to consider the matters he raises analytically and objectively, in the light of the inspired Word, without which nothing can or ought to be determined in regard to Divine truth.

In his Preface, Brother Whittaker refers to the "*imminent* End of the Age," but elsewhere (apart from the book before us), he has claimed that Christ will not return until the Ecclesias are ready to receive him. We earnestly suggest, however, that if that be the case, he will never return. We urge that on the basis of Christ's own words:

"As the days of Noah were, so shall also the coming of the Son of man be" (Matt. 24:37).

The days of Noah were noted for widespread apostasy among the sons of God; a state of things that may be expected of the last days, as Paul warned Timothy in 2 Tim. 3:1-5. There is little doubt that Ecclesially, we have reached the Laodecian stage.

In his present treatise, however, Brother Whittaker has gone a step further. Now he claims that Christ will not return until Israel after the flesh is ready to receive him. In fact, he makes this a basic requirement of the second advent. He writes:

"It is vitally important, however, to recognise that the actual repentance of Israel is represented in an impressive mass of Bible passages as a necessary prelude to the coming of Christ. His return to the earth will not happen until the Jews turn to the God of their fathers in faith and importunity" (p.32).

We will examine the evidence he advances, when we come to treat with that portion of his subject.

In his book, Brother Whittaker tends to wax sarcastic regarding what might be considered the traditional concept of prophecy relating to the time of the end, and is certainly forthright in his expressions. We will avoid the former, but will be frank in our comments, bearing

in mind the exhortation of Paul: "Prove all things; hold fast to that which is good" (1 Thess. 5:21).

A Sound Interpretation of Prophecy Is Important

Some decry prophecy as mere speculation. But prophecy only becomes speculation when it is incorrectly interpreted. On the other hand, Yahweh has revealed His purpose, and introduced Himself, as the Revelator of future events. In a chapter denouncing idolatry, and declaring the omnipotence and omniscience of the living God, Isaiah introduces Him as the One:

"Who frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of His servant, and performeth the counsel of His messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof; that saith of Cyrus, He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isa. 44:25-28).

Again:

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure: calling a ravenous bird from the east, the man that executeth My counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will do it" (Isa. 46: 9-11).

In these words, God announced that He is the Revealer of future events (see Dan. 2:20-22), and that He desires His servants to study His revelation. Let not those who love him, therefore, decry a subject that He has taken pains to reveal unto them, but rather let them give it their careful and prayerful attenion.

Its importance is emphasised by the words of Christ in the Revelation. In the messages to the Ecclesias, he sets forth seven grand promises to those who "overcome." "He that overcometh," or "To him that overcometh," is repeated seven times in Chapters 2, 3. Later in the book, we read: "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).

What is the "word of their testimony" that enabled them to overcome? In the vision of the marriage of the Lamb to his bride, this is aligned with prophecy and the statement is made: "The testimony of Jesus is the spirit of prophecy" (Rev. 19:10).

This being the case, prophecy should engage our close attention, as a most vital aspect of our spiritual education. In fact, the study of this aspect of the Divine revelation, has a divine blessing pronounced upon it, thus:

"The wise shall understand" (Dan. 12:10);

"Whoso readeth let him understand" (Matt. 24:15);

"Blessed is he that readeth, and they that hear the words of this prophecy" (Rev. 1.3);

"Blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22:7).

When correctly interpreted, prophecy can give us assurance for the future, and provide us with such a vision of coming glory, as to create the incentive to do what Christ did: "Who for the joy that was set before him endured the cross, and despised the shame" (Heb. 12:2). On the other hand, as Paul warned, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8).

In view of these statements from Scripture, the following comments from *Elpis Israel* are to the point:

'In ages past, God has had

among the nations a people of His own. These are wise in the wisdom of God, and venerate His word above all things. Though not His counsellors, He has graciously condescended to inform them what He intends to do before it comes to pass. Hence, it is testified by the prophet that "the Lord 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 whilst consternation and dismay cause men's hearts to fail they are courageous, and rejoice in perceiving the approach of the Kingdom of God.

"This is the proper use of the prophetic word. It was thus that the ancients used it, and were enabled to live in advance of their contemporaries. This appears from the exhortation of the apostle, who says, "We have a sure word of prophecy whereunto you do well to take heed, as until a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of one's own disclosure. For prophecy came not in any time by the will of man; but the holy men of God spake being moved by the holy spirit" (2 Pet. 1:21). . . 'Be mindful,' saith the scripture, 'of the words spoken before by the holy prophets; and on the ground that this was the case, the apostle adds, 'therefore, beloved, SEEING YE KNOW THESE THINGS BEFORE, beware lest ye, being led away with the error of the wicked, fall from your own steadfastness' (2 Pet. 3: 2,17,16)."

Does The Vision Shine Brightly?

In these closing days of the Gentiles, however, it can hardly be said that prophecy acts upon the Brotherhood as God designed it should as indicated in the quotations above. In fact, in the confusion of tongues that is heard in Christadelphia today, the trumpet gives a most uncertain sound, and few are roused from the sleep of apathy to recognise the significance of the times in which they live.

The very subject of prophecy is challenged by some, whilst, on the part of others, it is becoming popular to challenge the prophetic platform established by our pioneers, and generally accepted by the Brotherhood since.

Certainly, if the Scriptures prove that the expositions of our pioneers are wrong, they should be abandoned.

But have they been proved wrong?

Not if *The Last Days* be an indication of the strength of the challenge.

Unfortunately, many brethren seem incapable of discerning the weakness of the new ideas advanced, and are led astray thereby; thus the Brotherhood is being bombarded with a barrage of ideas that not only blurs the vision of the future, but even undermines basic doctrine.

A book before me as I write, published by a Christadelphian, claims that Christ is yet to return twice. At his first second coming, he will raise the saints, who in their mortal resurrected state, will engage in a most disastrous battle with their enemies that will result in them being slain. Their dead bodies will literally lie unburied in the streets for 3½ days, after which there will be another resurrection (the second resurrection!), and this time they will ascend into heaven!

What a grotesque picture of the future! How completely out of harmony it is with the wisdom of God! How utterly divorced from reality! Do those who teach it really believe that they will be raised to fight and die? That they will be subjected to two resurrections? That Christ's return will introduce for them an epoch of greatest misery, but for their enemies a moment of triumph?

What a gloomy, depressing vision of the future! How could one, dominated by such doctrine, "love the Lord's appearing" (2 Tim. 3:8)? And what would be accomplished in subjecting saints to two such resurrections? God is not the author of confusion, and therefore the theory bears its condemnation upon its very surface.

Why should a brother seriously set forth such a fantastic theory?

Because he has lost the key to a sound understanding of the Revelation, and has been diverted into error by a false concept of prophecy.

This, in turn, affects his doctrine, for now he proclaims two further returns of Christ! two resurrections at his coming; a further death on the part of faithful resurrected saints, and so on. The further he proceeds, the wider becomes the divergence from truth, and the more completely the distortion of fundamental doctrines.

Consider *The Last Days*, the book before us.

Brother Whittaker writes:

"The sign will be Jesus himself coming in the vivid visible Glory of God, and seen in the sky by all the world as he comes to his inheritance."

For Christ to be seen in that fashion, he must be poised, suspended in heaven, whilst the earth revolves on its axis at least once.

Granted that, does not the concept begin to drift perilously near to what Seventh Day Adventists teach concerning the manner of Christ's coming?

We shall show, as we consider in detail this section of his book, that his idea is based upon a faulty conception of Christ's Olivet prophecy.

Meanwhile, we note how that wrong ideas on prophecy can affect doctrine. That being the case, no wonder some ecclesias are turning from this subject as far as their public witness is concerned. Thus, in some quarters, the future vision of glory does not shine at all brightly.

The Traditional Viewpoint Vindicated by Events

One hundred years ago, in books such as *Elpis Israel* and *Eureka*, Brother Thomas laid down a program of prophecy that has been remarkably vindicated by events since that time.

Even those who reject his interpretations are compelled to admit that much that he foretold has come to pass.

But, some claim, it is the result of chance!

Too much has been fulfilled, however, for that to be pressed with any validity.

Bro. Thomas taught:

That Turkey would decline to be finally absorbed by Russia.

That France would prove a disturbing factor in world politics.

That Central Europe would be overthrown by war.

That Russia would assume the ascendancy throughout Europe.

That Europe would be divided into two main sections.

That British influence in Europe would decline.

That Britain would sponsor the colonisation of Jews in Palestine.

That the Jewish State would come into existence.

That British influence in the Middle East would prove inefficient.

That Britain would occupy Egypt and then be driven therefrom.

That Russia would move into the Middle East.

That Britain would decline commercially.

The list could be greatly extended.

Moreover, when Brother Thomas set forth these predictions on the basis of the Word, there was little indication that they would be fulfilled. For example, Turkey occupied Palestine, and was inexorably opposed to the settlement of Jews therein. For that matter, the Jews themselves were not interested in returning there, nor in establishing an independent commonwealth.

British policy was directed to supporting Turkey, not in making it possible for Jews to return to Palestine.

But Bible prophecy enabled Bro. Thomas to predict the colonisation of Palestine by Jews under British control in a manner that has had remarkable and detailed fulfilment, confirming one's faith in both his exposition and the Bible.

The other prognostications listed above have had similar fulfilment.

To say the least, this is *prima facie* evidence that the exposition is sound (cp. Deut. 18:22).

And yet today, when the Jews are back in the land; Israel is a nation; Britain has occupied and retired from Egypt; the Empire in Central Europe has been crushed; Turkey is in decline; Russia is in the ascendancy; the basic interpretation upon which the predictions were made is itself challenged!

Some seek to discredit such expositions as *Elpis Israel* and *Eureka* by referring glibly to the so-called "mistakes" contained therein, or by adopting a patronising attitude towards those who retain their confidence in the traditional viewpoint of such prophecies as Ezekiel 38, as though, in so doing, they have failed to mature in the things of God.

It is so easy to disclaim, so difficult to establish. A sentence is all that is necessary to discredit what it takes a century to prove, or a volume to establish.

In 1882, just prior to Britain occupying Egypt, brethren were writing to the *Christadelphian* claiming that Brother Thomas was wrong in predicting that she would do so.

In 1917, when Germany was in the ascendancy, a deputation of brethren waited on C. C. Walker asking him to publish an article rejecting the concept of *Elpis Israel* that the Central European powers must be overthrown.

During World War II, we were bombarded by expositions claiming that Brother Thomas was wrong in stating that Russia must gain the ascendancy in Europe.

One by one those critics were proved wrong.

Today we have *The Last Days* again claiming that Brother Thomas was wrong, this time on the grounds that the Arabs are the ones destined to humble Israel.

In each case, the critic has based his exposition on current political trends, not on an unbiased exposition of Scripture. This is a most dangerous procedure to adopt.

But side by side with criticism of Brother Thomas' expositions by Christadelphians there has appeared commendation on the part of Gentiles. We have one such before us now, in the form of a 500 pp. book entitled *Through Turmoil To Peace* published by the Signs Publishing Company (Seventh Day Adventists). Therein, mention is made of the amazing accuracy of Brother Thomas' predictions, and *Elpis Israel* is quoted with approval. The writer states:

"For many years Bible students have been anticipating the fulfilment of these predictions made by Ezekiel during the Babylonian captivity 25 centuries ago. As far back as 1848, Dr. Thomas, commenting upon Ezekiel 38:8-11, said in his book entitled 'Elpis Israel' (then follows a long extract) . . . . .

"Dr. Thomas did not live to see the fulfilment of Ezekiel's prophecy, for he was laid to rest in 1871. But were he living now, HE WOULD NOT NEED TO ALTER A WORD OF THE ABOVE QUOTATION (This from a S.D.A.!). How true are the prophecies of the Bible when they are correctly applied! Verily the word of our God standeth for ever; and as we see these marvellous fulfilments of the prophetic utterances of the Hebrew prophets, we should become more firmly established in our belief in 'the more sure Word of prophecy'."

In contrast, when Brother Whittaker comments upon Bro. Thomas' interpretation of the same prophecy, he asks:

"In conclusion, the question may be asked: Over against the arguments adduce in this study, what points of positive evidence are available in support of the more usual assumption that Ezek. 38,39, are to be fulfilled before the Lord comes.

"Are there any?"

In answer to that, we point out that it seems as though Brother Whittaker fails to really understand the generally accepted viewpoint, for neither Brother Thomas, nor the majority of expositors that have appeared since, teach that Ezekiel 38, 39, is fulfilled before the Lord's return, but after it. Where he differs from what he calls "the usual assumption" is in alleging that Ezekiel 38, 39 follows the spiritual revival of Israel, and the establishment of the Lord Jesus as King in Jerusalem. We shall show that as he apparently has been careless in reading Brother Thomas' exposition, so he is also in applying Scripture to support such an idea as that.

In boldly asserting that Ezekiel 38 must be fulfilled after Christ's return, he is claiming something that no one accepting "the usual assumption" will deny. But Brother Whittaker has a most irritating habit of attributing to others what they do not necessarily believe, and then with confidence and courage knocking down the straw man that he has set up.

The Gog-Magog Invasion, When?

This is the title of the first section of Brother Whittaker's book. He is anxious to establish that we must look for a Jew-Arab war with resounding victory to the Arabs before Christ's coming, followed by the return of Christ, the spiritual revival of Israel after the flesh, the establishment of Christ in Jerusalem as King, and then the Russian invasion of the Middle East.

The normal acceptance of prophecy sets forth, with Peter, that "judgment must begin at the house of God" (1 Pet. 4:17), and, consequently, Christ must return to raise the dead before pouring out judgment upon the nations.

Hence Christ must return before Armageddon or Ezekiel 38.

Brother Whittaker differs from this in claiming that Christ will be established in power in Jerusalem, over a spiritually revived Israel as King (see p.87) before Ezekiel 38, 39, is fulfilled.

He believes that Christ is to be made visible to all the earth as some bright luminary in the heavens; he will then reveal himself to the Jewish people who will experience a spiritual and national revival; he will afterwards set up his power in Jerusalem as King, and only then will he bestow immortality upon his waiting saints. Finally, when all these wonders have been accomplished, the world will be suddenly involved in the war of Ezekiel 38 (see p.87).

The proof for this radical change in the prophetic program?

He advances two witnesses. The first, and apparently the most important is which Brother Whittaker styles "the sequence which Ezekiel himself supplies" (p.2); and the second: the identification of Gog and Magog of Revelation 20 with the Gog and Magog of Ezekiel 38.

We subject the first witness (Ezekiel) to interrogation in the court of appeal, only to find that he turns King's Evidence, and contradicts the one who has called upon him!

Ezekiel's Sequence

Brother Whittaker writes to "the sequence which Ezekiel himself supplies" (p.2), and by placing the various chapters of Ezekiel in order, looks for the spiritual and national revival of Israel (Ezek. 37) before the invasion of Gog (Ezek. 38), therefore concluding that Christ will first come to the Jewish people, and only afterwards raise and judge the household.

This introduces a curious situation to be sure! It would mean that Christ does not come first to those who are praying for his coming, and who are looking for the relief that

they expect at that time, but to a people who have thoroughly rejected him, though then made humble. Meanwhile, apparently, Christ's own brethren will continue in their normal avocations, whilst he gives his time to the spiritual revival of Israel after the flesh.

There are references that clearly show that Christ will manifest himself first to his brethren, and by advancing these we could make a case out against Brother Whittaker's treatment of Ezekiel, but even as he has advanced the latter, we will consider the evidence he sets forth. Brother Whittaker claims that the chapters immediately preceding Ezekiel 38 express events that will happen in sequence of chapter headings.

But in claiming this, Brother Whittaker has turned a blind eye to FACTS that stare at any student who examines the evidence with care. These facts are so obvious that it seems clear that only a distorted vision caused by a biased theory would fail to make them obvious.

First notice the simple plan that Ezekiel provides in the prophecies of Chapters 33 to 39. They form a complete section in his book, and they can be headed: *The Prophecies of the Restoration.** He deals in order with watchmen (Ch. 33), shepherds (Ch. 34), Edom (Ch. 35), the Land, the People (Ch. 36), the Nation (Ch. 37), and the final Crisis (Ch. 38, 39).

As he expounds on each of the former themes (apart from the Crisis), he looks to the past, and compares it with the future. What he states in regard to the future should not necessarily be placed in chronological sequence, but should be synchronised with the other events to happen at the consummation in the Age to Come.

He reveals that the watchman will be completely vindicated in that his prophecies will be fulfilled (Ch. 33:33); that evil shepherds will be replaced by a Shepherd-King who shall rule over the restored flock of Israel (Ch. 34: 23-31); that Edom, the ancient enemy of Israel, will be completely destroyed (Ch. 35:14); that the land so long desolate shall blossom (Ch. 36:8); that the spiritually-decadent people will be revived (Ch. 36:26); that the divided nation will be completely restored (Ch. 37:22); that Yahweh will be sanctified in the eyes of all (Ch. 38, 39).

These chapters do not reveal a continuous prophecy, but a series of prophetic subjects, each of which are treated more or less independently and brought to one common consummation. To treat them in rigid sequential order, as Brother Whittaker has done, is to apply a most unscientific method of exposition, and to ignore basic requirements of Bible study.

For example, the chapter dealing with shepherds (Ch. 34) is brought to the point where Christ is revealed as the Shepherd-King over Israel, *after which* Edom is destroyed (Ch. 35).

If we accept Brother Whittaker's postulate of "the sequence which Ezekiel himself supplies" we are forced to discard Brother Whittaker's theory, because the latter requires *the overthrow of Edom after Christ is established as king!!!*

Not only so, but the very witness which Brother Whittaker advances links the two chapters together by commencing Ch. 35 with the word "moreover," and thus joining the judgment of Edom with the redemption of Israel which is outlined in the previous chapter!!

Yet this book is published to tell us that the sequence in Ezekiel requires that Edom be destroyed before Christ be set up in power! If the sequence reveals anything, it reveals the very opposite.

Where now is Brother Whittaker's

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* See the book entitled: "Prophecies of the Restoration," obtainable from Logos Publications.

witness?

In court testifying against him!

He has turned king's evidence in very truth.

Where the Theory Could Lead Us

Let us now show what would happen if we accepted without question the proposition that Brother Whittaker sets forward, namely, that these chapters in Ezekiel must be interpreted in strict sequential order, chapter after chapter as a continuous prophecy.

Ezekiel 34:24 states that "David" (i.e. Christ) shall be set up as prince over Israel.

Ezekiel 35 declares that Edom shall be destroyed.

Ezekiel 37:25 states that Christ is to be established as king.

Ezekiel 38 states that Gog is to be overwhelmed.

If these chapters are to be treated as setting forth incidents in sequential order, Christ must be set up over Israel twice before the Gogian invasion!

Again: in Ezekiel 36:36 the "heathen" recognise that Yahweh is behind the revival of Israel; in Ezekiel 37:28 they do so again; and, lo and behold, as though they have not yet learned their lesson, they do so on two subsequent occasions (Ezek. 39:7,21)!

Further, in Ezekiel 34, a covenant of peace is made with Israel, the land is cleansed and showers of blessing are experienced (v.24-26), and yet after that (if we adopt the sequential interpretation of these chapters which is the basis of Brother Whittaker's theory), the Edomites swarm down into the land (Ch. 35; 36:3). Israel is again revived and given a covenant of peace (Ch. 37:26), only to find the Gogian invader now pouring over the borders (Ezek. 38), and again the land is cleansed (Ezek. 39:12).

One would imagine that Israel would be rather hesitant about accepting any further covenants of peace after this experience of the apparent inability of the Prince to keep the solemn undertaking into which he will enter.

This inconsistency is only created by a theory that is obviously wrong.

In other words, when Brother Whittaker writes of "the sequence which Ezekiel himself supplies," he really means the sequence that his theory demands that Ezekiel supplies.

There is a world of difference in that.

It is fundamental to Brother Whittaker's theory, that the spiritual and national revival of Israel takes place BEFORE Ezekiel 38, but unfortunately for the theory, Ezekiel contradicts it. After the complete destruction of Gog, Ezekiel declares:

"The house of Israel shall know that I am Yahweh their God FROM THAT DAY AND FORWARD" (Ezek. 39:22).

Compare this with Brother Whittaker's theory that demands the spiritual and national revival of Israel before the descent of Gog.

Further: compare the statement above with what Ezekiel declares in Ch. 36:10, and clearly recognise that there is repetition, not sequence, in these chapters of his prophecy. He declares:

"Behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, ALL THE HOUSE OF ISRAEL, even ALL OF IT."

When will this take place.

It is absolutely basic to Brother Whittaker's theory that it take place BEFORE the Gogian invasion, but fatal to that theory, Ezekiel declares it shall take place AFTER the invasion. Thus, after describing the destruction of the Gogian forces, the prophet continues:

"NOW will I bring again the captivity of Jacob, and have mercy upon the WHOLE HOUSE OF ISRAEL, and will be jealous for My holy name (cp. with Ch. 39: 22-23) . . ."

Again, in the same chapter:

"I have gathered them unto their own land, and have left none of them any more there" (v.28).

In Ezekiel 37:13, the prophet declares of Israel:

"Ye shall know that I am Yahweh, when I have opened your graves, O my people, and brought you out of your graves."

When will this be? According to Bro. Whittaker, who sees Ezekiel's words all in sequence, before the Gogian descent upon the land. He claims this merely because the prophet has placed these words before his 38th chapter.

But a careful consideration of the whole prophecy reveals that this will not take place until after the destruction of Gog. The prophet himself declares this by stating that after the destruction of Gog:

"Then shall they (Israel) know that I am Yahweh their God" (Ezek. 39:21-22, 28).

In Ezekiel 36:23, God, through the prophet, declares:

"I will sanctify My great name which was profaned among the heathen. . ."

When will this take place? According to Bro. Whittaker's theory, before the Gogian descent; but according to Ezekiel, AFTER the destruction of Gog. Thus:

"I will send a fire on Magog . . . and they shall know that I am Yahweh. So will I make My holy name known in the midst of My people Israel; and I will not let them pollute My holy name any more" (Ezek. 39:7).

Similar evidence could be multiplied. What Ezekiel does in these Phophecies of the Restoration is to set forth Yahweh's intention as to his land, people, nation and enemies, and then, in the grand crisis of Ezekiel 38, 39, bring them all to a climax and set them out in their order.

In Ezekiel 37:28, the prophet declares that Yahweh's Sanctuary (His millenial Temple) will be placed in the midst of the nation, whereas the detailed description of this does not commence until Chapter 40, again revealing that a strict sequence is not to be sought in the expressions of these chapters. The sequence is correct only when compared with the section of the prophecy dealt with. Thus Israel redeemed and the Temple set up is correct sequence as far as Chapter 37 is concerned, but with Chapter 38, a new section is commenced.

Under close scrutiny, therefore, the first witness advanced by Brother Whittaker does not assist his theory at all; in fact, the sequence he claims to find there is non-existent. We should be pleased with this. For we are freed from the illogical picture of a Christ who returns to a people who despise him rather than to those who anxiously await him, to restore the power of Israel only to see it destroyed by Gog.

To summarise: we are asked to choose between the concept of prophecy advanced by Brother Thomas or this new interpretation. The former is shown to be logical, clear and based on Scriputre. Where it has been tested by time, it has proved to be sound. An impressive array of prognostications have been vindicated by fulfilment, which can not be said for the new interpretations. Wisdom proclaims that we destroy not the ancient landmarks, but rather to seek out the old paths and to walk therein.

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

Thoughts For The Times:

OUR DAILY ENVIRONMENT AND OUR GLORIOUS HOPE

Christ plainly stated that the state of things at his coming would resemble the condition "in the days of Noah," when only one small family were found in an acceptable attitude before God. In view of all this, what can we say concerning our evil day but that in a certain sense, things are as they ought to be. Few are they who are found honouring the name of God and waiting upon Him in the way appointed in His word. Few are they with whom His commandment is a law, and to whom the things in which He delights is a pleasure. Few are they to whom His kingdom is a reality, and the high calling a business of practical moment. It was thus in the days of Noah. The multitude now, are where they were then — seeking their own ways, finding their own pleasure, looking upon the claims of God as an intrusion; His will, an inconvenience; and His purpose, a distasteful interference with their rights and occupations. It is an evil situation — a dark and dreadful day. But let understanding rule, and we shall not be overthrown. What we see and mourn at, was foretold. It was foretold because it was foreseen. It was foreseen because to God all things are known; and with God, we may abide in peace, even during the evil day, for, not only has the evil day been foreshewn, but the glorious day that comes after, the day of light and gladness, and righteousness, and honour. The fact that the evil day has come, is a guarantee that the day of good will come. Come it certanily will, however long it tarry, and however sore the evil, with which, in the wisdom of God it is preceded. And when it comes, it comes to stay. Never again will darkness cover the earth or death reign. Never again shall we know the weakness of mortal nature, the distress of human misjudgment, the inexpressible misery of sojourning, poor and powerless, in a benighted population that knows not God and obeys not the gospel of our Lord Jesus Christ. The day of the Lord will not only be without cloud, it will be without end. The night will end and the day will dawn; and happy shall we be if it then appear to have been our part now to have walked — not as children of the night, but of the day.

—R.R.

The Newspapers And The Truth

The Year in Retrospect

"In ages past, God has had among the nations a people of His own. These are wise in the wisdom of God, and venerate His word above all things. Though not His counsellors, He has graciously condescended to inform them what He intends to do before it comes to pass. Hence, it is testified by the prophet that 'the Lord God will surely do nothing, but He revealeth His secret unto His servants the prophets' (Amos 3:7). This revelation is made that His people's faith may be confirmed and enlarged, and that in every generation they may know the signs 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." — *J. Thomas, Elpis Israel.*

●

The World's Press

The great prophetic blessing of the tribes of Israel by Moses, recorded in Deuteronomy 33, speaks of the day of ultimate glory for the twelve tribes. There can be no doubt but that we stand close to that point of time when the blessings will be realised in the midst of Israel.

As we review the events of 1968, we do well to take note that there is a Divine testimony given in Deut. 33:29 concerning the Gentiles' deceitful attitude to Israel. It declares, in the plainest of language, that in the Day when Israel shall be saved by Yahweh, their enemies "shall be found liars unto them."

The day will come, therefore, when the world, in all its various political manifestations, will stand forth as false and self-condemned in their attitude to both Israel and God.

In *Elpis Israel,* Brother Thomas makes this very point in treating of the kingdoms of this world in relation to the Kingdom of God. He comments:

"They speculate upon passing events as though they thought that mankind was formed for no nobler destiny than to fret out a brief and crushing existence in precarious competition for food and raiment. God is not in their thoughts, when they treat of the affairs of men. They deal only with secondary causes, whilst the agency of the great First Cause is supposed to be confined to the saving of "immortal souls." Such is the pandemonianism of the world. Sin in its most heartless and hateful deformity, reigns the universal despot of the nations. It is enthroned and decorated with crowns, tiaras, coronets and mitres . . . . A corrupt, a vicious press is the ignoble and servile apologist of its treachery and blood... It flatters the grim assassins of the people, the soul of whose institutions is the ignorant stolidity and cruel superstition of a dark and iron age. Its sympathies are with profligate kings, blasphemous priests

and savage generals; while no epithet is too vile or opprobious for those who having endured to the uttermost the debasing and ruinous oppression of their destroyers, seek to break their bonds . . ." (p.322).

"A corrupt and vicious press is the ignoble and servile apologist of its treachery." Thus Brother Thomas sums up the world's press, as far as its policy is concerned. Again he wrote:

"The Press is prophesying smooth things . . . But the reader need place no reliance upon newspaper speculations. Their scribes know not what God has revealed, consequently their reasonings are vain, and sure to take a wrong direction. As records of facts, the journals are invaluable; but if a person permit his opinions to be formed by the views presented in leading articles, and the letters of 'our own correspondents', he will be continually misled, and compelled to eat his words for evermore." (p.385).

The Witness Of The Press

Though the Press is as described by Brother Thomas, unconsciously it has testified to the fact that Yahweh's hand moves mightily among the nations, by recording events that witness to the fulfilment of Bible prophecy.

These signs should stir us out of any state of lethargy, and awaken us to the fact that we live in the shadow of Christ's second coming. There is an urgent need for us to recognise that these are days of destiny. The words that the Lord addressed to his apostles can apply with equal force to us:

"Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Matt. 13:16-17).

We should be moved by the drama of our days, and particularly at the prospect of our personal, imminent deliverance from the bondage of mortality into the glorious nature of immortality.

But how few appreciate the significance of these times!

During the past twelve months, there have been three and a half thousand million busy animals on this earth, all intent upon their desires; all very active to fulfil them. Before their eyes remarkable things have taken place, but they do not appreciate their significance.

One Sydney (Australia) newspaper this week printed a review of the most important front page local news for 1968. It was a record of murders, tragedies, bush fires, out-of-step comments by local politicians or clergy, violence and wickedness of all kinds. It caught the fleeting glance of curious people for the moment, and then was forgotten. They were mere details in the great bulk of human suffering, success, violence and frustration throughout the world, all of which testify to the truth of the prophetic words of Paul: "This know also, that in the last days, perilous times shall come, for men shall be . . ." (2 Tim. 3:1-5).

It has been a year of warnings. Informed people have warned about increasing starvation, population explosion, soil erosion, radiation, pollution, DDT found even in the Antarctic — a series of problems which confront and perplex the world, but are left unsolved.

Jerusalem: A Problem

Zechariah describes the Jerusalem of the latter days as "a burdensome stone to all people; all that burden themselves with it shall be cut in pieces" (Zech. 12:3).

How true these words are proving today.

Take America as an example.

On 7th January, 1968, President Johnson was relaxing on his ranch in Texas, enjoying the view, when he was disturbed by Levi Eshkol.

Who is Levi Eshkol?

The Premier of Israel: the tiny nation that has come into existence after two thousand years of dispersion and persecution in fulfilment of Bible prophecy.

What does Eshkol want?

Here is the official Government announcement:

"On 7th and 8th January, Israeli Premier Levi Eshkol conferred with U.S. President Johnson at the LBJ ranch in Texas. He presented Israel's standing request that the U.S. sell weapons to Israel. Johnson promised in a joint statement, issued January 8th, that Israel's request for American arms to offset the Soviet military aid to the Arab nations in the wake of their defeat by Israel in June, 1967, would be considered."

The American military aid to Israel continues. Early this year, US State Department announced that US would sell 50 Phantom Jets to Israel.

But what lasting value is this to Israel? Isaiah declared: "Woe unto them that go down into Egypt for help" (Isa. 30).

If only Israel would learn to put its trust in Yahweh and His Christ!

But these are days of "blindness in part" to Israel (Rom. 11:25).

Their spiritual state is fittingly illustrated by their military leader who wears a black patch over one eye, testifying that he is "blind in part."

There was blindness also in the LBJ Texan ranch, for in the family graveyard there is a stone testifying that one of the family died in the true Hope of Israel. She knew, that at the time of the end, Britain and America would be drawn into the Middle East on the side of Israel against Russia.

We have seen the beginnings of that this year.

Is it not tremendously dramatic, that whilst she sleeps in mother earth, the Premier of Israel besought the President of

America for "arms against Russia"!

Anti-Semitism In Russia

Shortly after that drama was enacted in Texas, British Prime Minister Wilson paid a visit to Moscow. A joint-communique was issued declaring support for the efforts of U.N. Secretary-General U Thant in the Middle East, and calling for the withdrawal of Israeli forces from Arab territories. At the same time, Wilson raised the issue of the treatment of Jews in the USSR, and the relaxing of restrictions on the emigration of Soviet Jews to Israel, but "found little hope of reconsideration at this time."

Wilson could have saved the British taxpayers' money by reading Isaiah 43. He could there learn that it will be Yahweh who will say to the north, "Give up," and not Britain.

But who is Wilson to plead with Russia to treat Jews kindly! It was Britain who betrayed the Jew a few years back, and thus breached the covenant of Isaiah 43:3: "I gave Egypt for thy ransome Ethiopia and Seba for thee."

Britain received Egypt in 1882, and because of her interests there, sponsored the colonisation of Palestine by Jews after World War 1. But then, having taken the ransom, she closed Palestine against the Jew at the beginning of World War 11.

With what result? Within a few short years she was out of Egypt. She had failed to completely deliver the captive, and revealed that she was not entitled to the ransom. Having breached the covenant, she lost the prize.

How remarkable are the words of *Elpis Israel* in view of that fact. Brother Thomas wrote:

"God, who rules the world, and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia, and Seba, which they will be induced, by the force of circumstances, probably, to take possession of. They will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia . . ." (p.445).

Why should Brother Thomas write like that? Hearken again to a further comment he made on the basis of Bible prophecy. Writing on how Britain would fail to properly protect the Jewish people, he declared:

"But from the subjugation of the Jews for a short time after they have been colonised, the protection of the shadowing-power (Britain) would seem to have been inefficient." (p.444).

Consider Britain's position during 1968. In January, the Government announced that it would withdraw its main forces from the Persian Gulf and the Far East by the end of 1971. The US Under-Secretary for Political Affairs, Eugene Roscoe, announced on the 19th of the same month, that though this action on the part of Britain was "a dramatic shock," the US had been "entirely prepared" to meet it, and would actively consider secur-

ity arrangements to replace those which had now been abandoned.

In Africa, Britain's last dependency, Swaziland, attained independence on 6th September, and British Commonwealth Secretary, George Thompson, handed over the symbols of sovereignty to the 69-year-old king, Abhuza II, the "Lion" of the Swazi Tribe.

The receding power of Britain is an indication that its great work in the prophetic field is nearing its completion. Meanwhile, British interests are still strong in the Middle East, and Britain will be there when the crisis develops.

All these indications are pointers to us revealing that we are living at the most crucial point in human history. Christ's coming is near. The signs that show this are obvious and distinct. Let us recognise the fact, and prepare for the event, that we may not be taken unawares. —B.P.

(This is portion of a talk given by Bro. B. Philp at the recent Bible School. We plan to complete it in our next issue).

This Month's Exhortation

GOD IS LIGHT

We must go back in time for this month's exhortation, and call upon Brother Roberts to supply it. He has selected 1 John 1 as the reading, to form the basis of the words given to direct us into ways of righteousness.

★

We Must Walk In Light

We are to walk in the light. "This," says John, "is the message which we have heard of him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not speak the truth."

This is a very important item of knowledge. We know that God is light, in a visible sense, for He dwelleth in light no man can approach; but He is light in the sense opposed to the moral and intellectual darkness from which Jesus sent Paul to turn the Gentiles (Acts 26:18). Besides having knowledge, He is holy, just, truthful, merciful, gracious, long-suffering, and wise. This aspect of the light has come: "the true light now shineth." John says that light has come by Jesus. It shines, as it were, in his face (2 Cor. 4:6). In him is light, and the light is the life of men.

What we have to do is to look at that light, and walk in it, that we may be children of the light (John 12:36).

If we walk in darkness, we are not in the light, whatever *knowledge* of the truth we may have as a theory. "If we say we have fellowship with him and walk in darkness, we lie and do not speak the truth." This is a test of comparatively easy application. Walking in darkness is living in opposition to the divine character. This may be done in various ways, ever remembering that disobedience in one line is as fatal as in all. A man who is in the habit of lying, which is an established habit in the world, walks in darkness, though he may "give much alms to the people." A man who loves not, and is destitute of deeds of kindness, walks in darkness, though he may know all things; for God is love, and kind to the unthankful and the evil. A selfish man walks in darkness; so does the vindictive man, the quarrelsome man, the proud man, the dishonourable man, and whoever else behaves in opposition to the mind of Christ. Such have no fellowship with the Father, however much they may know of the Father's affairs. They walk not in the way He has made known for men to walk in, and are, therefore, none of His. He wants "obedient children." He has no use for such as are not "conformed to the image of His son."

How lamentable it would be if it were otherwise! What an ugly state of things it would be for the kingdom to be filled with ungodly theorists; men of "doctrinal" skill, but of selfish and unprincipled hearts. The ugliness of such a spectacle you can see anywhere now. On fine estates, well laid-out, with houses supplied with all that wealth can contrive to make life agreeable, you find people who know all the affairs of society, are well up in politics, perhaps, and even science, but who walk after the course of this world, the prince of the power of the air, the spirit that now works in the children of disobedience. The very splendour of the surroundings is a mockery. The folly of sinners is always better when set in the circumstances of poverty.

Christ Will Destroy Darkness

The change that is coming by Christ, is the putting of clever diabolism down from high places, the raising of his own children of light from the dust, and the destroying of darkness by the dispersion of divine light.

The beauty of the kingdom of God will be its aspect as a state of society, founded in the love and fear of God, in which all wealth and power will be administered in righteousness, benevolence, truth and holiness, and these things must be cultivated by us now if that kingdom is ever to be attained by us. Without them, we shall have no part in that glorious state of things. To develop them in a certain class of believers is the end and aim of

the present form of divine operations. Jesus has established a missionary enterprise in the world which is still continued in a feeble form, and the object of that enterprise is to *purify unto himself a peculiar people, zealous of good works.*

We must never overlook this. Men in Christ, uncharacterised by righteous and holy works, are none of his. Christ will not accept mere knowledge of his affairs in the absence of the principles upon which he is developing his household, any more than we should in the little affair of choosing our society. He is at least as particular as we. What should we think of a person whose only claim to association was that he understood our family history, and was aware of the position of our business, what we were doing, and what we intended to do? We should, of course, prefer for associates those who knew something about us; but supposing a person, knowing all these particulars, were dishonourable, vulgar, and low, should we accept his acquaintance with our affairs as a sufficient qualification for our society?. Should we not feel inclined to spurn him from our presence? Should we not rather that he knew nothing at all about us? Depend upon it, it will be not less so with Christ. Our very knowledge of his affairs will be an offence to him if we are unpurified and unzealous of good works.

Let us, therefore, give the more earnest heed to the things we have heard, that our knowledge of the truth turn not to our condemnation instead of our salvation. At the same time, let us not forget another apostolic exhortation, and that is to strengthen the feeble knees and lift up the hands that hang down, and make straight paths for our feet, lest that which is lame be turned out of the way (Heb. 12:13).

In other words, if anybody is halting, let them boldly attempt to "try again." Forget the things which are behind, and reach forward unto those that are before. Let them not be overwhelmed by past failure, and say, "It is of no use for me to try any more." Better die trying than live after giving up. Take courage, and try again; the best have to act on this principle.

Christ Will Help Our Weakness

It is not expected that we should show perfection now. Indeed, such is impossible in view of our very nature. John declared: "If any say he has no sin, he deceiveth himself, and the truth is not in him." If absolute sinlessness had been possible for mere man, there would have been no need of Christ. God in His mercy provided Jesus Christ that we might be aided in our weakness. We need to lay hold of that help. We must not continue in sin; but no man, having any adequate apprehension of the greatness and holiness of God, and the weakness and imperfection of human nature, will imagine that every act and thought

of his can be clean in the sight of the Holy One. Such an one — broken and contrite in heart — will feel that, even if ignorantly to himself, there must be much in his "walk and conversation" that is not well-pleasing in God's sight, and for this he must come with a continual sacrifice, as it were, in the name of the Lamb who was slain.

There is infinite consolation in the fact that "if any man sin, we have an advocate with the Father, Jesus Christ, the Righteous" (1 John 2:2). The brother or sister who recognises his or her sin, and seeks the cover that is provided in Christ does not walk in darkness, even though sin is apparent. It is the very light in which they walk that emphasises the sin, and makes it urgent for them to seek forgiveness of it. Therefore, we must not be cast down by the fact of sin. We must recognise that the state of our infirmity is known to him who dwells in light, and with outstretched hands he waits for us that he might lead us out of our error. He was tempted as we are, though he did not fail. But in the knowledge that both the Father and the Son desire to help us, we can approach the throne of grace with confidence (Heb. 4:15-16). And never so confidently, as with such thoughts as these in mind, we partake of the bread and wine that recalls the loving condescension of God who made it possible, and the obedience of the Son who sealed with his blood this supreme act of Divine mercy. So let us eat and drink . . .

Brother Robert's Views About Progress.

"Progress" is a nice watchword, but it is possible to mistake retrogression for progression. This mistake is being made by all who regard the loosing of the bonds and conditions of fellowship as evidence of progress. We are not ashamed to profess our identity with the standfast party. Why should we move away from what we are certain about? And do you think, if we were not certain, that we should stand aloof from popular circles into which we have many times been invited? Do you say we cannot be certain? Then we differ. There is an ever-learning and never-attaining class — ever debating and never settling — at home in endless froth-plungings like dogs in a puddle. They were extant in Paul's day; they have not ceased since; they are active now. If you cannot recognise them, we do not quarrel with you; but we cannot deny our own senses. We must perforce exercise the prerogative of discrimination, and, knowing the right road in the dark, take it. (1890).

Beware Of Gossip.

A gossiping man is a dangerous man. He speaks lightly of this one and that, and spreads misanthropy, instead of provoking love. He does not hide offences as charity directs; but in his heedless prattle tears off the poor little rags of concealment that ordinary privacy hangs up. He exaggerates the evil there is, and prevents the good there might be.

The Four Faces Of Christ

5. Mark : The Face of the Suffering Servant

A series setting forth different aspects of the Lord's ministry as presented in the four Gospel Records.

●

Outline Of Mark's Gospel

The limits placed on the gospel of Mark are those used by Peter in Acts 10:36-42, when preaching to Cornelius. Commencing with the baptism of John and his announcement of one mightier than himself (Mark 1:7; Acts 10:37), Mark recorded what Peter told Cornelius: how that at Jesus' baptism, "God anointed him with the Holy Spirit and with power," and how, after his temptation, he "went about doing good, healing all that were oppressed of the devil." Peter added "for God was with him" (Acts 10:38).

The gospel of Mark may be divided as follows:

Part 1 — Ch. 1:1-13 ..... Preparation for the work
Part 2 — Ch. 1:14-7:23 ..... The works of Christ in Eastern Galilee
Part 3 — Ch. 7:20 - Ch. 9 ..... The works of Christ in Northern Galilee
Part 4 — Ch. 10:1-31 ..... The works of Christ in Perea.
Part 5 — Ch. 10:32-52 ..... The last journey to Jerusalem.
Part 6 — Ch. 11 - Ch. 15 ..... The final week of service : a triumph unto death.
Part 7 — Ch.16 ..... Christ's victory over death, and ascension into heaven.

Of course it is not intended that this division should be anything but a means of noting boundaries within which Mark's story is confined. In Bro. L. G. Sargent's *Gospel Of The Son Of God*, a more thematic division is made. Our aim here is to present the essential "key" to Mark's gospel, which we believe is "sacrificial service." Students will make their own division.

Thus, the preparation of Christ for his work unto the wilderness temptation, takes 76 vv in Matthew and 183 vv. in Luke, but is compressed into 13 vv. in Mark. The work of Christ will not admit of delay. If we are to grapple with sin, let the contest begin immediately. The first use of the formula characteristic of Mark appears in Ch. 1:10, "and straightway" and v.12, "and immediately."

The Gospel Of Active Service

Mark's gospel is one of incident and miracle in which the problems of life are met and overcome. As son of God, he meets

men and women in their sufferings, and heals them. But it was not without personal sacrifice. The burden was heavy, and constituted a constant drain, so that periodically, he had to retire for meditation and prayer, to replenish his spiritual resources for the next stage of the struggle.

The first hint of Isaiah 53 in Mark appears to be when Jesus healed Simon Peter's wife's mother. Mark described it in detail:

"He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them."

Mark captures the outflowing nature of Jesus' love. The Lord not only attempted to share the very feelings of the sufferer, and so bear the burden, but he "took her hand," and "lifted her up," involving physical effort. This was a demonstration of Isaiah 53:4: "Surely he hath borne our griefs, and carried our sorrows."

Mark then described how the house was literally besieged by those physically or mentally ill, who came pleading for relief, and not in vain (Mark 1:32-34). Matthew, describing the same incident, interprets Isa. 53:4 another way: "Himself took our infirmities, and bare our sicknesses" (Matt. 8:17).

Strain And The Gospel Of Replenished Strength

Mark 1:35 records the first of many withdrawals on the part of the Lord to gather strength for the work before him:

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

So great was the pressure, so urgent the need to replenish resources, that such occasions occurred time and again until his course was run. See Ch. 1:45 (retirement to desert places); 3:7-12 (retirement to the lake); 6:6 (retirement to the villages); 6:31-32 (retirement to a desert place); 7:24 (retirement to the borders of Tyre and Sidon); 8:27 (retirement to the neighbourhood of Caesarea, Philippi); 9:2 (retirement to the mountain range of Hermon); 16:19-20 (the final retirement, ascension into heaven).

Mark's gospel is one of urgent service. The work must be done. There must be no delay, but rather, an immediate grappling with the problem.

It is a gospel of a two-fold strain:

Firstly: relating to the scope of the work of God, as to whether its scope is local (confined to Israel) or universal (comprehending all nations).
Secondly: concerning motives of labour, whether they are for personal or for God's glory.

This double tension is found everywhere in Mark's gospel, but perhaps never more clearly than in Mark 7:1, when a deputation of Pharisees and Scribes came to him "from Jerusalem."

He was then in Galilee (Mark 6:53), a place of mixed Gentile

and Hebrew origins. He had earlier fed 5,000 people (Mark 6:31-44), and this had been followed by an attempt to take him by force and make him king (John 6:14-15). He had then walked upon the sea, and calmed the storm, testifying that he was from God (Mark 6:45-52).

This was further emphasised by a series of miracles which proclaimed that purity works from within and destroys corruption. Mark recorded:

"Whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch as it were but the border of his garment; and as many as touched him were made whole" (Mark 6:53-56).

The border of his garment can be equated with the "ribband of blue" in "the borders of their garments" (Num. 15:37-40) which typified a walk surrounded by "all the commandments of Yahweh."

This tension in Mark, however, is obscured in the A.V. in that the same Greek word *agora* is translated "streets" in Ch. 6:56, and "market" in Ch. 7:4. The same Greek word used in both places, would suggest a comparison between them. In the "market," the inward purity of Jesus which God has acknowledged in the miracles done by him ("God heareth not sinners" — John 9:31) is contrasted with the suggestion that one should guard against impurity by external washing.

The contest with the Pharisees of Jerusalem, referred to in Mark 7:1-23, reveals one of the great religious issues of the day. The Pharisees distinguished between the written and the oral law. They claimed the latter to be of equal, if not superior, authority to the former, alleging that it had been given orally to Moses by God, and then transmitted to the elders. This oral law formed the basis of the Talmud or "doctrine," consisting of the Mishna or "repetitions" of the Law, and the Gemara or "supplement" to it. It was asserted that "the Law is the salt, the Mishna like pepper, the Gemara like balmy spice" (Buxtorf, Synag. Jud. Ch. iii)..

Jesus pointed out (Mark 7:21-23) that evil stemmed from within. Inside there is the source of moral decay. "From within, out of the heart of man, proceed . . . that which defiles a man."

To indulge in mere external formalism only case-hardens us, serving to shield an inner corruption. One cannot rid oneself of an internal evil by adorning the "outside," and any ritual that claims we are doing so is useless. Moral defilement must be attacked at its root.

In the Jewish case presented to Jesus by the deputation from Jerusalem, there was, as he revealed (Mark 7:9-12), a "rejection of the commandment of God" by legal rationalisation. This is a process whereby we seek to hide the true nature of sin and selfish-

ness by a cloak of reasoned argument which destroys the real intention of God.

For example, Moses said, "Honour thy father and thy mother" (Exod. 20:12), and "Whoso curseth father or mother, let him die the death" (Exod. 21:17). But to avoid the economic responsibility of caring for parents in their old age, the Judaisers proclaimed their substance as *Korban* (i.e. deeded, offered, willed or marked as a gift to God) taking a word from Lev. 1:2, and reasoning that having "given" this to God (though it was retained by them until death) they retained no means to assist one's parents. By this legal fiction, duty to one's parents was set aside or liquidated.

Having stated his principle that mere externals account for nothing (Mark 7:14-15), Jesus added (v.16):

"If any man have ears to hear, let him hear!"

This is similar to the seven times repeated formula of Revelation 2 and 3:

"He that hath an ear, let him hear what the Spirit saith unto the ecclesias."

The inwardly cleansing power is the Word that enters the mind and flows through to the whole body. Neglect this, and there is no hope of cleansing. Merely to recite the Word will not help. Nor must the Word of God be cancelled out by falsely putting one portion against the other, that we may please ourselves. We must work to please God, and allow His Word to shine through our actions.

The significance of this fault-finding mission from Jerusalem was not lost upon Jesus, and sensing his danger, he retired (v.24) to northern Galilee and to the Gentile area of Tyre and Sidon, where he cured the Syrophoenicean woman (vv. 24-30). In declaring that "the dogs under the children's table eat of the crumbs" (v.28), she, a Gentile, acknowledged that the cure of the world's ills can only come through the world embracing the hope of Israel (cp. Zech. 8:23).

There must be acknowledgement of the one way. No answer from God is possible unless there is acknowledgement of His sovereignty on our part.

The final verses (Mark 7:31-37) record Jesus on the move again. He avoided Galilee and came into the tetrarchy of Philip, travelling down the eastern side of the Lake to Decapolis — a long, hard journey to a mainly Gentile area, where he healed a man who is the symbol of us all: the congenitally deaf mute; the man who cannot speak because he was born so that he could not hear. Whether we are Jews or Gentiles, we are all sons of Adam, and by descent from him, involved in the state of sin around us:

"Whereas by one man sin (hamartia — the state of sin) entered into

the world, and death by sin, so death passed upon all (to all men, death passed through) for that all have sinned (the sinfulness of man has its origin in the sin of Adam" (Rom. 5:12).

The work of Jesus, however, reversed the stream of evil that flowed over us by descent from Adam. He is the second Adam, of whom the first was typical (Rom. 5:14), and his is a new creation, refashioning the materials of the old (Eph. 4:22-24; Col. 3:10).

Thus, in Mark 7:33-34, there are seven successive steps, and it is almost as if we are back at Creation. "And God said," on seven successive days, until there was rest.

The record says:

(1) — **"And he took him aside from the multitude."** One has to step aside from the crowd to follow Jesus.

(2) — **"And he put his fingers into his ears."** Our faith, which "overcomes the world" (1 John 5:4) "comes by hearing, and hearing by the word of God" (Rom. 10:17).

(3) — **"And he spit."** He symbolsied that what is imparted is what was in the mouth of the Lord himself "who gave himself for us" (Tit. 2:14). To take from the mouth of one and give to another, is to transfer symbolically the power of speech. Thus: "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

(4) — **"And touched his tongue."** "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness" (Rom. 8:10).

It was as though there was a fulfilment of Deut. 30:14 quoted by Paul in Romans 10:8, to show the enlivening power of faith: "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach."

(5) — **"And looking up to heaven."** An acknowledgment that "Except Yahweh build the house, they labour in vain that build it; except Yahweh keep the city, the watchman waketh but in vain" (Ps. 127:1).

(6) — **"He sighed."** He acknowledged his position as mediator, one who is "touched with the feeling of our infirmities" (Heb. 4:15).

(7) — **"And saith unto him, Ephphatha, that is, Be opened."** Only God can release man from the slavery of sin. "What the law could not do, God HAS DONE . . ." (Rom. 8:3). Once men's ears are opened to the truth, they can praise God truly, as the congenitally deaf mute did (v.35).

Then the same need for refreshment that led Jesus to the coasts of Tyre and Sidon, and that shunned publicity there, but in vain (Mark 7:24), did likewise here (vv. 36-37):

"He charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear, and the dumb to speak."

In this, a largely Gentile area, there was an acknowledgment that those who, by birth, were out of the way of truth, who could not speak it because they could not hear it, had recognised in the work done by Christ a fulfilment of Isaiah 35:4-6. It was promised that Israel's Messiah would open blind eyes, unstop deaf ears,

make the lame nimble-footed, and cause the dumb to sing Yahweh's praises, and now it was typically fulfilled.

In this revelation of salvation for all men communicated to Mark, there was set forth the work that God commenced when Peter baptised Cornelius. Thus the Gospel of Mark went forth to the Roman world, as the faithful ox strains into the yoke, to hold aloft the light of truth.

— E.M.S.

"NOT AS I WILL"

Blindfolded and alone, I stand
With unknown thresholds on each hand:
The darkness deepens as I grope,
Afraid to fear, afraid to hope.
Yet this one thing I learn to know
Each day more surely as I go,
That doors are open, ways are made,
Burdens are lifted or are laid
By some great law, unseen and still
Unfathomed purpose to fulfil;
"Not as I will."

Blindfolded and alone, I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long.
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless laws are ordered still
"Not as I will."

"Not as I will," the sound grows sweet
Each time my lips the words repeat.
"Not as I will," the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loves us first and best has gone
Before us on the road, and still
For us must all his love fulfil —
"Not as we will."

Bible School Bulletin

MAKE IT A DATE FOR MAY

(Sixteenth Bible School — 10th to 18th May — God willing)

May is a particularly pleasant time at Rathmines; and with facilities now available, a restful, pleasant, spiritually-profitable holiday can be spent in the delightful surroundings of Macquarie Lakes.

In order to provide for your greatest comfort, we would appreciate your reservations immediately.

Please send deposit of $2.00 each person over five to: The Bible School, West Beach Post Office, South Australia, 5024.

A most interesting program of studies has been prepared, and new facilities will be provided based on the experience of previous schools.

If you have not attended a School as yet — why not make it for May? If you have attended a school, renew your friendships at the May Bible School, sponsored by the Granville Ecclesia.

Previous bulletins (see pp. 125, 162) have outlined the studies to be given by brethren E. Wilson and E. Spongberg, under the headings:

Studies In The Psalms (Bro. E. Wilson);
In Defence Of The Truth (Bro. E. Spongberg).

A CHARGE, A CHALLENGE, AND A CAUTION

Brother J. Mansfield will speak to the above theme, and in doing so, will provide an outline of the Epistles of Paul to Timothy and Titus.

These Epistles provide sound Apostolic advice, of a very practical nature, for individual and ecclesial conduct. It is safe to say, that if the principles outlined by Paul in these epistles were followed more completely, we would have less problems to encounter in our individual or ecclesial walk.

Brother Mansfield will consider these Epistles under the following headings:

Paul, Timothy, And Titus: Diverse Characteristics In Men Of Faith:

This talk will reveal that there is room for all in the service of the Master, and will show how the differing characteristics of each one can be moulded effectively to that end. Paul was careful to select men for specific duties in accordance with their qualifications and ability. His use of Timothy and Titus illustrated that, and revealed how men of diverse methods and characteristics can cooperate fully in the things of God.

Guarding The Deposit.

A solemn charge was deposited with Timothy, and he was instructed to guard it. He was also told to seek out others who could assist to that end, particularly in view of pressures that would come upon the Ecclesial world. These would challenge the faith, and proved similar to the conditions familiar to us today. Finally, Titus was cautioned that it was not enough to have the charge, and to face up to the challenge, there was a need to manifest the Truth in action. These are principles that should be our constant concern today.

Prophecies Of The Apostle.

The Spirit enabled Paul to forecast the future, and lay before Timothy the problems that would arise, both in the Ecclesia and in the World. To be forewarned is to be forearmed, and with every prophecy there was careful instruction as to how the crises should be met. These are words that should be heeded today. Let us give careful attention to them that the warning and instruction of the Apostle might guide us in these difficult times.

Under The Shadow Of Martyrdom.

The second Epistle to Timothy includes the final words and instruction of Paul. The times were dramatic. Paul has hastened to Rome to assist the Ecclesia in that city. But he found that the persecutions of Nero had dispersed the Ecclesia, and that it was dangerous to be classed with Christians. He himself was flung into prison. Onesiphorus lost his life seeking Paul. Alexander stood up in court to testify against the Apostle, who, as a result, was given the death sentence. In the shadow of martyrdom Paul called his friends around him, or else gave them final instructions, in tender loving words. The last chapter of the Epistle is one of the most moving sections of Scripture.

The Five Faithful Sayings Of Paul.

The skeleton of the three epistles is built up around five proverbs, or faithful sayings, which the Apostle delivers in the course of his remarks. They set forth in sequence basic principles of the faith, and provide an outline of saving truth as well as exhortation. They provide an epitome of the three Epistles, and enable one to unlock many facets of the Apostle's instruction.

TEEN-AGE CLASS

In our next issue we propose to set forth the studies for the teen-age class. A new method was adopted at the last School, in that baptised members of the class took over the organisation of it in conjunction with the Committee. The result was a marked improvement, as arrangements were made to give these young people instruction in accordance with their particular needs.

The evening sessions were highlights, and on the basis of our experience at the last school, we propose to extend these labours in future schools.

To that end, we would appreciate early advice of young people attending the School, in order to make these special arrangements.

MAKE YOUR RESERVATION NOW

Send your deposit immediately to: Logos Publications, West Beach P.O., South Australia - 5024.

PACIFIC COAST BIBLE SCHOOL (California, USA)

This will be held July 20 through to July 27, 1969 (God willing). It provides a wonderful opportunity of enjoying a spiritual vacation free from the distractions of modern life, surrounded by the peace and tranquility of isolation, and the glorious handiwork of God's creation.

Brethren E. Whittaker, Lyn Richardson (both of England), and E. Spongberg (Australia) have consented to give their services, and

assist to make this a spiritually profitable week for all.

Registrations should be accompanied by $1.00 deposit per person, directed to the treasurer: Bro. Felix Paggi, 1105 N. Pass Ave., Burbank, Calif. 91505.

Further details are available from the Publicity Chairman: Bro. R. H. Patterson, 3866 E. 9th St., Pomona, Calif., 91766.

AMERICAN AND CANADIAN BIBLE SCHOOLS

Scheduled dates are as follows:

Idyllwild (Calif.) — July 20 thru July 27th (Bro. F. Paggi, 1105 N. Pass Ave., Burbank, Calif. 91505).

Wilbraham — Aug. 2 thru Aug. 10 (Bro. R. J. Hinsley, 33 Lesley Ave., Auburn, Mass. 01501).

Silver Star (Canada) — Aug. 9 thru Aug. 15 (Bro. H. Bartholomew, Box 446, Vernon, B.C., Canada).

Mid-West — Aug. 16 thru Aug. 24th (Bro. N. Peare, 17101 Locust Drive, Hazel Crest, Illinois).

Further information can be obtained from the brethren whose names are bracketed above.

DEBATE RECORDS

Arrangements are in hand to reproduce the recordings of the debate held between Brother H. P. Mansfield and Mr. D. Lee, of USA. There are thirteen records in the collection, including an introductory record, relating the incidents leading up to the debate.

Each record will cost $1.95, the total cost being $25.35.

The recordings would be helpful in Ecclesial study classes, as providing a basis of study of doctrines relating to the basic principles of truth.

Further information will be supplied on application to Bro. W. McAlister, c/- West Beach Post Office, South Australia, 5024.

This Day Of Danger.

It is a dangerous time, in which men have to be very much in earnest if they are not to be carried away by the roaring flood of unwisdom. Any attempt to compromise with "the present evil world" will be as certain a failure now as in the day when Christ said, "Ye cannot serve God and Mammon." Wise men will resolve to be the servants of God whatever the mortal consequences. Hearkening to the Word of God in the love thereof is that which distinguishes the servants of God from the servants of the flesh. They will be hated for it, as Christ was: they may be prevailed against as Christ was: but they will be rescued from the deeps at last, and set on high "from him that puffeth at him," as Christ also was.

CORRESPONDENCE DELAY

We deeply regret delay in replying to correspondents over the past month. This is due to heavy influx of additional labour from many parts of the world, in consequence of which we have had to put aside letters that were not of absolute pressing concern. We sincerely regret this, and will do our best, within the next few weeks to bring all work up to date. Logos activities have been greatly increased during the past few years, and in spite of a growing number of willing and excellent helpers, we still lag behind in our time schedules. Desperate attempts are being made to bring these up to date, but meanwhile we trust that readers will understand and bear with us.

— EDITOR.

An Argument From Design.

The Fact of God's Existence

Let us state it in a syllogistic form. Design supposes a designer. The world everywhere exhibits marks of design. Therefore the world owes its existence to an intelligent agent or designer.

By design is intended:

1. **The selection of an end to be attained.**
2. **The choice of suitable means for its attainment.**
3. **The actual application of those means for the accomplishment of the proposed end.**

Such being the nature of design, it is a self-evident truth that it is indicative of intelligence, will, and power. It is simply saying that intelligence in the effect implies intelligence in the cause. It is a clearly indicated fact that the object designed is distinct and separate from the designer. It is, moreover, true that the intelligence indicated by design is not in the thing designed. The mind indicated in a book is not the book itself, but is that which is possessed by the author of the book. The intelligence revealed by a calculating machine, or any similar work, is not in the material employed, but in the inventor. The mind indicated by the structure of the bodies of plants is not in the plant, but in the being or agent who made them. And in like manner the mind indicated in the world itself is in the great Agent who produced it. There is an obvious difference between the works of God, in this respect, and the works of man.

In every product of human art dead materials are employed, fashioned, and united to accomplish a given purpose; but some of the organised works of nature are animated by a living principle, such as vegetable and animal. In other words they grow; they are not constructed. In this respect there is a great difference between a house and a human body. But nevertheless, the mind that produced them is external to the things produced, and existed prior to their production. As the plan or idea of a piece of mechanism must have existed in the mind of the inventor and constructor before the machine was made, so the plan of the human body must have existed in the mind of the Maker before it was formed. So also in relation to the universe. The plan must have existed in the mind of the Architect before it was made.

Such is the nature of the argument drawn from design, that of necessity it implies an intelligent agent; and, therefore, wherever or whenever we see evidence of design we are convinced that is to be referred to the operation of mind. On this ground we are not only authorised, but compelled to apply the argument from design far beyond the limits of human experience, and to say, it

is just as evident that the universe had an intelligent Creator, as that a book had an author. If a man can believe that a book was written by a blind unconscious force, or by chance, then he may be led to believe that his own material being is but the development of the mushroom, or the oyster, or the monkey, as pantheists and spiritists do.

The evidences of design are as numerous as the leaves of the forest, or as the objects are with which the visual organ, the eye, comes in contact. No work of art can compare with the nicety and completeness of the separate organs of organised bodies. In the eye, for example, there is the most perfect optical instrument ever constructed, plainly setting forth the fact of the adaptation of means to an end. So also the ear of the human body. In its cavity lies the auditory nerve, and all necessary arrangements for conveying sound; indicating in a very positive manner the fact of design. Throughout the whole animal kingdom there are indisputable evidences of design, from the glow-worm in the sand to the most noble animal there is to be found on this planet.

The vegetable kingdom is as full of indications of design as the animal. Planets have their organism and their physiology. Shall we say that chance effected this grand arrangement which is witnessed in the vegetable kingdom? Or shall we say these vegetable substances were thrown together by a blind, unintelligent force, and made to exhibit the nicety of structure with which they are characterised? Do not the little twigs, the beautiful flowers, the blades of grass, speak in a voice unmistakable to the inquiring mind, that an intelligent Agent former them? Throughout the vast universe order reigns. In the midst of endless variety there is unity. The same laws of gravitation, of light and heat, everywhere prevail. Order is the sure indication of mind and intelligence.

This argument of design is constantly urged by the writers of the Old and New Testaments. In the Psalms we read: "He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that teacheth man knowledge, shall He not know?" (Ps. 94:9). "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Rom. 1:20). Here the argument is clearly developed that God is made known and understood by the things which are made; "even His eternal power and Godhead." These are only a few of the many scriptures that might be brought forward to show that this argument of design is made prominent by the inspired writers of the Bible. Wherever there is an exhibition of design, there is associated with it the fact of the intelligence of the designer.

Again, whenever there is intelligence manifested in the cause

that produces an effect, and also in the agent that produces design, there is implied the fact of the personality of the designer; because there cannot be intelligence disconnected from personality. Since, then, the universe everywhere presents evidences of intelligence and design, we are driven to the conclusion that the Agent that produced them must possess personality and intelligence. And this accords with the testimony of the apostle who says: "Who being the brightness of His glory and the express image of His person" (Heb. 1:3).

The grandeur of the argument of design is only seen when the principles involved therein are practically applied to material things. It must, we think, be obvious to every intelligent mind, when the facts are taken into consideration, connected with the subjects of design and cause and effect, and applied to the surrounding objects of nature, that an all-wise, self-existent, omnipotent Being formed this wonderful arrangement which we behold in the universe as we gaze into the firmament of the heavens. Indeed the power and force of the argument drives us to this conclusion. Shall we stand out against facts? Shall we set aside all principles of logic and reason, and turn a deaf ear to incontrovertible demonstrations? Is it possible that men will throw away their common sense and blindly assert: There is no God, when the very air they breath, and the earth on which they tread, and the vast concave and expanse over their heads speak in thunder tones the sublime fact of His existence and power, as well as His sovereignty over the universe?

Oh, what mind, what wisdom, what power, what grandeur does this universe display !! And yet there are those who contend that God is everything, and everything is God. But it can no more be demonstrated than that the human body itself is the agent that produced it. The work which an agent performs is not the agent itself. The house which a man builds is not the man who built it. The watch is not the watchmaker; neither is the universe the Being who made it. The maker is always distinct from, and superior to the thing made. So God is distinct from and superior to all His works.

The panetheistic theory respecting God, when viewed in the light of the above facts, falls to the ground powerless. It is a great wonder to us how an idea of this kind could find a place in the mind of any intelligent person; but such are the views of millions today. Oh, that men would see the great truth of God's existence which stands out so conspicuously on every page of nature's great book!

Here we leave the reader to consider the force and strength of the arguments presented, and hope that God will continue to let the light shine upon the minds of His servants, that they may be enabled to challenge and refute the infidelity of these times.

—A.S.

Pondering the Proverbs

7. The Folly of Pride

"A man's pride shall bring him low; but honour shall uphold the humble in spirit" (*Prov. 29:23*).

True, even now! Pride excites the contempt of all men, even of the proud themselves; in fact, none are so scornful of pride as they. The consequence is a proud man falls low in the general esteem, even in a corrupt society, and in that same society, a man of knowledge and goodness is held in good repute if he be of a modest unassuming deportment. But with what tremendous force will the proverb be realised in the day of Christ (and this is the true light in which to measure everything: because the day of Christ is the day of the true issues of things). Where will the proud man be then? He is tolerated now by fellow-sinners: but the day for the toleration of such will then be over. Low indeed, even unto death, will they be brought in the very presence of God's men of humble spirit who will be exalted.

8. True Riches and Poverty Contrasted

"There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches" (*Prov.* 13:7).

In prospect of the Lord's appearing, every one can see the force of this proverb. A man devoting the wisdom and labour of his life to self-enrichment, will find no favour with Christ who asks, as the condition of acceptance with him, that we be "good stewards" of what God may place in our hands, abounding liberally to every good work, and bearing the burdens of the afflicted. Such a man, therefore, though for the time he succeed in making himself as rich as Rothschild, prospectively considered, "hath nothing." All that he has will pass out of his hands at death, and when he comes forth at the resurrection empty-handed, he is manifested as one of those who "lay up treasures for themselves, and are not rich towards God" (Luke 12:21). In contrast to him will be the man who, liberally using his means for the work of Christ, as he goes along, remains poor, but dies to open his eyes (in a moment) to the inheritance with which Christ, at his coming, will endow his faithful brethren.

There is, doubtless, a present application to the words as well, though it is not so striking as the one noticed. A man bent on riches may become penurious as to insulate himself from all men, and be practically a poor man, while a man with a generous heart may so use what he has as practically to possess that which is his neighbour's, in so far as they eagerly place it at his disposal.

9. The Folly of Contending With the Foolish

"If a wise man contend with a foolish man, whether he rage or laugh, there is no rest" (*Prov.* 29:9).

It requires wisdom on each side — that is, the quick perception of facts, and candor in the recognition of them — before argument, public or private, can be conducted with any beneficial result. If one of the combatants is dull and perverse, the keenness and candor of the other is thrown away; he might as well speak to a horse. Banter or earnest appeal, the result is the same. "There is no rest," and cannot be. A wise man recognising this, avoids collision with such, in obedience to another proverb, which says: "Go from the presence of a foolish man when thou perceiveth not in him the lips of knowledge" (Ch. 14:7). The fool's policy takes the opposite direction. "A fool's lips enter into contention, and his mouth calleth for strokes" (Ch. 18:6). When two such get together, what a whirlwind!

—R.R.

ONE HUNDRED YEARS OF SERVICE

CENTENARY OF "EUREKA" 1869 - 1969.

An Epitome of a Week of Activity around the Sydney (Australia) Ecclesias, based upon the Exposition of the Apocalypse by Brother John Thomas.

THE AUTHOR OF "EUREKA"

Dr. John Thomas was born in London in 1805, of educated and religious parents, and was trained for the medical profession. He removed to America in 1832, and coming soon after in contact with the Campbellites, joined them, and helped in their propaganda. He devoted more than ordinary attention to the Scriptures, and, as a result, discovered that popular theology was fundamentally astray. At the suggestion of a friend, he started and edited a paper called *The Apostolic Advocate,* using this magazine as a means of advertising the errors detected, and of stimulating more general and extensive enquiry. Through fearless and unflinching advocacy of Bible teaching, he soon became the object of abuse and misrepresentation. Throughout his life this treatment followed him, but the best answer to the unfounded and malicious calumnies hurled against him are his writings and life. The publication of the *Advocate* having ceased, it was shortly followed by *The Investigator,* which twelve months after was succeeded by the *Herald of the Future Age* (the title of which was subsequently changed to *The Herald of the Kingdom and Age to Come*). With one or two short breaks this paper was continued until the year of the American Civil War. Dr. Thomas visited Britain in the interests of the Truth in 1848, 1862 and 1869. He wrote *Elpis Israel, Eureka,* and many smaller works. He died in America in 1871. Such is a brief outline of the history of the man employed by God to recover for us in these last times the long-hidden faith of Christ and the apostles.

BOOKS WORTH READING

If we would make headway in the Spirit's teaching we must read, and we must study. Our reading, too, must be of the right kind. The book to read is the Bible, and after the Bible, the works of men who have best understood the Bible. Can we name such works? Yes, here is a list of the eight best books in the world: *Eureka, Elpis Israel, Phanerosis, Christendom Astray, Nazareth Revisited, The Ways of Providence, Seasons of Comfort, The Law of Moses.* These are the books that should find a place in a brother's bookcase — the books to consult before reference is made to the unreliable commentaries of the clergy — the books that ought to be found in every Christadelphian library throughout the land — the books which we would encourage our children, our friends, and our enemies to read. In speaking thus, are we indulging in fulsome praise? Friends of the Truth will not say so. These books, and no one can disprove the statement, reveal to us, as no other writings in existence do, the way of salvation — they enlighten, and create faith — expose the deadly errors of popular theology — unfold to us the wonderful depth and beauty of divine revelation — solve problems, and thresh out difficulties which perplex and baffle the ordinary man — reach an altitude in understanding which none of us, e'er Christ comes, can ever expect to reach, let alone excel. Emphatically can we say of the authors of these books: "These men are servants of the most high God, who show us the way of salvation."

ACKNOWLEDGEMENT:

Our thanks are due to Brother E. M. Spongberg, who was mainly responsible for organising the "Eureka" Centenary Effort; and to Brother B. Philp for the compilation of this Report.

Eureka : One Hundred Years Ago

In "The Ambassador Of The Coming Age" (later renamed "The Christadelphian") issued 1st January, 1869, the editor, Brother R. Roberts, commented that the third volume of "Eureka" had just been published in the United States, by Brother Thomas. Under the heading: "Dr. Thomas's Exposition of the Apocalypse," Brother Roberts wrote the following article.

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Dr. Thomas's Exposition Of The Apocalypse

We, individually, esteem it a cause of deepest thankfulness, and experience it as a source of satisfaction amounting to happiness, to have had our lot cast in a day when the Apocalypse has been the subject of such an exposition as is contained in the three now-published volumes of EUREKA: and we will be presumptuous enough to imagine that this must necessarily be the sentiment of every genuine lover of the Truth. We are aware that it is not in harmony with the spirit which reigns in the cultivated society of the present time to indulge in such sanguine expressions or to entertain such confident and cordial feelings on such a subject. Mutual deference and compliment is the order of the day in matters of religious thought. Delicacy of feeling is carried to such a pitch, that to express a confident judgment is considered rude. This is, doubtless, to be attributed, as much as anything, to general incapacity to form a valuable opinion one way or another. Universal mediocrity and incompetence find consolation in universal and mutual respect. By this, it is enabled to keep its countenance and feel respectable in its attainments. It disturbs this refined atmosphere of self-complacency to assert confident conviction. It is reputed to savour of quakery for a man to declare a cordial belief in antagonism to the views of current mediocrity.

Doubtless it will be considered vulgar to say of EUREKA that it is the only satisfactory exposition of Revelation that has been given, or can be given. Yet we will be bold to say that this must necessarily be the verdict of every rational mind sitting down to a canvass of the whole subject on its merits, in the light of the truth affirmed in the things which God has declared by His servants, the prophets and apostles, in all exposition of the Scriptures. It is a matter of evidence. 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 of and by 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 that such topics might naturally excite. There is, on the contrary, a transcendant sobriety which is 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 sharply and 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 which 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. EUREKA does for its generation what Sir Isaac Newton did for the mariner. It places a man in such a mental relation to before-perceived, but not understood, objects of the Apocalyptic firmament, that he is able to extract from them information of his whereabouts in the apparently benighted journey he is running. 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 to the extreme. EUREKA is a breeze of truth which 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 precious stones: in the courts of which those who love the light and the truth will often be found.

This may sound fulsome, and no doubt will be simply disgusting to those who do not appreciate the matter in hand, but it is the honest expression of a sentiment which we repeat cannot fail to be inspired in every mind qualified by discernment (which means a conjunction of capacity with knowledge) to appreciate the merits of this great work. And with no regard for the cowardly fears or dishonest scruples which hamper some in the acknowledgement of their indebtedness, we can thank God from the very bottom of our hearts that He has, in this, our time, just before the doors of the Kingdom are closed, raised up such a man as Dr. Thomas, through whom His Word has been redeemed from slight, and mystery, and blasphemy, and placed high above the clouds of apostacy as a clear beacon light, to guide wandering steps from the path of darkness to the source of light, and life and love.

In a literary point of view, EUREKA will stand by the side of any human composition. It presents the rare combination of logical power with poetic faculty. The combination is visible in almost every sentence. The diction is crisp and brilliant, and some passages reach the point of sublimity — not the sublimity of exclamation which some writers mistake for sublimity itself. There is no tragic ejaculation; no acting; but that deep and powerful current of sublime ideas, which, in a gilded barque of fitly chosen language, carried the reader on with exciting progress along the mental stream, without disturbing the sense of security, but giving the passenger all the while to feel that he is in a safe craft under powerful statesmanship.

EUREKA will never be appreciated in this generation on its merits, except by very few. By the wonder-working evolutions of Providence, it is kept out of the literary firmament of the present evil world, and confined, in its influence, and its appreciation, to that unknown community, whose position, in relation to the present constitution of things, is indi-

cated in the condition of Jerusalem, as it was exemplified in the experience of its great head and founder, Jesus Christ, who was an outcast.

In respect even of the qualities for which the thinking part of the world puts a value upon productions of the mind, EUREKA would take a great position, but the circumstances of the time prevent its excellence becoming known; and the probability is, that it will share the fortunes which have fallen to the Truth in all ages. It will remain obscure only to be kicked when known; sharing the misfortunes of the Truth, it will, doubtless, like the Truth, shine forth in splendour when Jesus arrives to overturn the systems of darkness, religious and political, which now rule the world, and to establish a new administration of human affairs in which, doubtless, instruction in the history of the past, as connected with the working out of God's purposes, will form a part of the people's education. —R.R.

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A Hundred Years Ago

January, 1969, commemorated the centenary of Eureka, and to impress the value of this exposition, a series of meetings were convened in the Sydney area, which were enthusiastically supported by brethren and sisters from many parts. The week of activity was prefaced by two addresses given at the Bible School, on the basis of extracts selected from "Eureka." These related to:

The need for sound interpretation of the Apocalypse;
The moral change the Truth creates in the heart of a believer;
The manifestation of the Yahweh Name in the Millenium;
The love for Zion manifested by true believers.

These extracts formed the basis of addresses delivered by brethren B. Philp (Sutherland, NSW), and H. P. Mansfield (Woodville, S.A.).

At The Bible School (31/12/68).

THE CLAIM OF EUREKA

In *Eureka*, Brother Thomas claimed to present to the brotherhood, by the help of God, a sound exposition of the Apocalypse. In the Preface, he wrote:

"It is not necessary to defend the Apocalypse at this crisis. The Constitution of Europe, for the past thousand years which it so accurately exhibits, is evidental of its inspiration. It was revealed to be understood by the uninspired; and that it can be understood by them is proved to a demonstration by the three volumes of Eureka, which are now, (through the munificence of a few Christadelphians who desire to understand this neglected portion of 'the Word,' and have confidence in the author's ability to expound it), in the hands of their fellow servants and brethren. I claim no 'divine and miraculous inspiration'; yet, I maintain, that whatever failures others may learnedly have accomplished, the exposition I have given in these three volumes, however 'ridiculous' and 'arrogant' it may be considered to affirm it, can not be set aside by a fair and candid appeal to the testimony of Jesus, political geography and the truth of history."

The difficulties in producing such a monumental work in view of the few who could assist materially were great, but they were overcome, and over the course of twelve years, the three large volumes successively made their appearance. The author felt that the hand of God had been with him in the work, and those who consider the evidence carefully, will be prepared to agree with him. In the Preface, he wrote:

" . . . when I consider the diffi-

culties surmounted in the development of this Exposition, I may truly affirm that the power of the Diety has performed the work . . . the work is now finished by the power aforesaid . . ."

This claim is either true or false. We believe it is true. It does not claim inspiration for the work, but it does claim that the guidance of God was present in the labour. Who will doubt that? The revival of the faith in the last days is no mere accident of history, but the work of the Almighty manifested through weak, mortal man. Christ's exhortation to the elect, recorded in Revelation 16:15, necessitated the existence of a witnessing community at the time of the end. Brother Thomas was the instrument used of the Father to that end, so that Truth was revived again in the earth.

Eureka can become a powerful force strengthening the faith of the "servants of God" (Rev. 1:1). Christ has pronounced a blessing upon the understanding of the Apocalypse (Rev. 1:3), so that it is a vital principle of ecclesial conduct that we support the sound study of this book. *Eureka* provides a means to that end, and should be used collectively as well as individually.

We believe that *Eureka* has stood the test of time, and that it is sound in exposition. Therefore, we do not acknowledge the right of any to oppose its influence, or attempt to damn it with faint praise. We have tested the expositions of those who have attempted this, and have found them wanting. Thus they would lead brethren away from the blessing that Christ promises those who read the Apocalypse with understanding (Rev. 1:3).

Our attitudes to these matters should not be based on fleshly loyalties, but on loyalty to the Truth.

Let us recognise, that in the Apocalypse, we have Christ's last message to his Ecclesia, and that it is to our eternal well-being that we seek to understand it. Let us realise, too, that in *Eureka* we have a sound guide to that end, one that can help us comprehend the true significance of the words Christ caused to be penned. It was recognised, in Apostolic times, that there was frequently need for "some man to guide" into a correct understanding of that which Inspiration and Revelation recorded (Acts 8:31); we believe, that in the mercy of God, such a man was provided this generation in the person of Brother Thomas, and such an exposition in *Eureka*.

THE APOCALYPSE: A BOOK OF CONTRASTS

The Apocalypse opens with the statement that it is "the revelation of Jesus Christ . . ."

This is a most significant introduction and title.

The word "revelation" or "apocalypse" (the anglicised Greek word) signifies an "unveiling." The book, is therefore, "the unveiling of Jesus Christ." It reveals him in all his glory and majesty displays him in the power and splendour that will be his when all nations are subject to his control (Rev. 11:15).

As we interpret the vision thus presented, he becomes unveiled before us. He is no longer shrouded in the mystery of the bread and wine; no longer secreted in the heavens above awaiting the time of His return; no longer a mere clause in a statement of Faith; but a living reality clothed with Divine nature and power, before whom all flesh will bow.

It is this glorious consummation that Yahweh, in His condescending mercy, has invited each one of us to share.

We share it in prospect now, as we come to understand the Apocalypse before us.

This is a book of amazing contrasts! Some of them are outlined as follows:

The Bride (Rev. 19:7) versus the drunken harlot (Rev. 17:6).

The Lamb (Rev. 5:6) versus the wild beast (Rev. 13:1-2).

Mt. Zion (Rev. 14:1) is contrast-

ed with the seven hilled city (Rev. 17:9).

New Jerusalem (Rev. 21:2) challenges Babylon the Great (Rev. 18:2).

The Holy City (Rev. 11:2) opposes Sodom and Egypt (Rev. 11:8).

The God of heaven (Rev. 11:13) is opposed to the god of the earth (Rev. 11:4).

What is the purpose of this contrast?

Brother Thomas has expressed it thus in *Eureka:*

"The Apocalypse was given to the end that the servants of Deity who are keeping their garments might be able to discern the signs of the times preceding the apocalypse of Christ; and the real nature of things extant in their several generations. No believer, understanding this prophecy, could be seduced into fellowship with the clerical institutions of this world; because he would see them in all their native deformity and sin."

The greatest contrast of all, however, is shown in the hero of the Apocalypse. This, of course, is the Lord Jesus, but the Lord as pictured as a slain lamb. The martyr becomes the enthroned king before whom all bow. It is the triumph of the spirit over the flesh; of surrender to the will of God rather than to that of self.

The Apocalypse reveals that the world about us is doomed, and that eternal values are found only in the things of Christ. In it are revealed the blessings promised which comprehend concrete realities now, as well as life eternal in the Age to come. It is the voice of Christ in our midst, warning and encouraging us in the walk before us.

The Apocalypse is unique in that it contains messages of encouragement and warning from Christ to the brethren of every age. In Chapters 2 and 3 there are personal messages to the Ecclesias; in Ch. 13:9-10 there is a message to those living in the dark ages; in Rev. 16:15 there is a personal message to this generation of believers.

This passage contains words that can apply to no other generation of believers than those contemporary with the political developments of vv. 12-14; in other words, to current ecclesias. If Christ were to speak to us from heaven at this time, these are the words he would proclaim:

"Behold, I come as a thief, Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

There is one word of tremendous import in that declaration. It is the word "naked." It occurs twice in the Apocalypse. On the first occasion, it is included in the message to Laodicea (Rev. 3:14-20); the Ecclesia that "knew not" its true state, and therefore did not realise that it was "wretched, miserable, poor, blind and NAKED."

And now this last descriptive word is included in this message of Revelation 16:15, as though as to link the condition of Laodicea with these times!

To Laodicea, Christ declared: "Behold I stand at the door and knock!" To us, he declares: "Behold, I come as a thief!"

How important that we should be alerted to the significance of the times, that we avoid the Laodicean tendencies that are manifested at this time. We live in an affluent world, when we might well repeat the boast of Laodicea: "I am rich, increased with goods, have need of nothing!" and yet be blind to our true state of nakedness and need.

A study of the Apocalypse can assist us to recognise these facts, and alert us to our need. *Eureka* can provide us with a key that will unlock its secrets. Let us avail ourselves of this excellent help, that we might be guided into ways of understanding and wisdom, and apply the powerful exhortations that are a prominent feature of this final book of Revelation: Christ's warning mesage to his own.

— HPM.

At Regent Hall, Sydney, 6/1/69.

Young Brethren Speak

A night to be long remembered!

An audience of upwards of 500, crowded Regent Hall to the doors. Extra seating being hurried in prevented the Chairman (Bro. J. Powell) from commencing the meeting until after the scheduled starting time.

Across the stage was a huge map of Europe, Asia and North Africa. The large letters *"USSR"* were dwarfed by the vastness of the Russian land-mass; the small letters "Israel" had to be printed outside the narrow borders. Goliath — and David.

Songs of Zion were sung with enthusiasm. Understandably so, for we know with full assurance of faith that "from Zion shall go forth the sword of judgment to bring the world to His command", and that "the song of Jubilee shall be heard loud as the mighty waves upon the shore." This will be at the time when praise to Yah shall echo around the earth, and "Zion's King shall reign victorious," "ruling a conquered world in peace."

Yes, we had occasion for rejoicing, and for singing such songs with enthusiasm.

Revelation 16:12-21 was read by Brother H. Metcalf, of Van Nuys Ecclesia, California. It was appropriate that we should have Canadian and American brethren and sisters with us at this meeting commencing the Sydney *Eureka* Centenary week, for *Eureka* was published in the North American Continent, one hundred years ago.

The form of the meeting was outlined. Six younger Sydney brethren had been appointed to speak to selected extracts from *Eureka*. We provide an epitome of these addresses.

ISRAEL'S GLORIOUS DESTINY

"When thus purified from dross in this glowing furnace, the Jewish nation will be brass and silver well refined (Mal. 3:1-3). The rebellious dross will have been cleaned out, and anti-Mosaic Judaism, by which they are now caused to wander out of the way, will have been destroyed from the earth. This refining in the furnace is in 'the time of Jacob's trouble' out of which he is to be delivered (Jer. 30:7); and though they are now 'prostrate among the cattle pens,' they will be 'the wings of a Dove covered with silver, and her feathers with the brightness of fine gold (Ps. 68:13; John 1:32)." — Eureka, vol. i, p. 180.

Eureka carefully preserves the essential difference between natural and spiritual Israel. Whilst his sympathies are with Israel after the flesh, and he longs for the time when the "first dominion" shall come to "the daughter of Jerusalem" (Micah 4:8), present nationalistic ambitions or fleshly Judaism, find no place in the present interests of Christadelphians.

The holiness of God demanded that the sin of the natural seed be punished, and so the nation was scattered. It had enjoyed a position of outstanding privilege, and therefore its punishment was correspondingly great. God declared through Amos: "You only have I known of all the families of the earth: therefore will I punish you for all your iniquities" (Amos 3:2).

But God's justice and mercy are both revealed in His dealing with the nation, for He is prepared to restore it, when repentance is manifested by the people.

This is shown in the expressions of Psalm 68:13: "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver (redemption), and her feathers

with yellow gold (Faith)." This Psalm is Messianic, and treats with the triumph of Christ. It is quoted by Paul in that relationship (cp. Ps. 68:18 with Eph. 4:8). It speaks of the assurance of final blessing upon Israel, as the multitudinous Christ emerges from the deserts of Sinai. The glory comes to its final resting place. It will return to Jerusalem as surely as it departed, but this necessitates Israel putting on righteousness. With Christ and his multitudinous Bride enthroned in Jerusalem, all flesh shall witness the glory which shall be in "the midst of her" (Zech. 2:5).

We can thrill to the prospect, and look forward with anticipation to the time when Psalm 68 shall be a reality in the earth. Let us enter into the spirit of the prayer of vv. 28-29:

Thy God hath commanded thy strength:
Strengthen, O God, that which Thou has wrought for us.
Because of Thy Temple at Jerusalem
Shall kings bring presents unto Thee.
Sing unto God, ye kingdoms of the earth;
O sing praises unto Yahweh, Selah!

—J. J. Rosser (Narwee).

RUSSIA'S THREAT TO THE WORLD

"The Roman Empire, of which Gibbon wrote the decline and fall, has never yet embraced within its jurisdiction the hundred and twenty-seven provinces of the Medo-Persian Bear, which it is necessary it should have done that its Leopard Body might 'bear rule over all the earth', and that it might stand upon its Bear-Feet, and with these 'break in pieces and stamp the RESIDUE'. John's Sea Monster with the Bear-Feet and Leopard-Body, represents Daniel's Fourth Beast in its amplest development of the last of the days. It answers to Nebuchadnezzar's Image at the crisis of its demolition by the Stone. When John's Beast of the Sea comes, in fact, to stand upon its four brazen-clawed Bear-Feet, its dominion will consist of the Russian Empire, Continental and Mediterranean Europe, Persia, Ethiopia, Libya, Togarmah, Egypt and Syria. When the throne of the Russian Autocrat is transferred to Constantinople, the apocalyptic Bear-Feet, armed with Brazen or Greek Claws, will also be enthroned there, and be prepared for the work that remains of stamping the residue." — Eureka, Vol. III, p. 192.

The fulfilment of Israel's destiny means death to the hopes of all other would-be world conquerors, because her triumph can only be at the expense of all fleshly powers. God's revealed plan is clear. Man may ignore it, and ruthlessly pursue his own course, determined to establish his own glory, but it is Yahweh Who will ultimately triumph.

This is the constant pattern of history. Adam and Eve sought equality with the Elohim; Noah's descendants determined to build the tower in defiance of God's decree; Nebuchadnezzar boasted of the power and permanency of Babylon which he had built.

But all were overthrown, and Yahweh's purpose prevailed.

In like manner, Psalm 2 dramatically records the impending crisis of this day. Rotherham's translation catches the spirit of it: "The nations set themselves against Yahweh and His Anointed." Weak, mortal man sets himself the task of overthrowing Almighty Divine Power. How impossible the task; how obvious the outcome.

How significant are the words of Brother Thomas quoted above! How true are the predictions of God's word when correctly interpreted. Daniel declared that the fourth beast with iron teeth and brazen claws (Dan. 7:19), stamped "the residue with the feet of it" (v.7). That was never fulfilled by the

Roman Empire, for it never conquered Persia. This, the latter-day manifestation of the fourth beast must yet do. Russia will extend its sway from France to the border of India, and with Persia (Ezek. 38:5) will lunge southwards to the place where the Stone Power will meet and destroy it. Meanwhile, current Russian interests in the Middle East, her present intrigues in Persia, reveal that we are rapidly approaching the time when these prophecies will be fulfilled.

—J. Dawson (Yagoona).

BRITAIN CHALLENGES RUSSIA'S SOUTHWARD LUNGE

"The part which Britain has to enact in 'the time of the end', when 'the Eastern Question' is to be Scripturally resolved, clearly indicates that she is not one of the ten horns. She is not of their world, but the Oriental section of the Sea Monster's Leopard Body — a world peculiar to herself, and as distinct from them as Canada and the United States. In the approaching scramble for the effects of the expiring Sick Man of Ottomania, she will most likely secure for herself, or at least take possession of, Egypt and Syria. But Daniel shows that whatever power may primarily become seized of these countries, will not be able to prevent their being stamped by the Feet of the Bear. 'The land of Egypt shall not escape' the power of the King of the North! 'but he shall have power over the treasures of gold and silver, and over all the precious things of Egypt'. From this conquest he will proceed into the Holy Land." — Eureka, Vol. III, pp.192-3.

The scale of Britain among the nations has worsened during the past fifty years. She has rapidly declined since withholding support from Israel, and today little of her Empire remains.

Yet Britain still has a tremendously important part to play in the purpose of God. The Tarshish merchant power, Britain, together with the USA and other powerful "lion" nations, will challenge Russian dominance of the Middle East.

These powers are rapidly taking up the positions decreed for them by Bible prophecy. Britain's decline in the Middle East has created a vacuum there which Russia has attempted to fill, and the result is that East and West now glower at one another in the very area that Yahweh declared they will meet in conflict.

Britain has attempted to avoid this, but in vain. She had been prepared to sacrifice her empire for a position in Europe in the Common Market, but, as Brother Thomas indicated, she is not of the European order of things. Though vitally interested in the outcome of European politics, she stands outside the Continent.

This is how it should be. Prophecy pointed to Britain being drawn into Egypt and Palestine, and indicated that she would occupy the former, and colonise the latter with Jews, as a stepping stone to the establishment of the Jewish State. Scripture indicated this; our pioneer brethren faithfully predicted these things on the basis of a correct exposition of Scripture, and they have come to pass, or are in the process of doing so.

Daniel 11 and Ezekiel 38 indicate that the present pro-Russian Arab policy must change. In the former passage of Scripture the King of the North is represented as stretching forth his hand against Egypt which "will not escape," and against Arab territories which "will escape." The very use of this term indicates a change of policy. The Arab powers will be associated with Britain against Russia at the end, when Gog enters the land. Sheba and Dedan will joint their protests with those of Tarshish and her associates. The outcome of it all, however, will be Yahweh's victory, for He alone will be exalted in that day.

—E. Mansfield, Shaftesbury Rd.

GOG'S OVERTHROW AND JERUSALEM'S DELIVERANCE

" 'And the earth was reaped' — the 'Little Horn of the Goat'; the King of Fierce Countenance is broken out of hand; the Image of Nebuchadnezzar is smitten by the stone; the Gog multitude is prostrate upon the mountains of Israel, the King of the North has come to his end without any to help him; and Judah is delivered from the Assyrian by the Bethlehem born ruler of Israel, whose goings forth are from old, from everlasting (Mic. 5:2-7; Dan. 11:45; 8:9, 23, 25; 2:34). This confederacy against the East is shivered to pieces as a potter's vessel, and Jerusalem is delivered. From henceforth she will be no more trodden underfoot of the Gentiles; nor will the uncircumcised and unclean be permitted to enter. Zion hath now put on her strength; and Jerusalem her beautiful garments." — Eureka, Vol. III, p. 432.

The words, "And the earth was reaped," taken from Revelation 14:16, have an ominous ring. They are words of grim finality, expressing in graphic figure, the extent of God's judgments.

The extract from *Eureka* quoted above expresses clearly the divine judgment upon a wicked world.

For the nation of Israel, the establishment of the Kingdom of God will not be but a change from the success of the present to the glory of the future. On the contrary, Israel will be humbled. Her problems are far from over; her greatest military crisis is yet to come. She will become isolated in the world of Gentilism. All her "lovers will forsake her" so that there will be "none to plead her cause" (Jer. 30:13-14). Then, like Israel in Egypt, the people will be forced to turn to Yahweh Whom they have neglected for so long.

Thus, in Revelation 14, there is provided the vision of a crowned Christ, at a time when the earth is "reaped" (v.16). This will be the epoch of Divine "fury" (Ezek. 38:18), which will result in Russia being granted a "burying place in Israel" (Ezek. 39:11). Joel refers to Yahweh "roaring" out of Zion to the consternation of all nations. The doom of Russia will be the sign of all nations that the King of Kings has come.

What of us? How important it is that we recognise the times in which we live, and make adequate preparation for the future. To be forewarned is to be forearmed, but how foolish is the brother or sister who, knowing these things, does so only to neglect them. We live in the very shadow of impending divine judgment. Let us not stumble, but show obedience to the love of God and our neighbour. The personal study of the Word will provide a true balance in this, and enable us to so live as to receive commendation in the day of Christ's triumph.

— K. Dawes (West Ryde).

CHRIST DESTROYS THE DESTROYERS OF THE EARTH

" 'The time of the end' of the third woe trumpet is a time of unsurpassed calamity, and will extend to all nations in all parts of the earth. Their trade and commerce will be ruinously perturbed; their countries devastated by war: their hundreds of thousands prostrated by famine, pestilence and sword; their armies scattered like chaff before the wind; their 'religions' abolished as 'abominations' and blasphemies; their priests, clergies, and ministers punished as sorcerers, murderers, imposters, hypocrites, and plunderers of the poor; and their kings, nobles and gentry destroyed as the destroyers of the earth." — Eureka, Vol. II, p. 720.

The rumblings of the terrible revolution of the last days which will witness the overthrow of Gentilism, and the establishment of the King-

dom of God, are ominously apparent in our own times. They will increase in tempo until all nations will be affected. The remarkable prevision of Brother Thomas, based upon the Word of God, is apparent in the extract quoted above. Upheavals in trade and commerce, problems created by war, famine, pestilence and violence are common to our time, and must increase in tempo as the end draws near.

The work of violence, as great Babylon will be judged by Christ and the saints, and as the ripples of judgment become giant waves across the whole globe, is a work which will cause the overthrow of the church of Rome and its associates.

At this work of just retribution and judgment, the people of God will 'rejoice" (Rev. 18:20).

An amazing feature of the future will be the transformation of present conscientious objectors into warriors on Christ's behalf, to overthrow the institutions of the flesh, and establish the way of God in the earth. But then they will be engaged in a warfare of righteousness against wickedness. "He that speaks in righteousness is mighty to save" (Isa. 63:1). John saw one emerging at the head of his army who "was called Faithful and True, and in righteousness he doth judge and make war" (Rev. 19:11).

But for this intervention of righteous violence, flesh would destroy the earth.

This is implied in the statement that he will "destroy them which destroy the earth" (Rev. 11:18). Man could destroy the earth with the destructive power he now possesses, but he will not be permitted to do this, because it is God's purpose that will prevail, and His purpose is to cause "the knowledge of the glory of the Lord to cover the earth as the waters cover the sea" (Hab. 2:14). Christ will punish that he might heal; he will wage war to create lasting peace. Therefore the conscientious objectors of today will become the warriors of tomorrow.

When the smoke of war finally clears away, and the contest is over, he who comes in righteousness, will be King over a world at peace.

— R. O'Toole (Sydney Central).

A WORLD ON THE VERGE OF CHRIST'S RETURN

"We have not to wait the advance of the Russian Gogue against Constantinople and his overflowing and passing over, and stretching forth his power over Egypt and the Holy Land. This will certainly come to pass, but it will all be consequent upon, and not antecedent to, the appearing of Christ in Teman." — Eureka, Vol. III, p. 542.

The amazing feature of this extract is that we see the incidents suggested in process of fulfilment. Russia's interest in the Middle East is increasing with the years. There is no doubt that she is following a policy of infiltration with inexorable determination, and nothing on earth will prevent her ultimately attaining her objective.

Already she covets Egypt and the Holy Land; already her forces are poised against Constantinople; already she is intriguing in the countries of the Middle East.

Granted the truth of what Brother Thomas wrote, we must be in daily expectation of Christ's coming. We do not have to await the attack of Russia on Turkey. This will come to pass; but by then Christ could be in the earth.

The current disposition of nations, particularly in relation to the Middle East, sounds a warning of the imminence of Christ's coming. We must not allow our thinking to become dulled in these matters through the very repetition of crises. Both prophets and apostles warn us concerning the signs of the times, and the possibility of being taken off guard through the environment in which we live.

Paul shows clearly that the resurrection of the dead will precede the

gathering of the living saints to Christ (1 Thess. 4:16). Judgment must begin at the house of God (1 Pet. 4:17). Ezekiel 38 shows that Russia will find Christ already in the land of Israel.

Thus, as we see the world preparing for the final battle, let us realise that the Lord will return with an eye of inspection for believers, before Armageddon. We see the events that are hastening to that end: Israel in the land; Russian involvement therein; the antagonism of East and West; a world given to violence; the conditions of the days of Noah and Lot again evident. What should we do? Let us watch, and not allow ourselves to be deceived. Christ's coming is near; but are we ready to receive him? That should be the primary thought occupying our minds, as we study *Eureka* and learn to apply the teaching therein unfolded.

"Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

—C. R. O'Connor, Lakemba.

Around the Ecclesias

A series of meetings were held at various ecclesias throughout the Sydney area, all of which were well supported by the brethren. An obvious, keen interest was shown in the subjects handled from "Eureka."

At Yagoona Ecclesia (7/1/69).

THE MYSTERY OF GODLINESS APOCALYPSED IN SYMBOL

The basic theme of *Eureka* is that of God manifestation. In fact, that is the basic message of the Revelation, and of the Bible as a whole.

Yahweh is not so intent upon revealing to us what shall happen, as in changing us for that which He intends to bring to pass. Thus the theme of the Bible, and, incidentally, the theme of *Eureka* is a revelation of how flesh may become spirit.

When "the name of God is named upon those who overcome" (Rev. 3:12), they will reflect to the glory of Yahweh; and they will do so because they have passed through three processes (all of which were typified in the Tabernacle and the Temple): a mental, moral and physical change.

The mental change is brought about by the power of the word. That is why Jesus prayed on behalf of his Apostles, that the Father might "sanctify them through the truth" (John 17:17). That is a tremendously important prayer. It reveals that the means designed of God for the sanctification of His servants is the truth; and therefore underlines the importance of Bible study. Bible study is required, not merely because we should know, but because we should be mentally impressed with a knowledge that will transform us. Thus Jesus told the apostles: "Ye are clean through the word I have spoken unto you" (John 15:3).

What did he mean?

He meant that the very teaching he had impressed upon them enabled them to think more clearly along the channel of God's ideas, and thus to mentally discern right from wrong. The word dwelling in them, became a critic of their actions (Heb. 4:12), constantly prompting them in matters of right or wrong. Their thinking became elevated, even though their actions might not conform to the spiritual ideas thus presented.

To be mentally changed is the first step towards complete God manifestation. It is induced by an understanding of Divine principles accompanied in the basic elements

of the faith.

That is the reason why Yahweh has given into our hands a Book that is difficult for flesh to understand (Isa. 55:9). We find it necessary to think upon the matters recorded therein if we would understand them, and such constant thinking has its impact upon action. What if He had recorded His will and intention in a book which merely listed His requirements and purposes in a series of propositions like a creed or a statement of faith? We would not have to engage in the exercise of studying and pondering them to ascertain their meaning; and in consequence, the power of thought would be largely absent from our worship.

But the Bible provides for that, and in the wisdom of God, we have a book that we must study if we would experience its power in our lives.

The next stage in the process of God manifestation is a moral development, or action. We must apply the principles learned. If we do that, we will manifest God in a moral sense. The requirement is emphasised by Peter:

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever" (1 Pet. 4:11).

Sin is not overcome by a person crushing it by mere will-power alone, but by heavenly ideas being impressed upon his brain through the influence of the "incorruptible seed" (1 Pet. 1:23). The "seed" develops into "a new creature" which ultimately will be manifested as a son of God. In such a person there is constant warfare as the "old man of the flesh" struggles for the supremacy with the "new man of the spirit" word.

The final stage in personal God manifestation is a physical one. Those approved will be granted "divine nature" (2 Pet. 1:4) at Christ's coming, and will manifest "the glory of God" (Rom. 5:2). This is the physical "naming upon them the name of God" (Rev. 3:12), and is the final development of being "taken out of the Gentile a people for the divine Name" (Acts 15:14).

First mental, then moral, and finally physical, is the process of the divine purpose as far as God manifestation is concerned in an individual.

It is the same politically. When Christ returns, an ultimatum will be issued to all Gentiles, calling upon them to submit to Christ (Rev. 14:6-7), "that the residue of men might seek after Yahweh, even (Diaglott) all the Gentiles, upon whom My name is called, saith Yahweh" (Acts 15:17). Those who submit to the will of Christ will be incorporated into His Kingdom; those who do not will be excluded therefrom (Isa. 60:12).

A morally transformed world will result, in which men will seek to perform the Divine will (Isa. 2:2-4). Finally, physical change will be granted at the end of the thousand years' reign of Christ which will bring perfection to this present world of sin and death. Then God will be "all in all," and the process of God manifestation will be complete.

There are thus three stages: mental, moral and physical; and there are also three developments: a man (Christ), a community (the perfected Ecclesia), and the world (at the end of the thousand years' reign). In accordance therewith, Christ proclaimed himself as the "alpha and omega," and Yahweh revealed Himself as "the First and the Last" (Isa. 44:6), or as it is expressed in the Hebrew of Isaiah 41:1-4: "I, Yahweh, the first one (Christ), and the last ones (the community), I, He."

In Revelation 1:13-16 there is presented a symbolic picture of the multitudinous Christ, the details of which are beautifully expounded by Brother Thomas in *Eureka,* and

which, when understood, provide powerful exhortations for personal conduct now, as well as a thrilling vision of the glory with which we can be associated in the future.

It is a repetition, in great measure, of the "man of the one" of Daniel 10:5-6, which revealed to Daniel the glory of the multitudinous Christ of the Age to come. Daniel symbolically enacted the death, resurrection and glorification which he would undergo to find a place therein (vv. 8-19). Figuratively he stood before the judgment seat of Christ, and heard words of commendation. What did they amount to? Listen:

"Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words" (v.12).

He set his heart to understand, and in doing so provided an example for all to follow.

The word was a powerful force within Daniel, and because of that, he will "stand in his lot at the end of the days" (Dan. 12:13). He was a man who was emotionally distressed when he did not understand God's plan. In that, he was like John in Patmos, to whom was given a similar vision, and who "wept much" when the words were concealed from him (Rev. 5:4).

Why were these men so intent upon the Word? Because, as we have indicated, the Word believed becomes the basis of God manifestation. Without it we are helpless. With it we have a power that can transform us, and reproduce in us the likeness of Christ, who was and is God manifest in flesh. Let us set our hearts to understand, and to chasten ourselves before God. Then His favour will be towards us, and we will inherit life eternal in the fulness of Yahweh's manifestation of glory in the earth.

—J. Knowles (Enfield).

At Lakemba (9/1/69) and Campsie (10/1/69) Ecclesias.

THE MARCH OF THE RAINBOWED ANGEL

One of the most dramatic pictures presented in the prophetic Word is the conquest of the world by the Rainbowed Angel of Revelation 10.

He is presented with an open book, with right foot standing upon the sea, and left foot firmly planted on the earth. He is identified with the Lion of the tribe of Judah, and is heard roaring with a loud voice, to the consternation of the inhabitants of the earth (Rev. 10:2-3).

Who is this Rainbowed Angel, and what is his mission?

The seven-colored rainbow identifies him with the Divine covenant, which guarantees blessing in the earth in place of the present curse (Gen. 9:16-17). The colors express the principle of God manifestation, for combined they make up the glorious white light of the Sun which is the symbol of Yahweh. As the light of the sun destroys the darkness of the night, so the rising of the Sun of Righteousness (Mal. 4:1), will be at the expense of the Gentile darkness that at present enshrouds the earth (Isa. 60:1-2). In view of this, the Psalmist prayed:

"Have respect unto the covenant;
For the dark places of the earth
Are full of the inhabitants of cruelty.
O let not the oppressed return ashamed:
Let the poor and needy praise Thy name.
Arise, O God, plead Thine own cause;
Remember how the foolish man reproacheth Thee daily."

Christ and the saints will move against all the forces of darkness to overwhelm them (Ps. 149), and to replace them with that which shall render honor to the Name they will bear.

Whilst we have no true part in present politics, we are associated with the heavenly commonwealth, and look for its manifestation in the earth. Paul declared:

"For our citizenship begins in the

heavens; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20 — Diaglott).

Our citizenship begins in the heavens, but will be extended to the earth when the Kingdom of Heaven is set up thereon. The conquests of the Rainbow Angel will establish it. Yahweh is "a man of war" (Exod. 15:3), and the world cannot escape from the judgment it is building up for itself. But after it has been poured out, Divine mercy shall be extended in accordance with the revealed character of Yahweh. When that takes place, the earth shall be filled with the power of Christ and the redeemed will be revealed as the reigning aristocracy of the age to come (Ps. 110:1; Rev. 5:9-10).

From the isolated fastness of Sinai (Hab. 3), the Rainbowed Angel will emerge against a world at war. The Arabs will be disciplined and set the task of assisting Israel after the flesh. Egypt will be smitten and healed, as the occupation forces of Gog's power will be driven therefrom, to be replaced with those Princes who will stretch out their hands to God (Psa. 68: 30-31). Christ's forces will then move north to Jerusalem, where the main army of Gog will be found in triumphant possession. Tremendous convulsions of nature will take place. Fear and superstition will sweep the armies gathered for war. They will turn their weapons one upon another, and their destruction will be complete.

Then will follow the revelation of Christ to the Jewish people in the land; the glorification of the city of Jerusalem; the proclamation to the nations to submit; the commencement of the building of the Temple; the conquest of "nations afar off"; and finally, the establishment of peace, and the commencement of the millenium.

Meanwhile, "all Israel will be saved," in that all the tribes will be restored to the land. This will be the work of Elijah, sent forth before Christ commences the work of conquest. Jewry is to be restored because, as a people, they are "beloved for the fathers' sake" (Rom. 11:28). We need to bear this in mind in our relations towards Israel after the flesh. Whilst recognising their shortcomings, we must not boast against them, but rather fear, that we too, might fail before God. Israel after the spirit, and Israel after the flesh, will be united as one in the coming day of Glory; and this should color our attitude towards the people of God even now.

Zechariah 2 provides a glorious picture of the ultimate result. The shouts of triumph by men of the flesh will be silenced; the silence of the long-dead saints, then brought back to life by resurrection, will be broken by songs of praise and adoration. "All flesh" shall be "silent before Him" (Zech. 2:13), for the Spirit-Man will be at last triumphant in the earth, and Yahweh will manifest Himself in Jerusalem in the company of the redeemed (v.12).

Meanwhile we live in a day of small things, but we recall that He who will choose Jerusalem again, has chosen us now that we should hear the Truth. Let us recognise the privilege that is ours and manifest a way of life that will gain for us the victory over self, that we may go forth as an element of the conquering rainbowed angel to bring all mankind subject to the Lord Jesus Christ.

— J. Ullman, (WA).

Value of Eureka.

"The section of Eureka under consideration at our class was: 'Behold he cometh with clouds and every eye shall see him.' What a different outlook has the mind that passively accepts these Scriptures, and the one that understandingly believes them. The blessing is to those that read and understand, therefore the loss is great to those who, neither by private study, nor collective, strive to fathom the Spirit's meaning."

At Sutherland Ecclesia (11/1/69):

HOW TO GET THE BEST OUT OF "EUREKA"

Eureka, like the Apocalypse itself, is only for those who have "an ear to hear what the Spirit saith to the Ecclesias." It is a treatise which requires close, attentive and meditative reading. To gain the best results, it must be read and re-read.

It is the greatest and best commentary upon the Scriptures extant in the world. In expounding the Apocalypse, it also:

- **Expounds Moses, the prophets, the Psalms, the Gospels and the Apostolic epistles.**
- **Provides an education in history: both secular and ecclesiastical.**
- **Explains a host of difficult passages, phrases, words and symbols.**
- **Enriches in doctrinal understanding.**
- **Outlines the prophetic program of the present and future.**
- **Sets forth in detail matters of vital doctrinal significance such as sin, justification, resurrection, judgment, faith, love, etc.**
- **Clearly and repeatedly demonstrates what human nature essentially is: earthly, sensual and devilish, and reveals the need to build into our lives the Divine attributes so beautifully manifested by the Lord Jesus Christ.**

A person reading *Eureka* should look out for these themes in addition to the exposition of the Apocalypse itself.

To that end, it is always valuable to read with a notebook and pencil by one's side, and to immediately note down items of outstanding interest. Further; it is valuable to epitomise a paragraph when it is read. Read it; think about it; epitomise it; give it a heading; mark that heading in the book itself.

Do not hesitate to mark your copy of *Eureka.* Underline important references or statements. Make marginal comments on the exposition given. If you can add to the matter outlined, or if you disagree with it, note the fact in the margin of your copy. You will then find *Eureka* a far more expressive book for you.

If your copy gets worn out by much use you can always purchase a new one from Logos Publications!

When reading *Eureka,* notice how the symbols provide the basis of powerful exhortation that can take you through the Word. Follow those ideas through, and give personal application to them. Identify yourself personally with the symbols associated with the messages to the Ecclesias.

Carefully note the many doctrinal expositions in *Eureka.* These include the nature of Christ; his position as the sin-offering; as King and High-Priest; as Judge; the manner of his second coming; his thief-like advent. They include the theme of God manifestation; the true doctrine of eternal life; the nature of flesh; the identify of the devil and satan; the Israel of God; justification; the One Faith or original gospel; the Memorial name.

In the Resurrection of the Witnesses there is an excellent outline of the development of the Ecclesias in these last days, by Brother Thomas, as he discourses upon the way in which the Truth was developed through the instrumentality of God on his life. As the Apocalypse was recorded for the edifications of "the servants of God" (Rev. 1:1), or those who already had an understanding of basic principles, *Eureka* is best read when some preliminary study already has been given to the Apocalypse. Helps to that end can be obtained in such words as *Eureka At A Glance* (Williams and Bilton); *Notes On The Apocalypse* (Walker); *The Apocalypse Epitomised* (Mansfield); *Thirteen Lectures On The Apocalypse* (Roberts).

It will be found extremely helpful to read right through *Eureka,* or a section of it, prior to settling down

for proper study. Given half an hour's reading a day, the three volumes would be covered in six months. Such a reading would provide an over-all comprehension of the scope of the work.

The work is sectionised, and here, again, a section should be read through at a single sitting, after which it should be gone over paragraph by paragraph. The Scripture references should be carefully considered in the light of Brother Thomas' comments, and any variation of translation should be noted, and, if possible, confirmed.

A dictionary will be found a most useful appendage to this exercise.

It is recommended that you join a *Eureka* study class, so that by mutual discussion the best might be obtained from the reading of the work.

Many ask how to get the best out of *Eureka*, but there is no secret about this. We recommend that you:

- **Use the Index when requiring help on subject matter or difficult passages and symbology. Make Eureka your Christadelphian Encyclopaedia.**
- **Re-read Eureka in sections as often as you can. As well as reading it for study, do so for relaxation and inspiration.**
- **Discuss the thought-provoking ideas aroused by the reading of Eureka with others so-minded. You will find the principles become endorsed in your mind, and will discover a lovely bond of fellowship with your brethren.**
- **Retain what you read. This will be best achieved by marking up the Book of Revelation with verse by verse notes.**

Eureka is a text-book of the Bible, providing the best and truest advanced education extant. Our times require "men who know the times and what Israel onght to do" (1 Chron. 12:32). There is a need in the ecclesias, for minds properly trained and disciplined in the Word, able to resist the encroachments of the world about us.

We live in an age when men are training their minds in materialistic skills, and abandoning their lives to earthly ambitions and pleasures. Consequently, in this age of higher education, paradoxically, there is a steady lowering of moral and spiritual discipline and restraint (2 Tim,. 3:1-5).

Eureka provides an antidote to these conditions, and in these closing days of the Gentiles, we are wise if we apply ourselves to it.

—R. Pogson (Yagoona).

SPONSORSHIP:
This Supplement has been provided by the Sutherland (N.S.W.) Ecclesia, with the desire to bring these activities, and the continuing value of "Eureka," before the Brotherhood.

The Bible Proves Truth.

So numerous are the beliefs and creeds which profess to be founded upon the Word of God, that it has become a common saying with some persons, that anything could be proved from the Bible. Such an assertion as this is blasphemy against the Almighty . If it were true, it would be better for Him never to have spoken. If such a statement were to be made about my writings, I should consider it an insult; but the fact is that only one thing can be proved from the Bible, and that is the Truth!

—(J.T.)

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

Thoughts For The Times:

Consistent and Thorough

Paul did not allow his work to cease with bringing people into the Truth. Having enlightened them, he still toiled on their account, to root and establish them in all things pertaining to their new position. To this end, he gave his brethren and sisters "much exhortation." He put himself about to warn, encourage and instruct. The extent of his concern for them is shown in his earnest prayers (Phil. 1:4; Col. 1:3, 9); his loving, parent-like ministrations (1 Thess. 2:9, 11); and the many sleepless and tearful nights and days he experienced on their behalf (Acts 20:19, 31; 2 Cor. 2:4). To ensure success he was careful in his general behaviour — he was courteous, patient, tactful — never rude or haughty. He was ever ready to "spend and be spent" for the well-being of his brethren and sisters, and this even when his services were cruelly despised (2 Cor. 12:14, 15). To imitate the apostle is our duty. Are we trying to fulfil it? For more reasons than one, we cannot reach Paul's degree of excellence, but we can push forward in the path of his noble example. According to our abilities and opportunities we shall be judged. What made Paul the man he was? — so warm, so unselfish, so untiring? Many things. His deep-down convictions (he allowed the Truth to grip him, and was positive that he was following no will-o'-the-wisp) — his unbounded appreciation of the promised reward (he sensibly appraised this reward as of greater worth than the present life, and all that it can give) — his stern and studied resolve to be faithful to Christ (taking wise measures to prevent failure, by indulging in close and constant communion with God and the Scriptures). His life is set before us as an example to emulate. He told Timothy: "Thou hast fully known my doctrine, manner of life, purpose, faith, long sufffering, charity, patience, persecutions, afflictions . . . what persecutions I endured; but out of them all the Lord delivered me . . ." (2 Tim. 3:10-11). Let us apply the principles he exhibited.

—A.T.J.

This Month's Exhortation

OUR EVIL ENVIRONMENT

The exhortation, this month, is based upon Luke 21, and particularly upon those sections of it in which the Lord discourses upon world conditions that can be expected at the time of the end. The current world situation indicates that it might not be long before Christ is in the earth again to fulfil the vow he made in the upper room, 1900 years ago: "I will no more drink of the fruit of the vine until it be fulfilled in the Kingdom of God . . ."

*

The World's Future

The world is exceedingly wicked. The Scriptures testify to this, and what is written is corroborated by what is to be seen taking place all around.

Men and women everywhere act and talk, for the most part, as if there were no God. His word they disbelieve and dishonour. His wishes they flout. A shocking condition of things, which nobody can deny. As in the last days of ancient Rome, so now, the peoples of the earth are "idolatrous, profligate, brutal." By some, this indictment is regarded as exaggerated, but it is not so to those who are scripturally enlightened and discerning. There are outsiders who perceive the iniquitous character of the present age, and do not hesitate to speak out. Here are some of the utterances of thoughtful, public men upon the world's spiritual condition:

"A blatant paganism is growing up in our midst" — "There is a want of faith in Christian revelation, combined with an outbreak of puerile superstition which carries us back to the mentality of primitive barbarians" — "There are millions to whom Christ is not even a name: for when questioned, they can tell nothing of him. He has become merely a phrase, a word without a meaning"!

What hope can be expected from such a materialistic, Godless age — an age going from bad to worse? Apart from divine interference there can be none. From a natural point of view the future of man in dark indeed, both threatening and hopeless. But we know God is to intervene. He has decreed a great and glorious change. His son was raised up and "made strong" to effect it. To Christ has been entrusted the mighty mission of purging and reforming mankind, and his advent is now near.

He will change the world by bloodshed and conquest. The Scriptures deal with the opposition to Christ on the part of the Powers that be in the day of his coming, and of their ignominious and crushing defeat — of the appalling and protracted conflict

that will ensue (Ps. 2:2, 9; 110:5! Dan. 2:44). As in the past, when God has had to teach great lessons, the struggle will be intentionally prolonged. By this means, and this alone will the nations submit to learn to know, fear, and obey God. Isaiah saw that time in vision and prayed that it might soon come. He prayed:

"With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early: for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favour 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 Yahweh. Yahweh, when Thy hand is lifted up, they will not see: but they shall see . . . " (Isa. 26:9-11).

They shall be made to see by the outpouring of terrible judgments upon a world that has turned its back upon the warnings of God! The portents of this coming storm are even now to be felt; black clouds are gathering, and the rumblings of thunder are to be heard. Christ has given us both warning and comfort in regard to this:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth for the powers of heaven shall be shaken. When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Our Relationship To Coming Wrath

What would not Brother Thomas and other faithful watchers in the past have given to have seen the things now current in the signs of the times?

Russia: actively intriguing in the Middle East, and with a powerful navy patrolling the Mediterranean; Europe: divided into two camps, with the Soviet occupying the eastern division, including Magog; Israel: a nation again in the earth, and the centre of world-wide controversy; the Papacy: extending its influence and independence; World Armament: so extensive that even the weak say, I am strong; Jerusalem: in the control of the Jews after 2,000 years of captivity.

How significant these events are, and in the light of the Lord's comment, particularly the last. Christ declared:

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

We cannot too strongly impress the significance of the times in which we live. Slowly, but surely, the divine program is being fulfilled, and the time is drawing near for its consummation.

Do we realise, as we should do, our relationship to the coming dreadful day of divine wrath? Do we face the fact that it will be a question at that time of our being with Christ, as the "called, chosen and faithful," or cast out from him to terminate our exist-

ence in the ranks of the Adversary — to perish, amid disgrace and remorse, in the fire "prepared for the devil and his angels."

It is for us to decide which of the two outcomes is to be our fate. The issue is in our own hands. God will not fail us. Christ will not fail us. God has declared: "I will never leave thee nor forsake thee." What this states in the form of "I will" will be faithfully carried out.

What Faithfulness Entails And What It Will Bring

Like David, let us determine, with an "I will," what is to be our course. Let it be:

"I will meditate in Thy precepts";
"I will run the way of Thy commandments";
"I will meditate in Thy statutes."

Faithfulness will mean much that is irksome and unpleasant to the flesh. It will entail effort, endurance, and not infrequently severe tribulation. Probation was not intended to be easy; things were not always to run smoothly. Obstacles were to be overcome, victories won. From both within and without were our difficulties and temptations to arise. Israel's long and trying wilderness experiences were expressly recorded to convey this lesson.

Our sufferings are light in comparison with those of the prophets and apostles, or of our brethren and sisters who were under trial during the "dark ages." The scoffings and mockings and cruelties they had to endure have been culled from history, and brought under our notice in *Eureka*. Great, however, as the horrors were, God did not tempt them above what they were able to bear, neither will He us (1 Cor. 10:13). Some, alas, to escape persecution, fled to the side of the persecutors; let it not be so with us. In this matter some of us may be sorely tried. God knows it, and it will rebound to our credit at last.

What a comfort it is to know that God will make allowance for the slips and shortcomings of His children. His mercy is great. But let us not presume on this. He will not pardon wilful perverseness. Let us obey the injunction to engage in self-examination and introspection. Great is the need for this. Our times are Laodicean, and we are apt to catch on their fatal spirit without knowing it.

We glance around and behold the state of the ecclesias: the strife, rancour, wrangling and the happy-go-lucky ways of brethren and sisters. We are impelled to ask: Are many or few to be saved? Can Christ's words be trusted? Let us not faint, nor be unmindful of the obligations of the Truth. The End is near!

Let us ever keep in mind the reward for well-doing: "They shall live and reign with Christ a thousand years" (Rev. 20:4). So let us eat the bread and drink the wine of the Memorial, renewing our vows before God, and fortifying ourselves for the struggles ahead.

The Four Faces Of Christ

6. Matthew : The Face of the King

We regret that we have placed this article out of sequence in this excellent series. It was prepared for publication, but through some oversight was misplaced. We tender our apologies, and suggest that the reader consider it in the light of the previous article on Matthew's Gospel.

Background To The Beatitudes

Whilst John presents Jesus as fulfilling a Judean ministry before departing into Galilee, Matthew (Ch. 4:12-16) sees the Baptist's imprisonment as the signal to Jesus to go to the mixed Jew-Gentile area of Galilee in fulfilment of Isaiah 9:1-2, and there begin "to preach, and to say, Repent, for the Kingdom of heaven is at hand" (v.17). No one will get into the Kingdom without repentance.

To assist him in helping men to see this, Jesus chose disciples (Matt. 4:18-22), and commenced a tour of Galilee (vv.23-25), which set the stage for "the Sermon on the Mount" (chs. 5-7), "the policy-speech of the King."

Matthew draws a picture of Jesus traversing all Galilee:

"Teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people" (v. 23).

A great wave of enthusiasm and popularity ensued: "There followed him great multitudes of people" (v.25). Many were healed of their ills, but it was emphasised that what was, and is, necessary to cure men's ills, is sound doctrine, and not merely a physical miracle. A healthy mind is the parent of a healthy body.

The Lord led the way up into a mountain, "and when he was set, his disciples came unto him; and he opened his mouth and taught them" (Matt. 5:1-2).

Before considering what Jesus said on that occasion, however, we must remember that, from the outset, Matthew draws the picture of a hypocritical, continuing-violent, ruling class, who saw in Jesus a threat to their own security, and were prepared to destroy him, whilst maintaining a religious facade that hid the rottenness within. They were found:

- **In the murderous court of Herod, prepared to give him the knowledge that would allow him to murder the babe of Bethlehem (Matt. 2).**

• In the crowd seeking baptism from John, but rejected by him on the ground that their profession was not matched by performance (Matt. 3).

• In the wilderness temptation as Jerusalem's emissaries, seeking to "divide the spoil with the strong" but repulsed by the Lord (Matt. 4).

The Beatitudes Contrasted With The Woes

A beatitude is "a happiness of the highest kind," "a heavenly happiness." There are eight such proclaimed in Matthew 5:3-12, and they pronounce certain classes of people to be blessed or happy.

The context in which these beatitudes appear, however, show that they serve two purposes: one to comfort the oppressed; the other to challenge the oppressor.

They were like swords, pointing directly at the hearts of the Pharisees, as Jesus showed when he returned to the theme in Matthew 23. He revealed the Pharisees (with their attendant scribes) as hypocrites, pronouncing upon them eight woes: one for each of the eight blessings of Matthew 5.

It is remarkable to see the way in which this contrast is worked out in actual comparison:

(1) *"Blessed are the poor in spirit, for theirs is the kingdom of heaven"* (Matt. 5:3). It is obvious that what he had in mind was that those who are slow to advance their own interests, having "no confidence in the flesh," are free to yield to God's interests, and to "tremble at His word" (Isa 66:2). But contrast the attitude which called forth this blessing, with that which called forth the first woe (Ch. 23:13). The Scribes and Pharisees are described as "shutting up the Kingdom of heaven against men." They "neither go in, neither suffer them that are entering to go in." Not only were they unprepared to "tremble at the Word," but they prevented those who would from doing so.

(2) *"Blessed are they that mourn, for they shall be comforted"* (Matt. 5:4). This contrasts with the second woe (Matt. 23:14), condemning those who "devour widow's houses, and for a pretence make long prayer." On the one hand the exploited; on the other, the exploiter. The widow who presents herself at the Temple in the exercise of her good conscience is made merchandise of; but all in the name of religion, for her exploiter is known for his "long prayers"!

(3) *"Blessed are the meek"* (Matt. 5:5). The word signifies "teachable" (cf. Ps.25:9-14). It contrasts markedly with those who would "compass sea and land to make one proselyte" only to make him "twicefold the child of hell" than before (Matt. 23:15). On the one hand, the willing submissiveness of a mind seeking the wisdom of God; on the other, the teaching that honors self in the name of God!

(4) *"Blessed are they that hunger and thirst after righteousness"* (Matt. 5:6). This is a mind that seeks value in things that are difficult to measure by material standards, and that would never argue that the gold was to be preferred to the temple, or the gift to the altar, and so place the love of gain over the love of God. But this the Pharisees did (see Matt. 23:16-22).

(5) *"Blessed are the merciful, for they shall obtain mercy"* (Matt. 5:7). Here is one activity: full of mercy. The opposite activity, as ex-

pressed in Matthew 23:23 is applied to the Pharisees. They paid "tithe of mint, anise, and cummin," which are the smallest of herbs, and "omitted the weightier matters of law, judgment, mercy and faith." One was full of mercy; the other was empty of mercy.

(6) *"Blessed are the pure in heart, for they shall see God"* (Matt. 5:9). It is inward purity, not external formalism, that brings a man into the presence of God. The Pharisees were condemned because they did not understand this principle. "Woe unto you, scribes and Pharisees, hypocrites! Ye make clean the *outside* of the cup and platter, but *within* they are full of extortion and excess" (Matt. 23:25). The cleanliness God commended was from the inside out, but that manifested by the Pharisees was on the outside but not in!

(7) *"Blessed are the peacemakers, for they shall be called the children* of God" (Matt. 5:10). This is not mere healing of dissention, but something deep within, as in Col. 3:15: "Let the peace of God rule in your hearts," or Phil 4:7: "The peace of God . . . shall keep your hearts." But note the vivid contrast between this attitude and that condemned in Matt. 23:27: "White sepulchres, which appear beautiful outward, but are within full of dead men's bones, and all uncleanness." The Jewish religious leaders looked peaceful in their flowing white robes, but they were defiling ash graves full of the putrefication of death! The beauty of their outward display hid an inner corruption. They were as "graves which appear not" (Luke 11:14), and the Law said: "whosoever toucheth . . . a grave shall be unclean seven days" (Num. 19:16). Those who held themselves aloof from the people for fear of contracting contamination were themselves contaminating!

(8) *"Blessed are they which are persecuted for righteousness' sake . . . for so persecuted they the prophets which were before you"* (Matt. 5:10-12). The contrast with this indicated in Isaiah 66:5, where those who did the persecuting, claimed to do it that "Yahweh be glorified," though He repudiated them. So the final woe (Matt. 23:29-31) is directed against the "scribes and pharisees, hypocrites," who in building and maintaining the prophets' sepulchres were acknowledging that they were the children of their murderers, and harbored murderous thoughts in their hearts towards the Lord.

The Woes Summarised

The Scribes and Pharisees, therefore, denied by their very conduct, every scruple upon which citizenship in the Kingdom of heaven is based. They were:

Matthew 23:13 — Self-sufficient;
Matthew 23:14 — Cruel;
Matthew 23:15 — Self-idolised;
Matthew 23:16 — Avaricious;
Matthew 23:23 — Scrupulously nice, but unmerciful;
Matthew 23:25 — Shallow;
Matthew 23:27 — Corupt;
Matthew 23:29 — Murderous.

They were encased in a darkness so thick that light could not penetrate therein. Christ summed them up as "a breed of vipers." He declared:

"Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of Gehenna . . ." (Matt. 23:32-33).

He warned them that judgment for sins not repented of is inevitable, and then revealed the mind of mercy that longs and weeps for Israel:

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of Yahweh" (Matt. 23:37-39).

The Example Of Matthew

When "Matthew the Publican" left his old way of life to follow his Lord, many of his fellows doubtless looked upon him as a traitor. But he left his tax-booth to become a patriot in the service of "another king, one Jesus" (Acts 17:7). Firstly, he arranged a great feast, an act that said "good-bye" to all that was, as he set his face towards a new direction, a new tomorrow (Matt. 9:10; Mk. 2:13-17; Lk. 5:27-32). But his connection with Jesus gave the Pharisees the opportunity to chide the Lord's disciples because he ate "with publicans and sinners." The Lord replied, however, that "they that be whole need not a physician, but they that are sick." He "came not to call the righteous, but sinners to repentance" (Matt. 9:11-12).

As a sinner who repented and treasured up his Master's actual words, preserving for us not only the sermon on the mount, and his denunciation of the Pharisees, but his address to the twelve (Matt. 10), his parables of the Kingdom of heaven (Matt. 13), his discourse on offences and forgiveness (Matt. 18), his Olivet prophecy (Matt. 24), and his parables of judgment (Matt. 25), Matthew was able to understand the power there is in self-renunciation.

His critics had accused him of betrayal, but in the end it was he who watched them join the Rome they abhorred, to betray and kill their divinely-provided King.

Matthew was a Jew who repented, and his gospel was written to Jews to teach them the true nature of their calling, that they also might repent.

— E. M. Spongberg (NSW).

Righteousness Before Peace.

Peace and brotherly love are beautiful; but there is something else to come first. There must be no uncertainty about Divine truth, and no hesitancies in our fealty to the Bible as the only form of Divine authority and honour at present upon the earth. (R.R.).

A Modern Challenge To Faith.

MARTURIA

Summary Of Previous Articles

This is the seventh article in the series, and readers may well be asking: Where are these articles leading? Are they just a rather lengthy academic exercise to support an old interpretation, and disagree with some sincere efforts of other brethren who think differently? Does so much space have to be spent on this subject?

Admittedly the articles have been lengthy, and perhaps appear rather "academic." In broad summary so far, they have aimed to re-establish confidence in Bro. Thomas' exposition in *Elpis Israel* and *Eureka*. And they have shown that, whatever difficulties may appear to exist in filling in the time from Bro. Thomas' day to the present, the answer to difficulties certainly does not lie in the radically new approach of the new interpretation of the Apocalypse, and that *Eureka* is worthy of our close attention. We should feel grateful to God that with the help of such an exposition we can look down the ages and see the controlling of His hand in history, and feel sympathy and admiration for our faithful brethren who warred the warfare of the faith of their times against the darkness and tyranny in those long weary centuries.

Leaving the apparently "academic," we arrive now at the practical bearing of these matters on ourselves today. The question facing us is: What significance has the Revelation to us today? Has it a real message for us? As part of the Word of God, what does it require of us? What responsibilities does it impose? What guidance does it give? If the answer to these questions produces something important, if the Revelation really has meaning to us in the 1960's, and if the meaning is lost by an adherence to the new interpretations, then there is a live and practical issue to be faced; faced not by a few, but by all. We remind ourselves again that there is a blessing to those who "keep the sayings of the book." But, the question remains: Can two radically different interpretations of the book both permit one to "keep the sayings (logos) of the book" acceptably before God?

The Witness (Maturia) Of Jesus

Maturia is the Greek for testimony, witness, evidence given. *Matur* is a witness, from whence the English word, martyr.

John was told: "I am thy fellowservant, and of thy brethren that have the testimony (*maturia*) of Jesus: worship God: for the

testimony of Jesus is the spirit of the prophecy" (Rev. 14:10).

The spirit of the prophecy — its essence, its power — is the witness of Jesus. The witness of the faithful against the apostacy runs like a golden thread of faith through the book. And it is shown that the witness would provoke antagonism and bring suffering, but that at the last there would be divine vengeance and a glorious reward for faithfulness.

John himself suffered for the testimony of Jesus, being exiled to Patmos:

"I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle of Patmos for the word of God and the testimony (marturia) of Jesus Christ" (Rev. 1:9).

During the second and third centuries, the faithful waged the warfare, and "they overcame by the blood of the Lamb and the word of their testimony, and they loved not their lives unto death." Under the fifth seal, they are seen lying under the Christ altar, "slain for the word of God and for the testimony (*marturia*) which they held" (Rev. 6:9; 12:11).

The warfare does not cease when Christianity becomes the State religion, for the 12th chapter ends: "And the Dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony (*marturia*) of Jesus." As the centuries go by, the antagonism intensifies, particularly in Western Europe. This is portrayed by powerful beasts in Revelation 13 making war with the saints and overcoming them. It is because of this continuing war between the remnants of the woman's seed and the church/state system that at the time of Judgment, when Christ returns, the harlot riding the beast is said to be "drunken with the blood of the saints and the blood of the martyrs of Jesus" (Rev. 17:6). And when the hour of recompense comes, the instruction is: "Reward her even as she rewarded you and double unto her double according to her works . . . in her was found the blood of prophets, and of saints and of all that were slain upon earth" (Rev. 18:6,24). Finally, in the age of blessing beyond this awful period of the world's history, it is these same witnesses who held the "marturia" of Jesus who reign with him:

"I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast . . . and they lived and reigned with Christ a thousand years."

Yes, the Revelation concerns the *marturia*, the witness, through the ages, written with the faith, the courage, the blood of the people of God. And the arresting question is: Are we, in 1969, partakers in this *marturia?* Have we imbibed the "spirit of the prophecy," the spirit that energised our brethren of old to

witness, even unto death?

The immediate reflection is: How can we imbibe the spirit of the prophecy, if we do not understand the prophecy?

Against Whom Should We Witness?

Do we recognise the enemy around which our witness should centre? To do so must be a first principle of true witness, yet many of us are far from convinced as to who the enemy is; or, who God regards as the enemy.

Our dullness of perception is partly due, at least, to our being in measure intoxicated with Babylon's wine ourselves. She has a big control over the publishing houses, the press and radio, and her propaganda pours out in a steady stream, turning people away from herself as the great enemy of God and mankind. The general theme of the propaganda for many years is that the great enemy of God is communism and atheism. But God declares that Babylon the Great is the enemy. He says that the Babylonish harlot system "reigns over the kings of the earth," "all nations have drunk of the wine of the wrath of her fornification." In God's eyes she is "the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. 17:18; 18:3-2).

Do we believe this? Whilst we may not ourselves perceive this in the contemporary scene by our own judgment, are we willing to accept it in faith as seen by the eye of God?

In the initial stage of our community's existence, this was a first principle of our stand. In what might be called our first Statement of Faith in a series of 24 items, the 19th reads:

"They regard the Roman Church as 'the Mother of Harlots,' and the Papal dynasty as 'the name of blasphemy' seated on the seven heads of Rome (Rev. 13:1; 17:9), and the paramour of the Old Mother. They hold, also, that their harlot daughters answer to the state churches of anti-Christendom; and 'the abominations of the earth,' to all the dissenting names and denominations, aggregately styled 'names of blasphemy', of which the European body politic, symbolised by the eight-headed, scarlet-colored beast, is said to be 'full'" (Rev. 17:3).

This 24 item Statement has been in print among us until recently under the title: *Who Are The Christadelphians?* Unfortunately, the spirit today is quite different.

There is ample scope for our witness. The Roman Catholic influence nationally and internationally, increases alarmingly, and the national churches continue their hypocritical attitude towards the things of God. Today, Rome is trying to take on a new Image, but she has not changed. She does not deviate one iota from her dreadful and wicked misrepresentation of the salvation in Jesus: her doctrine of purgatory, confession, worship of relics and images, mariolatry, transubstantiation, and the crowning blas-

phemy of papal infallibility. With the mask of piety, in the name of Jesus, as a wolf in sheep's clothing, she pursues her path of power, ambition, wealth, deceit, assassination and tyranny.

In her present activity, Rome is making progress in winning over her "Protestant" daughter churches. In the hour of judgment when Christ comes, Europe — the beast on which she rides — is described as "the full names of blasphemy" (Rev. 17:3). This is the divine view of Christendom in general, and of the papal system in particular, as it is today.

"Full of names of blasphemy"! Cannot this language stir us from our torpor! Are we indifferent that God regards what the churches do and say as 'blasphemy"? Shall we not bestir ourselves to witness? Can we not join the faithful of old in the *Marturia* of Jesus?

What The Witnessing Involves

This stark word "blasphemy" suggests the character of the witness needed. To blaspheme is to do injury to the character of the one blasphemed. Rome and the churches blaspheme God by their teaching and actions. Our task is to get to grips with this, expose the misrepresentation, unmask the deceit and hypocrisy, vindicate the name of God and our beloved Master. It is in the context of "blasphemy" that *marturia* takes its meaning: *to give evidence* for the true character of Jesus and God, to vindicate their name. If we love the Lord our God with all our heart, soul, strength and mind, shall we not be moved to vindicate His name? No doubt this will provoke indignation and hatred, as it did for the Master himself, and for all the faithful in the succeeding ages. But unless we witness, how shall we qualify for a place in the company of the faithful of past ages?

It appears, therefore, that the Revelation places a similar responsibility upon us to witness, as rested upon our brethren of earlier times. The discharge of this responsibility will place us among those who "keep the sayings of the prophecy of the book," to whom have been promised the blessing. If we shrink from this responsibility and do not "keep the sayings of the book" can we expect to qualify for the reward?

If we are not willing to use the word of the spirit against God's enemies now, will we be equipped to do so in a future day when the call goes forth: "Reward her even as she rewarded you, and double unto her according to her works?" If we are to have our part with the faithful of past ages then, we must do our part faithfully and courageously now, as they did in their day.

To fulfil our responsibility needs faith. This will develop from greater devotion to the Word, more complete separation from the enticements of the world, and a conviction springing from our

grasp of the Revelation, particularly in its treatment of those who have endured before us. Is it possible that the vast energies and substance of our community can be turned into such channels of faith and witness?

That is the challenge of the Revelation to us in the 1960's.

The New Interpretation Spoils The Maturia

Unfortunately, the true significance and effect of the new interpretations is to cloud over this enmity between the brethren of Christ and Christendom, and the tradition of witness over the centuries. Thus our attention will no longer be focussed on the real enemy of God; and we will not be stirred up to the true and faithful witness.

In the new interpretations, the idea of witness and persecution is transferred to the future. The Beast that opposes and persecutes, is an anti-religious Power that is to arise in the future; and it is this atheistic Superpower that will oppose Christ and be destroyed by him. In this scheme of things, the Papacy will have disappeared from the scene before Christ intervenes in world affairs, having been destroyed by this new Beast-power. Clearly such ideas give no emphasis to Christendom and the Papacy being the great enemy of God; they rather tell us to look to the future to a new anti-religious Power for the great enemy. Though the Papacy as the harlot of Revelation 17 may not be denied, its position and importance is radically changed. The unity and fellowship of witness by the faithful through the 1260 years, with the retribution at the end at the hands of Christ and the saints, has gone. Also, the whole case in this article, that we should stir ourselves to witness against the current blasphemy of God by Christendom disappears; the new interpretation makes the blasphemy the work of a future anti-religious power.

In the case of Bro. H. A. Whittaker's *The Last Days,* the whole concept of the Papacy in Daniel and Revelation is considered doubtful. Thus:

"This persecutor (the Little Horn of Daniel 7) will 'speak great words against the Most High.' The application of these words to the Papacy is hardly self-evident inasmuch as the Catholic Church is Christian, after a fashion, and in this 20th century is the main contender for a theistic philisophy of life against atheistic communism. But the revelance of this prophecy to a Russia-directed overthrow of the new State of Israel needs no demonstrating." "In any case, the visions of Daniel are now shown to be solidly — and appropriately — Jewish in their reference. No one would question the appositeness of such a scheme of an interpretation. Would any wish to do so? Papal and Mohammedan interpretations fly out of the window . . ." (pp. 25-26). Again: "The beast that makes war with the witnesses and kills them (v.7) may safely be interpreted as the great enemy of Israel in the last days by whom the Land is invaded. Rev. 17:11-14 may suggest (but here one moves warily and without dogmatism) Arab confederacy with Russia leadership and inspiration. Certainly the rest of

this vision harmonises well with such a conclusion" (p.44).

On the basis of the Revelation we repudiate the idea that "the Catholic Church is Christian, after a fashion . . ."

Conclusion

Our consideration of the meaning of the Revelation to us today has shown that the opposing interpretations of the Apocalypse are not just an academic disagreement. There is an issue of pressing importance. If Bro. Thomas' interpretation is correct, we should bestir ourselves to witness. It is because *Eureka* has been so generally neglected by the present and preceding generations that our witness is now so feeble. And if, instead of bestirring ourselves, we permit the new ideas to spread, we may be certain that our witness will cease.

The object of the remaining two or three articles will be to show in detail that the *Eureka* presentation of the harlot, the beasts, the blasphemy, the witness, and the destruction of Babylon by Christ and the saints is true; and to prove the new interpretations to be false. —G. Pearce (Eng.).

THE OFFERING OF CAIN AND ABEL

Adam and Eve sinned, their consciences bearing witness. "Who told thee thou wast naked?" The penalty was death, a descending again into the ground from out of which they had been taken.

But there was hope in the promise, and Eve apparently understood what was implied. Thus she called her son, Seth, the "appointed" son (Gen. 4:25).

As a foreshadowing of that which would be supplied, "the Lord made coats of skin and clothed them" (Gen. 3:21). Although sin is not specifically mentioned, it was disobedience that reacted to fear, and made Adam and Eve conscious of their nakedness. Thus the animal that God provided "as a lamb slain from the beginning" (Rev. 13:8; Isa. 41:4) was selected and specified.

This formed the basis of worship; and so Abel offered in faith, a more excellent, or complete, offering than Cain (Heb. 11:4). He did it "in faith," implying that Adam had taught his sons what was required.

Cain also offered (Gen. 4:3). The word offering, in this place, is *minchah.* What is a *Minchah?* It is a bloodless offering, identified as unleavened cake, or firstfruits (Lev. 2:1).

Abel also offered (Gen. 4:4); but now the word is *olah.* What is *Olah?* It is a sacrifice of an animal of the first year, one selected and specified (Lev. 4:1).

Later, Cain was requested to "complete" his offering, by being told that "sin lieth at the door"' (Gen. 4:7). This can be rendered: "a sin offering croucheth at the door," by which it would be understood that Cain's attention was directed to an animal that could form the basis of acceptable sacrifice, and provide the atonement or covering (as the word signifies) for his sin.

Jesus is our covering, and from this we have the solemn expression: "the blood of the covenant" (1 Cor. 11:24; Heb. 10:28-31; 12:23).

The exhortation therefore remains: "See that ye refuse him not that speaketh," and "walk not in the way of Cain" (Jude 11).

—G.R.M.

Studies In The Law Of Moses:

"Thou Shalt Not Seethe a Kid in His Mother's Milk"

"The first of all the firstfruits of thy land thou shalt bring unto the house of Yahweh. Thou shalt not seethe a kid in his mother's milk" (Exod. 34:26).

●

Rabbinical Folly

This commandment from the Law has resulted in a most amazing set of regulations, which still govern the diet of strict Jews. For example, such a Jew will not eat a buttered meat sandwich, because he has been assured by the Rabbis that by so doing, he may accidently mingle in his mouth the milk (butter) and progeny (meat) of the one mother. Even his toothpaste must be specially selected to avoid the same risk, and numerous other regulations have been laid down, to avoid breaking this law.

Yet in the original, this law which has occasioned such wordy disputation and legislation, is expressed in four words!

Like most other subjects, however, the true reason for this prohibition is revealed through a knowledge of the Truth. Basically, the regulation concerned literal things: a kid, its mother, and its mother's milk. But the power of the Law is not in its literality, or in minute regulations stemming therefrom (such as the meat and butter sandwich), but in meditation upon its eternal principles. This will grant us wisdom (Ps. 119:98), create an incentive to refrain from evil (v.101), provide pleasure (v.103), and guide us into truth (v.104).

All Increase Belongs To Yahweh

The seething prohibition ("seethe" signifies "to boil up; hence to be done in cooking"—Strong) is recorded three times in Scripture: Exodus 23:19; 34:26; Deut. 14:21.

In Exodus 23 and 34, it immediately follows the commandment to bring the first of the firstfruits into the house of Yahweh. The word "first" is the Hebrew *resh.* It signifies "chief" or "best," and implies that Israel was not merely to bring the first of their produce to Yahweh, but the *best* of the first.

In short, there was to be a careful selection of the first, that the very choicest sample of it might be presented to Yahweh.

This was an act of faith, because normally, a husbandman would want to keep the best of his seed or animal, to improve the quality of his future crops and herds. In sacrificing this to Yahweh, however, the faithful Israelite acknowledged that Yahweh is

the real Husbandman; that Israel was the field He was cultivating for His own glory; and that his (the Israelite's) own happiness and sense of wellbeing depended upon him reflecting that glory.

It is Yahweh's purpose, that Israel shall "blossom and bud, and fill the face of the world with fruit" (Isa. 27:6). This will be accomplished through the best of the firstfruits being given unto Him (Rev. 14:4).

Meanwhile, the Israelite, in giving the best of his produce to Yahweh, acknowledged that He had a right to expect fruit from His people.

In Deuteronomy 14, the law against seething a kid in its mother's milk, immediately precedes the instruction that the increase of the seed was to be tithed. The law on tithing, however, reveals that a mistake is made if it is thought that a person *gave* a tithe, or a tenth, of his possessions to Yahweh. He did nothing of the kind because everything he had belonged to Yahweh, in that he was dependent upon Him for rain, sunshine and increase (Matt. 5:45). However, Yahweh, in His mercy, permitted the Israelite to keep nine-tenths of what was really His, providing the Israelite delivered up a token payment of a tithe, or tenth. Actually, the Israelite *gave* nothing, for it was Yahweh Who gave, and in paying his tithe, the Israelite acknowledged that all of the increase belonged to the Giver of it.

The context of the seething law, therefore, revealed that all increase belongs to Yahweh, and must be rendered to Him. It impressed a spiritual lesson, emphasising that worshippers should come before Him with that which is rightly His, even an increase of fruit.

The instructions concerning the kid and its mother should be interpreted similarly. The principle is laid down by Paul in 1 Cor. 9. He quotes the law: "'Thou shalt not muzzle the mouth of the ox that treadeth out the corn," and asks the question: "Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that threshest in hope should be partaker of his hope" (1 Cor. 9:9-10).

In this interpretation, the ox types the laborer in the gospel field, and the Law which was ostensibly designed for cattle, in fact relates to man!

A similar interpretation should be applied to the kid and its mother. When the Law said that a kid was not to be boiled in "his own mother's milk," it drew attention to a family relationship in which the kid stood for children. We must consider the law in detail, however, to discover its full spiritual significance.

Milk — Sustenance For The Very Young

Milk is very high in fat content, the Hebrew word for "milk" being based on the word for "fat." It is a readily assimilable, though highly complex, sustainer of the very young, providing almost immediate energy for the period of most rapid development: the first few months of life.

It is used as a fitting symbol for God's Word. Peter exhorted:

"As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (I Pet. 2:2).

It is the word of the kingdom that nurtures the saint in the day of his probation, and quickens him to the only life that matters (1 Pet. 1:23).

The figure is used elsewhere in scripture. For example, Psalm 87 portrays Yahweh entering a roll of citizenship in the New Zion, and next to each one enrolled, He writes Zion as the place of birth. Every one who dwells there, irrespective of the place of his literal birth, can be said to have been "born in Zion." It was the good news of the future glory of that city that quickened the new man within each one thus described, and eventually ensured for him the only life that matters: immortality. The Septuagint, in its attempt to express the Hebrew idiom, is more expressive in that it renders "this man was born there" (v.6) as "each shall call Zion 'Mother'!" It could have been this rendition that caused Paul to write: "Jerusalem which is above is free, which is the *mother of us all*" (Gal. 4:26). The things associated with her have given us life. In these references, "mother," "milk" and "children" are all related to a walk in the truth, and we are moving a step closer to understanding the strange law prohibiting the seething of a kid in his mother's milk.

Consider the law again. The kid was part of Yahweh's increase, and stood for the increase of Israel who were created for Yahweh's glory. The disobedient Israelite who seethed a kid in his mother's milk used to garnish it in death, that which Yahweh had provided to sustain it in life.

The kid stood for the young Israelite who should have been educated in Yahweh's ways, sustained by the milk of the covenant. Once that is acknowledged, it will be seen that the seething law expressed Yahweh's abhorrence at seeing that which should have sustained life being used to its destruction.

Yahweh provided ample means for Israel to strengthen their young in the Truth, but the very means He provided for that purpose were sometimes used to destroy them.

This is the spiritual counterpart of one seething a kid in its mother's milk!

Destroying Worshippers Through Worship

The rushing, clanging, steel and concrete, tin and fumes age in which we live, provides a horrible contrast to the quiet, unhurried, agricultural existence of Israel in the "land flowing with milk and honey."

To be sure, there were enemies to be destroyed first, but that was not contemplated with fear, for Yahweh had promised victory where faith was strong. In addition, the clement weather and rich soil combined to provide the bountiful harvests which enabled Israel to assemble at the pleasant round of feasts in company with Yahweh's special gifts to Israel — the Levites — and to be strengthened by them in the Word of God.

Unfortunately, it did not always turn out that way.

Consider the following horrible record, as abhorrent as seething a kid in its mother's milk:

"And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came while the flesh was in seething, with a fleshhook of three teeth in his hand; and he struck it into the pan, or kettle, or cauldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also, before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest: for he will not have sodden flesh of thee, but raw. And if any man said unto him, let them not fail to burn the fat presently, and then take as much as thy soul desireth, then he would answer him, Nay; but thou shalt give it to me now! and if not, I will take it by force. Wherefore the sin of the young man was very great before Yahweh: for men abhorred the offering of Yahweh" (1 Sam. 2:13-17).

What a scene! How could worshippers, participating in such a worship, benefit thereby? By endorsing such action, they would sacrifice unworthily, and to their own condemnation (1 Cor. 11:29). It would bring them destruction and not life. It was truly a case of figuratively "seething a kid in its mother's milk," or destroying worshippers through the very religion that was designed to save.

Normally, when an Israelite made an offering, he pressed down heavily and deliberately upon its head, to identify himself with it (Lev. 1:4). In a sense, the offering was himself; what he wanted himself to be. The priest acts at these offerings in a representative way, as an act of fellowship, not to merely gratify a carnal appetite. He represented Yahweh to the people, and the people to Yahweh; and all that both stood for, he was to reflect. He was to carry the penitence and desire for God, of which the offering spoke, into the presence of God as he ministered within the Holy Place.

Yet here was a corrupt and faithless priesthood, so far removed from the mind of God, that it gorged upon the things of God, using them as a means of self-gratification and self-glory.

If ever kids were "seethed in their mother's milk" it was in this!

Take another case. Jesus indicted the leaders of his day because, in effect, they defied the law, "Thou shalt not seethe a kid in its mother's milk."

How did they do that?

By destroying worshippers with that which was designed to sustain and strengthen them, and bring them to maturity. The Law was designed to strengthen "children" that they might grow into "sons" (Gal. 3:24; 4:3-6). But what, in fact, did the religious leaders do with the Law? By their treatment of it, they made the children "twofold more the children of hell" (Matt. 23:15), shut up the kingdom of heaven against them (v.13), destroyed the spiritual principles of service (v.19), and concentrated on minor principles to the neglect of important ones (v.23).

Thus they destroyed the people by that which was designed to strengthen them to salvation.

Their attitude is exhibited by the fastidious Jew mentioned at the outset of this article. What is he but the product of generations of false teaching? His "blind guides" have misled him, and both he and they have fallen into the ditch. Instead of being taught, he has become the hopeless victim of successive false teachers who have vaunted themselves over him in pride. As such, he is without hope. He may refuse to eat his meat sandwich, but he himself has been devoured!

The law before us has an application to us as well; and this we will consider in a subsequent article.

— John Dawson (NSW).

A Society To Be Swept Away.

If a man would be respected in "society," let him become respectable; and to do this, he must ally himself to one of the schisms current in the unmeasured Court of the Gentiles by the name of "Christian" — a name once synonymous with obloquy and suffering, but now expressive of all that is in the world agreeable to the flesh and subversive of the gospel and righteousness of the blessed God. Let such "Christians" reproach; we glory in all they may deem our shame. (J.T.).

Contemporary Contempt!

In the absence of Christ, it is the fate of the truth to suffer the contempt of which he himself was the subject in the days of his flesh. This contempt takes many shapes and springs from many causes. There is a contempt that will always be shown independent of particular occasions. The natural mind is alien from God and has an instinctive aversion to anything that brings Him near and involves Him. Consequently, the sure word of prophecy, in all circumstances and ages, is looked on with disfavor and repugnance by those who have neither the fear nor love of God before their eyes. (R.R.).

Bible School Bulletin

INTERESTING SESSIONS PLANNED FOR MAY SCHOOL

The Sixteenth School will be held (God willing) from Saturday, 10th May, to Sunday, 18th May. It will be opened at 2 p.m. on the 10th, and it would be appreciated if members do not present themselves before that time.

Some most interesting themes have been set down for all age groups, providing the opportunity for fraternal association around the Word of God.

The Senior Class (13 to 17) has been designed in consultation with young people, and should provide the basis of a most interesting and profitable week. The young people will conduct some of the evening sessions themselves, in conjunction with the teaching staff, so playing a personal part in the success of the School.

Reservations can still be made for this School, and should be directed to: The Bible School, West Beach Post Office, South Australia, 5024. A $2.00 (transferable) deposit per person is required for all over five years of age, to secure a reservation.

The teaching staff has been carefully selected as follows:

Adult Classes :

Bro. E. Wilson (Adelaide) — **Studies in the Psalms.**

Bro. J. Mansfield (Shaftesbury Rd.) — **A Charge, A Challenge and A Caution.**

Bro. E. Spongberg (Hurstville) — **In Defence of the Faith.**

Senior Class (Teenage):

Bro. B. McClure (Lakemba) — **The Kingdom of God: Past, Present and Future.**

An unusual series of talks, outlining conditions existing in the days of Solomon, the golden age of Israel's history, and revealing how they type those to be set up at Christ's coming. The talks will provide an outline of Isaiah 60, showing how the expressions therein are derived from conditions existing in the time of Solomon.

Bro. J. Dawson (Yagoona) — **Parables of The Messiah.**

Parables of personal application; revealing how everyday circumstances were used by Christ to point powerful lessons of life.

Bro. H. P. Mansfield (Woodville) — **A Harmony of the Life of the Lord.**

This will provide the Bible marking project for this School. The life of the Lord will be epitomised by six outline maps that will show every place visited by Jesus during his earthly ministry. The maps will be supplemented by a complete harmony of the four gospels, and numbers will synchronise the text with places indicated on the maps. This will enable the life of the Lord to be easily memorised, and will clearly epitomise the four Gospel records. The outline-maps are designed to fit on to two pages of the blank sheets in a wide-margin Bible.

MAKE YOUR RESERVATION NOW!

Autumn is a delightful period at Rathmines, and the lovely surroundings of Lake Macquarie provide a most congenial environment for relaxed fraternal associations away from the world and around the Word of God. When making your reservations, would

you please supply the following details for all members of your group:

- Full name and address.
- Ecclesial associations.
- Date of birth if under 21.
- Age if under 30.
- Indication of Age-group if over 30: A — 30-39; B — 40-49; C — 50-59; D — 60 or over.

These details are all necessary for allocating accommodation, duties, etc.

Use Your Talents!

The co-operation of those attending the School is urged in regard to the Wednesday evening Fraternal. We would appreciate prior notice on the part of any who can render an item, as this assists in the planning of the program. When forwarding your deposit, or paying your account, please indicate any way in which you are prepared to assist us to that end.

★ ★ ★

Tasmanian Bible Campaign January, 1970 — God willing.

Arrangements are in hand for this Campaign, and the Secretary will be pleased to accept reservations. These should be directed to Brother M. F. Wright, 133 West Tamar Road, Riverside, Launceston, Tasmania, 7250.

It may be possible to arrange transport for your car by ferry, but if this is desired, early advice will be necessary to Brother Wright.

It is also hoped to have some overseas visitors present to give an international color to the Campaign.

Tentative arrangements are being made to link the Campaign with the Bible School at Rathmines on a three weeks' tour. Those participating will attend the Bible School at Rathmines, will enjoy a coach tour of N.S.W., Victoria and Tasmania, synchronising with the Campaign.

Planning for this is only in the tentative stage at the moment, and further details will be announced later, if suitable arrangements can be worked out.

History of the Truth Room

For the coming school, God willing, this will be under the direction of Brother Shane Kingsbury. He will expound upon the theme of the Christadelphians and Military Service. This will take in the historic stand of the latter-day ecclesias on this vital matter, and will also reveal how that from the first century onwards, this has been the consistent stand of those who have embraced the Truth.

The History of the Truth Room has been taken over by the Yagoona Ecclesia, and it provides the illustrated matter used therein.

Special charts have been prepared for the next school to graphically illustrate the theme outlined by Brother Kingsbury.

American and Canadian Bible Schools

Scheduled dates are as follows:

Idyllwild (Calif.) — July 20th-27th (Bro. F. Paggi, 1105 N. Pass Ave., Burbank, Calif., 91505).

Wilbraham — August 2-10th (Bro. R. J. Hinsley, 33 Lesley Ave., Auburn, Mass., 01501).

Silver Star (Canada, B.C.) — Aug. 9-15th (Bro. H. Bartholomew, Box 446, Vernon, B.C., Canada).

Mid-West — August 16-24th (Bro. N. Peare, 17101 Locust Drive, Hazel Crest, Illinois, U.S.A.).

Further information can be obtained from the brethren whose names are bracketed above.

Preaching the Truth

A short time back, through the grace of God, Pat Brady, a Roman Catholic, and a third-year medical student, embraced the truth and was baptised into the sin-covering Name of Christ. The circumstances were rather unusual.

In the Brisbane Hospital, which Bro. Brady attended as a student, there resided a Brother N. Wilson, who is a paraplegic, but who is keenly interested in extending a knowledge of the truth. He has used copies of the Herald of the Coming Age frequently for that purpose, passing them on to members of the staff in the hospital. Among those who received a copy was the young medical student, Pat Brady, then a Roman Catholic.

But Pat had heard of the truth, and the contact found ready response in him. Others were brought in to assist him to gain a better understanding of the Truth, with the final pleasing results mentioned above.

Brother Brady had first heard of the Truth at the Bible School which had been held at Tullebudgera. He had then been a member of a football team which was in training at the time, and was staying on the same grounds at the School. During the study sessions, some of the boys, including Pat, used to crouch under the window, and listen to what the speakers were saying. He heard one speaker tell of the fault in the earth's crust which extended to Italy, and under Rome, which city would be completely destroyed, when Yahweh arose "to shake terribly the earth" (Isa. 2; Ezek. 38; Zech. 14). Being a Roman Catholic, this greatly concerned him, and he determined to look more closely into the matter. He went his way, and then the ways of Providence again took hold of him. In the hospital which he was visiting in the course of his studies, a patient handed him a book: Herald of the Coming Age.

The balance of the drama we have indicated above. It was brought to a fitting climax at the last Bible School. for Brother Pat Brady attended as a Brother in Christ.

QUESTION TIME AT THE BIBLE SCHOOL

Bring your problems for discussion at the Bible School; if not answered in the time allocated, they will be through Logos.

The Drying Suez Canal

Q.: Does Isaiah 11:15-16 refer to the drying up of the Suez Canal?

Ans.: No. Notice that the reference is to "the tongue of the Egyptian Sea," or to the Red Sea. If you look at a map of Egypt, you will see how that the sea is pointed like a tongue, towards the Mediterranean coast. This is what is referred to, and not the Suez Canal . Moreover, it is Yahweh who will do this by smiting it, and not the Jews or

Egyptians. The "river" mentioned in this verse, relates to the River Euphrates, which shall be completely smitten, or smitten in the seven streams. In consequence of this, the returning exiles will enter the land from the north, through ancient Assyria (or over the Euphrates); or from the south, through Egypt (via the Red Sea).

Jesus and the Divine Name

Q.: Does John 1:14 fulfil the Yahweh Name?

Ans.: The Lord Jesus was and is the complete manifestation of Yahweh, and in him, God was "manifest in the flesh" (1 Tim. 3:16). In that regard, he fulfilled the Yahweh Name. But I do not think that is what you mean by your question. I am rather inclined to think that you want to know if the fulfilment of it in the Lord did away with its use? If that is your question, the answer is, No, it did not. The Lord Jesus is but the "beginning of the creation of God" (Rev. 3:14), and he has promised those who overcome that he will "write upon them the name of God" (Rev. 3:12). That name is Yahweh. To that end, believers are people who have been separated "for the name." If the Name was completed in the Lord Jesus, we would not find in Scripture such a statement as: "God did visit the Gentiles, to take out of them a people for His name" (Acts 15:14). When the Name was first pronounced to Moses, he was told: "This is My name for ever, and this is My memorial unto all generations" (Exod. 3:14). The name will not be completed until at the end of the thousand years reign of the Lord Jesus, Divine nature will be conferred upon all the remaining righteous, and "God will be all and in all" (1 Cor. 15:28). If it were otherwise, why would we read such expressions as are contained in Jeremiah 16:21: "I will cause them to know Mine hand and My might; and they (the Gentiles in the Age to come) shall know that My name is Yahweh"?

We deplore any wrangling over this exalted theme. We do not insist upon any using the Divine Name if they prefer not to; at the same time, we ask for liberty of conscience to honor the Father in a manner in which He had indicated He finds pleasure (Mal. 3:16).

The Physical Condition of Resurrected Bodies

Q.: Will the physical state of the resurrected be the same as that of Adam before he sinned, namely "very good"?

Ans.: No. Paul states that it will be our "mortal bodies" that will be quickened (Rom. 8:11), and Isaiah declared that it would be his "dead body" that would arise (Isa. 26:19). These are not terms that one would use for Adam before he sinned, clearly indicating that the physical state of the body to be raised is one of mortality. Otherwise, you would have a mixed community at the judgment seat, for the living called there for judgment, would be in their present physical state, and the resurrected would be in a "very good" state. If the fact of death caused the change you suggest, would not it have acted upon Lazarus in that way? He came forth in the physical state that he entered into the article of death, and his death and resurrection were provided as indicating what will take place at Christ's second coming (John 11:25).

In The Ecclesia:

The Service of Sisters

The soundness of an ecclesia depends upon the individual fitness of its members. As the brethren and sisters rise to a sense of the obligations and duties laid upon them, so does an ecclesia grow in edification and favour of God. The excellence of the ecclesia with which brethren and sisters may be associated, will never give a pass to eternal life; salvation will depend upon having contributed to that excellence. The ecclesial system has been arranged for the purpose of stimulating and enhancing individual effort. Touching salvation, brethren and sisters are upon an equality — in Christ Jesus there is "neither male nor female." Sisters, quite as much as brethren, have to work out their salvation, and to exercise a living influence in their ecclesia.

At The Meetings

Because sisters are shut out from public lecturing and exhorting, some imagine that their field of operations is extremely small. This is a mistake. The edification of a meeting does not lie solely with the speakers; there must be an impressionable orderly audience. Should minds be pre-occupied, or attention distracted, the most profitable address will be in vain. The noisy entrance of late arrivals, loud whispers, flippant behaviour, a meagre attendance, the crying, talking, or fidgetting of children, all detract from the profit of a meeting, and are matters resting entirely with others than the speaker.

Therefore, even in these particulars, sisters can further or hinder the work of the Truth.

• But ecclesial responsibilities and co-operation do not begin and end in the meetings. It is on the open sea that alertness and skill are brought into requisition; the meetings are simply harbors into which the brethren and sisters put from time to time for food, fuel and repairs. Loving watchfulness, care for each other, and self-denying zeal for the interests of the Truth are, for the most part, merely matters of exhortation in the meetings. It is away from the meetings that these things are put into practice; and here again, brethren and sisters stand upon common ground. Were sisters only to realise the many duties the ecclesial membership entails, and the amount of influence, direct and indirect, that each one must of necessity exercise, the most aspiring would find unlimited scope, and the most industrious ceaseless employment.

A consideration of a few injunctions will make this manifest:

1. "Let him that heareth say, Come" (Rev. 22:17).

There are many ways in which sisters can render obedience to this command: books and pamphlets can be given or lent; bills and tracts distributed; contributions can be made towards the various expenses connected with the proclamation of the Truth. All these are items comprehended in the above command. "They that turn many to righteousness (shall shine) as the stars for ever and ever" (Dan. 12:3).

2. "Let every one of us please his neighbour for his good to edification" (Rom. 15:2):

An observance of this will stimulate a sister to avoid everything which might cause others to stumble or fall. It will also prompt her to further all that tends to the comfort and upbuilding of the ecclesia. She will not absent herself from the meetings because she dislikes the journey, or the hall, or the lecturer, or the scanty attendance; and she will scrupulously refrain from making appointments that would keep her away. Her conversation will be profitable, her dress such as will prove a source of emulation to none. She will abstain from every appearance of evil.

3. "Bear ye one another's burdens" (Gal. 6:2).

This involves an interest in and personal knowledge of one another. It also involves labor and sacrifice for the sake of others. The sick will be visited; those in trouble will be cheered; the hungry will be cared for; those who are straying from the right path will be kindly but frankly warned; the weak will be instructed, helped and comforted.

Self-Examination

Before proceeding let each pause and enquire: Am I fulfilling these injunctions? or, are the ecclesia and its interests far from my thoughts? Are its calls a trouble — its services rendered murmuringly and unwillingly? Am I showing indifference in the dissemination of God's glorious gospel? Are the brethren and sisters, through my own indifference and selfishness, unknown to me? Are the sick unvisited, the poor uncared for, the erring unreproved? If so, do I not come short of God's requirements?

He has placed His children in ecclesias that they may be productive of good works, that they may be the media of extending the knowledge of Himself, that they may nourish one another, that they "speaking the truth in love, may grow up into Him in all things, which is the head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:15). — C.J.

(To be continued next issue, God willing)

Pondering the Proverbs

10. The Deceitfulness Of Fleshly Wisdom

"Cease from thine own wisdom" (*Prov.* 23:4).

This is like the command to labour not to be rich; it is contrary to human thought. It does not occur to the man of mere nature that there is any other wisdom to trust than his own. It is the tendency of the human mind to think greatly of human wisdom, and to advise its cultivation and praise greatly its attainment. The modern style is to call this human wisdom divine wisdom, and to teach that in no other form can divine wisdom come to us. But there is a wisdom as much higher than man's as the heaven is higher than the earth. This wisdom is the Eternal Wisdom manifest in the construction of heaven and earth. It is real wisdom, whether applied in creation; or in telling us what course to follow, or in indicating the course of futurity. Man's wisdom is not real, because it is based on partial knowledge (very partial) and imperfect judgment. It is all on the surface, and as limited in time, space, and application as puny man himself is limited in the limitless universe. A man's true wisdom is to know this, and therefore, not to trust to his own wisdom in the interpretation of the mysterious problem of life and its duties; but to accept the guidance of the wisdom of God. We could not have done this if the wisdom of God had not revealed itself to us. The wisdom of God spoke in Israel; and the spoken wisdom having become the written wisdom, we are enabled to obey the precept which tells us to surrender to the guidance of God's wisdom as preceptively delivered to us in the Scriptures, and to "cease from thine own wisdom," which will assuredly lead thee astray.

11. The Emptiness Of The Fool's Understanding

"A fool hath no delight in understanding, but that his heart may discover itself" (*Prov.* 18:2).

The mind that finds pleasure in exercising itself as to the how and wherefore of things is not the mind of a fool, unless the exercise in question is confined to small and unimportant things (for doubtless some men are very curious about things of no importance, and quite indifferent as to those that are). But in general the fool hath no delight in understanding, even in small things. If he dabble in such things at all, educationally or otherwise, it is that "his heart may *show itself*": that is, that he may make a display, and obtain notice. It is not that he has any delight in the matters of study, as such as becomes visibly manifest when he is left to the attraction of the thing itself, without outside stimulus. When there is no opportunity of notice, his interest flags and dies, and he drifts away in some other direction of sensationalism. Many men in this way are interested in the truth when it is an affair of public meeting, debate, or open exhibition in some form or other; but when it is only an affair of private life, they go as dead as ditch water. The value of pondering Solomon's reminder lies in the recollection that God "hath no pleasure in fools."

12. The Need To Avoid False Teaching

"Cease, my son, to hear the instruction that causeth to err from words of knowledge" (*Prov.* 19:27).

There are different modes of endeavouring to acquire the knowledge of wisdom; and out of them all, one is the best, viz., the one negatively indicated in these words of Solomon. Go straight at the object of your search. Do not go round about, or dally on the road. There is a good deal of plausible talk in the world about hearing all sides of a question.

It is deceptive. A man need not go the round of all error to find the truth. If he do so, he will be of the class spoken of by Paul "as ever learning and never able to come to a knowledge of the truth." A man's life is too short, and his capacity too limited for this mode of getting at wisdom. We need not read all books; we need not listen to all fools, in order to decide whether we should believe God's most glorious words, and obey His life-giving commandments. Paul's attitude is the model: "I am determined to know nothing among you but Jesus Christ, and him crucified." "I count all things but dross that I may win Christ." A thorough policy in all things is always the most successful, and in nothing more so than in the pursuit of that wisdom which is more precious than rubies.

—R.R.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

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

Epilogue : Personal Matters

Ch. 15:14 - 16:27

(Continued from Page 173)

VERSE 16:

"Salute one another with an holy kiss"—A kiss was the common form of greeting in those days, even between males. It expressed respect and affection answering to the handshake of today. Like the handshake, however, it could be used deceitfully (Matt. 26:49). A "holy kiss" would be one apart from the cold greeting of convention, and would genuinely express the true state of mind between the two parties concerned. The Apostle thus exhorted that all such approaches between members should be genuine, and not a cover for inward antipathy. His exhortation can be applied to our greetings one with the other. Let them be "holy" in the sense that they are genuine, and a marked contrast to hypocritical greetings that are common to the world of flesh.

Warning And Encouragement — vv.17-20.

In contrast to the helpers whom Paul acknowledged and commended in the previous verses of this chapter, he now warns of certain ones who should be avoided, and he encourages the brethren to good works in confidence of the ultimate vindication of God.

VERSE 17:

"Mark them which cause divisions" — Paul warns against being misled by a type of person who may manifest a zeal but not for the Truth in its purity. For such there must be no kiss of love or peace. The word "divisions" signifies "factions," and does not necessarily relate to the physical withdrawal of members.

"Offences" — The word signifies "stumbling blocks" such as the

Judaisers were setting up.

"Contrary to the doctrine" — The doctrine of Christ is a doctrine of peace (John 14:27). However, when false doctrine is propagated, there arises the need for division. Paul recognised that, as shown by his teaching elsewhere (Gal. 5:12; Tit. 3:10; 2 Thess. 3:6,14; 1 Tim. 1:20; 1 Cor. 5:11). But the factions created by the Judaisers and others created "divisions contrary to the doctrine" set forth by the Apostles.

"Avoid them" — This is the best treatment towards those who are busy establishing factions to gratify their own desire for popularity or power.

VERSE 18:

"They serve not our Lord" — There was a need for this warning, for they pretended to serve Christ, whilst, in fact, they were intent upon establishing their own principles of power.

"But their own belly" — In other words, they gratified the flesh; they sought to satisfy their own appetite for power and prestige.

"By good words and fair speeches" — In this they were like the false prophets in Israel who "spake smooth things, and prophesied deceits" (Isa. 30:10), or like those who sought personal advantage in the false things they spake, and yet claimed that 'Yahweh is among us, none evil can come upon us" (Mic. 3:11).

Paul constantly warned against smooth words of deceit, spoken by pseudo-Christadelphians to deceive others:

"Let no man deceive you with vain words" (Eph. 5:6).

"This I say, lest any man should beguile you with enticing words" (Col. 2:4).

"There are many unruly and vain talkers and deceivers" (Titus 1:10).

The words in the Greek, found in Romans 16:18 are significant. "Good words" or *chrestologia,* signifies plausible doctrine; whilst "fair speeches" or *eulogia* relates to a fine style of utterance giving the appearance of reasonableness. How often this manner of speech is used to delude others. The reasoning seems plausible; it is couched in such a compelling way, that the hearts of the simple are won over. How often has the blunt, forthright expressions of Truth been defeated by the plausible, gilded tongue of deceit. The serpent used the latter. What he said seemed so plausible; it was couched in such reasonable expressions; and Eve was won over. Brethren must be on their guard against such influences today.

"The simple" — The word in Greek is *akakos,* and signifies a person who is well meaning but not well informed. Such persons are a mark for the cunning of those who would seek to dominate in Ecclesial circles by insinuation and invective. How true are the words of Psalm 12; how terrible the warning.

VERSE 19:

"Your obedience" — Their obedience to Apostolic instruction was well known. It was important that they should continue in that way, and avoid dangers expressed in the two previous verses.

"I would have you wise unto that which is good" — Cp. Matt. 10:16; 1 Cor. 14:20.

"And simple concerning evil" — The word "simple" signifies "harmless" (see mg.), and the whole expression seems to be a paraphrase of Christ's words in Matthew 10:16.

VERSE 20:

"The God of peace" — The word for "peace" in the Greek comes from a root signifying to be at one. Thus the term signifies the God who unites in one with Himself through the fellowship in Christ Jesus. See the title used also in Romans 15:33. The corresponding Hebrew word **shalom** primarily signifies "wholeness" or "oneness": see its use in Josh. 8:31, "unhewn"; Ruth 2:12, "full"; Neh. 6:15, "finished"; Isa. 42:19 (mg), "made perfect." The

peace that God offers us, therefore, is not merely cessation of war but complete unity with Himself. See John 14:27; 16:33; Phil. 4:7; Col. 3:15. In using this title of God, Paul revealed that complete peace was possible in spite of such attacks as are suggested in v.18.

"Shall bruise satan" — This seems obviously a reference to Genesis 3:15, and is appropriate to the context. The Judaisers and others were deceiving the hearts of the simple by their words and fair speeches (v.18), as the serpent did Eve in the Garden of Eden. Though the false teachers among the Ecclesias might enjoy a temporary victory (2 Cor. 11:3), the ultimate triumph of the faithful is certain. See Rev. 2:9-10.

"Shortly" — The use of this word shows the fallacy of the orthodox view of satan. If satan represents a fallen angel, when was he bruised under the feet of the believers in Apostolic times? The word "satan," however, means nothing more than adversary, and the context shows that the false Judaistic teachers were mainly in the Apostle's mind at the time. Satan was shortly to be bruised, in that the serpent generation of Judah, together with the Judaisers, were shortly to be crushed in the overthrow of the Jewish State in A.D. 70. That triumph for the saints was a type of their future victory in the age to come.

Present Fantasy And Impending Realities:

The life we live in the flesh is passing like a dream. When Jesus returns to "stand in the latter day upon the earth," to develop the new life he has come to offer to man, and to establish the new and righteous order of things which God has purposed to substitute for the present system, the foolishness of fools and the wisdom of the wise will then be manifested. The fools will gnash their teeth in unavailing anguish; the wise, who have now to bear the gibes of rampant and prosperous folly, will rejoice with joy and exultation unspeakable. (R.R.).

Seek The Divine Viewpoint.

Men who have no faith in the revealed purposes of God naturally look at current affairs with different impressions and calculations from those who take revelation into account. Time will show, as it has shown in countless instances in the past, that the merely human point of view is the ephemeral misleading point of view in such matters, and that human affairs do and must and will work out in the shape before appointed by Him who has made all for Himself. (R.R.).

Enmity And Error.

The truth stated, illustrated and proved in earnest and unmistakable terms is like cutting asunder the flesh of pietism with a saw. There is an essential antipathy between flesh and truth; and especially between the truth and that flesh which is trained to "piety" by the traditions and institutions of the apostasy. (J.T.).

The Value of Books

A sister has expressed concern over the non-use of old Christadelphian expositions, and has forwarded the following appeal:

For the size of our community, Christadelphians have probably written more Biblical expository works than any other religious sect. On preparing for any Bible class, Sunday school class, lecture or exhortation, one soon realises that many of our writers have done a superb effort of compiling the most reliable material available on nearly every Biblical subject.

Many older brethren and sisters have developed considerable libraries of both Christadelphian works and useful reference material. As long as they are used in teaching the Truth, and nurturing and admonishing the brotherhood, their value is constant and incalculable. But suppose, because of age or other circumstance, that you are no longer able to share your study with the brotherhood! Your books are as cherished as ever — but are not used. They become silent. If this is the case, and you have children that may appreciate them, make sure that these often-irreplaceable books are used, now! Educate your children in the proper appreciation of the sterling works of the pioneers, and other valuable volumes.

I have issued this appeal because of the need to "look ahead," and because a number of requests have been received for various books that are now out of print. I personally know of several libraries that have been scattered, damaged by improper storage, or destroyed. An excellent library was lost when the brother who had collected it died, and his wife, who was not in the Truth, had it burned.

The appeal is this:

If you possess books, magazines or other material, make some provision now, for their use. If you like to keep them around you, even though you do not use them, then provide a legal disposition, being specific in your requests. If you have children, or grandchildren intending to be married, books make splendid wedding gifts. If you need extra money, many brethren would be delighted to pay good prices for Christadelphian works. It might even be possible to set up an exchange to dispose of books, in order to handle such situations as there being no one in the family to leave books to.

Please give careful thought to the future of the books you love so well.

—Sis. T.T.

Logos is sympathetic to the above appeal. We believe that our community has a precious heritage in the books of our pioneer brethren. The Christadelphian understanding of the Scripture would cause many brethren to also possess reference books of value — after having thrown clerical chaff to the four winds. Consequently, the bookshelves of the brethren and sisters should be the centre of their home-life, and constitute a means of encouragement and comfort in an age which delights in cheap useless literature.

We are eager to help in any cause to retain the valuable expository volumes, and invite readers to send details of books they may desire to dispose of within the Brotherhood. These will then be advertised in Logos.

The following second-hand volumes are available in very limited quantities:—

DAVIDSON'S HEBREW GRAMMAR — 1876 edition. Quite good condition. Explains the fundamental structure of the Hebrew language, and provides a basic understanding of Hebrew words. Available for 50c, plus postage (25c Aust.; 41c overseas).

THE HEBREW BIBLE — 1874 edition. Contains nearly 1400 pages clear print. Well bound, but spine slightly tattered. Valuable for the Bible student who desires to investigate the original Hebrew scriptures. Available for $1 plus postage (41c Aust; 73c overseas).

Readers are invited to apply for the above volumes; and to also forward any used expositions (particularly those of our pioneer brethren) to this Office for sale.

IN ALL THY WAYS ACKNOWLEDGE HIM

In all thy ways acknowledge Him
To whom thy path is known;
Thy wisdom is to trust His care,
Nor strive to walk alone.
Commit thy way to God. The rest
Leave to His will — He knoweth best.

"In all ways," in each rough path
Stretch forth thy feeble hands,
And seek the protection from His love,
Who heaven and earth commands.
Thy strength in each emergency
Sufficient "for the day" shall be.

"In all thy ways," when clouds arise
And darkness clouds thy way,
He knows the grief — appoints e'en this
Deep sorrow — oh, then, "pray";
Thy burden roll upon the Lord,
And stay thyself upon His word.

"In all thy ways," thy strength brought down,
With lingering sickness pressed;
Too weak to raise thy head, thou may'st
Rest on the Master's breast.
Tho' now the end thou canst not see,
Thou yet shalt say, "Twas good for me."

In all thy ways acknowledge Him,
Leave every painful doubt
To Him, whose name is "Wonderful,"
His ways past finding out.
In child-like faith His rod receive,
His precious promises believe.

Hobart Ecclesial Resolution

The Recording Brother of the Hobart Ecclesia has requested that we publish the following resolution:

"That the Hobart Ecclesia, concerned at tendencies in various parts of the world towards doctrinal laxity, and determined to maintain its own Ecclesial fellowship upon a sound basis, has approved of the following resolution which is announced for the benefit of any who may wish to meet with us.

(1) — That we re-affirm that our basis of fellowship is the Birmingham Amended Statement of Faith without reservations or conditions.

(2) — That we positively affirm our belief in the literality of the Genesis account of creation, and in a literal serpent which tempted Eve in Eden as fundamental to the authority of Scripture, and to an understanding of the BASF.

(3) — That although we have no objection to the document known as the "Carter-Cooper Addendum" yet we believe this statement is unnecessary since the BASF gives an adequate definition of those beliefs fundamental to our fellowship with the Father and Son.

(4) — That we welcome to our fellowship in Hobart all brethren and sisters in the Central Fellowship who accept the above mentioned principles without reservations and speakers who conform to them.

(5) — That any brethren and sisters contemplating joining this Ecclesia be advised of the above mentioned basis of fellowship, and be asked to accept this as a condition of membership."

Christadelphians In Israel

The following interesting comment comes from correspondent P.B. of Wisconsin, USA, who has been drawn to consider the Truth through receiving a copy of "Herald Of The Coming Age."

"Whilst in Palestine in 1943-44, I met a couple from Australia who were interested in Israel from the Christadelphian standpoint. He was an engineer for the water department, "Mekorot," in Israel one year, but did not get a further extension on his temporary residential visa. The orthodox Jews are very reluctant to extend temporary residential visas for Gentiles who believe in Jesus. I spent some time visiting this couple in Nazareth, and from them understood the Christadelphian viewpoint on some things . . . . Having sat at Eichman's trial in 1961 at Jerusalem, I became interested in the cause of the great massacre of the Jews by professing Christians, and as a result of this interest, I made a study of the subject, particularly those things that divide the Jews from the Christians. If you are interested in this subject, I will send you a copy."

(If the Australian Christadelphian couple referred to above are readers of Logos and see this item, we shall be happy to give them P.B.'s address, so that they can correspond with him.—Editor).

THE "HERALD" AND THE NAZARENE FELLOWSHIP

We have had the compliment paid us by E. Brady of the above fellowship of a long, and dull, criticism of our herald entitled: "Christ's Death and Your Salvation."

As this "Fellowship" is notoriously false in doctrine, we are pleased to learn that we are at variance with them on this important theme.

At the same time, the writer of this critique cannot always be relied upon to properly present the stand taken by his opponents. We had to take him to task some time back on this very failing. Those who love the truth will not be affected by this attack, nor do we deem it worthy of a reply.

— EDITOR.

Prophetic Review

A Supplement devoted to the Exposition of Bible Prophecy in relation to the Time of the End

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We are investigating the possibility of making this review a quarterly feature of LOGOS, devoted exclusively to Bible prophecy. In that regard, the present number is a little exploratory, and we hope to change and improve it as time goes on — God willing. In this issue of it, we continue our review of Brother Whittaker's book, make a few comments on the Jews, and draw attention to principles having a bearing on prophecy as contained in the writings of our pioneers.

Perhaps readers may care to indicate what they would desire expounded particularly in such a review as this.

—EDITOR.

REVIEW OF "THE LAST DAYS"

Our previous review (see pp. 176-184) stressed the importance of Bible prophecy as a subject, the need of a sound interpretation of it that we might have a clear vision of the future, the remarkable vindication of Brother Thomas' expositions, and the strange phenomenon manifested in that these matters are decried by some brethren at a time when they are being dramatically fulfilled by events.

Concerning Brother Whittaker's book, we pointed out certain inconsistencies.

For example, he claims that Christ's coming is imminent, whilst, at the same time, declaring that he will not come until Israel after the flesh is ready to receive him.

If Christ will not return until then, we maintain that his coming is not imminent!

But we do not agree with Brother Whittaker's conclusion, because we find it at variance with that of the Apostle Paul.

Brother Whittaker claims:

"It is vitally important to recognise that the actual repentance of Israel is represented in an impressive mass of Bible passages as a necessary prelude to the coming of Christ. His return to the earth will not happen until the Jews turn to the God of their fathers in faith and importunity."

Notice the expressions: "it is vitally important"; "the actual repentance of Israel is represented in an impressive mass of Bible passages as a NECESSARY prelude to the coming of Christ"; "will not happen until the Jews turn to the God of their fathers in faith and importunity."

Now hearken to Paul:

"I would not, brethren, that ye should be ignorant of this mystery . . . that blindness in part is happened to Israel, until the fulness of the Gentiles be come in . . . There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:25-26).

This is at complete variance with the statement found in **The Last Days;** but it is consistent with the statement of Zechariah 12:10:

"It shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him."

This expresses a change of heart in Israel consequent upon the people seeing the crucified Messiah, after punishment has been administered against "all the nations" that will come against Jerusalem.

As "all nations" are referred to

in the prophecy of Zechariah 14:1, and as the crisis of this chapter obviously is identical with that of Ezekiel 38, it is clear that there will not be any turning of the Jews "to the God of their fathers in faith and importunity" as alleged by Brother Whittaker, until after that time.

He writes of "an impressive mass of Bible passages" that supposedly teach that this would come to pass before Christ's return, but he omits to supply them!!

Brother Whittaker also claims that Christ will be "enthroned in Zion" before Gog comes down to take a spoil and to take a prey (Ezek. 38).

His basis for this, as we indicated in our previous review, is a supposed sequence of events that he claims is obvious in Ezekiel's chapters of the Restoration (Chapters 33-39).

But a careful examination of the evidence will show that the supposed sequence does not exist.

For example: the predicted coronation of Jesus Christ as shepherd-king is predicted in Ezekiel 34:23 and again in 37:24-25. If Ezekiel is expressing a chronological sequence in these chapters (as demanded by Bro. Whittaker's theory), we would require (1) — The acceptance of Jesus as king by the Jews (Ezekiel 34); (2) — The overthrow of Edom (Ezek. 35); (3) — The desolation of the land, and the second acceptance of Jesus as king by the Jews (Ezek. 37:24-25); (4) — The taking of Jerusalem by Gog, after Christ has been enthroned as king! (Ezek 38).

Again: consider the "covenant of peace" into which Yahweh is going to enter with the Jewish people. It is predicted in Ezekiel 34:25; Ezekiel 36:25-26; and again in Ezekiel 37:26. Three covenants in which Yahweh offers Israel peace, but as interpreted by Brother Whittaker: covenants which are not kept, because he claims that these chapters are set in chronological sequence. Thus the first covenant of peace (Ezek. 34:25), is followed by a prophecy that suggests Edom will invade the land (Ch. 35). The second covenant of peace (Ezek. 36:25-26), is followed by the desolation of the land and people (Ezek. 37). The third covenant of peace (Ch. 37:26) is followed by the invasion of Gog!

Surely after these experiences Israel would place little confidence in divine covenants of peace — that is, if we accept the interpretation offered.

Brother Whittaker claims:

(1) — That an Arab-Jewish war will humble modern Israel;

(2) — That afterwards Christ will return, be accepted as king by the Jews, and will be enthroned in Jerusalem;

(3) — That the Gogian invasion will then follow.

His proof?

Firstly, the sequence in Ezekiel. The fact that Ezekiel prophecies Jesus as being set up as king between the prophecy of the destruction of Edom (Ezek. 35), and the Gogian invasion (Ezek. 38).

But, as we have pointed out above, and as the reader will see for himself, Ezekiel predicted Jesus being set up as the shepherd-king in Ezekiel 34:23, before the destruction of Edom.

Further, the fact that Ezekiel commences his prophecy concerning the destruction of Edom with the connecting word, "moreover" (Ezek. 35:1), shows that it is related to what has gone before; namely, the prophecy outlining the coronation of Jesus as shepherd-prince (Ezek. 34:23-31).

Thus Ezekiel teaches, contrary to what Brother Whittaker alleges, that Christ will be set up in power over Israel, and then Edom will be destroyed.

We referred to this in our last article, but an unfortunate misprint clouded the point. We wrote:

"The chapter dealing with shepherds (Ch. 34) is brought to the point where Christ is revealed as the Shepherd-King over Israel, after which Edom is destroyed (Ch. 35).

"If we accept Brother Whittaker's postulate of 'the sequence which Ezekiel himself supplies' we are forced to discard Brother Whittaker's theory, because Ezekiel (we had in our previous article: "the latter" see p.132) requires the overthrow of Edom after Christ is established as king!"

Ezekiel 38 Is After Christ's Coming

Time and again, Brother Whittaker reiterates that Ezekiel 38, 39 must be fulfilled "after Christ's coming in glory" (p.4).

He triumphantly advances the fact, with great emphasis, as though establishing an original idea.

But Brother Thomas taught this over one hundred years ago, and indeed, it is the traditional viewpoint.

But we do not believe, with Brother Whittaker, that Christ comes first to save Israel that has been humbled by the Arabs, to spiritually revive them, to set up his political power in Jerusalem, and then, after doing all this, to then save his household, only to see Jerusalem attacked by Gog!

Christ will come before Ezekiel 38 will be fufilled, certainly, but he comes first to raise and judge his household.

The proof?

"Judgment must begin at the house of God" (1 Pet. 4:17).

"The Lord shall suddenly come to his temple," and "ye are the temple of the living God" (Mal. 3:1; 2 Cor. 6:16).

"For Yahweh taketh pleasure in His people: He will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all his saints" (Ps. 149:4-9).

If the saints are to execute the judgment written, they must be with the Lord when he deals with Edom; therefore the resurrection and glorification of the saints must precede the disciplining of the nations (see Zech. 14:5).

Arab - Jew Conflict

Brother Whittaker anticipates a conflict between the Arabs and the Jews that will completely humble and well nigh destroy the latter, and from which Israel will escape only through the intervention of Christ.

He writes:

"It will be Arab (Esau) hostility and opposition which must be feared rather than Russian" (p.9).

But the folly of such a statement is surely obvious.

If it were not for Russian support and armaments, Arab opposition to the Jews would immediately collapse.

This is obvious to all the world, and only one prepared to blind himself to facts could possibly consider otherwise.

If we have to await the resurgence of a mighty Arab army capable of humiliating Israel without Russian support, we will wait a long time.

If that be the case, and the return of Christ is dependent upon such a development as Brother Whittaker alleges, then it is clear that the Lord's coming is not imminent as he claims.

He writes of: "the repeated emphasis in the prophets on an Arab victory over the Jews" (p.5); but as with his allusion to the "impressive mass of Bible passages" which he claims reveals the actual repentance of Israel as a "necessary prelude to the coming of Christ," he fails to cite the references.

In fact, he assumes a promise which, we believe, is false. Concerning the identity of Edom and the Arab, he writes:

"First, it is taken as a conclusion requiring no proof that the prophecies of the last days concerning

Edom are about the Arabs since so many of the Arab tribes are descended from Esau and because ancient Edom is unquestionably Arab territory today."

We dispute that conclusion. We recognise that brethren sometimes apply the prophecies relating to Edom to the Arabs, but they do so in violence to the principles of interpretation.

There is a short-cut method of demonstrating this, by considering the ultimate destiny of the Edomites in comparison with that of the Arabs. The former are to be completely destroyed; the latter are to be converted and find an honored place in the Kingdom of God. Here are the expressions of the prophets relating to Edom:

"Thou shalt be cut off for ever" (Obad. 10).

"There shall not be any remaining of the house of Esau; for Yahweh hath spoken it" (Obad. 18).

"All the cities thereof shall be perpetual wastes" (Jer. 49:13).

"I will cut off man and beast from it" (Ezek. 25:13).

"When the whole earth rejoiceth, I will make thee desolate" (Ezek. 35:14).

"Thou shalt be desolate, O mount Seir, and all Idumea, even all of it" (Ezek. 35:15).

These expressions show that the complete destruction of Edom is to be expected.

On the other hand, the Arabs will be incorporated into the Kingdom of God. Isaiah refers to them under the titles of Midian, Ephah, Sheba, Kedar, and Nebaioth, all of which were Arab tribes. In vision, he saw the traditional emnity of Ishmael at an end, the wild untamed Arabs converted and joining the flood of pilgrims Zionwards:

"They shall shew forth the praises of Yahweh" (Isa. 60:6).

"They shall come up with acceptance on Mine altar, and I will glorify the house of My glory" (Isa 60:7).

Edom is destroyed, but the Arabs are converted. That is the consistent picture presented throughout the Word. Isaiah 42:11 declares:

"Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto Yahweh, and declare His praise in the islands."

The subject of these expressions are the Arabs, and they describe them as singing the praises of Yahweh in the future age.

They are consistent with the changed conditions to be expected throughout Arabia in the future, as indicated in the prophecy concerning Arabia, recorded in Isaiah 21:13-17, or as contained in the expressions found in Psalm 72:9, 10:

"They that dwell in the wilderness shall bow before him";

"The kings of Sheba shall offer gifts."

The destiny of the Arabs, therefore, is shown to be quite different to that of the Edomites. The former are to be converted and incorporated into the Kingdom of God; the latter are to be completely destroyed.

Obviously, then, the prophecies concerning Edom do not relate to the Arabs. This will be quite apparent if all the references to Edom throughout the Word are considered. We shall be happy to consider any of the prophecies concerning Edom in these columns.

Typical History

It is obvious, when all the facts are drawn together, that the history of Edom is typical, and relates to the Gentiles as politically manifested. Rebekah was told concerning her two sons:

"Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 25:23).

Jacob and Esau represented "two nations," and "two manner of people." The former developed in to Israel and Edom; the latter relate to the people of God and the people of the Flesh.

As the people of the flesh, Edom represents Gentilism in political manifestation, of which the Gogian confederacy is a latter-day representation. This is to be completely destroyed at Christ's coming, fulfilling all the requirements of the prophecies concerning Edom, as quoted above.

It should be clearly understood, however, that the destruction of Gog is only one phase of the complete overthrow of prophetic Edom. Babylon the Great is part of Edom, to be destroyed by Christ, after he has been enthroned in power and glory. Babylon and Rome constitute some of the "cities of Edom" that are to become "a perpetual desolation" (Ezekiel 35).

Contrary to such claims as is made in **The Last Days,** there are no Edomites existing today, for they historically came to an end during the siege of Jerusalem in A.D. 70.

In Hebrew, the words Adam and Edom have the same consonants, and almost the same meaning. The former signifies **red earth,** and the latter, **red.** In Scripture, this is the colour of flesh, and as a type, Edom represents the flesh in political manifestation.

It is significant that the term, "remnant of Edom" in Amos 9:12, is rendered "the remnant of men" in Acts 15:14. In this reference, obviously, Edom is aligned with the flesh.

In view of this, the history of Edom is particularly significant. When Judah was taken into captivity by the Babylonians, the Edomites occupied Palestine, being driven out of their own territory by a section of the Arab nations. The presence of the Idumeans in the land was a hindrance to Zerubbabel in the restoration that he initiated and effected. Though he drove them out of northern Judah, the Edomites remained in the south to be a thorn in the side of the restored nation, until, in the period of the Maccabees they were completely subdued by the Jews. They were given the choice of either accepting Judaism or the sword; they either had to accept conversion or destruction, and those who accepted the former were absorbed into the nation of Judah. Thus, in the days of Christ, Herod the Idumean (Edomite) reigned in Jerusalem, fulfilling the prophecy of Moses: "The stranger that is within thee shall get up above thee very high; and thou shalt come down very low" (Deut. 28:43).

Edom's history illustrates how complete is the type. As the Edomites were given the choice of conversion or the sword, so also will the Gentiles at Christ's return (Isa. 60:12). As they were incorporated into the nation of Judah, so the Gentiles will be brought subject to Christ, and find a place in the Kingdom of God. As political Edom was completely overthrown, so political and military Gentilism will be completely overwhelmed at Christ's coming.

Granted the proposition submitted above, that Edom represents the flesh in political manifestation, of which the Gogian confederacy is a latter-day representation, Brother Whittaker's sequence of future events now becomes orthodox. This is set out on p.6 of his book, which can be transposed as follows:

a. The annexation of Israel by Gentile (Edomite) foes, i.e. Gog.

b. Divine judgment on these boastful enemies.

c. The manifestation of Divine Glory among the Jews.

In writing of an overwhelming Arab victory, Brother Whittaker has made the mistake of applying prophecies relating to Edom to the Arab nations, and this has caused him to fall into the errors propounded in the book before us.

We will consider this further in subsequent issues, and see where this mistake leads him. We will advance reasons to show that what he sets forth is quite untenable.

Christadelphian Key to the Prophecies

Extracts from the pioneer writings related to the prophetic word.

Under this theme we intend to consider many and varied sections of Bible prophecy, such as concerning the Patriarchs; the Jews and their Land; Nebuchadnezzar's Dream; Daniel's Dates and Times; Gogue and the Russian Confederacy; the Millenium and Beyond; etc. The first section is commenced hereunder, and will be continued, God willing, in each quarterly supplement.

★

Concerning The Patriarchs.

1. ARTICLES OF ABRAHAM'S FAITH

The articles of Abraham's faith were these:

1. That God would multiply his descendants as the stars of heaven for multitude, and make them a great and mighty nation;
2. That at that time his own name would be great;
3. That out of his posterity would arise ONE, in whom and in himself all the nations of the earth would be blessed;
4. That he together with this personage should have actual possession of the land of Canaan for ever;
5. That they two, with all his adopted seed, should possess the world;
6. That the seed, or Christ, would be an only begotten and beloved son, even the seed of the woman only, and therefore of God; that he would fall a victim to his enemies; and in his death be accepted as an offering by being raised from the dead, after the example in the case of Isaac;
7. That at a second time, Christ would possess the gate of his enemies in triumph, and obtain the land of Canaan, and the dominion of the world according to the promise; and
8. That at that time, he and his adopted seed would be made perfect, receive the promises and "enter into the joy of their Lord."

— Elpis Israel, p.260.

2. THE SEED OF ABRAHAM

The "Seed of Abraham" is not only a singular, but a multitudinous Christ; — they that are the Christ's at his Coming. — and afterwards the Twelve Tribes of Israel who walk in the steps of his faith; and the many nations joined to the Lord in the day when He dwells in Zion — are all comprehended in this phrase (see Gen. 17:5; Psa. 22:11-17; Hos. 1:5, 10; 2:28; Zech 2:10, 11; Rom. 4:12, 18; 8:7; 9:6-8; Gal. 3:16, 29; James 2:5).

— Revealed Mystery, p.2.

3. HAGAR AND SARAH

Since the expulsion of Israel by the Romans, Jerusalem and her children are in the situation of Hagar and her son while wandering in the wilderness of Beersheba. She is divorced from the Lord as Hagar was from Abraham, and "being desolate she sits upon the ground" (Gen. 21:1; Isa. 3:26), and bewails her widowhood (Isa. 54:4). But, there is to be "a restitution of all things" (Acts 3:21). Jerusalem is to become a free woman as Sarah was; and to take her stand in the midst of the earth, as "the city whose architect and builder is God" (Heb. 11:10). She will then remember the reproach of her widowhood no more. For her Maker will be her husband; the Lord of Hosts is His name; and her Redeemer the Holy One of Israel (even Jesus) the God of the whole earth shall h be called

(Isa. 54:5; 41:14). She will then be the Metropolis of the world; and her citizens, or children, will be more numerous than those she rejoiced in under the Law, as a married wife. The period of her glory will have arrived; the Twelve Tribes be again the united, peaceful, and joyous inhabitants of the land; the "greater than Solomon," their King; and his city, the "heavenly Jerusalem," which "is free, and the mother of us all" (Matt. 12:42; Gal. 4:26).

— Elpis Israel p.252.

4. ISHMAEL AND ISAAC

While Hagar represents Jerusalem under the Law; and Sarah, Jerusalem under the new constitution of the Hebrew Commonwealth; Ishmael represents Israel, glorying in their fleshly descent from Abraham, and boasting in the Law; and Isaac, those of Israel and the Gentiles, who regard the flesh as profiting nothing, and who are the sons of Abraham by believing the promises made to him and to his seed. Hence, Ishmael and Isaac represent two seeds, or classes of mankind, who shall not be heirs together of the promise. Indeed, their natures are so opposite, that it would be impossible for them to fulfil in concert the destiny marked out for those who are to inherit the promises. The Ishmaelite-seed are wild men; whose hands are against all who believe the Truth. They are mockers; for as Ishmael mocked Isaac, so Israel mocked Jesus, and spoke reproachfully of him and his brethren, who are one. The Kingdom to be established is a righteous dominion, and requires righteous men for its administration; as it is written, "He that ruleth over men must be just, ruling in the fear of the Lord" (2 Sam. 23:3). It is impossible, therefore, that the Ishmaelite-seed can be heirs of the promise.

— Elpis Israel, p.252.

5. ISAAC AND JOSEPH

A parable was enacted by Abraham in offering up Isaac. The things transacted were real, but they were also parabolic, or figurative, of something else, even of the sacrifice and resurrection of the Seed, or Christ. After the death of Isaac, and when Jacob was waxing old, Joseph was selected from among his sons by the arrangements of God to be the typical representative of the future Seed, through whom the promises were to take effect. Hence, the life of Joseph became a living parable by which was represented to Jacob and his sons, and to believers afterwards, what was to be transacted in the life of Christ. In itself the story of Joseph is an interesting and moving history; but when we read it as though we were reading of Christ instead of him, the narration assumes an importance which highly commends itself to the student of the Word.

— Elpis Israel, p.274.

6. JACOB AND THE LAST DAYS

Jacob being a hundred and forty-seven years old, and about to die, called his sons together to tell "what should befall them in the last days" (Gen. 49:1). From what has been already advanced on "the end of the world" (in Elpis Israel), the reader will understand to what period the prophecy of Jacob principally refers. But, lest any should have forgotten, I will repeat that it relates to events which were to happen in the last days of the Hebrew Commonwealth, under the constitution from Mount Sinai. It sketches the political fortunes of the Twelve Tribes which, with the blessing on Joseph's sons, it now constituted; touches upon the peculiar features of the several portions of Canaan which should be allotted to them; and reveals certain principal events in connection with the Tribes of Levi, Judah, and Joseph.

—-Elpis Israel, p.279.

THE JEWS AS NEWS

Israel's Destiny.

JERUSALEM — Foreign Minister Abba Eban declared in an interview with Le Figaro, the Paris newspaper: Israel would determine her own destiny; it would not be determined by Nasser. Mr. Eban was commenting on a statement by President Nasser in which he indicated his intention to remilitarise the Sinai and to encourage terrorist groups.

"To determine her own destiny"!! The pride of Israel's recent achievements has blinded her to both history and prophecy. She has never been able to determine her own destiny — she was unable to do so when Nebuchadnezzar invaded the land, or when the Roman forces were outside Jerusalem, or when the Nazi anti-semetic oppression was in vogue. Her destiny is in the Hand of Providence, and is accurately foretold by the Jewish prophets: "All nations will come against Jerusalem" (Zech. 14:2); "two thirds (of Israel) shall be cut off and die, and the third part brought through fire" (Zech. 13:7-8). Only after this, will her destiny be glorious, and will be obtained through Messiah's influence and power. Then "violence and destruction" shall cease from her borders (Isa. 60:18).

Hussein's Headache.

CAIRO — King Hussein's Prime Minister and Foreign Minister recently visited Cairo to protest against the encouragement given by President Nasser of the movement to Jordan of about 4,000 to 7,000 terrorists, who have been training in Egypt. Hussein sees this as being as much a threat to his rule as to the Israelis. The terrorists have already greatly eroded Hussein's authority in Jordan. The decision to move the terrorists to Jordan was taken in Cairo by Nasser and Yasir Arafat, leader of the El Fatah, without any consultations or agreement with Hussein, who is alarmed at the move.

The Egyptian-Arab coalition constantly falters on the inability of the various powers to come to agreement on the merest principles of united effort. The Arab characteristic is still that proclaimed to Ishmael's mother: "He will be a wild man; his hand will be against every man, and every man's hand against him" (Gen. 16:12). The Egyptian is accurately described as a people with "a perverse spirit in the midst thereof: and they have cause Egypt to err in every work thereof, as a drunken staggereth in his vomit" (Isa. 19:14). In his rapidly failing economy, Hussein is anxious to avoid any direct conflict with Israel, realising that he is no match for the disciplined and determined Jews. Nasser is not helping the Arab cause — but is certainly assisting the Divine program!

Instruments In God's Service.

God requires all sorts of men for the accomplishment of His purpose. He utilises great men and fools — faithful and unfaithful. He needed a Moses as well as a Pharaoh — a Jesus of Nazareth and a Judas. Let us do our part faithfully, and leave the rest in God's hands.

Sufficient!

"Many are called, but there are few chosen," yet that few will be adequate to all the demands of the Kingdom and Empire of the Age to come. (J.T.).

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

Thoughts For The Times:

A Faithful Few at the Coming of Christ

In Paul's day, there was a disposition to be "carried about of every wind of doctrine," which called from him words of warning. There were men of cunning craftiness lying in wait to deceive, and some who were ever learning and never able to come to the knowledge of the Truth. There were those, who, notwithstanding the warnings of the apostles, gave ear to "evil men and seducers," who, with good words and fair speeches drew away disciples after them, deceiving and being deceived. These in the old age of John had multiplied to "many antichrists." If this were so in the days of inspiration, we must not blind our eyes to similar possibilities in our time. We have the consolation, that the second aspostasy which is now stalking the brotherhood, will not be allowed to extinguish the Truth a second time. It is comforting to know that the Lord, at his coming, finds some who are ready (Matt. 25:10); some who will not taste of death (1 Cor. 15:51; 1 Thess. 4:17); some who, in the midst of a general forgetfulness of the Lord's coming, will be "found watching" (Luke 12:37); and, therefore, some who will steer safely through all complications, snares, pitfalls and dangers of the latter days, and remain steadfast to the end in the one faith and practice of the apostles. If "some" are to be found of the Lord at his coming, in this blessed case, we may be amongst them. To be so found will require the exercise of vigilance and great circumspection, the more so as God has permitted the uprise of clever perverters, capable, almost, of deceiving the very elect. Those who slacken their vigilance are in danger of being taken captive to their destruction.

"I give thee charge in the sight of God, who quickeneth all things, and Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (Paul's advice to Timothy).

—R.R.

This Month's Exhortation

Conquering in the Battle of Life

The reading is taken from Joshua Chapter 1, and the exhortation reveals how that we can profit from the lessons of life that were shown to Israel as the people went about conquering the land.

*

The Secret Of Success

The book of Joshua is a book of graphic movement: of campaign, conquest and subjugation.

It is set out in three divisions:

(1) — Entering the Land (Chps. 1-5);
(2) — Overcoming the Enemy (Chps. 6-12);
(3) — Occupying the Inheritance (Chps. 13-24).

The land was conquered in three major campaigns: (1) — against the centre; (2) — against the south; (3) — against the north.

The problems that faced the Israelites as they went about the task, show that their warfare was typical of the spiritual warfare in which we are engaged from day to day. Their success and failures, triumphs and disasters, victories and defeats, form a parable of our own walk in Christ Jesus.

The difficulties that faced them were immense.

The Israelites were not a martial people, whilst the land swarmed with skilful, ruthless warriors, protected by powerful fortresses. Against these, Israel had little to pit, but their faith in Yahweh.

Joshua, particularly, faced a personal problem.

He had to take over from Moses, and follow in the footsteps of a man whose reputation was unmatched. The record declares:

"There arose not a prophet since in Israel like unto Moses, whom Yahweh knew face to face" (Deut. 34:10).

The death of Moses was a tremendous loss to Israel, and Joshua had to step into the breach thus created.

A lesser man may have felt a measure of inferiority complex; but Joshua's confidence was not in self, but in Yahweh. Though at first dwarfed by the stature of Moses, he ultimately emerged as an outstanding leader of faith and courage.

When he took over the leadership of the people, he was given a recipe for success. He was told:

"Be thou strong and very courageous . . . turn not from the Law to

the right hand or to the left, that thou mayest prosper withersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:7-8).

For the first time in history, portion of the Bible had been recorded, and was handed to man for his education and observance. In it were the ingredients for a successful walk before God. Joshua was exhorted to courage, determination, obedience, faith and meditation as the means to victory. His experiences, as recorded in the book that bears his name, reveals how vital was that exhortation.

Those principles still provide the recipe for success today, and if applied, will enable us to win through to victory in spite of enemies that may arise against us. There are many such to challenge, discourage and overwhelm us. Ecclesial problems, domestic difficulties, personal weaknesses are among their number. They can weaken our hands, unless they are faced in faith and courage; and then our worship can degenerate to lip-service only. Israel fell into that state; Isaiah warned:

"This people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward me is taught by the precept of men" (Isa. 29:13).

Joshua, however, manifested the courage, faith and determination to scrupulously follow the principles of the Word then placed in his hands. This took him to success through three campaigns, and made it possible for Israel to enter into their inheritance.

First Essential To Victory: Faith

In planning the campaign, it was decided to attack the centre of the land, protected by the powerful fortresses of Jericho, Ai and Gibeon.

From Gilgal, on the bank of the Jordan, the people could see in the distance what they were up against. Towering above the tall forest trees, were the massive walls and high towers of Jericho, standing proudly and defiantly aloft in the path of Israel.

And what was the command?

To send the army in a frontal attack and lay siege to it? To use powerful battering rams, and by thundering against its massive gates, to bring them crashing to the ground? To demonstrate by active combat the fleshly prowess of Israel in war?

No! An army of priests were to silently encompass the doomed city each day for six days; and then, on the seventh, they were to do it seven times. Finally, the people were to shout, and the walls would crash down!

It seemed a ridiculous command, and one fraught with danger. What if the army inside Jericho were to sally forth? Who then would protect the unarmed Israelites?

The command was a challenge to faith. Israel had to learn the lesson which Isaiah later tried to impress upon the nation: "In confidence and in quietness shall be your strength!" (Isa. 30:15).

We know the sequel of the attack on Jericho; but what brought those walls tumbling down? Paul answers that it was FAITH (Heb. 11:30).

The need of faith was thus the first lesson taught Israel; and it is the first lesson we must learn. There can be no victory without FAITH (1 John 5:4). We cannot please God in its absence (Heb. 11:6), for faith develops out of Bible study (Rom. 10:17), which is honouring to Yahweh (Ps. 138:2).

In the battle of life, the walls of Jericho often confront us. We may be faced with problems that seem beyond our power to solve. They may arise in the home, in business, in the ecclesia, or in personal relationships. Perhaps we might feel that they could be solved if only we could use means denied us by the Word.

But that is the challenge!

Faith must show the way. A faith that is like a grain of mustard seed: living and ever expanding. Such a faith as that will bring the walls tumbling down, will level the mountainous problems facing us, will lead the way to victory and success. But without faith those walls will remain powerful and erect.

Second Essential To Victory: Obedience

Not far from Jericho was the comparatively small town of Ai. It lay at the beginning of a wild maze of hills and valleys that lead to the uplands of Palestine. It commanded a height up which Israel had to struggle, but down which they could be easily chased.

Ai means "ruin," and it stood next to a place called Beth-aven, or the House of Vanity.

It was but a small town, and after the easy conquest of the powerful fortress of Jericho, it was imagined that it could be easily taken.

Thus, but a small force was despatched for what was considered an easy task (Josh. 7:3), and the people awaited news of the victory that they confidently imagined would soon be reported.

Instead, the soldiers returned in full retreat, disgraced before the inhabitants of the land. Joshua was deeply concerned:

"O Lord, what shall I say, when Israel turneth their backs before their enemies! The Canaanites shall cut off our name from the earth: and what wilt Thou do unto Thy great name?" (Josh. 7:8-9).

Joshua was prostrate on the ground before Yahweh when he uttered that prayer. He was told to stand up, and teach Israel to apply the principles of the Word that had been handed to him,

Israel had been disgraced before the inhabitants of a flagrant act of disobedience.

So the sin of Achan was discovered (Josh. 7:21), and the awful punishment administered. Israel learned by painful experience that OBEDIENCE must be added to FAITH. It is not sufficient to *believe*; we must also *do*. It is not *hearers* of the Word, but *doers* of it who will be justified in Yahweh's sight.

Faith was restored at Ai, and the city was ultimately taken by the obedience of the people.

Third Essential To Victory: Divine Instruction

Joshua and the people were now subjected to a new danger. The subtle wiles of the adversary were brought to bear upon them, and they fell under their seductive influence.

Israel had been warned to keep strictly separate from the inhabitants: to wage war against them, and to make no covenants with them.

This was a wise provision. The Canaanites typify the flesh in its most evil aspects. They were a depraved, godless people, known for the most disgusting rites which they practised in their evil worship. There could be no compromise with such. Either they or Israel had to prevail. The success of the Israelites, therefore, lay in destroying the Canaanites.

Meanwhile, the victories of Joshua had caused fear in Gibeon. Gibeon was the headquarters of four cities of the Hivites who had been specifically mentioned for destruction. They had viewed the success of Israel with consternation, and decided to use cunning and diplomacy instead of war.

As a result, the people of Israel were completely hoodwinked.

The camp of Joshua was visited by a group of men claiming to be ambassadors from a far country. They gave the appearance of having travelled from afar. They looked weary, they were travel-stained, their shoes were badly worn, their garments showed signs of continued use. Moreover, in pleading their cause to enter into a league with Israel, they spake well:

"Thy servants are come because of the name of Yahweh thy God: for we have heard the fame of Him, and all that He did in Egypt" (Josh. 9:9-11).

It is the sort of smooth-speaking designed to delude, and which is sometimes heard today. People can speak well of the truth; giving lip-service to the God of Israel. Such a form of address suggests a superficial piety in the speaker, and an attitude of reverence and humility, which is often hypocritical.

Joshua was taken in by it, as soft language and fair speech can take us in.

The distastrous result is recorded:

"The men took their victuals, and ASKED NOT COUNSEL AT THE MOUTH OF YAHWEH" (Josh. 9:14).

So the lesson was brought home to Israel, and recorded for our benefit.

Summarised, it is as follows: More than faith is required, even obedience; more than obedience is necessary, even a constant seeking of Yahweh's counsel. This was the very recipe for success originally given Joshua (Ch. 1:7-8).

Fourth Essential to Victory: Energy and Determination

The deception of Gibeon was soon revealed. In his campaign, Joshua came upon the four Hivite cities, and prepared to attack. But to his amazement, he was approached by the very ambassadors with whom he had entered into a solemn agreement. His hands were tied. He had to keep faith. And now Israel had in their very midst a people who could prove a danger. They could not put them to death, but at least they could reduce them to slavery, and bring them subject to their will.

That is what we must do with the lusts of the flesh — the Canaanitish principle in us. If we cannot destroy them completely, we must come to terms with them, and make them subject unto us.

The battle of Beth-horon followed the revelation of Gibeon's deception. A confederacy of nations from the south attacked the Gibeonites, and they appealed for help to Joshua who had retired to Shechem. The confederacy occupied the highly strategic pass leading to Jerusalem, and the four cities of the Hivites were at their mercy. But by a forced march, Joshua made a sudden appearance at the site of battle. His attack sent the enemy into a rout. In panic they fled along the pass of Beth-horon, which leads to a steep rocky descent to the plain of Sharon. Israel was outstripped as fear lent wings to the feet of the enemy. But Joshua prayed that the day be lengthened: "Sun stand thou still upon Gibeon, and thou moon in the valley of Askelon."

With lengthened time to complete the victory, the enemy was destroyed, and the whole of the south was in the hands of Joshua.

One final battle completed the work. This took place at the waters of Merom in the north. There Jabin the wise, had recruited the greatest army of all. The pride of his force was a mobile unit of armed chariots. In the plain below the heights of Golan, Jabin was inspecting his troops, believing that Joshua was sixty miles away. But by a forced march Joshua took him by surprise, and by a sudden attack in what is now known as the Huleh valley, the forces of Jabin were completely overwhelmed.

In this action, by energy and determination, Joshua laid hold of God-given opportunities and converted impending defeat into victory.

How Courage Conquered

The whole of the land was now in the hands of Joshua (Josh. 11:15-16). His victory had made it possible for every tribe and

individual to obtain their inheritance.

Some did so.

Caleb, with a courage born of faith, boldly attacked the giants occupying Hebron, and wrested it from them. Judah also entered into their inheritance.

But most hung back.

They had lost the initiative to fight.

"How long are ye slack to go to possess the land, which Yahweh hath given you?" asked Joshua (Josh. 18:2-3).

He organised a survey of the land which he allocated among the tribes, and again he exhorted them to "Go in and possess the land!"

Generally speaking, the people failed to do so. They lacked the energy, drive, initiative, courage, spiritual vitality to carry out Yahweh's commands. They compromised. When they were strong they "put the Canaanites to tribute, and did not utterly drive them out" (Judges 1:28).

The result was that they soon began to imitate Canaanitish ways, and this led to apostasy and defeat.

So the fourth great lesson was impressed upon Israel, and recorded for our benefit. COURAGE and DETERMINATION must be added to FAITH, OBEDIENCE, STUDY.

In this Israel failed, but not Joshua. He did all that was required of him. He typed the Lord Jesus, in that his victory made it possible for Israel to gain their inheritance. Jesus did that in his victory over the flesh, in his triumph over sin and death.

Now, like Israel under Joshua, we must help ourselves. Unfortunately, the Canaanites are still with us: the lusts of the flesh remain. We must grapple with these enemies boldly and courageously. We must not compromise with them, nor enter into covenant with them. Our faithful Joshua (Jesus), has breached the citadel of the enemy before us, and opened the way to victory and the inheritance.

And now the encouraging voice of Joshua exhorts us: "How long are ye slack; go in and possess the land." It is only men and women of courage and spiritual initiative that will gain the kingdom (see Matt. 11:12 — margin).

Are we equal to the task?

The lessons of the book of Joshua reveal the recipe of success: Faith, Obedience, Study, Courage, Determination.

Let us with boldness engage in the battle of life, knowing that the forces that be with us are greater than those that are with the enemy. Remember, we do not fight on our own. Each one of us is equal to the task, if we draw upon the Strength available to us through Christ and God (Phil. 4:13), and they have said that they will "never leave nor forsake us." Let us to the task!

—H.P.M.

7. Luke : The Face of the Sympathetic Man

In the three gospel narratives of Matthew, Mark and Luke, there are obvious differences. Whereas they all treat of the life of Christ, they do so from altogether different viewpoints.

MATTHEW'S gospel is for Jews, in which Jesus is portrayed as the fulfilment of all of Israel's Messianic expectations: their great teacher, the promised king who would die, ascend to the Ancient of Days, then return to gather all nations within his power. The doctrine of Christ is simply the essence, the crystallised form of all that went before it, but now given new light and realism by the advent of Messiah himself.

MARK'S gospel is different. He rarely quotes the Old Testament. He writes of Jesus, not so much as the fulfilment of the prophets, but as God's faithful servant, labouring in a field much larger than Israel. Service is a present issue, and Mark immediately commences his gospel record with action! His is a gospel of incident and anecdote, but is so drafted that what would spur Jewish patriotism is excluded, and the emphasis is placed upon faith as the all-sufficient reason why men of whatever race may come to God. Mark's is the gospel to the Romans.

In LUKE'S gospel, the emphasis is different again. Luke is a contraction of "Lucanas," and many scholars have noted that names ending in "as" were particularly common as slave names. It has been thought that Luke was a former slave and freed man of Theophilus, to whom his gospel and treatise of the Acts of the Apostles are addressed. Like other freedmen who were denied access to the army, diplomatic or civil office, and who were impelled to art, literature or science, Luke had taken the career of a physician (Col. 4:14), something that was to prove indispensible in his companionship with the Apostle Paul, whose sufferings and ill-health are evident from his Epistles and from Acts.

Luke is the only Gentile writer in the New Testament, and the evidence suggests he wrote his gospel for the Greeks. His is the purest Greek literature of the New Testament. It is the most artistic in design and the most historical.

"To Set Forth In Order"

Whereas the over-riding plan of Matthew concerns the king, and that of Mark concerns the suffering servant, and both of them group material together that is not always chronologically exact, Luke claims to set out his gospel narrative "in order" (ch. 1:3),

i.e., in chronological order. Thus, at the beginning, he places his record into the sequence of history:

"There was in the days of Herod, the King of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth" (1:5).

He gives a glimpse of the Law in operation that is also exact: Zacharias ministering in the temple "in order of his course" (v.8), "his lot to burn incense" (v.9), the response of the people — "the whole multitude praying without at the time of incense" (v.10), and the visit of the angel Gabriel.

There is the further visit of Gabriel, this time to Mary:

"In the sixth month, the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David" (vv. 26-27).

Then follows the promise of the child who is to be Son of man and Son of God, and whose destiny is to rule Israel and the world:

"The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (vv. 32-33).

As Luke records this story, there is acknowledgment on the part of all concerned, whether Mary (vv.54, 55), or Zacharias (vv.73-75), that what has happened to them is what a faithful person would expect to happen in Israel because of the promises made to Abraham; but, as Luke points out, God's promises do not end there! The light lit in Israel would reach out and involve others, as prophecied by Zacharias:

"The dayspring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death" (vv. 78, 79).

This sentiment would appeal to a Gentile who had himself come from darkness and the sphere of death.

In the same way that Luke fixed John's birth in history, he did with Jesus (2:1-5):

"And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria). And all went to be taxed, every one into his own city. . . . And Joseph . . . with Mary. . ."

Similarly, John's emergence as the forerunner of Jesus is told with great exactness in Ch. 3:

"Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip, tetrarch of Ituraea and the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John . . ." (vv. 1-2).

Throughout, Luke tells his story with a historical exactitude that would invite ridicule if it were not right. Occasionally, there have been those who criticise Luke's record, but further discovery

and the passage of time have invariably proved such critics wrong and Luke right!

Authorship And Assistance

The evidence is conclusive that Luke was the author of this gospel, but equally impressive is the evidence that Paul assisted Luke in its composition.

Irenaeus commented about A.D. 180:

"Luke, the companion of Paul, put down in a book the gospel preached by him (Paul)" (Against Heresies iii, 1).

"That Luke was inseparable from Paul, his fellow-worker in the gospel, is shown by himself . . . Thus the apostles, simply and without envying any one, handed down to all these things which they themselves had learned from the Lord; thus, therefore, Luke also . . . has handed down to us the things which he had learned from them, as he witnesses when he says: 'Even as they delivered them to us which from the beginning were eyewitnesses and ministers of the Word' " (cp. cit. iii, 14).

Tertullian, writing at the end of the 2nd century, states:

"Luke's digest was usually ascribed to Paul" (Against Marcion, vi, 5 cp, iv, 2).

Eusebius wrote 100 years later:

"Luke, who was a native of Antioch, and by profession a physician, for the most part a companion of Paul, and who was not slightly acquainted with the rest of the apostles, has left us two books divinely inspired . . . One of these is his gospel . . . And it is said that Paul was accustomed to mention the gospel according to him, whenever in his epistles speaking, as it were, of some gospel of his own, he says according to my gospel!" (Eccl. Hist. vi, 25) cp. Rom. 2:16; 16:25.

In addition to this generally accepted tradition, there are obvious points of similarity between this gospel and Paul's epistles. For example:

1. The institution of the memorial meeting (cp. Luke 22:19-20 with 1 Cor. 11:23-25).
2. Christ's sufferings and death endorsed by the Old Testament Scriptures (cp. Luke 24:26-27 with 1 Cor. 15:3-4).
3. The appearances of the risen Christ after his resurrection (cp. Luke 24:34-36 with 1 Cor. 15:5).

But the greatest point of affinity between Paul and Luke is in their approach to the Truth. Paul was the divinely appointed apostle to the Gentiles, but not to the exclusion of the children of Israel (Acts 9:15). Because of that, his custom was to preach to the Jew first and then to the Gentile (Acts 13:46-47; cp. Rom. 1:16-17), but he made it perfectly plain that it was never the intention of God to exclude the Gentile from salvation (Rom. 4:11, 13, 16). Even before Israel became a national entity, God had determined to include both Jews and Gentiles amongst those saved (Eph. 1:4, 5). Further, the measure of acceptance for all such was "trust in Christ" (v.12-13). Works could not save a

man (Gal. 2:16, 20; 5:4; Rom. 10:4). It was grace, or unmerited Divine favour, that saved, and this operated through faith (Eph. 2:8-9). It was not so much what the individual did, but the manifestation of God working in him (Eph. 2:10). Since faith was individual and personal, national origins were irrelevant (Rom. 10:11-13; cp. Isa. 28:16; Joel 2:32).

So Paul taught.

And this theme is advanced throughout Luke's gospel!

— E. M. Spongberg.

(The outline of Luke will be continued next issue, God willing).

"Thou Shalt Not Seethe A Kid In His Mother's Milk" (II)

Responsibilities of Parents

Our previous article considered the seething law in its context, and summarised it as a prohibition against Israel taking the things that Yahweh had provided to strengthen the nation for His Glory, and making them destructive by using them for their own pleasure.

The principle is illustrated by the ungodliness of Hophni and Phinehas, the priests who presided at Shiloh. Instead of feeding the worshippers of Yahweh, and building them up in their faith, they fed off them, and destroyed their worship.

It was a horrible spectacle, made even more so by contrast with the boy Samuel, who, having been weaned by Hannah, had been returned to Yahweh as a child (1 Sam. 1:24). The character of Hannah, and the conduct of her son, revealed that Samuel had been carefully fed with that most important milk: the "milk of the Word." She subsequently had weaned him spiritually, by strengthening him in instruction for the day when she would leave him in the care of Eli, that he might help in the House of God.

Thereafter she saw him but once a year (1 Sam. 2:19). But he grew in grace and understanding:

"And the child Samuel grew on, and was in favour both with Yahweh, and also with men" (1 Sam. 2:26).

The training Samuel received as a child produced a result which was reproduced in the Lord Jesus. He provided a great contrast to his environment, and of him it is also written:

"Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

Educate Your Children In The Truth

Faithful Hannah emulated the trait of Abraham. Yahweh declared of her illustrious forebear:

"For I know him, that he will command his children and his household after him, and they shall keep the way of Yahweh to do justice and judgment" (Gen. 18:19).

Yahweh, who hates darkness and loves light, delights to see His children copying Him by educating their own children in the Truth. Israel was instructed:

"Thou shalt love Yahweh thy Elohim with all thine heart, and with all thy soul and with all thy might. And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sitteth in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up" (Deut. 6:5-7).

At home, abroad, rising, retiring — let Israel speak the words of Yahweh.

How Children Are Destroyed

But Israel failed miserably in the task of educating their young, and the result was national calamity. The land itself was provided for the purpose of enabling Israel to keep Yahweh's law (Ps. 105:43-45), a vital part of which was instilling the principles of Yahweh's Word into the generation to come. When Israel failed to educate their young, they virtually "seethed the kid in his mother's milk," or withheld from Yahweh the increase, by destroying it with that which was designed for its growth.

Jeremiah literally witnessed what the people had done figuratively. In lamenting the sorrows of Jerusalem, he declared:

"The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people" (Lam. 4:10).

People throw up their hands in horror at such a statement, and attack the character of Yahweh for permitting, and the Scriptures for recording, such things.

Yet when we neglect our young as far as the Word is concerned, we virtually imitate the tragedy of the women and children in the doomed city of Jerusalem. We either offer our children to Yahweh, by feeding them on His Word, or we train them up for our own pleasure, and thus "seethe a kid in his mother's milk."

Jeremiah revealed why the terrible scene occured which he described. He lamented:

"Even the jackals (an unclean animal under the Law — Lev. 11:3-8) draw out the breast, they give suck to their young ones. The daughter of my people is become cruel like the ostriches in the wilderness. The tongue of the sucking child cleaves to the roof of his mouth for thirst; the young children ask bread, and no man breaketh it unto them" (Lam. 4:3-4 - RV).

Imitating The Ostrich

It would be unjust, of course, to accuse Israel of cruelty for not providing something which was not available!

The force of the prophet's words, however, is drawn from the past cruelty of parents to the children, that lay at the root of their present distress. Parents in Israel had denied their young that Word which would have saved their lives! Their attitude was like that of the ostrich. The inconsistency of that bird is proverbial. Though provided with wings and feathers (for the purpose of incubation apparently, because she does not fly) yet, as Job was told:

"Leaveth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers; her labour is in vain without fear; because God hath deprived her of wisdom, neither hath He imparted to her understanding" (Job 39:13-17).

Why has Yahweh made the ostrich so careless of her young? How can anything be that insentive towards his own offspring?

We might think it incredible, yet people act like that every day. Christadelphians do it, as well as people in the world. We send our young out into an environment where the foot will crush them or the wild beasts devour them, without so much as providing the first elements of protection: an adequate strengthening of the Word, with an acquired thirst for its sustaining power. The ostrich is deprived of wisdom towards its young, because God intends us to see in it a type of those people who act without wisdom towards their young. Such people are described by Jeremiah, with sad irony:

"The children . . . say to their mothers, where is corn and wine? When they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom."

At the very place where the mother should have strengthened the child, it expired.

And the sad fact remains that, in principle, this still happens whenever parents encourage their children to worldly ambition at the expense of the Truth's demands. The result is tragedy, as it was in Jerusalem so long ago.

Israel's Voracious Shepherds

The shepherds in Israel were also guilty of breaking the seething law.

They were required to care for the flock, to strengthen and heal the diseased and the sick, to recover the refugees driven away by attackers, and to seek out those that were lost (Ezek. 34:4). The shepherd was required to find suitable pasture for the growth of his flock.

But into what pasture did Ezekiel find the shepherds of Israel leading the flock?

"I (saith Yahweh) will deliver my flock FROM THEIR MOUTH, that they may not be meat for them" (Ezek. 34:10).

Instead of feeding them, the shepherds were feeding upon them! The flock of Israel was not cared for by the shepherds, but manipulated by them for their own advantage.

The True Shepherd

Because the shepherd-role was perverted by these wicked shepherds of Israel, it was only to be expected that our Master, the "Good Shepherd," should appoint others to replace them. Peter is thrice commanded to ensure that Yahweh's flock is fed (Jn. 21:15, 16, 17). In turn, others filled similar roles, and the exhortations of Ezekiel, are passed on to them (1 Pet. 5:2-4):

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Moses' day, Samuel's day, Jeremiah's day, Ezekiel's day, Peter's day — flesh is still the same.

Today, we are blessed with the same pasture — a rich supply of the Word of God, and Ecclesial associations, given to us by Yahweh that we may be encouraged and enabled to assist others in the way of life. The pitiful convulsions of the young kid, seething to satisfy the mortal hunger of the faithless Israelite is pictured by the law, to warn that we must not pervert the things given us by Yahweh to strengthen each other spiritually, in such a way as to destroy.

Yahweh will look to our hands for His increase.

Let us be careful that He does not find it in our mouth!

"Thou shalt not seethe a kid in his mother's milk!"

— J. Dawson (NSW).

A Class To Avoid

Genuine believers, though sons, are learning obedience by the things they suffer. There are some, however, who never learn the lesson; for, becoming impatient of the restraints of the gospel, they "return as dogs to their vomit, and the washed hog to her wallowing in the mire." These are rebellious sons and hateful brethren, whose cases will be attended to and disposed of in the Judgment. (J.T.).

The Morn Approaches.

The darkest moment the disciples experienced was just before the glorious resurrection of Christ. So it may be that his latterday brethren will, in Divine ways, feel the iron in their souls immediately prior to the arrival of the Friend of Friends to their deliverance. They are made to feel it now; but let them not be downcast if the heavens become blacker and the road rougher. The Lord is at hand. (R.R.).

The Year In Retrospect

Jerusalem : A Burdensome Stone

"The restoration of the Jews is a work of time, and will require between fifty and sixty years to accomplish. When Gogue comes to be lord of Europe, like Pharaoh of old, he will not permit Israel to remove themselves and their wealth beyond his reach. His dominion must, therefore, be broken before the North will obey the command to 'give up' and the South to 'keep not back' (Isa. 43:6); and even then Israel must fight their way to Palestine as in the days of old. The truth is there are two stages in the restoration of the Jews, the first is before the battle of Armageddon; and the second, after it; but both pre-Millenial. God has said, 'I will save the tents of Judah first' (Zech. 12:7). This is the first stage of restoration." —Elpis Israel, p.395.

●

Will The Jews Give Up Jerusalem?

Zechariah declares that Yahweh will make Jerusalem "a burdensome stone for all people" (Zech. 12:3). The expression that he uses suggests that the problem of Jerusalem's future will constitute a burden so heavy, that the combined efforts of all nations to lift it will be in vain; and that in attempting to do so, it will fall back upon them, and cut them to pieces.

In addition to the significant statement above Zechariah declares that the nations will be in the siege "both against Judah and against Jerusalem" (Zech. 12:2).

This implies that the Jews will be in possession of Jerusalem when the Russian confederacy attacks Israel as predicted in Zechariah 14 and Ezekiel 38.

That being the case, the Arabs will not drive the Jews from Jerusalem, and the occupation of that city by the latter in June, 1967, is an outstanding sign of the times.

In fact, we suggest, that Christadelphia has not appreciated the full significance of the freeing of Jerusalem.

It is suggested in two Scriptural references. First, the declaration of the Lord Jesus:

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

Second, the statement of Joel:

"Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down . . ." (Joel 3:1-2).

Meanwhile, the nations have expressed their disapproval of the occupation of the city by the Jews. On May 21st, last year,

the United Nations Security Council adopted a resolution, opposing Israel's administrative unification of the Jordanian and Israeli sectors of Jerusalem The resolution declared invalid all actions taken by the Israelis in Jerusalem since their capture of the Jordanian area in June, 1967.

On the other hand, Foreign Minister, Abba Eban, declares that Israel would ignore the resolution which "would re-instal the barbed wire and mine-fields which had been removed." As a token gesture that they would refuse to deliver up the city, Israel staged a great military parade in Jerusalem on 2nd June.

But the eternal possession of the city by the true Israel of God will be established upon a much greater Power than is manifested in current Israeli weapons of war, for after stating: "I will gather all nations and bring them down into the valley of Jehoshaphat," Yahweh declares:

"I will plead with them there for My people and for My heritage Israel who they have scattered among the nations, and parted My land" (Joel 3:2).

The evidence indicates that the Jews will never give up Jerusalem to the Arabs, though they may be compelled to do so for a short time to Russia. But that will be only momentarily, pending the manifestation of Christ in power and glory, to cleanse the land of Gentilism, and establish His rule therein.

A Shadow Cast By Jerusalem

There are more than 3,000,000,000 people in the world, of which some 3,000,000 are found in Israel. Yet, though the Israeli represents only 1 in 3,000 of the world's population, the events associated with his country dominate world attention far more than most nations.

The shadow cast by Jerusalem extends to the ends of the earth. For example, on 5th June, 1968, Senator Robert F. Kennedy was assassinated in Los Angelos. An Arab, Jerusalem-born Sihran Bishara Sirhan, was arrested as his slayer. Two notebooks were discovered at his home. One contained "a direct reference to the necessity to assassinate Senator Kennedy before 6th June," the first anniversary of the Israeli-Arab war.

So the tension of the Middle East extends across the world.

Again, on June 17th, Yehuda Leib Levin, the Chief Rabbi of Moscow, arrived in New York as guest of the anti-Zionist Jewish organisations of that city. On 19th June, at Hunter College in New York City, he was booed off the stage by the Jews because he denied that there was widespread anti-Semitism in the USSR.

Russian anti-semitism is in harmony with the predictions of Ezekiel 38, and constitutes a wonderful sign of the times.

The shadow cast by Jerusalem has been responsible for the naval build-up in the Mediterranean. Of greatest significance is

the fact that the world's three greatest naval powers: America, Russia and Britain, have been patrolling the Mediterranean Sea. Russia seeks the re-opening of the Suez Canal, as an outlet into the Indian Ocean. It is a significant development of the world situation, and of Bible prophecy, that the Soviet is now in the position to challenge the supremacy of the West on the sea.

Fifty years ago, a brother wrote a book claiming that Brother Thomas' exposition of Daniel II identifying the King of the North as Russia was wrong, on the basis that the attack initiated by this power against the Middle East would include "many ships" (Dan. 11:40), whereas Russia did not possess an adequate navy. What of today? Where now does the criticism stand?

Developments have vindicated the interpretation provided in *The Exposition Of Daniel.*

Should We Amend Elpis Israel?

For 120 years, a witness has been before the world, faithfully testifying to current events. I refer to the book: *Elpis Israel.* It has been said that if Brother Thomas were alive today, he would amend *Elpis Israel* in some particulars. Well, in one point, at least, I would agree. My 1878 edition shows the cost as 7/2. I am sure that if the author were living today, he would be forced to amend the cost to about four times that sum! Again, on p.40, there is a very long paragraph which I think could profitably be broken up into two or three paragraphs!

These amendments could well be helpful; but many that are suggested by brethren show a lamentable lack of what Brother Thomas actually wrote. His anticipations, based upon a mature understanding of Scripture, have been remarkably vindicated; and even where there have been slight variations, his expositions have been most helpful.

The Crisis Of The Cities

Another event of significance was the recent estimate presented to the American Congress in a plan called "The Crisis of the Cities." It highlighted the social deterioration of the times, revealing how closely we are in concept to those of Noah's day.

The President of the States declared that federal expenditure of some $557,000,000 would be required in a year, in the Government's battle against crime.

He declared that six million new housing units would be required for low and moderate income Americans in urban centres.

America can send a man around the moon, but cannot put a roof over the heads of its own people; it aims to control international relationships, but cannot control the growth of crime within its own borders.

And what is true of the States is true of most other countries.

The Lord declared that as it was in the days of Noah, so it

would be in the day of his coming. The days of Noah were noted for crime, corruption and violence. And this is an age of violence. For example, the murder of Dr. Martin King, the leader of the non-violent civil rights movement, sparked off violence in 125 cities in 28 States of America. It resulted in 46 deaths, 2,600 injured and 21,270 arrests. There was damage done to property to the extent of $45,000,000, and 55,000 troops were involved in restoring order.

Thus the world struggles with its problems; problems which Brother Roberts described as those "which madden and destroy." The world is so used to these crises that they barely give them a passing glance. Mankind is completely indifferent to the dramatic times in which it lives, and ignorant of the ultimate result.

What Should Be Done At This Crisis

One hundred years ago this year, with *Eureka* completed, Brother Thomas wrote to Brother Roberts some words of exhortation and advice that have application to these times. He declared:

"I despair of doing anything grandly effectual for the wicked and adulterous generation inhabiting this New World. Having completed my work of faith and labour of love in the publishing of my exposition of that incomparable book, the Apocalypse, I once more have leisure to look the world in the face, and say, 'Come let us reason together.' But the difficulty is to get the world's ear. Without its attention, the reasoning of Christ Himself would only be beating the air.

"Whilst Dr. Livingstone, the African traveller, was lying with a broken arm under the paw of the lion, expecting to be devoured, he said he experienced a sort of dreariness in which there was no sense of pain nor feeling of terror. This is the condition of the people under the brazen claws of the clerical beast. They are in a state of stupor, from which nothing can arouse them, save the seven thunders soon to issue from the Throne. What then are we to do at the prospect of certain failure? Fold our arms, and exclaim: 'It is no use trying, let us take it easy, and if the world is determined to perish, bid it good speed and away? BY NO MEANS. If the world is bent upon suicide, we have meantime, a duty to perform, that we may, perchance, save some. Our work is to contend earnestly for the faith once for all delivered to the saints. This is entirely opposed to 'do-nothing-ism.' There can be no success without effort, though there may be much effort without success. The world worships success, which is the passport to its favour and admiration. Not so with Him Whose servants we are. He commends and rewards the efforts of His brethren, although they may not have been attended with success.

"Let us then be of good courage, and nothing daunted, though the clerical and editorial spirituals of wickedness in high places, be as thick and multitudinous as the tiles upon the houses of Birmingham, or the shingles upon those of New York!"

In the face of the significant and dramatic events taking place today, we have a duty to perform. The world is rushing to destruction; we have a responsibility to proclaim the message of salvaton, "whether they hear or whether they forbear." We can do no greater duty to our neighbour than that! True love, true charity, would make it our first consideration. —B.P.

Interpreting The Apocalypse.

Historical Fulfilment of the "Little Horn" of Daniel 7

Our last article considered the challenge of the Apocalypse in the twentieth century, and the need to stir ourselves and raise our voices as witnesses. We saw that the so-called Christian system in our time is divinely described as a beast full of names of blasphemy. If it is recognised that the teaching and behaviour of the churches are blasphemous, our love of God will provoke us to defend His truth, name and honour, and to witness against the lies taught in the name of Jesus. Such exposure will arouse hatred and hostility; for as in the days of Jesus "men love darkness rather than light, because their deeds are evil" (John 3:19). But it will also arrest the attention of one here and there of "good and honest heart" to whom we may show the grace of God: "Let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). Let him leave the intoxication of the great city Babylon and come to the good things of the Lamb and his bride, the holy city, New Jerusalem.

Christendom's Challenge To Truth

The enmity of Christendom to God's truth and people is expressed in the symbols of Daniel as well as by those of the Revelation. Thus the "little horn" of Daniel 7 speaks great words against the Most High, and makes war on the saints; the "king" of Daniel 8 and 11, prospers through deceit and honours a strange God whom his fathers knew not; the lion mouth of the beast of the sea roars forth its blasphemies against believers; the beast of the earth with horns of a lamb speaks as the persecuting dragon; the image of the beast is set up and the command is issued that it be worshipped on pain of death (Rev. 13); the rich and influential harlot, drunk with the blood of Christ's people, is seen consorting with the kings of the earth (Rev. 17).

These symbols describe various phases of apostate Christendom in church and state, and in particular, the Papal power of the West during the past 1000 years and more. These symbols are supported by historical fact, and their meaning should not be changed by attempting to transfer the prophecy to the future. The reader is referred back to the article on the "1260" where it was shown that the 1260 must be 1260 years, so that the historical interpretation of the beasts is the only possibly sound one. The persecuting power of Church and State had a legal beginning with Justinian and ended with the French Revolution, thus extending some 1260 years.

In this article we give attention to the prophecy of Daniel, particularly chapter 7, to show that there is strong support for the traditional interpretation of the beasts of Revelation. The new interpretation, as far as the Apocalypse is concerned, can never be accepted while the traditional interpretation of Daniel 7 stands, for no one doubts that Daniel 7 and Revelation 13 are dealing with the same persecuting power. This fact is seen by Brother Whittaker who, alone among the new interpretors, has tackled the matter in treating with the prophecy of Daniel. In *The Last Days*, he does attempt to set aside the papal interpretation of the horn of Daniel 7, as we briefly showed by a few quotations in our last article.

The purpose of this article is to re-state the traditional interpretation of the little horn of Daniel 7, and answer the criticisms that have been made against this interpretation. God willing, the final article will deal with Babylon the Great, and the destruction of the Great City of Christ.

The Horns Of Daniel 7

It is generally accepted, that the fourth beast of Daniel 7 is the Roman world; its great iron teeth with which it breaks in pieces, linking it with the iron of Nebuchadnezzar's Image, as the fourth of the Kingdoms of Men.

But Daniel 7 is not so much concerned with the fourth beast. The substance of the chapter is given in vv. 19-22:

"Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, break in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and mouth, and spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

The important question is whether this horn describes the papal system, or whether it relates to some Superpower of the future. Let us see how history describes the development of this remarkable "little horn." The prophecy indicates that the horn is not there at the beginning. First ten horns appear, and later this "little horn" replaces three of the ten horns; and is described as a persecuting power of God's people. The "little horn" had its own mouth, leaving the beast with the mouth it always had. We must look therefore for development of persecution within the Roman world, and particularly in the West whence the "ten horns" arose.

Various barbarian peoples invaded the western division of the empire in the 5th century, settling in the regions we now know as France, Italy, Austria, Switzerland, Spain and North Africa,

Although they were conquerors, and ruled independently in their own areas, they nevertheless regarded themselves as part of the Roman empire. This is shown by coins in the British Museum, showing on one side the head of a Gothic, Frankish, or Lombardian king, and on the other side that of the Emperor ruling at Constantinople. History also shows that they adapted themselves to Roman ways and laws, and accepted "christianity." Such a development, therefore, is aptly expressed by horns coming up on the head of the Roman beast (Daniel 7:7-8). The whole process of establishing the horns occupied the fifth and sixth centuries.

The Development Of Germany In Central Europe

Towards the end of the seventh century, a further notable development began: the growth of Germanic kings in Central Europe, and their co-operation with the Papacy. This started with the Frankish (Carloviangian) kings, Pepin of Heristal, his son, Charles Martel (690-741), and his son Pepin. Pepin saved the Pope from the Lombards (853 A.D.), and was succeeded by his son the famous Charles the Great (Charlemagne - 742-814). Charles belonged to the east Franks, and was Germanic rather than Latin in outlook. He extended the civilised world northward into what we call Germany, conquered the Lombards of Italy, was crowned Augustus Emperor of the Romans by the Pope in 800, and ruled over an empire stretching from the Atlantic coastline to the Balkan Peninsula.

Charlemagne's sons did not maintain his empire, and various divisions and re-groupings of territory occurred in the ninth century. Although Germany dates her beginning from the reign of Charlemagne, the proper establishment of the Germanic empire belongs to the tenth century, and was the work of the Otto kings of Saxony. The empire was established by Otto the Great (936-973) and was smaller than the brief empire of Charlemagne, and did not include France:

"Three kingdoms were included in the Empire: the Kingdom of Germany, the Kingdom of Burgundy (after 1032), and Kingdom of Italy. The crown of the first was assumed by Aix-la-Chapelle, once the favorite residence of Charlemagne; that of the second at Besancon; that of the third at Pavia or Milan. Not until he was crowned by the Pope at Rome, however, might the ruler call himself 'Emperor'; until that time he was strictly only 'King of the Romans' or Emperor elect" (Breasted - Huth - Harding p. xxxiii, "European History Atlas with text" — 11th revised edition, 1964, Phillips).

The position occupied by the Papacy in this empire is aptly described by Daniel's symbol of the "eyes like the eyes of a man, and a mouth speaking great things" which were part of the "little horn" before whom "there were three of the first horns plucked up by the roots" (Daniel 7:8). Brother Thomas comments:

"The eyes Daniel saw were 'like the eyes of a man.' And not only so, but they were representative of a man; for speaking of the glare or

fierce piercing look of the eyes, he says (Ch. 7:20), 'whose look was more stout than his fellows.' They represented a human power, whose function was pre-eminently that of supervision over certain styled 'his fellows.' His official state, therefore, was that of 'Overseer' or a Bishop. His look being 'more stout' than his fellows of the episcopal order, he would, therefore, claim superiority over all spirituals; and to be entitled above all to the veneration and homage of mankind" (Eureka, vol. iii, p.181).

The other horns on the fourth Beast did not have eyes and mouth; this horn was quite different from the others. And so it is in history. The Germanic Empire, better known as the Holy Roman Empire, was a dual rulership of Pope as spiritual head and Emperor as civil and military head. There is a condensed accuracy in the portrayal of history by this symbol of a horn with eyes and mouth coming up amongst the ten horns, that assures us that prophecy and history are both in the hands of God.

The "Little Horn" And Its Growth

It is usual to date Daniel's horn with eyes and mouth from the crowning of Charlemagne as emperor of the Romans by the Pope on Christmas Day, A.D. 800. While this may be satisfactory in a brief statement or summary, we have seen that several centuries were needed for the full emergence of this horn. It can be said to have started emerging in the sixth century. The following quotation from Labberton on Clovis at the beginning of the sixth century shows this:

"The Catholic Franks everywhere found the Gallic clergy ardent auxilliaries, who guided and lighted their progress, and gained the country over to them beforehand . . . So zealous a defender of the Catholic Church (Clovis) could not fail to find her a powerful help towards victory. The Goths were conquered at Vouille (507), and southern Gaul obeyed Clovis. By this victory, he increased his power so much that he over-shadowed completely the other smaller Frankish kings, and . . . . he was able with impunity to have them assassinated one after the other, or to kill them treacherously with his own hands. The Church, preoccupied by the idea of unity, applauded their deaths." ("New Historical Atlas," p. 56).

This joint activity of Church and State coincides with the start of the 1260 period, dated from the framing of the Roman law and constitution by Justinian in favour of the Church against her enemies (529-533). The influence of the Papacy grew rapidly in the West through favourable circumstances during the 6th and 7th centuries; and power to assert its authority was provided by the co-operation of Charlemagne at the beginning of the eighth century (he decided that those who refused to be baptised into the Catholic faith should be put to death), and by the German emperors from the tenth century onwards. Such is the emergence of the "little horn" of Daniel 7.

The detail of this emergence of the "little horn" is not given in Daniel, for his prophecy is only a summary or outline. The detail is filled out later in the Revelation, when history has pro-

gressed so much farther that this detail can be more clearly presented. However, it should be noted that the idea of its slow emergence is revealed in Daniel with wonderful brevity, in calling it a "little" horn. As it spoke great words against the Most High, and overcame the saints of the Most High, it clearly did not always remain little. Hence the description "little" must indicate that it developed slowly, and was "little" for a sufficiently long time to justify the description.

Revelation 13 Equivalent To The "Little Horn"

Revelation 13 amplifies that which is summarised in Daniel's prophecy of the "little horn with eyes and mouth." The growth is expressed in the healing of the wounded sixth head of the beast of the sea, the giving to it of a lion-mouth speaking blasphemies and operating forty-two months against the saints; the further particularising of the Holy Roman Empire in the two-horned beast of the earth; and the plentitude of the power of Daniel's horn, in the last beast called the Image of the beast.

This "Image" of the imperial Roman Empire was seen in the 12th to 15th centuries, when the Papacy had fully developed her control over the religious and temporal heads of Europe. The Papacy was supported by the power of the Holy Roman Empire, and was, indeed, terrible:

"And he (the beast of the earth) had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed" (Rev. 13:3, 16).

The following quotation from Hallam provides historical comment on this:

"The noonday of Papal dominion extends from the pontificate of Innocent III inclusively to that of Boniface VIII; or, in other words, through the thirteenth century. Rome inspired during this age all the terror of her ancient name. She was once more the Mistress of the World, and kings were her vassals."

Another writer comments:

"Thus, in conclusion of this section, we have seen that after a conflict of more than four hundred years from Charlemagne to Innocent III, the ecclesiastics of all the hierarchies of Europe were united in one vast organisation with the Bishop of Rome as their supreme legislative and judicial head, and a single ecclesiastical government established over the whole Roman church after the model of that of the Woman's Man-child of Sin, developed in the person and power of Constantine the Great" ("Eureka," vol. iii, p.340).

This dreadful power was broken by the French Revolution at the ending of the 1260 years, but a final brief flash of power is yet to be seen when Daniel's little horn with eyes and mouth speaks "great words" before the Ancient of Days (Dan. 7:7, 11).

Such, then, is a brief sketch of the development and manifestation of Daniel's horn with its bold eyes and mouth. Those who wish to study the detail of the matter will find ample historical material and careful exposition in *Eureka*, vol. iii, pp. 151-372.

The aptness of the brief symbolism of Daniel 7, and the great detail and complexity of the symbols of Revelation 13, both finding correspondence in history, provokes our oft repeated question: Is this "fit" all a matter of chance, and ought we believe that God intends the symbols to describe a brief 3½ years' persecution by some future anti-religious Superpower?

The "stubborn facts" of history cannot be so easily pushed on one side.

— G. Pearce (Rugby, Eng.).

Bible School Bulletin

RESERVATIONS FOR SPRING SCHOOL NOW OPEN
(Seventeenth Bible School — 30th Aug. - 7th Sept. — God willing)

SPONSORS

We are pleased to advise that this School will be sponsored by the Coburg, Victoria, Ecclesia. The Bible School Committee, look forward to a continuance of the same happy arrangements with Coburg that have been a feature of its association with the other sponsoring Ecclesias. Ecclesias sponsoring the Bible School have included Queensland, New South Wales, Western Australia and Victoria.

We hope to provide further details of our sponsoring Ecclesia in our next Bulletin, God willing.

STUDIES

Full details of these are in process of being planned. We hope to provide a series of outstanding and unusual studies, with a strong exhortatory appeal.

MOSES THE MEDIATOR

Brother D. Hurn, of Perth, Western Australia, will speak to this theme, God willing, and will provide a series of five talks describing and expounding the eight intercessions of Moses for the people of Israel, as a type of the work Christ in heaven is today performing for believers. Sub-headings to this theme are as follows:

1. **Christ our Mediator: The Reality Of His Presence And Labour.**
2. **Moses the Sacrifice.**
3. **Moses the Burden-bearer.**
4. **Moses the Discerner of Hypocrites.**
5. **Moses the Destroyer of the Serpent.**

Brother Hurn will also conduct a session with the Senior (Teenage) class, on the theme:

WHY BE A CONSCIENTIOUS OBJECTOR ?

This will be in the form of discussion, with ample opportunity for the young people to ask questions. The break-down of talks are suggested as follows:

1. **God's attitude to war.**
2. **The Kingdom of men versus the Kingdom of God.**
3. **Allegiance to Christ our King.**
4. **Conscientious Objectors in Biblical Times.**

We would like early advice of teenagers who plan to attend the Spring School, as we hope to co-operate with them in the conduct of their sessions. It would be deeply appreciated if any such would indicate their intentions as soon as possible.

Further information will be published in our next issue. Meanwhile we invite your application for reservations.

TASMANIAN BIBLE CAMPAIGN — 1970

The Launceston Ecclesia is planning to hold the Fifth Bible Campaign in Launceston from 10th to 19th January, 1970, God willing. Brethren A. C. Newton and H. P. Mansfield have been invited as study leaders, and a cordial invitation is extended to readers to attend.

Accommodation will be in Hillcrest Hall, as on previous occasions, and the costs have been set as follows:

Adults and Children (10 years and over)	**$45.00**
Children 9 years and under	**$22.50**

Plan your holidays now to join with your Tasmanian brethren and sisters around the Word of God in beautiful and congenial surroundings.

Block bookings are available on both the **Princess Of Tasmania** and the **Australian Trader,** and the secretary will be pleased to advise details of same. All enquiries and bookings for the Campaign should be directed to Brother Malcolm Wright, 133 Tamar Road, Riverside, Launceston, Tasmania, 7250. A deposit of $3.00 is required for reservations.

SUCCESSFUL BIBLE SCHOOL IN COLUMBIA

Brother G. Smith, of Colombia, states that the local Ecclesia has been greatly encouraged by the results of the second Bible School held in the area.

FOURTH AUSTRALIAN VACATIONAL CAMPAIGN

To be held, God willing, for seven days from August 30th to September 5th at Morwell and at Newborough in the Latrobe Valley area of Victoria. Some 60,000 people live in this area and there is plenty of scope for a full scale campaign. We anticipate the support of many brethren and sisters, as we endeavour to bring a knowledge of the Truth to an area which up till now has been largely in darkness. The Campaign is being organised by the Victorian G.E.S. in conjunction with the local Moe Ecclesia, and full details of types of accommodation available, and an application form can be obtained by writing to "Vacational Campaign," Box 619E, G.P.O., Melbourne, 3001.

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QUESTION TIME AT THE BIBLE SCHOOL

Bring your Bible problems to the Bible School. Time is allocated for the answering of these and those not answered there are done so through these columns.

Individual Judgment?

Q.: Does not Matt. 12:36-37 and Ecclesiastes 12:14 teach that there shall be an individual Judgment Seat of Christ?

A.: We believe that there will be both individual and collective judgment at Christ's return. Paul taught that "we must all appear before the judgment seat of

Christ; that **everyone** may receive the things in body; according to that he hath done, whether good or bad" (2 Cor. 5:10). The word "appear" is from the Greek, "phaneroo," and signifies "to make manifest," "to publicly reveal." An individual judgment would be necessary for this purpose, and the passages you quote enter into that category. In Matthew 13:41, it is implied that the angels will assist in this individual judgment, whilst Matthew 7:22 suggests that it will be so personal as to give opportunity for some to expostulate at the result of it.

But from Matthew 25:34,41 we learn that there is to be a collective judgment as well, and that those judged will be divided into two categories, to have the final decision pronounced by Christ. From these facts, therefore, we can assume that there will be a personal inspection of our lives and motives which will be conducted by the angels in their thousands, followed by the separation into two groups of those judged, and the general pronouncement of acceptance or rejection by the Lord Jesus Christ.

The Temple Of The Age To Come.

Q.: How long will the Temple take to be completed?

A.: We are not told how long it will take in building, but as the vision of it was given to Ezekiel in a Jubilee Year (Ezek. 40:1), and the prophet was quite specific in relation to this, it is assumed that it will be completed on the Jubilee of Christ's return. This is still further suggested by the fact that Ezekiel describes the Temple as though about to be opened for service, with the sacrifices being offered. On those grounds, Brother Sulley suggests that it will be completed and opened for the initial service on the Jubilee anniversary of Christ's return.

Q.: At what time will the Temple be commenced in relation to Christ's return?

A.: It will be commenced after the destruction of the Gogian host, and will be built with the assistance of Gentile labour (Isa. 60:10). Those involved will be taken from nations who have submitted to the decree of the new Government set up in Zion (Rev. 14:6-7).

Seeking Help.

Q.: If a brother in sickness seeks the Father's help through the avenue of prayer, would it be inconsistent of him, after doing so, to seek the assistance of a doctor?

A.: Not at all. We are expected to use the means available to hand, whilst not overlooking that it is the blessing of the Father that will make them profitable. If the farmer does not sow seed it is useless him praying for a good crop! Remember the action of Nehemiah: "We made our prayer unto our God, and set a watch against them day and night" (Neh. 4:9). He prayed, but he did not neglect to watch. Faith is not presumption. We must provide Yahweh with something to work upon if prayer is to be answered. We pray God that His truth may spread, but we must also proclaim the Word; otherwise our prayer will avail nought.

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In The Ecclesia:

The Service of Sisters

Continuing an outline of the responsibilities and duties of ecclesial members, the fulfilment of which will valuably add to the strengthening of the Ecclesia.

The most important influence that can be exercised in an ecclesia is that of example. Example is a matter upon which the Scriptures lay much stress. Believers are enjoined to imitate Christ, to imitate Paul, to imitate holy women of old. Its value is also appealed to in Paul's letters to Timothy and Titus, wherein he says, "Be thou an example of the believers" — "in all things showing thyself a pattern of good works." In view of this it would be well for the sisters to consider a few traits which specially refer to them, and see if they are exemplifying them in their everyday walk and conversation.

1. "The aged woman likewise, that they be in behaviour as becometh holiness," "grave," "sober," "faithful in all things," "well reported of for good works," "teachers of good things" (1 Tim. 3:11; 5:10; Tit. 2:3). This list of qualifications leads to the conclusion that those who have grown old in the Truth are expected to have attained a spiritual maturity or perfection. They should be irreproachable in conduct, sound in doctrine, fully competent to direct young sisters in every right path.

2. "Teach the young women to be wise" (Tit. 2:4 mg). Those newly in the Truth are expected to learn. They must apply themselves to the Word, and as an additional help in this direction, they must avail themselves of the meetings, and the counsel of their elders. The hardihood and vigor of maturity is not expected of the young, but growth or progress is expected. "As newborn babes desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). Let such not be afraid to confess Christ before their alien friends. Let them put away their Gentile vanities, empty, idle talk, jesting, fondness of dress. "Whereby shall a young man (or woman) cleanse his ways? By taking heed thereto according to Thy Word" (Ps. 119:9). Let them separate themselves from the gayeties and pleasures of their former friends, and above all let them beware that they do not choose unbelievers as their partners for life. They are not their own; they are Christ's and are free only to marry as Christ has directed: "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). Let them meditate well upon the Word, and scrutinise their actions

in the light of it. "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil."

3. "I will therefore . . . that the women adorn themselves in modest apparel with shamefacedness and sobriety, not with broidered hair, or gold or pearls, or costly array, but (which becometh women professing godliness) with good works" (1 Tim. 2:9). This is very plain. Love and obedience to God will be manifest in the dress. Jewellery will be laid aside. Costly material and gay colors will be avoided. Change will not be indulged in for fashion's sake. It may be noted that no exceptions are introduced in this passage either in regard to age or position. Let sisters devote the time and money that extravagant or unnecessary dress would absorb to instructing themselves and caring for others.

4. "To love their husbands" (Tit. 2:4). The scriptural command to love expresses something more than mere empty sentiment; it always has very practical issues. A sister who manifests this love will respect her husband's wishes; there will be no contention nor bickering. She will strive to be a help meet for him. If he be in the Truth, she will endeavor to assist him in the work which it imposes, by furnishing him with thoughts for exhortation and giving her time to help him in any way he may need. She will not encroach upon the time he has set apart for study, either by talking, inviting visitors, or making any arrangement that would interfere with it. She will see that there is neither waste nor extravagant expenditure in her household, that her husband may not be hindered from responding to the many calls of the Truth.

5. "To love their children, to be discreet, chaste, keepers at home" (Tit. 2:4,5). A faithful sister will not only instruct her children in the fear of God, but will exercise her authority in restraining them from that which is sinful. She will remember the punishment that fell upon one "because his sons made themselves vile, and he restrained them not" (1 Sam. 3:13). She will watch over their companionships and their pursuits. She will learn from God's dealings with His children to let her rule be one of gentleness and love enforced if need be by severity and punishment. "It is good for a man that he bear the yoke in his youth," and it is good for children to learn to submit to law, and to keep in subjection the vanities and lusts of the flesh. Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him (Prov. 22:15). To conduct her household wisely a sister must be instructed in the Word — "she openeth her mouth with wisdom and in her tongue is the law of kindness" (Pro. 31:26). Therefore, household arrangements will be made subservient to

Bible reading and attendance at the meetings. Her demeanor will be characterised by gravity and sobriety, and any participation in the giddy ways of the daughters of this world will be shunned. She will be always at her post. "She looketh well to the ways of her household and eateth not the bread of idleness" (Pro. 31:27).

6. "Let the woman learn in all silence with all subjection" (1 Tim. 2:11). This cuts away the ground from many notions fostered by the "Woman's Rights Movement." Sisters may not take upon themselves the work and duties that pertain exclusively to brethren. The appointment is of God, not of man, therefore its wisdom cannot be questioned. Sisters who are wise will recognise this. It may, at times, be irksome to the flesh (God's appointments frequently are), it may, under some conditions, be a burden hard to bear. The time, however, for redressing wrongs is not yet. Burdens will be unloosed by-and-bye, and then the oppressed will go free, God will give the word. Meanwhile, patience must be exercised.

Individual Custodians

Let each sister examine herself whether in all these things, others may follow her, or whether her conduct is such as will ensnare the simple and bring reproach upon the Truth. Each sister is a custodian of God's Truth. God is very jealous of His Truth. Heavy punishment was sent upon one of His servants in the past, because, by his sinful acts, he gave "occasion to the enemies of the Lord to blaspheme" (2 Sam. 12:14). Sisters are expressly exhorted to holiness, "that the word of God be not blasphemed" (Tit. 2:5). If a sister does not maintain a faithful and unswerving position she is a corrupting element in the body, and her influence is, of necessity, injurious. "A little leaven leaveneth the whole lump."

An ecclesia is constantly being recruited from the world, therefore the necessity for counteracting influence from within the ecclesia is great, that there may be stability, growth and consolidation. Sisters would do well to ask themselves: Have I, since obeying the Truth, made an adequate advance in things spiritual? Am I given to evil speaking? Do I find time and thought for dress but not for the Truth? — times and thought for visiting and pleasure, but not for the meetings? — time and thought for novels, tales, and other people's concerns, but not for the Bible? — time, thought, and means for gratifying the flesh, but not for serving Christ? "Behold, I come quickly; and my reward is with me to give every man according as his work shall be" (Rev. 22:12).

— C.J.

(To be concluded next issue, God willing).

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Epilogue : Personal Matters

Ch. 15:14 - 16:27

(Continued from p. 256)

Greetings from Fellow-workers — vv. 21-24

The little company of workers, that loyally assisted the great Apostle in his labours, send their greetings to the Ecclesia in Rome.

VERSE 21:

"Timotheus" — Signifies "A worshipper of God." He was Paul's trusted companion in his labours. See Acts 16:1; 2 Tim. 1:5.

"Lucius" — Signifies "Illuminative." He was of note in the Ecclesia at Antioch — Acts 13:1.

"Jason" — Signifies "Healing." He was resident of Thessalonica, and provided lodging for Paul and Silas. When the Jews rioted, he was dragged by them and their abettors before the authorities and charged with disturbing the peace, because he gave shelter to Paul. He was only released on payment of bail (Acts 17:5-9).

"Sosipater" — Signifies "Saviour of a father." He, with the others, is described as Paul's "kinsman," which probably indicated that they were Jews.

VERSE 22:

"I Tertius" — Tertius signifies "third," and "Quartus" (v.23) signifies "fourth." See note at that place.

"Who wrote this epistle"—Tertius was the amanuensis, writing the epistle as Paul dictated it.

VERSE 23:

"Gaius mine host" — Gaius was baptised by Paul (1 Cor. 1:14), and was probably the Gaius who was in the midst of the riot at Ephesus (Acts 19). If so, he was Paul's travelling companion (Acts 19:29). There was evidently a great love between the Apostle and the convert, so that in his liberality, the latter acted as host to Paul.

"And of the whole Ecclesia" — Gaius was noted for his liberal hospitality, so that the whole ecclesia benefited from it. He must have been comfortably off to be able to afford such generosity, but was obviously anxious to use the material blessings which Yahweh had bestowed upon him to best advantage.

"Erastus" — Signifies "beloved." He lived at Corinth (2 Tim. 4:20), but also travelled with Paul on missionary work (Acts 19:22).

"The chamberlain" — Erastus was the treasurer of the city, and therefore a man who held a high position of trust. He had probably relinquished this to throw in his lot with Paul, or else he received leave of absence to attend him in his travels.

"Quartus a brother" — Quartus signifies "fourth." He was evidently the fourth in a family group. Who were the others? The R.V. renders the statement as: "Quartus the brother." "The brother" of whom? Evidently Erastus. Assuming Erastus was the eldest of the group, Secundus (second), mentioned in Acts 20:4, could have been next in line, then Tertius (third), and finally Quartus (fourth). The family would then be made up of Erastus the firstborn, Secundus, Tertius and Quartus — a delightful

family group that co-operated in the preaching of the Truth and in assistance to the great Apostle.

VERSE 24:

"The grace of our Lord Jesus Christ be with you all. Amen. — This verse is omitted in the Revised Version, Diaglott, etc., and is redundant, being a repetition of v.20.

Final Benediction — vv. 25-27.

Paul rounds off his letter by some final words of encouragement and blessing, which provide a summary of the preaching and purpose of the Gospel.

VERSE 25:

"Now to him that is of power to stablish you" — "The Twentieth Century Translation" renders this: "To him who is able to strengthen you." This strength comes from God through Christ (Eph. 3:20; Phil. 4:13; Jude 24), by the Word (John 17:17), so that it will be said of the redeemed in the age to come, that Yahweh hath made them what they then will be (Psalm 100:2; Isa. 60:21). Meanwhile, we must allow the Word to work through us, so that its influence will mould us according to His purpose. See also Peter's words: 1 Pet. 5:10.

"According to my gospel" — The "Twentieth Century Translation" renders this: "As promised in the Good News." Paul had earlier made mention of the Gospel as "the power of God unto salvation" to those who believed it (Romans 1:16), and now, at the conclusion of his letter, he reverts to that important statement.

"And the preaching of Jesus Christ" — Goodspeed renders this as: "the preaching about Jesus Christ." This, again, is a theme already expounded upon by the Apostle in this Epistle, particularly in dealing with the justification that is available only in Christ (Romans 3:21-26).

"According to the revelation of the mystery"—The word "mystery" is best translated "secret" or "hidden purpose." This had not previously been openly revealed, but had been made manifest by the appearance and mission of the Lord Jesus. For example, Peter shows how that in past times, faithful men who were used by Yahweh to proclaim His purpose, did not know how to rightly align the sufferings and the glory of Christ (1 Pet. 1:10-12). Even the Apostles did not understand that at first, and vainly imagined that the Kingdom of God was then about to be set up (Luke 19:11). The purpose of God in Christ had since been revealed, and believers were able to see the significance and need of his sacrifice as a basis for his glory. This is described as "the secret (mystery) of His will" (Eph. 1:9-10). The revelation of the mystery also included the preaching of the Gospel to Gentiles, a dispensation which was delivered unto Paul by revelation (Eph. 3:1-6). He describes this as the revelation of "the mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel" (Eph. 3:3-6). See also Col. 1:26-27. Thus Paul would reveal unto Gentile believers in Rome, the privileged position in which they stood through the grace of Yahweh in Christ.

"Which was kept secret since the world began" — See this referred to again in 1 Cor. 2:7. The phrase, "since the world began" is rendered "before times eternal" by the R.V. The word "world" is *aionios* in the Greek, and signifies "ages." Paul was referring to the past ages, not to the creation of the earth.

VERSE 26:

"But now is made manifest" — The revelation of Yahweh's purpose in Christ has been made clearly manifest by the appearance, death, resurrection, and glorification of the risen Saviour. See 2 Tim. 1:10; Tit. 1:2,3; 1 Pet. 1:20.

And by the scriptures of the pro-

phets" — Once again, Paul impresses his readers with the very truth with which he commenced his Epistle. See Rom. 1:2. The writings of the prophets illustrated the purpose of God in Christ, and were a means whereby the truth was preached unto Gentiles. See also Heb. 1:1.

"According to the commandment of the everlasting God, made known to all nations" — Goodspeed renders this: "At the command of the eternal God made known through the writings of the prophets to all the heathen." A specific command was delivered to Paul to engage in such preaching (Acts 22:14-15); and even before then, the experience of Cornelius had revealed the same truth to Peter (Acts 10:34-36).

"For the obedience of faith" — This is the very truth that Peter preached to the Gentile Cornelius (Acts 10:42-43).

VERSE 27:

"To God only wise" — He is the Fountain of wisdom, and this is revealed in His plan of salvation for mankind. See notes on Romans 11:32-36.

"Be glory through Jesus Christ" —The wisdom and glory of God is revealed to mankind through the Lord Jesus Christ; for He is the channel of Divine grace to man, and of man's obedience to God.

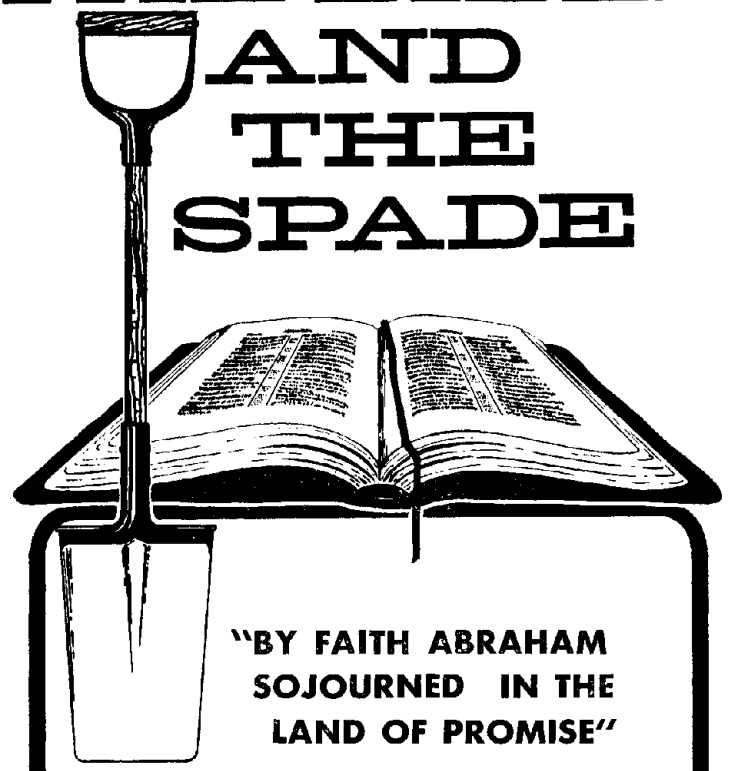
"For ever" — The glory which men can share with God and Christ (see John 17:20-23) is designed for perpetuity.

"Amen" — So be it! And as Christ is the "Amen, the faithful and true witness, the beginning of the creation of God" (Rev. 3:14), it will be accomplished through him. Whether we shall be there to witness it, depends upon what we do with the instruction given in this Epistle of Paul.

Paul's Faithful Example

Paul was animated by love — by a genuine deep-down affection for Christ. It was this that made the apostle anxious to discover his duty, and equally anxious to perform it. It was this love that made his service in the Truth a pleasure, and his sacrifices a light thing. How great is the power of love! Truly, it is a force which is greater than all other forces — which succeeds when every other influence fails. Are we imbued with a similar love to the apostle's — a warm and real affection for Christ — with a love for Christ strong enough to change and control our lives? Can we exclaim: "The love of Christ constraineth us"? If so, our minds will not be troubled with the question — "How much or how little need we do to secure salvation?" We shall do all we can for Christ. We shall watch for opportunities, and make them so that we can give him pleasure. We shall not stay to consider the question, "Will the truth pay?" Perfect love not only casts out fear, but soon leaves the commercial aspect of service behind. But how is such love to be got? It is purely a mental acquisition. Knowledge, memory, imagination, all enter into it. It comes and grows by keeping Christ in mind — his peerless excellencies; his amazing solicitude for us; his cheerful and willing endurance of the shame and agonies of the accursed tree for our sakes; his present watchfulness and readiness to employ the power of the Eternal, with which he has been endowed, to assist and encourage us in our days of probation. God, for Christ's sake, hath forgiven our many sins, and constituted us heirs of eternal life (Eph. 4:32; Luke 7:47). The right point of view is indicated in Romans 8:35-39: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." May God help us to reach that frame of mind. But we shall never do this unless we think of Christ, as Paul undoubtedly did, both often and much. —A.T.J.

THE BIBLE AND THE SPADE



"BY FAITH ABRAHAM SOJOURNED IN THE LAND OF PROMISE"

"The descendants of Noah were beginning to tread in the footsteps of the antediluvians. They became ambitious of making 'a name' for themselves, irrespective of the name of the Lord. This their way was their folly; yet their posterity approved their endeavour. Idolatry was beginning to prevail; and they proceeded to build a city, and a tower, whose top should reach to heaven, in honour of their god. But the Lord came down and put a stop to their enterprise by confounding their language, and scattering them abroad over the earth . . . While Terah's family dwelt in Ur of the Chaldees, the Lord appeared to them, and said to Abram, 'Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.' This command caused them to remove from Ur, and to journey towards the land of Canaan; on their way to which, they arrived at Haran, and dwelt there."

—Elpis Israel, p. 228.

A QUARTERLY SUPPLEMENT OF ARCHAEOLOGY CONDUCTED BY F. E. MITCHELL.

THE CITY DWELLER WHO LIVED AS A BEDOUIN

In commending the faith of Abraham, the writer to the Hebrews declared:

"By faith he sojourned in the land of promise, as in a strange country: dwelling in tents with Isaac and Jacob, the heirs with him of the same promise" (Heb. 11:9).

The confidence which Abraham had in the promises of God is clear, but why emphasise the fact of living in tents?

Was not that his normal way of life?

It was one time imagined that the ancient peoples were of a semi-barbarous character, without the amenities of civilisation.

But the science of the spade had completely refuted that idea.

In fact, Abraham was a citizen of one of the greatest cities of his day.

It is called Ur of the Chaldees in the Bible. The site, which is in ruins, has been identified as Mugheir, sometimes called Mukayyar, in Southern Mesopotamia. The names mean *The Mound of Bitumen or pitch.* In the city area, there are the ruins of a temple tower, of which there were many in Babylonia, of similar construction to the Tower of Babel. When the tower was originally built, before the time of Abraham, the builders included a commemorative tablet in its wall, which gave the name of the city.

From 1922 to 1934, the ruins were explored by Sir Leonard Woolley. His discoveries revolutionised current ideas as to the alleged semi-barbarism of the times. He wrote:

"The excavations . . . showed something of the splendor of the centuries before Abraham. The royal tombs of Ur, dating to about 2500 B.C. produced a collection of magnificent golden vessels which are still the delight and wonderment of the students of the ancient world. Ur was a town with a complex system of government and a well-developed system of commerce, one with writing in common use for the issuance of receipts, of making of contracts, and many other purposes. There were town drains, streets, two-storied houses, a great temple tower (Ziggurat), trade routes joining the town with other great towns in the north and the south, and various other evidences of a highly developed civilisation."

Nearby was found the oldest piece of glass in the world, over 4,000 years old.

Ur was a Royal City governing the Sumerian provinces, with a civilisation of an extremely high order, and an advanced culture and education. It was then a seaport on the Persian Gulf, at the mouth of the Euphrates, for the Gulf then extended west much further than it does today. It was thus one of the most magnificent cities in the world; a centre of manufacture, farming and shipping, in a land of fabulous fertility and wealth, with caravans going in every direction to distant lands, and ships sailing from its docks, importing and exporting merchandise.

Abraham thus lived in a state of some luxury. All this he abandoned to comply with the request of God and became a wanderer, going to a Land that God would reveal to him, living with his companions and servants in tents.

The treasures unearthed by Woolley revealed that art was practised with skill in the days of Abraham. A beautiful example is an elaborate head-dress of metallic leaves and flowers which once graced the head of Queen Shub-ad, exquisitely modelled figures of animals and humans, a beautiful lyre with mosaic inlay, a bull's head of gold and precious stone, and a marvellously beautiful gold dagger with a solid lapis-lazuli hilt, enclosed in an intricate filigree sheath of gold.

Lapis-lazuli is a decorative stone of a deep blue colour, a mixture of blue mineral and white calcite. In classical times it was called sapphire.

EVIL WORSHIP AT UR

It seems clear that the people of Ur practised human sacrifice. Woolley unearthed a great death pit at Al-Ubaid, four miles west of the city. Fawthrop writes:

"As the sun sets in the west, that direction is looked upon as the realm of the dead. In the death pits were found victims sacrificed at royal entombments, shedding light on the terrible custom of sending slaves to accompany their rulers into the future world. Having taken up positions assigned to them, these slaves appear to have taken some drug or poison. With the king were found sixty-five, and with the queen, twenty-five. Mr. Stanley Casson believes that the entire court accompanied the king, illustrating their belief in a future life."

Abraham, as an inhabitant of Ur, knew about this evil practise, but, by the invitation of God, was drawn out of such darkness into the light of truth.

The residents of Ur worshipped Nannar, the moon-god. The god's temple was built by Ur-Engur, a king of Ur before 2,000 B.C. The labour of slaves and prisoners of war was used. The burnt and sun-dried bricks were bound together with bitumen. The modern name, Mugheir, relating to bitumen, may have been derived from this fact.

"The basement of the Temple was oblong, and measured 198 by 133 feet, and was surrounded by a wall thirty feet wide. The second storey was 120 by 75 feet, and each succeeding storey was of smaller dimensions, towering skyward. The city wall was four miles in circumference. High above all soared the brick-storied tower of Ur-Engur. Four milleniums have passed away, yet the ruins now cover an area four-fifths of a mile in diameter" (Fawthrop).

At the base of the temple was another one called *The House Of Great Plenty*. This was, as it were, the harem of the moon-god. Here, in twin shrines, one devoted to Nannar, and the other to his spouse, a sexual ritual was conducted; and adjacent apartments housed the priestess prostitutes.

Joshua, in his address to the leaders of Israel, reminded his hearers that their ancestors had lived in an idolatrous country:

"Your fathers dwelt on the other side of the flood (river) in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed."

Today, archaeology reveals how gross were the evil, religious practices of the people whom, by faith in God, Abraham left.

WORLD HISTORY IN ABRAM'S DAY

From Ararat (Gen. 8:4), mankind had moved in a south-easterly direction, down the Fertile Crescent (Gen. 11:2) to build Babel, and under Nimrod, to establish the first empire. The Fertile Crescent comprised the earliest centre of civilisation, and extended from Gaza in the west upwards to the early reaches of the Tigris and Euphrates, and down a south-easterly direction to the Persian Gulf.

It included what was later known as Mesopotamia, or *The Land Between The Rivers,* the rivers being the Euphrates and the Tigris.

The first Empires, therefore, were established in the Mesopotamian valley as both Scripture (Gen. 10:10) and archaeology confirm. This valley was divided into two sections, dominated by two groups of people. The southern section from about the region of modern Baghdad to the Persian Gulf, was known as Sumer; whilst the northern section was called Akkad. The Sumerians were apparently of Hamitic descent, and termed themselves "the black-headed people." Their cuneiform (wedge-shaped) writing constitutes man's earliest written

records.

Akkad was peopled by Semites, or descendants of Shem, and originally were not as advanced, politically as their Sumerian neighbours.

On the other side of the Tigris was Elam (later Persia), peopled by descendants of Japeth, or Aryans.

Thus, in that area south-east of Ararat, the three great families of the human race, as descended from Noah developed their national existence.

Sumer comprised a group of city-states dedicated to the gods. Nippur was the city of Enlil and Ninlil, Erich of Anu and Inanna; Ur of Nanna, the moon-god, and Ningal his wife.

It is claimed that they were the first to build Ziggurats for the foundations of their Temple. The word comes from an Assyrian-Babylonian source signifying "to be high or raised up," and the Ziggurat is thought to be an adaptation from the Tower of Babel.

At first, the Sumerians were the dominant race, but later, under King Sargon of Akkad (B.C. 2360-2180), the Semites extended their influence to create an Empire, and to dominate their neighbours.

From the luxurious city of Ur, and from a state of growing political influence in the area, Abram was required to separate himself, and to retrace his steps back along the Fertile Crescent to Haran, in the direction of Ararat!

BACK TO HARAN

When Abraham, escorted by his father Terah and accompanied by his wife Sarai and his nephew Lot, left Ur, he travelled approximately 600 miles along the Fertile Crescent, until he came to Haran, situated on the river Balikh, a tributary of the Euphrates.

Haran was on the caravan route connecting Ninevah and Babylon in Mesopotamia with Damascus, Tyre and Palestine in the west and south. It was a flourishing city in the time of Abraham, and still exists today. It is referred to in Assyrian records as Harranu, which means *road.** It was also a centre of moon-god worship, which seems possibly why Terah chose it. Perhaps he had not fully broken from the worship of the god; or perhaps he merely wanted to safeguard his trade.

In any case, he would find the environment of such a city more congenial than those further south which would be quite foreign in both worship and ways to that with which he was familiar.

Familiar Bible Names

Years later, Abraham sent his servant back to this area, to obtain a bride for Isaac. The record states that Eliezar made his way to the city of Nahor (Gen. 24:10), and there succeeded in his mission.

Evidence of the existence of that city was established between 1935 and 1938, in certain letters, written on tablets discovered at Mari on the Euphrates. References to Nakhur occur frequently therein. This was the town from whence came Rebekah, as she left to follow in the footsteps of Abraham, in a pilgrimage that brought about her marriage to Isaac the son of promise.

In these letters are found other names identical with those found in Genesis 11. There are the Assyrian equivalents for Serug (Sarugi), Terah (Tel Turakhu or Mound of Terah), Peleg (Puligi), and so on. Possibly the men referred to gave their names to the cities that sub-

* The name of the city is most expressive in view of the journey of faith in which Abram was engaged. He had turned his back on Ur, which means light, and which identified only the light of paganism, and had now come to the crossroads of his existence. The word "Haran" can also signify "enlightened," even as a road reveals the way before a traveller. Thus Abram was brought in stages from the Light (Ur) of paganism, to a state of Enlightenment where he heard again the voice of God, and ultimately to Shechem, which name means Burden-bearer!

sequently arose.

Again, Jacob visited the area when he fled from Esau, and was directed by his mother to the care of her relatives. He was employed by Laban in Paddan (or Padan) Aram for at least twenty years while serving for his two wives: Leah and Rachel. This name is a variation of the Aramaic *paddani* — "Field, or Plain of Aram" (Syria).

Among the thousands of clay tablets dug up in Babylonia, the names of Abram, Jacob and Joseph have been found. Though, of course, not identifying the Scriptural bearers of the names, it shows that they were in common usage at the time.

All these facts show that the Bible account is one that is in accordance with the circumstances that existed at the time of which it treats.

Another name of great significance, found in texts which date to the period of the nineteenth to the fourteenth century B.C. (approximately the period of Abraham to the Exodus), is the name *Habiru*. The name is equated with Hebrew, and those possessing the name seem to have been descended from Eber. Genesis 10:25 speak of two lines of descent from Eber; one of which (that of Peleg) migrated to the southeast, towards Babel and Ur; and the other which apparently moved southwest (if Mesha can be identified with Moab), and entered Palestine before Abram was led thither.

The *Habiru* included the Israelites, but also covered the other branch of the family of Eber.

THE MIDDLE EAST AFLAME

Genesis 14 records an invasion of the Middle East by a confederacy from the north headed by Chedorlaomer. The powerful army of five kings, swarmed over the northern border, east of the Sea of Galilee, destroying as they went. In spite of powerful fortresses that stood in their path, and the skill of warriors that opposed them, Chedorlaomer's army had a succession of victories as they moved from point to point.

But their route seems a strange one. Instead of directly attacking Sodom and its sister cities by the most direct one, they used a circuitous route. They advanced southward on the east of Jordan to the head of the Gulf of Akab, then northwest to Kadeth, thence northeast to the Dead Sea depression.

Sodom and Gomorrah were overwhelmed, Lot was taken captive with other inhabitants, and the confederacy commenced to move northwards, to be followed and attacked by Abraham, who gained a great victory, and was able to secure the release of Lot.

At one time, the route seemed so unlikely as to be completely unrelated to fact, and it was treated by some as completely legendary.

But that is not so today.

Evidence has accumulated to show both its antiquity and accuracy.

An indication of this is found in the chapter itself. From the time when the events occurred in the days of Abraham to the time of Moses who recorded them, some of the place names had changed. Hence he had to quote both their early and late names. He wrote: "Bela (the same is Zoar)"; "The vale of Siddim (the same is the Salt Sea)"; "Enmishpat (the same is Kadesh)"; "the vale of Shaver (the same is the King's Vale)."

Note the accuracy of the record as thus expressed. By the time of Moses, Sodom and Gomorrah had been long destroyed. Zoar, however, which was in the same area, had been spared at the plea of Lot, and was still in existence as Bela at the later date. The Vale of Siddim had become part of the Salt or Dead Sea, probably as a result of the upheaval which destroyed Sodom.

The struggle was primarily between four kings and five. But in order to get at the five, Chedorlaomer, the leader of the four, struck against the Rephaims (or giants) in Ashteroth-Karnaium, and

the Zuzim in Ham. Modern discovery has proved that these sites were all occupied at the period of the battle, but not for long afterwards.

The route taken by the forces of the four kings was from Hauran (Bashan) through eastern Gilead and Moab to the south-eastern part of Palestine. As indicated above, it was one time thought that this route was impossible. However, the discovery of a line of mounds, dating to the period, some of considerable size, skirting the eastern edge of Gilead between the desert and the forests of Gilead, and running into eastern Moab, has shown that this would have been a normal route to have taken at the time.

It was later called "the King's Highway." Reference to this is made in Numbers 21:22. In Roman times, during the reign of Emperor Trajan, the road was paved. It is still used today, and is now hard-topped, and is the principal north-south road in Jordan. A tourist travelling from Amman to Petra takes the king's highway!

A bait which would attract the four kings was the important copper, manganese and other mineral deposits in Edom and Midian, and possibly asphalt from the Dead Sea area, a product much in demand in Babylonia.

Peak's Commentary which leans towards the higher critical side, has this to say in its Supplement to the 1936 edition:

"The testimony of the discoveries concerning the Abrahamic period is to show that the Biblical traditions relating to this time are not an artificial construction of priestly historians of a later day, but actually reflect pre-Mosaic conditions, and are extraordinarily accurate, containing a greater measure of real historical material than some scholars have hitherto supposed. It has been found, for instance, that every town mentioned in the narrative of the patriarchs was in existence in their day."

Can the names of the four invading kings be historically identified? There is indication that they can. Some writings, known as the Spartoli Tablets, were deciphered by Dr. Pinches. They contained some late Babylonian war songs of the Persian period, and all four names are referred to therein; Kudur-laghgumal (Chedorlaomer), Tudhala (Tidal), Eri-Aku (Arioch) and Hammurabi (Amraphel).

In view of the late date of the tablets, it is not wise to regard this as conclusive evidence, but the names could have been copied from earlier documents, in which case, they would provide the historical identification.

Certainly, they are names that are proper to the period of Abraham.

LAW BEFORE THE LAW OF MOSES

In Genesis 26:5, God declares: "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws."

In other words: there was Law before the Law of Moses.

This is quite contrary to what Higher Critics used to teach; because they taught that a compilation of a code of laws as early as the time of Moses was "incredible," let alone hundreds of years before, as in the case of Abraham!

But the research of archaeologists has proved again that the Bible is right and its critics are wrong.

In 1901, Mr. De Morgan was excavating at Susa in southwest Persia, at the place, called in the Bible, "Shushan the palace." He unearthed a stele or slab which had been taken there as part of the spoil of war from Babylon. The stele is of black marble or diorite, rounded at the top, about six feet high. On the rounded portion is a relief showing Hammurabi, king of Babylon, standing before Shamash the sun-god and god of justice, seated on a throne. The god hands to the king a royal insignia of the ring and the staff.

Engraved on the lower portion of the stele are the laws of Ham-

murabi, and the relief seems to suggest that he regarded these as having been given to him by the god. As we have seen, Hammurabi reigned about the time of Abraham.

What now of the theory of the higher critics that it was incredible to conceive of a code of laws as old as the Bible claimed Moses to be?

It administered the death blow to the cherished idea; so that it had to be abandoned. It had also been confidently claimed that writing was not known in the time of Moses, and that therefore he could not have written the books of the Old Testament attributed to him.

But it was impossible to maintain such a claim in the face of such complete evidence of its fallacy. In fact, the theory had been abandoned since 1887 when letters at Amarna in Egypt had been discovered. They dated back to the time of Moses, or shortly afterwards.

The stele of Hammurabi contains 282 legal enactments written in language which everyone connected with the law must have understood. They, together with other ancient laws, discovered by the American School of Oriental Research between 1925 and 1931 at Nuzu*, or Nuzi, in north-east Mesopotamia, illustrate legal transactions referred to in Genesis, particularly in the time of the patriarchs.

A case in point, is the suggestion by Abraham that he should adopt Eliezer as his heir. He had begun to despair of ever receiving a son.

"And Abram said, Lord God, what wilt Thou give me seeing I go childless, and he that shall be possessor of my house is this Eliezer of Damascus. And Abram said, Behold to me thou hast given no seed and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him saying: This shall not be thine heir, but he that shall come forth out of thine own loins shall be thine heir" (Gen. 15:2-4 — R.V.).

The suggested adoption of Eliezer was in accordance with the laws of both Hammurabi and the Nuzi. It was the custom for childless people to adopt a son to serve them as long as they lived, and to bury and to mourn for them when they died. In exchange for these services, the adopted son was designated as heir. If, however, the adopter should beget a son after the adoption, the adopted must yield the right of being chief heir to the real son.

Thus the legal meaning of God's reply is indicated: "This (slave) shall not be thine heir."

ABRAHAM'S TREATMENT OF ISHMAEL

Abraham's impatience for a son was such that at the instigation of Sarah, he tried another experiment. She declared:

"Behold, now, the Lord hath restrained me from bearing. I pray thee go in unto my maid; it may be that I shall obtain children by her" (Gen. 16:2).

The result was that Hagar conceived, and this led her to gloat over her mistress. In turn, Sarah complained to Abraham, who declared: "Behold thy maid is in thine hand, do to her as it pleaseth thee."

Sarah dealt so hardly with Hagar that she ran away. However, advised by an angel to return, she did so, and in due course gave birth to her son Ishmael.

But then, later, Isaac was born, and Hagar's ambition that Ishmael should be Abraham's heir was thwarted. When Isaac was weaned, Hagar and Ishmael showed their feelings by mocking. Sarah saw this and was incensed. She demanded the immediate banishment of Hagar and Ishmael:

"Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son even with Isaac."

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* Findings of archaeologists indicate that the Nuzians were Hurrians or Horites of the Old Testament. The Horites were also associated with the Hivites.

This time Abraham did not invite Sarah to do as she pleased with Hagar. He was grieved, partly because he loved Ishmael, and partly because it was contrary to the laws of the times.

His mind was set at rest, however, by God. He was told:

"Let it not be grievous in thy sight because of the lad and because of thy bondwoman: in all that Sarah hath said unto thee, hearken unto her voice, for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation because he is thy seed" (Gen. 21:8-13).

Hagar and Ishmael had to go; and though, at one time, threatened with death from thirst, they survived, and Ishmael became the father of the Arabs.

Abraham's action in telling Sarah to do as she liked with Hagar on the first occasion, and on the second his unwillingness to act upon her request until told to do so by God, is puzzling to many; yet it is quite consistent with the laws of the time.

Normally, according to Hammurabi's laws, a man was only permitted one legitimate wife. However, should she be barren, he could either divorce her, or take a secondary wife, though the latter could never be equal with the principal wife.

To avoid either of these alternatives, however, the principal wife could offer one of her slaves to her husband as a concubine. When a child was born, the slave was set free and her child became the lawful heir. The father could not then bring another woman into the house. However, if the slave should aim to become the wife's rival, she could be sold if no child had been born, and, if a child had been born, she could be made a slave again.

On the first occasion, Hagar "made herself equal with her mistress," and Sarah was quite within her right to request some disciplinary measures. Moreover, Abraham was acting in accordance with the legal requirements of the times, when he said: "Thy maid is in thine hand; do to her that which is good in thine eyes."

On the second occasion of trouble between the two women, the cause was different. Sarah's demand that Hagar and Ishmael should be cast out was not in accordance with Hammurabi's law. Under this, a son could be disinherited only before a judge, and then only for a heavy crime. When a wife had given her husband a slave-concubine, the sons of the two wives were to share the goods of his house equally at his decease. Moreover, if a man put away his concubine, he was legally bound to provide for her.

Thus, both Hagar and Ishmael had a legal claim on Abraham, which he clearly recognised. All that Sarah could do legally was to lay a task on Hagar and make her live with the other slaves. Her demand that Hagar and Ishmael should be banished thus troubled Abraham, and it was only when he received a direct command from the God Whom he had come so far to worship, that he discarded the Babylonian or Hurrian law and obeyed a higher ordinance. It is worthy of note that God provided for Abraham's scruples, by promising an inheritance for Ishmael.

When, two generations later, Rachel found herself childless, she followed Sarah's action, and gave her maid Bilhah to her husband Jacob.

A Tarnish To Avoid

There are various kinds of "tarnish" — to some of which, all active men have to make up their minds to submit. There is the tarnish of false report, wrong interpretation, malicious surmise, etc. Of this kind you will find the apostle Paul had his share (2 Cor. 6:8).

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

Thoughts For The Times:

Our Varied Trials

Tribulations and trials may come from a variety of causes, from bodily ailments, bereavements, pecuniary losses, moral slips and shortcomings, friendships severed for the Truth's sake, tyrannical or unprincipled employers, the ungodly ways of those with whom we are compelled to mingle. Paul teaches us to "glory in tribulations," which we can do when we recognise the purpose of them (Rom. 5:3). James similarly says: "Count it all joy when ye fall into divers tempations, knowing that the trying of your faith worketh patience" (or endurance) (Jam. 1:2). This teaching is plain. Tribulations and trials are not to be received in a complaining, whining spirit, but in the spirit of contentment and joy. To take this stand is not natural to us — faith is needed. Faith springs from an understanding and appreciation of the Word of God. This Word says that tribulations and trials come from Him — that they are to be looked upon as a sign of divine favor (Heb. 12:6); that whilst the trials last, He will not leave us (Heb. 13:6); that He knows how to deliver us (2 Pet. 2:9); that no trials will be carried beyond the point of endurance (1 Cor. 10:13); that trials are for our good, and will cultivate those virtues which qualify for an endless life (Rom. 8:28; 5:3-5; Jas. 1:3; Heb. 12:11; Jn. 15:2). Let us try to remember these truths when we fall into tribulations and trials, and rejoice accordingly. Should these remarks sound untrue, a spiritual tonic is needed to revive our confidence in the Scriptures. Let us get into the company of a truth-loving brother or sister for half-an-hour; or, better still, drink in the spirit of the Psalms. If we would only realise that God is at work in our trouble, that it is only for a "moment," and when rightly estimated is "not worthy to be compared with the glory which shall be revealed in us," we should soon cease to doubt and murmur. —A.J.

Editorial.

Christ's Warning to This Generation

Christ warned that world environment existing at his second coming would be similar to that in the days of Lot (Luke 17:28-33).

His warning is being fulfilled today with a literality that is frightening.

On a scale never known to history, with greed, brutality, beastliness, and criminal instincts in the ascendancy, the history of Sodom is being repeated, and the world is heading towards a terrible crisis foreshadowed in the destruction that rained down upon that ancient and guilty city.

Sodom's sin was not merely that of immorality; but the general attitude towards it. The grossest forms of wickedness and perversion were committed without shame, or any attempt to hide them.

The modern world differs little from Sodom in that regard.

The wickedness of Sodom stemmed from self-satisfaction and pride, induced by fulness of bread, and abundance of idleness (Ezek. 16:49).

That also is characteristic of the present age.

We live in an affluent society. There is abundance of idleness with ever reducing hours of labor, and fulness of bread with more wealth to satisfy the demands of the flesh.

Pride, in human achievement is characteristic of the age.

The things of God are set on one side as of relative unimportance.

The condition of the world in its moral, political and social spheres is as Christ warned it would be.

His words, however, were not designed merely to predict what would come to pass, but were intended to alert his followers as to the environment in which they would find themselves at the time of the end.

He was concerned for the welfare of the Ecclesia; and he underlined this by adding the exhortation: "Remember Lot's wife!"

Lot's wife had been ensnared by a world that seemed to promise so much, and which she was reluctant to leave. All had seemed pleasant whilst she was there, so that she could not bring her mind to really believe that it would be swept out of existence.

This, indeed, was the sad condition into which Lot's household had sunk. Some of his relations had become so immersed

in the way of life about them, that his warning appeal to them that the city would shortly be overwhelmed by Divine judgment, was to them the language of a fool. He was "as one who mocked" (Gen. 19:14).

Sodom was a city that had abandoned itself to fleshly pleasure, and possessed the means to gratify every lust.

The present age is rapidly becoming as immoral as Sodom, and its influence can invade our homes as it did that of Lot.

We need to exercise every care and guard our children against the pernicious influence of a world which is rapidly breaking down the recognised standards of the past. The Bible must be opened more in our homes; and we must try to cause its influence to reach from the home to the ecclesia, rather than vice versa. Where there exists family reading of the Bible, and family prayers, there are erected bulwarks of defence that can help protect the members of the home from the insidious attacks of a world that knows not God.

As far as our children are concerned, once school-age commences, the world exerts more and more influence over them, and subjects them to greater pressures.

We must do our part to fortify them against these attacks.

As children develop towards adulthood, the danger increases.

This is called the "permissive age," when young people are encouraged by many to experiment in practises that were once completely taboo. Thus sex, drug-taking, petty crime become common.

A terrible example of current moral deterioration and the pressures and influences with which young people are bombarded, was publicised recently in Australia. The Adelaide *Advertiser* reported that new students at the Australian National University were issued with booklets giving advice on contraceptive pills and abortion. According to the report, the handbook issued opens by telling students that they would probably have sexual experience during their university careers:

"If you haven't, you will soon. This is not a recommendation to have sex, it is a statistical probability."

It further urged:

"Don't let feelings which are the ultimate check point for any jabbering theorist be argued into submission. They are your own and very real and complex. They are to be lived with and not be ashamed of. They are too often the target for intellectual and moral bullying."

Anybody who stands against this insidious form of sophistry is classified as "a jabbering theorist," and their words decried as "intellectual and moral bullying."

Parents need to remember that this is the environment children enter when they reach a certain age. Recognising that, they need to make preparation to guard against its influence. How can

they do that? By the studying of the Word in the home; for it reveals flesh and feelings for what they are.

But we believe that even more than the mere study of the Word is required. We feel that the word studied through the aid of the pioneers is of greatest assistance. They expound the Word with a directness and a vigor that stimulates and strengthens the moral fibre. A truth can be stated apathetically or enthusiastically; issues can be made vague or clear-cut. The truth and the issue remain the same, but the appeal and the result are different.

In books like *Elpis Israel* and *Eureka* the truth is set forth plainly and vigorously, so that there is no doubting the issues involved. And that is the sort of exposition that is needed for these times. With all our verse by verse study of the Word, we must not overlook the pioneer writings.

We live in an evil, immoral age. Christ warned that the times would be exactly as we see them today. To be forewarned is to be forearmed. Let us bear in mind the warning, and take steps, both in the home and in the ecclesia, to guard against any encroachment of the evils of these closing days. The greatest heritage we can leave our children is a spiritual education, and a healthy respect for the Word of God.

Language Problems!

A correspondent writes: "It was very nice of you to be so concerned about our new sister Cecilia Pelaez, and to offer her words of encouragement and, the Logos magazine to help her forward in her new life in Christ. The only difficulty is that this sister doesn't know a word of English. The language throughout Central America, Mexico and South America is Spanish, and apart from a few areas in some republics of Latin America, very few folk know any English. This means, of course, that all our work is conducted in Spanish, and is a main reason why we appreciate the assistance of more workers . . . . I know sister Cecilia would want me to thank you for the letter, even though we haven't got round to translating it yet for her. It is certainly very thoughtful of you to consider so soon and so willingly, the needs of young brethren and sisters in the Truth."

The language barrier presents one of the most formidable obstacles in the extension of the Truth. But this is by Divine decree (Gen. 11:7), and will not be solved until a "pure language" is established in the earth (Zeph. 3:9). Meanwhile, we commend those who labour in this avenue of service.

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Consistent Application:

Nothing but the Word, read and practised, will make us "perfect, throughly furnished unto all good works." In things natural, only practice will bring efficiency. So it is with things spiritual. Hence Paul says: "Exercise" thyself unto godliness.

This Month's Exhortation

The Word Made Flesh

The exhorting brother has selected John 17 for his reading. This chapter records the Lord's prayer just prior to his arrest, in which he gave expression to the transforming influence of the Word, by petitioning the Father on behalf of the Apostles: "Sanctify them through Thy Truth; Thy word is truth." In this request, Christ revealed that the Word or the Truth is the means that God has devised for the sanctification of His saints.

★

How Jesus Viewed The Word Of God

In the revelation of God through Moses, the Psalms and the Prophets, it is evident that He had the Lord Jesus Christ in view, as the one who would fulfil His purpose to fill the earth with His glory (Num. 14:21).

Jesus was the personification of the Wisdom of God, being God made manifest in the flesh. He was able to say: "He that hath seen me hath seen the Father," and, "I and my Father are one." In the Revelation, he is described as the Faithful and True, whose "name is called the Word of God" (Rev. 19:11-13).

God would have us to know Him and believe in Him according to the Scriptures. In that regard He has "magnified His word above all His name" (Ps. 138:2). How important, then, is this record which He has given us respecting His son, and how essential it is to draw from the Word that power that will enable us to reproduce Divine characteristics in our lives.

Jesus obtained knowledge of his own relationship to his Father's purpose, material for his preaching, and strength, comfort, joy and peace of mind from his contemplation of the Word of God. He desired above all things, to bring his friends under the influence of its power, and prayed: "Sanctify them through Thy truth; Thy word is truth" (John 17:17). By its influence, his brethren likewise can derive strength, comfort, joy and peace of mind. And this, indeed, is what they need to seek from it. Of what value is the mere intellectual perception of God's plan, and the acceptance of His revelation as a matter of belief if the power behind it is lacking, and the Word has no impact upon the heart, or the inmost affections of the individual?

None whatever. The Lord condemned mere lip worship when he denounced the Scribes and Pharisees with words drawn from the prophets: "This people draw near with their mouths, and honour Me with their lips, but their heart is far removed from Me" (Matt. 15:8). On the other hand the true disciple is one

moved by the word: "Though you were slaves of sin, yet you obeyed from the heart that form of teaching into which you were delivered" (Rom. 6:17). By the word, "Christ dwells in our hearts by faith" (Eph. 3:17); through the word faith comes (Rom. 10:17); and without faith we "cannot please God" (Heb. 11:6).

The Word As Power

The Scriptures abound with references to the power of the Word. It gives *hope,* for David said: "I hope in Thy word." It gives *light,* for the Psalmist taught: "Thy word is a lamp unto my feet and a light unto my path" (Ps. 119:105). It leads into *truth* for Jesus prayed: "Thy word is truth" (John 17:17). It develops *wisdom,* for Paul wrote: "Let the word of God dwell in you richly in all wisdom" (Col. 1). It can *comfort,* for he exhorted the Thessalonians: "Comfort one another with these words" (1 Thess. 4:18). It can *encourage,* for he declared: "Brethren stand fast and hold the traditions which ye have been taught, whether by word or our Epistle" (2 Thess. 2:15). It can *build up,* for he told the Ephesians: "Brethren, I commend you to God, and to the word of His grace, which is able to build you up" (Acts 20:32). It can increase *faith,* for it is taught: "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17). It can induce meekness and lead to salvation, for James wrote: "Receive with meekness the engrafted word which is able to save your souls" (James 1:21).

When Jesus taught, it was on the basis of the written word which he expounded and enlarged. For example, when he proclaimed: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven" (Matt. 5), it was in knowledge of the fact that God through Isaiah had said: "Thus saith the Lord, the heaven is My throne, and the earth is My footstool. Where is the house that ye build unto me, and where is the place of My rest? For all these things hath My hands made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word" (Isa. 66:1-2).

A person is blessed who humbles himself under the mighty hand of God, and submits in faith to the guidance that the word gives him.

"Blessed are they that mourn, for they shall be comforted," taught the Lord (Matt. 5). His words were drawn from Isaiah 61:1-2: "The spirit of the Lord God is upon me . . . to comfort all that mourn."

"Blessed are the meek for they shall inherit the earth," he declared. But there was no originality in the expression, for it is cited from Psalm 37:11. It was a case of the Word Made Flesh expounding the word he revealed that others might be influenced

by its teaching.

"Blessed are they which do hunger and thirst after righteousness," he proclaimed. These words are a reflection of Isaiah 55:1: "Ho! everyone that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat . . . without money or price."

"Blessed are the merciful for they shall obtain mercy," is an echo of Psalm 41: "Blessed is he that considereth the poor; the Lord will deliver him in the day of evil."

"Blessed are the pure in heart, for they shall see God," announced Jesus, and again, the thought was extracted from the Old Testament: "Who shall ascend into the hill of the Lord or stand in His holy place? He that hath clean hands and a pure heart" (Ps. 24).

Thus the Lord's teaching was based upon the revelation that Israel had in their hands. The beatitudes are all in the Old Testament; the Lord added nothing new. What he did was to give new power to the old words of Moses the prophets and the Psalms, by expounding and applying them.

The Word's Infuence On Us

Christ's use of Scripture charged common words with power. Thus he taught: "The words that I speak unto you are spirit and are life" (John 6:63). They will develop spirituality in the minds of those who feed on them, and the manifestation of this in a way of life will ultimately lead to the bestowal of life eternal. In contrast, "the flesh profits nothing," for it can only lead to death.

The way to life or the way to death, therefore, is revealed through the Word. As it is itself living, it can give life. It will create a disposition of mind which will be reflected in a character in which God will be pleased. And as Jesus was the "Word made flesh," so those who manifest in action the same Word likewise testify of its power and influence.

The emblems, therefore, remind us of one whose doctrine and life was based upon the written word. This word was passed on to the Apostles, and, in course of time, has been passed on to us. As Christ revered the Word, so should we. As he was the Word made flesh, so we should be living witnesses of its power. As he proclaimed the Word to others, so should we. He defeated temptation by a "Thus it is written." He encouraged men by directing them to its power. He gained an incentive by pondering its teaching and so clearly perceiving the "joy set before him" (Heb. 12:2). He prayed and prayed again, that his followers would be moved by its influence (John 17). It is for us to benefit by its influence and his prayer, and so in actions day by day become living exponents of its power, drawing others to its influence. May God guide us to that end. —H.M.

7. Luke : The Face of the Sympathetic Man

Continuing an outline of the purpose and result of the Third Gospel.

Why Luke Wrote

What need was there for an additional record to that of Matthew and Mark? To answer this, we must place ourselves in the position of Paul and Luke. Their task was to teach the gospel to a Gentile world dominated by Greek thought and culture. They had to preach Jesus to the Greeks.

Where, then, did Jesus come from?

How and when did he appear among men?

Where did he live?

What educational and cultural influences shaped him from childhood through youth to manhood?

What part was played by his forerunner, John, whom Herod foully murdered?

If Israel was not the favoured race, what role were they intended to serve?

Could real assurance be given that God regarded all alike, whether Jews or Gentiles?

These were questions Paul would be met with daily, as he laboured to present the gospel to the Greeks. The answers, however, are not given completely in Matthew and Mark, where emphasis in each case lay in a different direction. What was needed was an authoritative statement that would enable a Greek to be able to see clearly that what had happened in the comparatively unknown area of Judea affected world issues, and consequently, affected him!

It is probable that the un-named brother in 2 Cor. 8:18, 19, spoken of as one "whose praise is in the gospel throughout all the ecclesias," is Luke. Noting his rare gifts and abilities, Paul probably suggested the need that a fuller account of the Lord Jesus Christ be written.

The result is to be seen in the gospel of Luke, which in plan is quite simple.

PART 1 — The events culminating in the births of the Saviour, and his forerunner (Ch. 1 to 2:20).

PART 2 — The infancy and growth to maturity of the Saviour (Ch. 2:21 to v.52).

PART 3 — The preaching of John and the baptism and genealogy of Jesus Christ (Ch. 3).

PART 4 — The discourses, miracles and actions of Jesus Christ, during the whole of his ministry (Ch. 4 to Ch. 9:50).

PART 5 — The incidents of the last journey to Jerusalem (Ch. 9:51 to 19:27).

PART 6 — The final week in the life of the Lord (Ch. 19:28 to 23:49).

PART 7 — Burial, resurrection, ascension (Ch. 23:50 to Ch. 24). ....

In fitting the gospel narrative into its place in world history, Luke set out to show that the effects of the events in Palestine could not be restricted to that small area. It was not a merely local matter. The incidents concerning John and Jesus worked for world salvation, not only for that of Israel.

Thus the birth of Jesus, as Luke presents it, was a confrontation between world powers. Rome was in the ascendancy! Her mailed fist controlled! Caesar's decree was "world taxation" (Ch. 2:1). The child Jesus, who is to become world monarch (v.11 cf. Isa. 9:6-7), was born in circumstances of poverty, where taxation would be an intolerable burden. But the song of the angelic host, recorded by Luke, draws attention to the fact that "might" not based on "right" will ultimately be defeated, and "right" will triumph. Rome's tyranny would end, and freedom will come to the world. So they sing:

"Glory to God in the highest, and on earth peace, goodwill toward men" (v.14).

The Gospel To The Gentiles

When the child Jesus was presented at the Temple in accordance with the Law, Simeon was waiting there (v.25). He knew the "signs of the time," because he knew his scriptures. But notice that he calls Jesus "a light to lighten the *Gentiles*" (v.32. cf. Isa. 42:6;49:6).

Then, in Ch. 3:3-6, when John comes out of the wilderness as the forerunner of the King in fulfilment of such prophecies as Isa. 40:3-5, he quotes a part of Isaiah, omitted by Matthew:

"All flesh shall see the salvation of God."

All flesh! Including Gentiles — and Luke!

The genealogy Luke gives of Jesus is not that of the legal kingly line, terminating in Joseph, as does Matthew, nor does he ignore men altogether, as does Mark. Luke's genealogy is of Mary, and he takes it back to Adam, "which was the son of God" (Luke 3:38) — the point when all men, Jew and Gentile, are equal!

Paul often quoted the Jewish scriptures to demonstrate that their much-vaunted Jewish exclusivism was wrong, and this is pre-

cisely what Luke reveals of Jesus in ch. 4:16-30. The Lord came to Nazareth, stood up to read in the synagogue, and accepted the scroll of the prophet Isaiah. "He found the place where it was written" (v.17), and commenced to read from Isaiah 61:

"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

When he said: "This day is this scripture fulfilled in your ears" (v.21), he related the words quoted to the needy of Nazareth. But when they rejected his teaching, because familiarity with him ("Is not this Joseph's son" v.22), had made them contemptuous, he stated a principle that "no prophet is accepted in his own country," and reminded them of incidents during the lives of two of Israel's greatest prophets — Elijah and Elisha. Many poor widows were in the days of Elijah, but none were relieved except a Sidonian widow, a Gentile! Many lepers were in the days of Elisha but none were healed except the Syrian Naaman, a Gentile!

In many ways, Luke impresses his readers with the teaching that flesh-descent confers no privileges as far as salvation is concerned.

He describes:

GOD'S INTENTION TO SAVE THE GENTILES:

1. The Samaritans: Ch. 9:52-56 (to save men's lives, not to destroy) Ch. 17:11-19 (only the Samaritan leper returns to give thanks);
2. Zacchaeus the publican: Ch. 19:1-10 (to seek and save that which was lost);
3. Prodigal Son: Ch. 15:11-32 (was dead, and is alive again; was lost and is found);
4. The sinning woman: Ch. 7:36-50 (her sins, which are many, are forgiven);
5. Woman with an issue of blood: Ch. 8:43-48 (thy faith hath made thee whole);
6. The dying robber: Ch. 23:39-43 (Lord, remember me!)

GOD'S COMPASSIONATE REGARD FOR HIS CREATURES:

1. The Widow of Nain: Ch. 7:12 (her only son, she a widow);
2. The daughter of Jairus: Ch. 8:42 (only one daughter, lay adying);
3. The lunatic boy: Ch. 9:38 (my son, thine only child).

Luke's Exclusive Reports

Only Luke describes the miracle of the healing of ten lepers, of whom the only one who returned to give thanks was a Gentile, a Samaritan (Luke 17:11-19). Or that concerning the woman with a spirit of infirmity (Ch. 13:11-17) and the curing of the man with dropsy (Ch 14:1-6) because they reveal the error that Israel embraced because of their ritualistic view of the Sabbath law. Similarly, the miracle of the raising of the Widow's son (Ch. 7:11-18), which only Luke records, is located in the setting of the

healing of the faithful Centurion's servant (vv. 1-10), as if to say that he was able to raise the dying and the dead, without discrimination of race. Luke's account of the draught of fish (Ch. 5:4-11) seems a prophetic miracle of what, in fact, happened in Paul's experience, when, as a "fisher of men," having toiled among Jewry with few results, he turned to the Gentiles and the nets were full and in danger of breaking!

As with miracles, so with Luke's parables. In the parables Luke alone records, particular teaching principles are evident, to impress the fact that it is faith, and not flesh, that saves. Therefore, in these parables the Lord assumes the role of a Samaritan (a hated Gentile) to save the stricken Jewish sinner, while the representatives of the Law walk by on the other side (Ch. 10:25-37). The barren fig-tree (Ch. 13:6-9) parable taught that Israel's days as a fruitful tree were numbered; whilst the lost coin (Ch. 15:8-10) and the prodigal son (vv.11-32) revealed God's intention to save those lost, irrespective of what made them lost. The parables of the Unjust Steward, and the Rich Man and Lazarus (Ch. 16) — whatever their lessons for all time — were daggers pointed at the heart of faithless Jewish priests and rulers, who were not carrying out the tasks for which God had created His people.

— E.M.S.

Religious Criminals:

The peculiar crime of the present age of Christian profession is that of dishonoring the Scriptures. All classes lend themselves to it in one way or another. Either they neglect them while acknowledging them as the words of God, or they completely nullify them by beliefs and traditions subversive of all their teachings, or they say they are not sure they are the words of God, and that there is a good deal of the word of God in other books as well; or that there is a good deal of the word of man in the so-called word of God, and that the extent and effect of inspiration is an entirely open question; or that, in fact, the Bible is but an interesting and antique form of the writings of all, and only to be considered the word of God in so far as it may coincide with Truth; or that it has no claim to be considered the word of God at all, but is a lying invention of priests and parsons in by-gone days of darkness. (R.R.).

Honest Investigation:

No genuine friend of the truth would find fault with another for speaking against "the sects," seeing "the sects" are the strongholds of superstition and error, and the strongest barriers in our time in the way of the Truth's progress. If visitors cannot stand an honest testimony on the subject, let visitors be driven away; for visitors who require to be propitiated by a craven mincing of the matter, would be worth very little, as the friends of the truth, when got! (R.R.).

The Story Of The Cities.

ADAM: The City that Saw the Jordan Reverse

We propose in this and subsequent articles, to outline some of the amazing incidents associated with the towns and cities of the Scriptures — and invite the reader to join us as we wander down the path of history, and recall amazing events of long ago.

☆ ☆

Twenty miles above Jericho, in a fertile section of the Jordan valley, nestled the little town of Adam (Josh. 3:16). The inhabitants were probably fishermen and agriculturists, who obtained their livelihood from the waters of the Jordan and the fields of the Valley.

The city was near the mouth of the River Jabbok, over which Jacob had earlier passed (Gen. 32:22), and close to Zaretan, an important place of clay pans where bronze castings for the Temple of Solomon were later made (1 Kings 7:46; 2 Chron. 4:17).

In the times of the Canaanites, however, life in the city of Adam continued without dramatic incident.

The river flowed by day after day, increasing into flood proportions at harvest time each year, as the melting snows from Hermon in the north, rushed down to overflow Jordan's banks. This was known as the "swelling" of the Jordan (Jer. 12:5; 49:19; 50:44), at which time the river reached widths of up to one mile across.

All this was accepted by the Adamites, as part of the everyday circumstances of a life that passed monotonously by!

The Day The Waters Returned!

It was harvest time. The river was in flood, and swiftly moving southwards. The people knew what to expect, and their life was regulated accordingly.

Suddenly an ominous roar could be heard in the distance. The waters of the Jordan, flowing downwards past the city, suddenly met waves of water heaving backwards, and the river was immediately a twisting, torturous whirlpool. And just outside their city!

"The waters which came down from above stood and rose up upon an head very far from ('at' — Amp. Bible; 'by' — Rotherham) the city Adam, that is beside Zaretan . . ." (Josh. 3:16).

This amazing spectacle could not go unnoticed by the in-

habitants of the city Adam. They may not have understood the cause of the upset river, but they were aware of the near proximity of the strange Israelites. With the people of Canaan, they had been startled and troubled by the outstanding and mysterious incidents that had accompanied the children of Israel as they moved towards their land:

"As soon as we had heard these things," commented Rahab in Jericho, "our hearts did melt, neither did there remain any more courage in any man because of you" (Josh. 2:11).

And now, the Jordan was flowing uphill!

Unknown to the Adamites, an amazing spectacle had taken place at the forde of Bethabara some distance south. Israel, under the leadership of Joshua, had arrived at the River Jordan. Desiring to pass over the flooding Jordan, to invade the promised land, Joshua had been commanded to take the priests with the Ark of the Covenant, into the waters of the river:

"And when they that bare the ark are come into the Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, that the waters which came down from above stood up" (Josh. 3:16).

It was not that the waters merely banked up, but they began to flow in reverse! The Jordan is one of the most rapidly moving rivers in the world, and this sudden change of course to upstream, would have amazed the onlookers.

The passage of Israel through this deep and rapid river at the most unfavorable season was more miraculous than that of the Red Sea. Here, there was no natural agency whatever employed, no mighty wind to drive the water back, no reflux of the tide upon which doubters might fix to depreciate the miracle. It seems, therefore, to have providentially been designed to silence cavils respecting the former miracle, and was done in the noon-day, in the face of the sun and in the presence of the neighboring inhabitants, striking terror into their hearts, so that they did not contest the passage.

And this incident which brought glory to Yahweh and an inheritance to His people, Israel, drastically altered events in the city of Adam that day!

Yahweh had demonstrated His almighty power to save His people:

"When Israel went out of Egypt . . . Judah was his sanctuary and Israel his dominion . . . What ailed thee, thou Jordan, that thou wast driven back? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob" (Psalm 114).

A Lesson For Life

The word "adam" signifies "red" and is associated with the word "adamah" — the "ground." It was probably the red-clay country in which it was situated, that gave the name to the city.

Although its present situation is disputed, it has been identified by some as the Tell-ed-Damiyeh.

It is significant that the Scripture narrative connects this small city with the incident at Jordan, for it teaches the lesson of life.

The waters of the Jordan commence in the living lake of Galilee, teeming with fish life. They pour forth, down the tortuous channel of the Jordan (which signifies "The Descender"), through the city of Adam, and rush into the Salt Sea — the "dead sea," wherein no life exists!

So it is with humanity. It commences with life, continues its days in the twisting, turning circumstances of its generation, moving inexorably in the way of Adam (the city of "red earth" — mortality), eventually arriving at the sea of death (Eccl. 9:5-6).

But when the greater than Joshua appeared, bearing the Ark of the Covenant (the Divine Presence amongst men), he brought a new era to humanity. His contact reversed the course of human destiny, and revealed the way of salvation to those who are prepared to associate with him. Instead of flowing through Adam to inevitable death, their way is changed, and they pass through Adam to life!

Whilst the Jordan miracle was greater than that of the Red Sea, the miracle performed by the Lord Jesus Christ is far superior to both! Through him, Yahweh changes, not a sea or a river, but the stony, stubborn hearts of the sons of Adam.

A Silent City

When the river resumed its course, the inhabitants of Adam continued their normal activities. Undoubtedly, they did not realise that this strange incident would be the only reason for the recording of their city in the annals of history. From this time, the city of Adam disappears, eventually crumbling into the red dust from which it had been constructed.

Today, it is only known as the City That Saw the Jordan Flow Back!

A Need For Contending:

It is true that the truth is great and will prevail; but the maxim is misapplied if it is made a reason for not opposing error and contending for the faith. The truth will not prevail in the absence of Christ. Its fortune has been to be prevailed against for centuries; and this will substantially continue to be its fortune until he come. It is not with the idea of changing the situation that faithful men observe a strict policy, but of merely performing the part to which all men have been invited who wish the approbation of Christ when he returns.

(R.R.)

Retribution:

God suffers long, but there is an end to His patience, and anon He breaks forth in destroying judgments upon the heads of the ungodly, who in their silly pride lift their despising looks to Heaven. (R.R.)

Interpreting The Apocalypse.

Criticism of the Critics

The previous article showed that Daniel 7 and Revelation 13 complement each other. If the "little horn" of Daniel 7 relates to the Papacy, Revelation 13 does so also, for the terms of the two prophecies are closely related. This shows that the Revelation outlines a continuous prophecy extending over the centuries to the second advent of the Lord, and is not to be interpreted as being mainly related to a comparatively short period to be fulfilled in the future, as is now being claimed by those who challenge the concept of "Eureka." In this article, we consider some of the evidence advanced in favour of the new interpretation.

Of those who challenge the plan of prophecy in relation to the Book of Revelation as set forth by Brother Thomas, Brother Whittaker alone among the "new" interpretors has tackled the matter at its roots, in his exposition of the book of Daniel. In *The Last Days* he does attempt to put on one side the papal interpretation of the horn of Daniel 7, but, we believe, without success.

We propose, in this answer, to consider some of the criticisms of the traditional interpretation, as set forth in his exposition. It will be convenient to follow the order and numbering of his book.

Has Catholicism Persecuted Believers?

Critisism a. This refers to the words, "He shall wear out the saints of the Most High" (Dan. 7:25), and in rejecting the concept that this relates to the Papacy, it is asked, When has the Pope done this?

The criticism has been answered in a previous article where a quotation was given from one of the ferocious decrees of Innocent III in the 13th century against all heretics. Brother Whittaker questions whether there were any true believers to be persecuted. We should not expect history to give an account of a few insignificant people, as the believers would appear to be. The Bible says plainly they did exist. It shows that there should be a symbolic Holy City trodden underfoot for all the forty-two months of years referred to in the prophecy, and this means that in every age there have been representatives of the Holy City community.

It is inconceivable that God would allow such a long period to elapse, without a witness in the earth.

Brother Whittaker suggests that the chief persecutors of the true believers, if any, in the 16th and 17th centuries, were the lead-

ers of the Protestant churches. E. A. Payne, in his *Dr. William's Trust Lecture* in 1948, confirms that the Protestants did persecute. He declared:

"The Diet of Speier in 1529 decreed immediate death for any who did not present their children for (catholic) baptism. The Emperor, the Roman hierarchy and most of the Protestant leaders agreed together in this drastic policy . . . . The Edict of Speier was ruthlessly enforced" (p.15).

But what does that prove? It only proves what Revelation 17 states, that the Protestant churches were, and are, the harlot daughters of their mother Babylon the Great. The Edict of Speier shows how a pseudo-christianity, in church and state, "wore out the saints of the Most High."

Criticism b. This proposes that Rome could not have had power to persecute saints up to 1870 because "they were emphatically not to be found in Catholic countries" (*The Last Days*). We need say no more on the existence of believers than has just been given in the previous paragraph. But, if we supposed Rome had destroyed every true believer, this surely does not prevent her having power against them. There is a curious lack of logic in the statement. Surely, their non-existence, if true, was because she did possess power to prevent their revival.

Should Christ Have Come At The End Of The 1260 Period?

Criticism c. According to the papal interpretation, the time, times and a half, (1260) concerned the period from the French Revolution 1794, to the Fall of the Temporal Power of the Papacy, 1870. Why, it is asked, has a further century passed by since the finish of the 1260 and yet the Ancient of Days has not come? Daniel 7:21-22 reads: "The same horn made war with the saints and prevailed *until the* Ancient of Days came . . ." This, it is argued, means that the Ancient of Days should come when the 1260 finishes. But this criticism is shallow, and is based upon a superficial consideration of the text in question. There is a distinction of language and idea between v.21: "*prevailed against them* until the Ancient of Days came," and v.25: "and they shall be *given into his hand* until a time, times and a dividing of times." The latter phrase in italics expresses in Chaldee and English the idea of "having complete power over"; whereas the former phrase in italics, means in the Chaldee "to be able, can, could, prevail" (Strong). So v.21 and v.25 are stating different matters, and need not have the same time ending.

"Given into his hand" may reasonably have a beginning with Justinian's laws and Roman constitution giving power to church and State against all heretics; and this state of things ends with the breakup of the Roman system in western Europe through the force of the French Revolution, and the wars of Napoleon. This

is the 1260 period.

But v.21, "to prevail," or basically "to be able" does no more than describe the relationship of the church and state until Christ comes. The church and state "is able" against the believer in every country until Christ comes. It would be true, indeed, to say that the Catholic church is less "able" against the saints since the ending of the 1260 in the French Revolution; but Daniel is only giving a summary picture and does not go into detail of the gradual weakening of this anti-Christ system. (This detail is given in Revelation in the pouring out of the vials on the beast and its worshippers — ch. 16). Even in the 1260 period of being "delivered into his hand," the power of the horn was not uniform throughout the whole period. It took centuries to build up its full tyranny in the 12th to 15th centuries; and towards the end of the 1260, its power had declined through the impact of the Reformation. A slow rise and fall is the pattern for all human systems.

In conclusion, on this criticism, it will be apparent that "delivered into his hand" until 1794-1870 is not inconsistent with prevailing against, or "being able" for a longer period.

Does The Papacy Fulfil The Prophecy?

Brother Whittaker's criticism is aimed to show that the Papacy does not fulfil the requirements of the prophecy relating to the little horn. But in attempting to establish this he has failed to give full consideration to the terms of Scripture. This is shown in . . .

Criticism d. He asks for evidence as to when the Papacy fulfilled the words: "It shall devour the whole earth, and shall tread down, and break in pieces." We quite agree that this has never been fulfilled by the little horn. But, in fact, Brother Whittaker's criticism shows an unhappy reading of the text. It is not the "little horn" that is said to "tread down and break in pieces," but the fourth beast. See Daniel 7:9.

Criticism e. This questions the appropriateness of applying the words, "He shall speak great words against the Most High," to the Papacy. The evidence in support of applying this statement to the Papacy is recorded in *Eureka*. Brother Thomas gathers together ample material: quotations from historians, church encyclicals, writings of adherents of the church, etc. See the two sections in vol iii: *Speaking Great Things And Blasphemies*, and, *The Utterances Of The Speaking Image;* also the section in vol. ii,, *The God Of The Earth*. It is important to bear in mind that what has been spoken and done against Christ's brethren, has been spoken and done against Christ and God. John gives this breadth to the idea in Rev. 13:6: "He opened his mouth in blasphemy against God, to blaspheme His name, and *His tabernacle, and them that dwell in heaven,*"

In our time, the papal dogma of infallibility is a great blasphemy against God.

What Of The Ten Horns?

Criticism f. This draws attention to differing lists of kingdoms for the horns on the 4th beast, and asks, Can they all be correct? If views vary are any correct? We have already directed attention to *Eureka* vol iii, pp.170-173, where Brother Thomas devotes several pages to the historical particulars of the ten barbarian peoples he selects as representing the ten horns at the time of their establishment in the Roman empire in the 5th century; and he gives reasons why he rejects certain other of the barbarians. Now as regards the historicity of these ten peoples, there is no doubt. Gibbon goes into great detail on the history of those times in chs. 30-36, 38, 42. It is true that some of these kingdoms and their occupied lands were not fixed; there was conquest and re-conquest, so that the picture changes with time. But at the most, it is only a few of the ten that are open to any uncertainty. The broad fact is that at this time a striking new situation arose in the history of the Roman world, when approximately ten new peoples from the uncivilised north broke into the Roman world, and established themselves in it. This surely is the meaning of the ten horns coming up on the fourth beast.

The criticism also expressed dissatisfaction with the interpretation of the plucking up of three of the horns to establish the little horn with eyes and mouth:

"Are readers altogether satisfied with the usual explanation concerning the three uprooted horns, that they were the three papal states comprising 'the Campagnia of Rome, the Exarchate of Ravenna, and the region of Pentapolis? There seems to be a singular lack of importance about these territories."

But that is not Brother Thomas' explanation. Brother Thomas gives the Lombards, the Vandals and the Huns as the three horns conquered by Charlemagne (see vol. iii, pp. 307, 311). These were major tribes. (The Huns are usually described today as Avars). The plucking up of the Lombard and Vandal horns was important because they prevented the development of the Papal horn. The picture is of Daniel's little horn gradually emerging in the 6th and 7th centuries, and these horns being removed, plucked up by the roots, in Charlemagne's time to allow the little horn to grow.

Summary

This concludes our examination of the criticisms made against the papal interpretation of Daniel 7. It has shown that they are not substantial. A few final words are added on the general theme of *The Last Days* as it bears on Daniel's prophecy. Brother Whittaker says, in ch. 3, that the Papacy interpretation is at best

only a partial or preliminary fulfilment; but by ch. 6 he has attained greater conviction, and the papal interpretation is dismissed, and the 3½ years in the future accepted: "Papal and Mohammedan interpretations fly out of the window" (p.26). This, indeed, is the only possible position for him to hold, for one cannot blend the 1260 years' papal persecution interpretation as a partial and preliminary fulfilment, with a future 1260 days' presentation by a Communist or post-Communist power, as the real fulfilment. Such a suggestion is lacking in proper relation and proportion. The 1260 period of the little horn's Power is either days or years. If it is years, then it has been amply and adequately fulfilled in the history of the Papacy.

The proposal that Daniel 7 concerns a future 3½ years' persecution of the Jews as "the saints" is just a speculation, with nothing to test its validity. Nor is any meaning available for the strange feature of a horn with eyes and mouth of a man. And again, as we showed in the article on the 1260 period, "wearing out," and "accomplishing to scatter the power of the holy people," are not phrases one would associate with a brief period of 1260 literal days.

The main idea in Brother Whittaker's book, *The Last Days*, is that there is a hidden gap of some 2,000 years in the seventy weeks' prophecy of Daniel 9. This idea was propounded in 1847 by Tregelles in his *Remarks On The Prophetic Visions In The Book Of Daniel*. Brother Whittaker makes the crucifixion of Christ 69½ weeks, leaving the remaining half week (i.e. 3½ years) to be fulfilled at, or just before, the appearing of Christ. This half week, or 3½ years, he equates with the 3½ times of Daniel 7 and the Revelation. But this gap he introduces into the 70 weeks, and his other gaps in Ch. 2 (the Image), Ch. 7 (the 4th beast) and Ch. 8 (the downtreading of the Holy), are again just speculation; they are not apparent in the text, and exist essentially only in Brother Whittaker's mind. A normal interpretation of these chapters does not require a gap. This could be demonstrated, but having established that the 1260 relate to years and not days, that it fits the Papacy, and that the criticisms levelled against the Papal view are unsubstantial, there is no point in pursuing the "gap" theory further. —G. Pearce (Eng.).

A Useful Magazine:

It must contend for the Truth without coquetting with errorists; it must not be afraid of the clergy; it must have no sneaking kindness for those who "invent lies and love them," however respectable and respected among men; it must not be tame, flat and insipid; its writing must not be twaddling and its matter without point; it must be a teacher, and not "ever learning and never coming to a knowledge of the truth" — a mere vehicle for the yea and nay opinions of parties who presume to criticise and teach before they have rightly learned "what be the first principles of the oracles of God." (J. Thomas).

Bible School Bulletin

SPONSORS: COBURG ECCLESIA, VICTORIA

The Coburg Ecclesia, Victoria, is the sponsoring Ecclesia for the 17th and 18th Schools (Spring and Summer). This Ecclesia is of very long standing, being one of the first, outside the city proper, to be established.

The late Brother Pettigrew was the first recorder, and under his active leadership, the Ecclesia was founded and advanced.

The present recorder (Brother R. Mullin) has held this office for over thirty years.

The Ecclesia is very active in Gospel extension work, and encourages the use of the pioneer writings in the exposition of the Word. Among the classes associated with it is an Elpis Israel Class, a Eureka Class, and a class studying the Temple of Ezekiel's Prophecy, under the direction of Brother S. Snow.

Those who attended the Bible School held in December last year, will recall Brother Snow's illuminating address on this theme, and the very helpful illustrations that he had to supplement them.

It is hoped that Brother Snow might take a teaching appointment at one of the Schools sponsored by his Ecclesia.

Theme Of Study.

GEMS FROM GENESIS

In our last Bulletin we outlined the studies proposed by Brother D. Hurn for the Spring Bible School.

Supporting speaker will be Brother H. P. Mansfield, of Woodville Ecclesia, who will speak to the above theme.

He will give a series of talks upon Genesis, constituting a new look at this, the oldest book of the Bible.

The following are sub-headings for the series:

1. **GENESIS: THE BOOK OF BEGINNINGS:**
   Providing an analysis, showing its nation divisions, listing the four outstanding events and four outstanding individuals it refers to; and providing a chronology of the events narrated.
2. **CREATION IN FACT AND FIGURES:**
   A challenging talk, revealing the fact of creation; why it is necessary to maintain this, and outlining also the amazing parable contained therein.
3. **THE DESTRUCTION OF THE OLD WORLD AND THE PRESERVATION OF A REMNANT:**
   The state of the world before and after the Flood; A centre of Truth established in Salem before the coming of Abraham; little known facts concerning the father of the faithful.
4. **THE BIBLE'S MOST COMPLETE TYPE OF CHRIST:**
   Forty points of identification in one of the most colourful characters of the Old Testament as typifying the ministry of the Lord Jesus Christ.
5. **JACOB'S PROPHECY OF THE LAST DAYS:**
   The vision of Jacob seen and expressed in faith; shortly to be revealed in the earth.

It will be shown that Genesis is the seed-bed of the whole Bible;

and outline notes will be provided that will assist in the better understanding of this vital book. It is suggested that members of the School bring along any problems they have with this book for consideration at the School.

PUT SPIRITUAL VALUE INTO YOUR HOLIDAY

The Seventeenth Bible School will be held (God willing) between 30th August to 7th September. Reservations are now open, and should be accompanied by a $2.00 deposit for each person attending over five years of age. The Bible School aims to cater particularly for family groups, and is pleased to make excellent accommodation available for such, at subsidised rates.

Your holidays can be both relaxing and spiritually profitable at the Bible School. Moreover, it can aid your children to develop a greater appreciation of the Truth, as they gather in study and healthy relaxation with others of their own age.

Send your reservation now. If you later find that you cannot attend the School, it can be transferred to a forward School.

When making a reservation, be sure to supply the following information for each person in your party:

Name and address.
Whether baptised or not.
Ecclesial association.
Date of birth if under 14.
Age if between 14 and 30.

If over, indicate group by the following letters: (A) — 30-39; (B) — 40-49; (C) — 50-59; (D) — 60 years and over.

Relationship of members accompanying you.

Accommodation Costs:

This includes meals, accommodation, tuition, and general running expenses of the School: N.S.W. - $19.00; Vic., S.A., Southern Queensland - $17.00; Elsewhere — $10.00. Children under five years — free; From five to under 14 years — $10.00.

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QUESTION TIME AT THE BIBLE SCHOOL

Opportunity is given for your questions to be considered at the Bible School. If, however, time does not permit, they are replied to through these columns.

Singing At The Red Sea.

Q.: What is the significance of the different Hebrew words rendered "song" in Exodus 15:1-2?

A.: In v.1, the word in Hebrew merely signifies to "sing," that is, to vocally express one's joy in song. On the other hand, the word for "song" in v.2 is entirely different, and signifies instrumental music, such as might be played upon a harp. So the two words signify that the people of Israel would express themselves in melody unto Yahweh in words that would be accompanied by instrumental music. The sense of this is expressed in vv.20-21, where Miriam led the women of Israel in playing instruments, and singing with the voice unto Yahweh.

A Book For Beginners On The Revelation.

Q.: Would you consider issuing a book on Revelation for

beginners?

A.: We have already done so, and direct your attention to "The Apocalypse Epitomised," obtainable from most Ecclesial librarians, or from Logos Publications. A consideration of some such exposition as this is excellent in preparation for the study of a major treatment such as is found in "Eureka." We have found it most helpful to the better understanding of Brother Thomas' work, to have some appreciation of the Apocalypse. It is a good idea to go through a chapter of the Revelation with "Apocalypse Epitomised," and then follow up with "Eureka." You will find that this will greatly add to your understanding of the Revelation, and bring powerful exhortations to your mind.

The Talents?

Q.: What do the talents refer to in the parable recorded in Matthew 25:14-30?

A.: Contrast the parable of the talents with the parable of the pounds recorded in Luke 19, and you will find points of difference in otherwise similar parables, that indicate the significance of them.

In the parable of the pounds all received the same amount (i.e. the Gospel), and each was awarded according to the increase. In the parable of the talents, each is given a different amount "according to ability" (v.15), but receive the same reward. The talents relate not only to the Gospel, but all that a man has wherewith to serve Christ, whether time, money, opportunities, learning. We must learn to use all in Christ's service, recognising our mental, moral and physical gifts as entrusted to us, as talents to trade with to his glory. A person of lesser ability will not be penalised if he uses it to the greatest advantage, for Christ taught that the servants are awarded according to how they use these gifts, and not merely because of an individual's native ability to do so. See 2 Cor. 8:12; James 1:17; Ecc. 2:26; 1 Tim. 6:17; Acts 14:17. Thus the menial duties of life are elevated into service to Christ (Eph. 5:22; 6:2, 5-6). The key verse of the parable of the talents is v.15: "He gave to every man acording to his several ability." Thus the talents relate to a person's ability, which, Christ taught, should be put to service in the Truth.

The Death State.

Q.: The Ecclesial Calendar, in reporting deaths, states that those concerned have "passed away." Do you not think this is a wrong expression, for "the dead know not anything" (Eccles. 9:5).

A.: The expression means, of course, that those concerned have died. There is Scriptural support for it, in that we read of Rachel that "her soul (life) was in departing" (Gen. 35:18). Paul, also, stated that "he desired to depart . . ." referring to his death. In the Old Testament, death is described as being "gathered unto the fathers," i.e., buried. We feel that readers know what is meant by these expressions, as well as that used in the Calendar, but if it causes any doubts, we do not mind changing it.

Barabbas and Christ.

Q.: Is there any connection in the release of Barabbas and the sacrifice of Christ, and the loosing in the wilderness of the scapegoat, and the offering of the other goat upon whom Yahweh's lot fell (Lev. 16)?

Ans.: No. The scapegoat bore the sins of the people away to

a place not inhabited through the blood of the goat slain. Christ fulfilled the functions of both goats. Barabbas did not depart into a place not inhabited, but returned to the people whose sins remained with them because they rejected the Lord. The name Barabbas signifies, a son of a father, and the people preferred him to The Son of The Father. This was the estimation they placed upon a son of the flesh, and The Son of God.

Daily Trials.

Q.: If we believe that God rules in our lives, should we not bear with afflictions instead of trying to avoid them?

A.: There are some afflictions we cannot avoid, and which we must therefore bear in faith; but if there is a possibility of avoiding trouble we are wise to do so, and this is not opposed to the will of God. The Apostle Paul stated that with every trial (as the word "temptation" should be rendered) God would "make a way to escape" (1 Cor. 10:13), and we need to use that means. In his prayer, the Lord Jesus called upon the Apostles to ask: "Lead us not into temptation (trials), and deliver us from evil." No person, recognising the weakness of flesh, would voluntarily seek trials, or temptations, if he is able to avoid them.

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TASMANIAN BIBLE CAMPAIGN

The Fifth Bible Campaign will be conducted from 10-19th January, 1970 (God willing) under the auspices of the Launceston Ecclesia. Accommodation will be in the Hillcrest Hall, as formerly, and costs are:

Adults and children (10 years and over) $45.00
Children 9 years and under $22.50

Study leaders are Brethren A. C. Newton and H. P. Mansfield, and particularly interesting themes are being prepared.

This time of the year is delightful in Tasmania, and the activity of the Bible Campaign provides ideal opportunity to associate with the brethren and sisters in beautiful and congenial surroundings.

Block Bookings are available on the *Princess of Tasmania* and *The Australian Trader*, and the Secretary will be pleased to advise details. Enquiries and bookings for the Campaign should be directed to Bro. M. Wright, 133 West Tamar Road, Riverside, Launceston, Tasmania, 7250. A deposit of $3 is required for reservations.

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Publications To Hand

"The Philadelphian" — A monthly newsletter published by the Cumberland Ecclesia outlining Ecclesial activities, and emphasising the importance of the latter-day witness as set forth in Eureka. It is both interesting and stimulating.

"Zionward" — A roneoed sheet published by the young people of the Launceston Ecclesia, providing local news and items of exhortation. The tone is healthy and vigorous, and will do good to those who heed it.

In The Ecclesia:

The Service of Sisters

Concluding the outline of the responsibilities and duties of ecclesial members, the fulfilment of which will valuably add to the strengthening of the Ecclesia.

Contributing To Ecclesial Progress

Conformity to the mind of Christ is the secret of all ecclesial utility. That sister who is most closely following Christ is contributing most largely to the ecclesia's well-being. Figs are not to be found on thistles, neither can godly conduct be maintained by one whose mind is un-Christ-like. Conformity to Christ commences with a belief of the gospel, and does not end until every thought has been brought into subjection to his will. It is a process requiring the constant crucifixion of the flesh. It is no mere recreation to be taken up at odd times, but it must be closely and persistently followed. This will be apparent from a consideration of the following which will likewise evince how fidelity to Christ on the part of a sister brings good to the community with which she is connected.

1. "Let the word of Christ dwell in you richly in all wisdom" (Col. 3:16). This precept conveys two distinct ideas: a thorough knowledge of the Word, and a practical use of the same. No branch of knowledge comes spontaneously, it is only to be obtained by continued application and effort. So with the Word. Those who would arrive at an understanding of the Scriptures must exercise unremitting diligence and constant meditation. The next step is to make a skilful use of the word. There is a vast difference between possessing a pencil and being able to write or sketch with it. Those sisters who would be skilled workers must be able to apply the Scriptures as a test to determine that which is true and that which is false. They must be able to perceive the boundary marks along the narrow way, both in things doctrinal and in things pertaining to walk. Scriptural wisdom and Scriptural love can have no existence apart from a right use of Bible knowledge. That which sisters do not know they can neither communicate nor practise; that which they do not practise they cannot exemplify.

2. "Be thou in the fear of the Lord all the day long" (Prov. 23:17). The sister who obeys this will make the "one hope" the purpose of her life. She will recognise her daily tasks as having been appointed by God, and will strive to fulfil them accordingly,

She will see that the word governs all her pursuits. She will seek the company of the wise and avoid the company of those who heed not wisdom's call. She will not allow the trials and frets of the day to provoke her to unrighteous anger, but will strive, however evil her circumstances, not to be overcome of evil, but to follow steadfastly in the path of duty. She will recognise that the time of her probation is short and endeavour to use it wisely. She will be no idler. She will remember the use Dorcas made of her spare moments, and imitate the example. She will endeavour to fill her mind with the sweetness of the Truth — the exemplary deeds of this ecclesia — the immersions in that ecclesia, and how they came about — the special effort in another ecclesia — that she may have profitable topics for conversation and so avoid idle and malicious talk.

3. "Continue in prayer and watch in the same with thanksgiving" (Col. 4:2). Constant vigilance must be exercised in measuring actions and prayers by the rule of the Word, for unless both are in harmony with God's mind, prayer will be futile. All undertakings must be weighed and committed to the guidance of God. His blessing on the daily study of the Word must be sought. Personal failings and shortcomings must be observed, and forgiveness asked. The brotherhood and their work must be remembered before God. The promises must be kept constantly in sight, and their fulfilment sought. Gratitude must be manifested for all God's gifts, as pertaining both to the "hope" and temporal necessities. The Truth must be ever realised, that the prayers of the righteous avail much. Prayer is effectual. If a sister's prayer is not acceptable, then she is not a help where she might be.

Heroism In The Truth

Each sister would do well to ask herself: "Am I, through ignorance, an easy prey to temptation and heresy? Am I in friendship with the world, and at enmity to God — prayerless, workless, hopeless?

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:7).

In view of these requirements let it not be asked: What can sisters do? It is not work that is wanting, it is workers! Let each sister realise her opportunities, and make the most of them. Let her not be deterred by the apparently prosaic character of the work, and ever be vainly waiting for some great opportunity in which to serve Christ. The heroism of the Truth consists in fidelity in small things. Those who are not now faithful in "that which is least" will never be entrusted by the Deity with the

stupendous work of the coming age.

"Brave the foe, proclaim the word,
Sons and daughters of the Lord;
Work ye for the Lord of heaven,"
Give, as He hath freely given."

—C.J.

Impending!

You should cultivate the habit of thinking that the Kingdom is just a few steps ahead of you. Look at it as a thing before you on the near horizon. Such a view is not a fantasy. It is the discernment of a fact not obvious to the senses. Human life is short with all of us. Either by death or the Lord's coming, the kingdom will burst upon all in no great length of time from now. Fixing your eye upon it so, will make the journey to it much easier as regards doing what the Lord commanded, or putting up with the drawbacks connected with the profession of the faith.

—(R.R.).

Suggestions For Bible Study.

Studying a Book of the Bible

The study of God's word is of vital importance, for it is the means that He has devised for the sanctification of believers (John 17:17). Through it faith develops (Rom. 10:17), and in it is to be found hidden treasure for those who are prepared to diligently search and labor for it (Prov. 25:2; 2:4).

The wise man declared:

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days (immortality) is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her" (Prov. 3:13-18).

Unfortunately, though the Bible is much read, it is little studied. There should be a careful analysis made of what is read, a thorough ascertainment of facts presented, a systematic classification of those facts, and a faithful application of them in day by day actions.

Here are some suggestions for the study of a book of the Bible:

(1) — Select a book for analytical study. We recommend that the beginner choose a short, comparatively easy book, one that is rich in both teaching and action, such as Haggai. The book is short enough to be successfully completed in a reasonably short time, giving the incentive for further study.

(2) — Master the general contents. Read through the book several times without stopping to get the general sense of its meaning. At this stage, do not worry about difficult passages, or sections of the book you do not understand. Merely try to discover its outline. This will familiarise yourself with the general scope of the book. By reading right through the book will gradually open up to you, and you will discern new meaning and beauty in it.

(3) — Prepare an introduction. Now read through again but this time commence your note taking. Note down: a. Who wrote it? b. To whom did he write? c. What was the occasion of writing? d. When did he write? c. Where did he write? f. What was the purpose of him writing? g. What were the circumstances of the author when he wrote? h. What were the circumstances of those to whom he wrote? i. What is the central theme, or leading ideas of the book? j. What are the characteristics of it?

It may take considerable research to be able to answer all these questions, and some of them may elude you altogether, but you will find the attempt most profitable, and the answers most helpful to the better understanding of the book. Passages of Scripture are always better understood when the circumstances or background of them are ascertained. False interpretations have arisen by applying Scriptures of obviously limited and local application to be of universal command. The following are cases in point: Jesus' instruction to the rich man to sell everything and follow him (Mark 10:21), and his advice to the spirit-endowed brethren of the first century, to take no thought as to what they were to say if hailed before the authorities (Mark 13:11).

(4) — Divide the book into sections. Notice the main divisions of thought and mark them. The Revised Version, or paragraph marks of the A.V. can help here. Then sub-divide the main sections, giving each one an appropriate caption, trying to make it terse and dramatic so as to capture the attention.

(5) — Study each verse. Use an analytical concordance to ascertain the shades of meaning for the dominant words of each verse. Compare the use of these words in other parts of the Word and particularly the writer's own use of them. At the same time, remember that words are not necessarily fixed in meaning, and that the particular shade of meaning is governed by the context. Also bear in mind that words and grammar should be interspersed according to the idiom of the language, and not always its strict literal significance. For example, in Greek, an inanimate object, like a desk, will asume the gender of the one possessing it. If its owner is a man, it will be given the masculine gender: he, if a woman, it will be given the feminine gender: she; if of general use, it will be represented as: it. This is why "Word" or Holy Spirit is translated "he." To translate into the idiom of the language, as it should, the pronoun should be rendered as "it."

(6) — Heed the context. The context can govern the proper meaning of a word or phrase. Words take on a special shade of meaning when considered in the light of their background. In spoken language even the inflection of the voice can change a meaning.

(7) — Examine parallel quotations. A guide to the proper meaning of a verse can often be given by considering it in the light of similar passages elsewhere. By this means, it can be determined whether it is to be considered literal, figurative, or symbolic speech. The margin of your Bible, or such books as **The Treasure Of Scripture Knowledge** can help in that regard.

With every verse of Scripture ask not: "What can this be made to

teach?" (leading the Word); but, "What was intended that this should teach?" (being led by the Word). Do not rest until the question is completely and clearly answered. Remember that a verse may have both a primary and a secondary meaning and sometimes even remoter significances.

(8) — Analyse the verse. Break the verse up into its component parts. Here are a couple of examples: "God did visit the Gentiles to take out of them a people for His name" (Acts 15:14). Note the following divisions of thought: Visitation: "God did visit"; Invitation: "the Gentiles to"; Separation: "take out of them"; Education: "a people"; Dedication: "for His name."

A little thought, and you will find that the whole of the book of Exodus is summed up in that statement.

Again: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). This teaches: a. that there is such a thing as the Gospel of Christ; b. it is God's power to salvation; c. it is such to those only who believe it.

Go over and over the verse until you have ascertained its basic facts, and have analysed its clear meaning. This will teach you to be thorough and perceptive, and will give pleasure and profit to your reading.

—J.G. (NSW).

(To be continued)

MIRIAM'S SONG

(Exodus 15)

Sound the timbrel o'er Egypt's dark sea!
For Yahweh has triumphed — His people are free!
Sing! for the pride of the tyrant is broken:
His chariots, his horsemen, all splendid and brave —
How vain was their boasting! the Lord hath but spoken,
And chariots and horsemen are sunk in the wave.
Sound the loud timberel o'er Egypt's dark sea!
For Yahweh has triumphed — His people are free!
Praise to the Conqueror, praise to the Lord!
His word was our arrow, His breath was our sword!
Who shall return to tell Egypt the story
Of those she sent forth in the hour of her pride?
For Yahweh hath looked out from His pillar of glory
And all her brave thousands are dashed in the tide.
Sound the loud timbrel o'er Egypt's dark sea!
For Yahweh has triumphed — His people are free!

Read Eureka.

A knowledge of the signs of the times is part of a saint's equipment for strengthening his own faith and that of others. If Christ upbraided his contemporaries for ignorance and indifference concerning this subject, what would he say to us?

Questions On Creation:

The Light of the Sun

Q.: Was the light created on the first day the light of the sun, or was it from some other source? (W.E. - WA).

A.: It is useless turning to the guesses of a pseudo-science for an answer to this question, because, of course, the theories advanced by such are at variance with God's revelation which is alone infallible.

When we do consider revelation, however, we find that there is no specific explanation of the phenomena. However, by calling together all the facts as presented in Scripture, we can come to a conclusion, which, if it does not amount to proof, does at least provide an answer.

First: was the sun in existence before the fourth day?

We believe that it was. The basis for our conclusion is found in Isaiah 45:18:

"God formed the earth and made it; He hath established it; He created it not in vain."

The concluding statement is better rendered: "He created it not a waste." The word, in the Hebrew, is the same as that used in Genesis 1:2 to describe the state of the earth at the epoch of the creation described in that chapter. Now that chapter does not describe the actual formation of the earth, but the creation of life upon it. The earth was formed at some earlier period, described in v.1 as "in the beginning." This was possibly at some remote point of time, providing sufficient scope for all the ages of geologists if they are required. The implication, therefore, is that if the earth was "created not a waste," it subsequently deteriorated to that state as indicated in Gen. 1:2.

How this happened, we are not told.

Moreover, the verb, "was" in Genesis 1:2, can be rendered "became" as it is in Genesis 2:7: "Man became a living soul." Given that meaning to the verse, we would read: "The earth became without form, and void," implying that it was not always thus.

What has that to do with the sun?

If the earth was created "in the beginning," so also was the sun. Something, however, had turned the earth into a void, and a mantle of darkness enshrouded it, which hid from view the light and neutralised the power of the sun.

However, on the first day, the angels dispelled the darkness that rested upon the earth, sufficiently enough to allow the light of the sun to dimly penetrate the mists and clouds surrounding it, so that with the rotation of the earth, the principle of day and night was established.

But do not we read in v.16 that "God made two great lights"?

No, we do not! We read that He made two great lights to rule the day and night. The narrative does not describe a creative act. The word "made" is the Hebrew word *hasah* and can signify "appointed," as it is rendered in Psalm 104:19: "He appointed the moon for seasons."

Apparently, the darkness of the primeval state had been partially penetrated on the first day, but apparently the clouds that formed on the second day (v.6) still shrouded the earth in gloom. They were completed and dispelled on the fourth day, and in consequence, the earth came under the influence of the direct rays of the sun. These two "light-bearers," as

the word *mehorah** can be rendered, thus became the rulers of day and night.

Brother Thomas suggests:

"Our globe was then placed in such astronomical relation to them as to be subjected by their influences to the vicissitudes of day and night, summer and winter; and that they might serve for signs, and for years" ("Elpis Israel" p.13).

We would suggest, therefore, that the light that penetrated the primeval gloom on the first day was the partially-hid light of the sun, which, on the fourth day shone forth in its full glory.

Our suggestion is enforced by the anti-typical fulfilment of the work of creation, in the spiritual creation that Yahweh is bringing into being. The light of truth shone forth from the beginning; but the "true light" did not do so until about the fourth millenium (John 1:8-9). It was the same light, or truth, but now revealed in its full unhindered glory, as men looked upon the Lord Jesus Christ, and saw the fulness of grace and truth (v.14).

The Light-bearers in the heavens were for signs and for seasons (Gen. 1:14).

As to the signs, they proclaimed both the Creator's power and purpose. Thus the Psalmist declared that "the heavens declare the glory of God; and the firmament showeth His handiwork" (Ps. 19:1), and Paul uses this very Psalm as applying to the preaching of the Truth (Rom. 10:18). As the sun dispells darkness, so the truth destroys error. See also Psalm 89:36-37; Isa. 30:26; Jer. 33:19-21.

As to the seasons; they govern summer, autumn, winter and spring. The Hebrew word *mowad* signifies "appointed times." It is used in Leviticus 23:4 for the set times of the Hebrew festivals which were governed by the time of the year. The sun, moon and stars shining as lamps in the dark vault of heaven are expressive of Yahweh's purpose "at the appointed time" (see Deut. 33:1-3; Mal. 4:1-2; Matt. 13:43).

As signs and seasons, winter speaks of death, spring of resurrection, autumn of judgment, and so forth.

These two great Light-bearers, were designed to "give light upon the earth" (Gen. 1:15). The sun does so in day-time, and we are awaiting the Sun of Righteousness to arise (Mal. 4:1-2). The moon does so at night, and it is used in Scripture for the Ecclesia, shining brightly amid the darkness, and reflecting the light of the absent sun; testifying to all that there will be a tomorrow.

They were to "rule" the day and night.

In a political sense it is night-time now, and as such the anti-typical moon (the ecclesia) rules. How does she do so? As the literal moon governs the ebb and flow of the tides of the sea, the Ecclesia influences the rise and fall of nations for, as Paul taught: "All things are for your sakes."

As the sun dispels darkness, the coming of the Sun of Righteousness will destroy the prevailing ignorance of mankind (Isa. 60:1-2). As the power of the sun causes flowers to blossom and fruit to ripen, the appearance of the Sun of Righteousness will be followed by the resurrection and glorification of the redeemed.

Thus the account in Genesis, whilst expressing literal facts also has many spiritual lessons to convey. —P.M.

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* It is the same word as is used to describe the light of the Lampstand.

Pondering the Proverbs

11. THE FOLLY OF THE FOOL

"A fool hath no delight in understanding, but that his heart may discover itself" (Prov. 18:2).

The mind that finds pleasure in exercising itself as to the how and wherefore of things is not the mind of a fool, unless the exercise in question is confined to small and unimportant things (for doubtless some men are very curious about things of no importance, and quite indifferent as to those that are). But in general the fool hath no delight in understanding, even in small things. If he dabble in such things at all, educationally or otherwise, it is that "his heart may show itself": that is, that he may make a display, and obtain notice. It is not that he has any delight in the matters of study, as such as becomes visibly manifest when he is left to the attraction of the thing itself, without outside stimulus. When there is no opportunity of notice, his interest flags and dies, and he drifts away in some other direction of sensationalism. Many men in this way are interested in the truth when it is an affair of public meeting, debate, or open exhibition in some form or other; but when it is only an affair of private life, they go as dead as ditch water. The value of pondering Solomon's reminder lies in the recollection that God "hath no pleasure in fools."

12. THE WISDOM OF THE WISE

"Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. 19:27).

There are different modes of endeavouring to acquire the knowledge of wisdom; and out of them all, one is best, viz., the one negatively indicated in these words of Solomon. Go straight at the object of your search. Do not go around about, or dally on the road. There is a good deal of plausible talk in the world about hearing all sides of a question. It is deceptive entirely. A man need not go the round of all error to find the truth. If he do, he will be of the class spoken of by Paul "as ever learning and never able to come to a knowledge of the truth." A man's life is too short, and his capacity too limited for this mode of getting at wisdom. We need not read all books; we need not listen to all fools, in order to decide whether we should believe God's most glorious words, and obey His life-giving commandments. Paul's attitude is the model: "I determined to know nothing among you but Jesus Christ, and him crucified." "I count all things but dross that I may win Christ." A thorough policy in all things is always the most successful, and in nothing more so than in the pursuit of that wisdom which is more precious than rubies.

13. THE DIPLOMACY OF DECEIT

"A man's gift maketh room for him, and bringing him before great men" (Prov. 18:16).

True, but this is due only to the mercenary state of society now upon earth. Did men truly "fear God," they would "hate covetousness" and resent the gift of the suitor as a dangerous article; blinding even the wise. It is a remarkable fact that the lower down men are in the scale of intelligence, the more susceptible they are to the power of what in the east is called "backsheesh." A noble insensibility to sordid considerations is only to be found where God and not man is feared. This tells us of itself that the only true and good relation for man is that of faith in God, and entire subjection to His will. This makes him pure in heart, independent of man, bent only on doing righteousness. When the day comes (long promised, but certain in its final advent) that will see the glory of the Lord in all the earth, the day will have gone for ever when a man's gift maketh room for him, and bringeth him before great men.

—R.R.

Prophetic Review

The purpose of this Supplement is to examine current theories of prophecy in the light of Scripture. Two issues of it have appeared (see p.p. 176-184 and 257-264). They have been mainly concerned with examining the ideas set forth in the book, "The Last Days." In the present Supplement, we turn from this to a consideration of general principles found in the prophetic Scriptures, mainly because the claims of "The Last Days" are examined in another article in this issue. "Logos" believes that it is important, in these closing days of the Gentiles, to have a clear understanding of future events, that we might be forewarned and forearmed as to what to expect; and that we might be in readiness for the Lord's return when it does take place.

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THE MIDNIGHT HOUR

"Watch!" The Key-word Of Destiny

Midnight was the hour of deliverance from Egypt. When it came, the Lord having acted, His oppressed people moved quickly in answer to the command to go. They were ready, with girded loins, feet shod, and staff in hand (Exod. 12).

What of the future? Again, Midnight is set as the hour of deliverance (Matt. 25:16), and once more there will be activity; but this time, all God's people will not be ready, for some will not have prepared themselves for the journey:

"And the foolish said unto the wise, give us of your oil, for our lamps are going out!" (v.8 - mg).

Time, however, will be against them; adequate preparation not having been made, "the door will be shut" (v.10).

Nothing is quite as humiliating as facing a door that has been shut in your face. Nevertheless, in the parable, the foolish virgins persist in their appeal:

"Lord, Lord, open to us!"

But the reply comes:

"Verily I say unto you, I know you not!"

The foolish virgins represent a class of people who had evidently gone to some trouble to please their Lord, but had not been thorough in their preparations. When the midnight cry came, they hastened to put matters right; but their efforts were unavailing.

Why was that? Why would not the Lord accept them?

The obvious answer is that they had been too easy-going. Apparently they considered themselves safe because they were in the Lord's household. If so, this was their undoing, for they lapsed into spiritual slumber instead of making their calling and election sure.

The point of the parable should be appreciated by present-day virgins, living, as they do, in thrilling days of fulfilling prophecy, for after rejecting the foolish virgins, the Lord warned: *"Watch,* therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

The key word upon which the destiny of all Christ's followers will be decided is WATCH. The word signifies, "to keep awake!"

The Psalmist declared:

"Because they regard not the works of the Lord,
Nor the operation of His hands,
He shall destroy them,
And not build them up."
(*Ps.* 28:5).

The midnight hour of Gentile times is close upon us, and our Lord will come suddenly, as a thief, to snatch away his jewels. It will be too late then to redeem the time. If our years in the Truth have been mis-spent on trifles, and we have not added the other virtues to our faith, we shall be shut out from the Wedding Feast.

Meanwhile, the door is still open;

we still have opportunity to watch, or we can ignore the signs of the times and become lulled to sleep.

It is up to each one to make the decision.

Watchman, What Of The Night?

Jesus commanded all his followers to watch: "What I say unto you, I say unto all, Watch!" (Mark 13:37). Essential qualifications of watchmen are:

1. **Good eyesight;**
2. **The ability to keep awake;**
3. **Concern for the safety of their fellows.**

These characteristics have obvious spiritual lessons for true disciples. Each should diligently observe current developments with enlightened eyes; each should be "awake to righteousness" (1 Cor. 15:34); each should be concerned for the eternal salvation of his fellows.

The Lord Jesus urged believers in Laodicea to "anoint thine eyes with eyesalve that thou mayest see" (Rev. 3:18). Like ecclesias today, the one in Laodicea did not lack material resources, but the members knew not their spiritual blindness. There was a need for the application of the Spirit-word, that they might see clearly. The same need exists today. Though we dwell on the earth bodily, there is need to extend our mental vision beyond the flesh-veil. seeing Him who is invisible, and discerning His directing hand in the political affairs of the age.

Four outstanding events of this 20th century which should thrill the hearts of all Zion's watchmen, are:

1. **The State of Israel;**
2. **The formation of the Common Market;**
3. **The expansion of Russia;**
4. **The remarkable activity of the frog-like spirits.**

These developments of fulfilling Bible prophecy have been caused through the outpouring of the 6th vial. This began with the drying up of the political Euphrates (the Turkish Empire); an event necessary that the way might be prepared for the manifestation of the Kings of the East (Rev. 16:12). The contents of the vial are still being emptied upon the earth with a twofold object: firstly, to gather the nations for "the war of that great day of God Almighty," and, secondly, to introduce upon the political scene, the "kings" referred to.

Who are those kings? A more literal rendering of the phrase is, "Kings who are out of the sun's risings." If we can appreciate what the "risings" of a sun produce, we shall the more readily understand who the Kings are that proceed therefrom.

The Sun is that "great light" that rules the day (Gen. 1:16), whose warmth causes the earth to bring forth its fruit. In the Revelation, however, the Light of the heaven is used as the Light of the world, and thus identified himself with the one prophetically described as "The Sun of Righteousness" who is to "arise with healing in his beams" (Mal. 4:1-2).

The power of the sun produces both flowers and weeds, and in conformity with the symbol, Christ's appearance again in the earth will be followed by the resurrection of both just and unjust, "'some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

The foolish virgins will not attain to a place of rulership with Christ, but "they that be wise shall shine as the brightness of a firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). Their destiny is to reign on earth (Rev. 5:9-10), for one thousand years (Rev. 20:4).

These are the Kings who are to arise to rulership over the earth, referred to in Revelation 16:12. They are "out of a sun's rising," because their appearance as such is only made possible through the appearance of the Sun of Righteousness in the earth.

A Day Of Judgment For Believers

It is a Divine principle that judgment must first be meted out to the

house of God. Peter declared that "it must first begin at us" (1 Pet. 4.17). Saints will first stand before the judgment seat of Christ (Rom. 14:12; 2 Cor. 5:10), before assisting him in the subjugation of the nations. Where will the judgment seat be set up?

Jerusalem has been suggested, but there is no scriptural evidence of real weight to sustain the suggestion. It is true that Christ will first manifest his power to the nations on Mount Olivet, and reveal his glory in Jerusalem, but these demonstrations to the world should not be confused with the resurrection and gathering of the household.

Psalm 149:7-9 declares that the honor of the saints is to execute the judgments written, which would require their judgment first. Again, numerous passages imply that the march of the saints will commence in the Sinaitic Peninsula (Deut. 33:2; Ps. 68:17; Hab. 3:3; Song 3:6; Isa. 63:1). The evidence in support of this conclusion is summarised in Psalm 68:17 which, according to the *Companion Bible* should read: "The Lord among them hath come from Sinai into his sanctuary" (i.e. Jerusalem).

Sinai is a far more suitable place than Jerusalem for the Judgment Seat of Christ. It seems as though it has been reserved of God for such occasions. It was amidst the awe-inspiring surroundings of Sinai that Israel heard the commandments, and declared: "All that the Lord hath spoken we will do and be obedient." Its solemn precincts witnessed the moral foundation of the Kingdom of God in the past, and will do so again. It is absolutely isolated from the centre of military agitation as depicted in the prophets relating to Armageddon, so as to be ideal for the purpose of personal judgment, and it seems as though it has been reserved of God for special manifestations of his glory.

On the other hand, Jerusalem will not be in a state of tranquility until Israel has been brought through "the time of Jacob's trouble" (Jer. 30:7) which will purge the people. In the days of his flesh, Jesus told the inhabitants of Jerusalem: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Israel, therefore, will not see its King until all the rebels are purged out. Elijah will assist in this work (Mal. 4:5), but must first, himself, appear before the Lord to be officially approved.

All these facts show the need of Christ first judging his household before the nations.

We need to beware of new philosophies concerning Christ's coming. Views are being propounded which, in effect, do away with a proper Judgment seat. Added to this, is the idea that Jesus will not take us away until he sits on the throne of his glory in Jerusalem. These theories tend to reduce our sense of urgency that Christ is near, and could cause us to be looking for events to happen in the world before Christ comes, which are not due to occur until he is already here. The Lord warned:

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

The Revival Of Israel

The declining influence of the Turkish Empire, left a vacuum in the Middle East, which was promptly filled by Jews and Arabs with rival claims. At present, both nations are political opportunists, trusting in the arm of flesh. The Jews have returned to their land in unbelief of God's appointed son, thereby fulfilling Bible prophecy (e.g. Rom. 11:25-26) which we do well to consider.

Zechariah informs us that Jerusalem is to become "a burdensome stone for all people" (Zech 12:3), and this is one of the main reasons why God is building up Israel's prestige at the present time. It will

play a part in the development of Armageddon. The meaning of this apocalyptic term, when expressed in Hebrew as it should be (see Rev. 16:16) is: *A Heap of Sheaves in a Valley of Judgment.* Armageddon thus relates to Divine judgment poured out upon the nations, and will take place at the close of the sixth and opening of the seventh vials. Today the nations are angry (Rev. 11:18), and this is preliminary to them being drawn into the place that God has designed as His threshing floor of the Powers that be.

Joel prophesied of the nations being gathered into the valley of Jehoshaphat, or the valley of Yah's judgment, and he describes them as a heap of sheaves about to be threshed. "Multitudes, multitudes in the valley of threshing," he exclaimed (Joel 3:14 - mg). Zechariah speaks of them being "cut in pieces" which is the action of threshing (Zech. 12:3). Micah, likewise, uses similar expressions:

"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion; but they know not the thoughts of the Lord, neither understand they His counsel; for He shall gather them as sheaves into the floor" (Micah 4:11-12).

Before our eyes we see the developing status of Israel, and this will consummate in the final phase of the sixth vial (see Joel 3:1-2), and introduce the terrible judgments of the seventh. How grateful to God we should be, that He has permitted us to live in such thrilling days, and watch His hand at work among the nations.

Judgment Of The Household Precedes That Of The Nations

It is the work of "spirits like frogs" to confederate the nations by their unclean influence moving the rulers of the earth (Rev. 16:14), but the final gathering into a place called in the Hebrew tongue, Armageddon, is *not* the work of these "spirits." John recorded: " And **he** gathered them together" (Rev. 16:16). Who is the "he" thus referred to? Both the context, and the rules of grammar, point to the speaker of the previous verse, even the one who proclaimed: "Behold I come as a thief." As there is no further reference in this chapter to the coming of Christ, it seems evident that he will be in the earth at the time of the invasion of Palestine.

This agrees with the prophet:

"Behold the name of Yahweh cometh from far, burning with His anger . . . and there shall be a bridle in the jaws of the people, causing them to err" (Isa. 30:27-28).

This teaches that the nations are to be led into error and destruction by a bridle in their jaws, and it agrees with the predicted action of the antitypical Son of Man (Christ), who says: "I will put hooks into thy jaws, and I will bring thee forth, and I will bring thee against my land" (Ezek. 38:4).

But, according to Isaiah, this only happens when "the Name of Yahweh cometh from far." This Name applies to both Jesus and his brethren who are "baptised into the Name," and constitute those separated from the nations, for the Name (Acts 15:14).

The startling fact thus is made clear, that the Lord must return and judge his household before the present-day upheavals have gathered momentum towards Jerusalem. It is the unseen hand of God's anointed which draws the final threads together in the controversy of Zion. Revelation 16 is quite specific. The declaration, "Behold I come as a thief" precedes the statement: "He gathered them into a place called Armageddon."

The March Of The Saints

The Jews in the land have yet to be humbled by the severe reverses they shall experience. Zechariah predicts:

"And it shall come to pass in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein, and I will bring the third part through the fire, and will refine them as silver is refined, and will try them

as gold is tried; they shall call on my name, and I will hear them; I will say: It is my people; and they shall say: Yahweh is my God" (Zech. 13:8-9).

Such a change of heart from the present-day Jewish outlook will obviously take some time, and necessitate drastic measures. Israel will be completely surrounded by armed enemies with little chance of escape. They will be induced to proclaim: "Our bones are dried, and our hope is lost; we are cut off for our parts" (Ezek. 37:11). The King of the North "shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt; and the Lybians and Ethiopians shall be at his steps" (Dan. 11:43).

Where can Israel turn for deliverance? She will experience the reality of the words: "All thy lovers have forgotten thee; they seek ye not; for I have wounded thee with the wound of an enemy, and with the chastisement of a cruel one, for the multitude of thine iniquity" (Jer. 30:14).

Deliverance will come from an unexpected quarter, as envisaged in Isaiah 63: "Who is this that cometh from Edom, with dyed garments from Bozrah?" Israel's perplexity will change to glad relief when the people come to realise that their Messiah is actually in the earth, and is effecting their national salvation.

The Lord is not alone, however, He is "glorious in his apparel, travelling in the greatness of his strength." This Name of the Lord, the cherubim of glory, the one-man-body of the elect, comes to Israel from Edom and Bozrah, and "of the people there was none with me," so that the brazen feet of "one like unto the Son of man" treads the winepress alone.

That Jesus would do all this single-handed is not fitting, nor in accord with many prophecies to the contrary (Ps. 149:7-9; Zech. 14:5; Rev. 2:26-28). "This honor have all his saints."

The march of the saints first commences by measuring Israel's foes in Edom, Moab and Ammon. These Arab enemies will be forced to submit to divine chastisement:

"Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock (Petra Arabia) sing, let them shout from the top of the mountains, let them give glory unto the Lord and declare His praise in the islands."

What is the cause of this Arab transformation? It appears in the following verse:

"The Lord shall go forth as a mighty man (the one-man-body), He shall stir up jealousy like a man of war, he shall cry, yea roar; he shall prevail over his enemies" (Isa. 42:11-13).

While this happens, however, Israel will still be deaf and blind to their Messiah (v.16). The fact of his presence will be brought home to them with startling reality, as he manifests himself at Jerusalem in power and glory.

The prophet Habakkuk speaks of a later time when Yahweh is enthroned in Zion. His words also support the view of a prior gathering of saints in Sinai. He declared: "But the Lord is in His holy temple; let all the earth keep silence before Him" (Hab. 2:20).

Habakkuk proceeds to reveal how that Christ will come to Zion and subdue the earth: "God (Heb. Eloah - the Mighty One) will come in from Teman, and the Holy one from mount Paran . . . and his brightness was as the light, he had horns (bright beams out of his side - mg) coming out of his hand." These rays of light are the kings from the rising of the Sun of Righteousness (Rev. 16:12). The prophet saw them come from the wilderness of Zion, indicating, beyond doubt, that they will be judged and glorified at Sinai and will then move north to Jerusalem, as the people of Israel did when delivered from Egypt under the guidance of their leader, Moses.

— G. HOLTON, Eng.

(To follow: "The Expansion of Russia).

Christadelphian Key to the Prophecies

Extracts From The Pioneer Writings Related To The Prophetic Word.

Continuing the theme of CONCERNING THE PATRIARCHS, as Bible Prophecy reveals the outworking of the Hope of the Fathers:

7. JACOB AND THE TRIBE OF JUDAH

Having spoken of the death of Christ by Levi and Simeon, Jacob then proceeded to speak of things connected with Judah alone. Of this Tribe he affirmed:

1. That Judah should be the praise of all the Tribes;
2. That it should subdue its enemies;
3. That it should rule over all Israel;
4. That its sovereignty should be monarchial;
5. That Shiloh should arise out of it as a lawgiver;
6. That the gathering of the people should be to him;
7. That he should ride an ass accompanied by its foal;
8. That his garments should be dyed with the blood of his enemies; and
9. That the fountains and rocks of the country should exuberate with grapes and pasture . . .

But, it is very clear from the past history of the Tribe, that the prophecy is only partially accomplished. Judah is now "stooping down, and crouching as an old lion"; and in view of his present prostration, Jacob inquired: "Who shall rouse him up?" Yes, who shall do it? Who shall start him to his feet again, that he may rend and tread down, and devour the enemies of Jerusalem? Who but the Shiloh, whose goodly horse in the battle Judah is appointed to be (Zech. 10:3-5; 12:6; 14:14). — Elpis Israel, p.280.

8. JACOB'S BLESSING

Having blessed Judah in the terms recorded in Scripture (Gen. 49:8-12), he passed over Zebulun, Issachar, Dan, Gad, Asher, and Napthtali, with a brief notice, and then dwelt with emphasis upon Joseph. He described in general terms the fertility of the cantons of Ephraim and Manasseh, and invocated blessings of every kind upon his posterity. Recalling Joseph's history in the past as indicative of his descendants in the future, he predicted that they would be sorely grieved by their enemies, and separated from the other Tribes. Nevertheless their bow, though unstrung, should abide in strength, and they should be made strong again "by the hands of the mighty God of Jacob, who should help them," and bless them above what their progenitors enjoyed before they were carried away into captivity. He saw that they would be a royal tribe, and that at some period of their nationality, "the everlasting hills," unto their utmost bound, should bow to his sceptre, who is destined to rule them" (Hab. 3:3-16). —Elpis Israel, p.281.

9. JACOB, AND REUBEN, AND LEVI

Reuben, Simeon and Levi are conjoined in Jacob's prophecy. They had slain Hamor and Shechem, and all the males of their city. This circumstance is taken as a characteristic of their Tribes in the last days. "Instruments of cruelty," said Jacob, "are in their habitations." And foreseeing the part they would play in relation to the Seed, he exclaimed, "O my soul, come not into their secret" (Psa. 50:2); "unto their assembly" (Matt. 26:14); "mine honor be not thou united." But why not Jacob? "For in their anger they slew a man" (Matt. 26:57, 59), "and in their self-

will they digged down a wall," that is, overthrew a city (Gen. 34:25-29). "Cursed be their anger, for it was fierce: and their wrath, for it was cruel." The verification of these things will easily be recognised in the history of the Tribe of Levi at the era of the Crucifixion. It was the priests who sought and at last accomplished the death of Jesus, to whom Jacob refers; and to mark his sense of their conduct, he said: "I will divide them in Jacob, and scatter them in Israel." This was fulfilled in giving Levi no cantonal inheritance in the Land, and in including Simeon's portion within the limits of the canton of Judah (Josh. 19:1, 9). From this arrangement, Levi, Simeon, and Judah became the Tribes principally concerned in the transactions of the last days. —Elpis Israel, p.279.

Concerning the Jews and their Land

Extracts from the pioneer writings relating to the Divine purpose through Israel, and particularly considering events shortly to transpire.

10. THE HOPE OF ISRAEL (Acts 26:6)

From this statement, it appears:

1. That God had made a certain promise to the Fathers of Israel;
2. That this promise became the hope of the nation, and was therefore a national question;
3. That this promise had been the hope of the Twelve Tribes in all their generations; was the ground of their worship; and that they hoped to attain to it by rising from the dead.

—Elpis Israel, p. 224.

11. RESURRECTION OF DRY BONES

It only requires a careful reading of Ezekiel 37 to induce the conviction that the resurrection mentioned in vv.12, 13 is a political resurrection of Israel. The prophet was shown a valley of dry bones quickly transformed into men standing in military array. What was the meaning? Let the words of the chapter answer the question: "These bones are the whole house of Israel," not the dead generations of Israel, but the living house of Israel. The nation was in captivity — sojourners in a strange land — cut off from their country and their hopes. Politically they were dead men — dry bones, and their lament is recorded in the prophecy, to give point to the promise which presents the antithesis to that which is lamented. "You, Israel, lament that politically your bones are dry, that you are cut off; I promise I will politically open your graves, and bring you into the Land of Israel." —Ambassador 11, p.302.

12. GOD WILL PLEAD WITH ISRAEL

If the reader knows how the Lord pleaded with Israel face to face in the wilderness by the hand of Moses, he will well understand the ordeal that yet awaits the Tribes to qualify them for admission into the Holy Land. The Lord's power and the angel were with them in the wilderness of Arabia, but they saw not His person; so, I judge, will the Lord Jesus and some of the Saints be with Israel in their Second Exodus, seen perhaps by their leaders, as the Elohim were by Moses, Aaron, the elders, and by Joshua, but not visible to the multitude of the people who must walk by faith and not by sight; for though God is able to graft them in again, He can only do it upon a principle of faith; for the condition of their restoration laid down in His Word is, "if they abide not still in unbelief, God is able to graft them in again" (Rom. 11:23).

—Elpis Israel, p.451.

13. INTO THE WILDERNESS OF THE PEOPLES

The Israelites will not march directly into the Holy Land, because the generation of Israelites who leave the north, will be no more fit for immediate settlement there than their fathers were who left Egypt under Moses. They would be as rebellious under the government of Shiloh as that generation whose carcasses fell in the wilderness, and concerning whom Yahweh sware in His wrath, "that they shall not enter my rest" (Heb. 3:11). They must, therefore, be subjected to discipline, and trained up under the divine admonition. But, notwithstanding all the "marvellous things" they will have witnessed, they will prove themselves true to the character of their fathers, who were stiff-necked and perverse, and resistant always of the Spirit of God; so that they will not be permitted to enter into the Land of Israel. Their children however, will come thither from "the land of the enemy," and "attain to their own border" (Jer. 31:15-17).

The reader will, doubtless, desire to know upon what ground I affirm these things. This is as it ought to be; for he should set his face like a flint, and refuse credence to anything and everything which is not sustained by "the testimony of God." Turn then, to the prophet Ezekiel, where it is thus written, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod; and will bring you into a delivering of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord" (Ezek. 20:33-36).

—Elpis Israel, p.450.

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The Jews as News

"For thou art an holy people unto Yahweh thy God, and Yahweh hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth" (Deut. 14:2).

They Shall Return.

JERUSALEM — About 35,000 immigrants are expected to arrive in Israel during 1969, the Minister for Immigrant Absorption, Mr. Yigal Allon, told the Knesset (Parliament) recently. 12,000 are expected from Europe, 6,500 from North America, 13,200 from Asia and Africa, and the rest from Latin America and other countries. The peak period of immigration would be in the summer, when some 4,000 would arrive each month. Mr. Allon expressed the opinion that the Soviet Union would change its policy regarding emigration to Israel, as the Jewish question there was still unsolved and becoming a problem for the Soviet authorities.

The return of the exiles remains the most remarkable sign of the times and a token of future greatness (Ezek. 37:21; Jer. 31:10). But Mr. Allon should beware of Russian policy. Not only are Jewish people a problem for the Soviet, but so is Israeli territory. And in order to pro-

gress Communist advancement, Russian hordes will soon swarm over the land in conquest (Ezek. 38:16), only to reap Divine vengeance. Then Soviet policy will be forced to change (Zech. 14:16), or be destroyed!

Odd Nasserisms!

CAIRO — President Nasser has continued to maintain his traditional antagonism to the presence of Israel in the Middle East. Since the memorable Six-days War in June, 1967, the following statements have been made by the President:

"No peace with Israel, no recognition of Israel, no negotiations with Israel" (at Arab Summit Conference, Khartoum, 1-9-67).

"The war has not ended, it has only begun . . . When the time comes, we will strike." (Radio Cairo, 23-11-67 — one day after UN Security Council Resolution calling for a peace settlement!)

"We aim at the destruction of the state of Israel" (at Congress of Arab Socialist Union, Cairo, 23-7-68).

"The Fatah . . . fulfil a vital task in sapping the enemy's strength and draining his blood . . . The UAR appreciates the attitude taken by the Palestinian organisations in rejecting the Security Council Resolution of November, 1967 . . . This Resolution may serve the purposes of eliminating the consequences of the aggression — and lead to total Israel withdrawal . . . . but it is inadequate for determining the fate of Palestine . . . . The UAR places all its resources at the disposal of these organisations. (Speech in Egyptian National Assembly January 20 1969).

"The Six-Days War was, in actual fact, the prelude to a war which has not yet ended." (Speech to Pan-Arab Trade Unions, Cairo, January 29, 1969).

Perhaps Nasser is more correct than usual, in the last statement above. Middle East peace will not be attained until after Armageddon. Nasser, however, should boast a little less loudly about the "UAR resources" (mostly Russian-supplied), for her "friends" will yet turn against her, and domination over Egypt will come, not from Israel, but from Russia" (Dan. 11:42)!

Trade Expansion.

JERUSALEM — In 1969 Israel's manufactured product exports are expected to top the $600 m. mark, according to a summary presented by the Ministry of Commerce and Industry. Israel's sales to the US are expected to reach $145m. compared to $120m. in the previous year. Exports to West Germany will rise by 25 per cent this year, for a total of $70m. Sales to the Netherlands: $36m.; to Canada: $17m.; to UK: $85m. It was stated that precision and punctuality on the part of Israel exporters had improved greatly in recent years."

Bro. Thomas correctly stated that the Jewish nation would establish their commonwealth "as agriculturists and traders," (Elpis Israel, p.441). There is vigorous development in many fields of Israeli activity, which frustrates their poorer neighbours. However, we cannot altogether agree with the last sentence in the above statement — we are still awaiting a small consignment of publications ordered in Israel last December!

Power And Will.

ISRAEL — Small states have to safeguard their interests by their own efforts, Prime Minister Golda M'eir has told a meeting of Hebrew University. She added that Israel would not become another Czechoslovakia, because she had the power and the will to resist.

Has P.M. Meir never read Zech. 14:2? The "power" and "will" will only be available under the guidance of the Lord Jesus Christ (Ch. 10:6).

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

Thoughts For The Times

Courage Under Difficulty

"At my first answer," said Paul, "no one stood by me, but all forsook me." To have no friends is sad, but to have them and to be forsaken by them, when their assistance is needed, is painful indeed. What a refreshing contrast does Onesiphorus present to these turn-tail friends: "When he was in Rome he sought me out very diligently and found me"; "he oft refreshed me, and was not ashamed of my chain." There were reasons, though not justifiable ones, for deserting and being ashamed of Paul. Nero, the bitter enemy of the Christians, reigned. Paul was a leader of the Christians; hence to openly side with Paul was to risk the vengeance of that inhuman pagan monster. Paul boldly stood alone. Let us emulate his courage and fidelity, and let us maintain a conscience void of offence in regard to the sin of which Paul's brethren at Rome were guilty. Let us likewise emulate Onesiphorus. The circumstances of the Truth in the twentieth century afford many an opportunity of doing the one and shunning the other. To hesitate to ally oneself with the friends of the Truth, because of their unpopularity, is to show oneself unlike Onesiphorus. To give a brother the cold shoulder, or to be backward in defending one, who, through zeal and love for the Truth, has become the object of public hatred, is also unlike Onesiphorus. To cover under the influence and action of the adversary — to fail because no man helps — is unlike Paul. Let us learn to stand alone. The secret of Paul's and Onesiphorus's bravery lay in this: they realised that the day of the adversary was short; that, so far as they were concerned, it ended at their death; and that after that here would come a time of praise and eternal glory. —(A.J.).

This Month's Exhortation

HOW FAITH WORKS

Our exhorting Brother (A.B.) has selected Romans 10 to provide the basis of his comments in regard to faith's development.

The only means of generating faith in God is by the word of truth, as it is written: "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17), and the only way of keeping faith alive after it has received existence, is the continued use of the thing which was first instrumental in begetting it. And so it is written, "as new born babes earnestly desire the guileless milk of the word" (1 Pet. 2:2).

The figure by which this is enforced is at once simple and effectual. And what is so essential in the babyhood states of the truth, never becomes less so in maturer years; for after mastering the rudiments of the truth, we are enjoined to go on to its more advanced principles, and to the more skilful use of the "word of righteousness"; rightly dividing it asunder, like master experts in more mechanical matters.

Unfortunately, there is always a danger of being satisfied with "small things" in divine directions. Things that appeal more directly to the natural sympathies and ambitions are liable to rule the truth out. The Lord who had not where to lay his head, and the sister that sat at his feet, are our examples of the right thing.

And let us never forget, that the right thing is the wisest thing to be done.

There is a great liability to think that the fag ends of things will do for God: time that there is no other use for, energy that there is no further demand upon, and the mere balance of everything after all other demands are discharged.

But that is neither pleasing to God, nor edifying for men to behold.

God has told us that He was well pleased with His Son, of whom it is written that he was eaten up of zeal for his Father's house and business. Zeal of this type is a refreshing and edifying spectacle, but we have often to turn to the "saints of old" to get it up to the mark. Zeal for men, and the perishing interests of this mortal life, there is in abundance; it is never difficult to seek; with most people it is an unquenchable flame. But Christ taught us a different view of life from that which so many people take. He taught us that the wherewithals of this present state were not to engross our thought and effort after the manner of this evil world.

But that setting our faith and hope in God, we were to concentrate our highest, holiest and mightiest energies to the pure service of the truth after the pattern set us in both his precept and practice.

The aim of most people is to get better and better off in worldly goods. And from the world's point of view this is laudable in the highest degree, as it is written, "Men will praise thee when thou doest well to thyself." But the exhortation which speaketh to us is, "Seek not great things for thyself"; "Having food and raiment therewith be content."

The bearing of these injunctions is upon the natural life, though some seem to make the mistake of applying them to the life we live by faith in the Son of God! In that department they truly seek no great things, and consequently get to none; and having the food and raiment of the truth, they are content to seek little beyond; their ambitions in the truth's service are small every way.

On the contrary, we are exhorted to "Let the word of Christ dwell in you richly." Now, we have not time to be rich in so many things; and with most of the truth's friends there is no possibility of being rich in the ordinary and world-coveted sense; but there is no reason why we should not become wealthy in the testimonies of the Spirit, by the diligent and daily appropriation of the results of our loving research. Wisdom's silver will only come in to our hands in any lucrative sense by the employment of such enterprise, skill and perseverance as men bring to bear in their pursuit of gold which perisheth, and their attainment of the general successes of the present life. In the pursuit of natural objects, the world is not to be our exemplar. We are only permitted to apply its principles in these things to the endeavour which we are making after the true riches. These, unlike other sorts of wealth, will never take wings and fly away if we taken earnest heed that we do not let them slip. And unlike other kinds of possessions, the supreme love of Christ's treasures never becomes the root of any evil.

To give up reading the Bible, attending the meetings, and practising the commandments, is practically to give up being saved. For salvation must be, first, a thing of "redeeming the time," before it can be a matter of "the redemption of the body." We redeem the time when we "give attention to reading," and we redeem it likewise when we attend the meetings at which the word of exhortation is spoken, as it is written, "Exhort one another daily." And we redeem the time in every portion of the present evil life that we consecrate in pure loving service to him who hath called us both to glory and virtue.

But readings will not profit, and meetings will not profit, if we do not seek to fill in our "inch or two of time" with works of

faith and deeds of love; and keep circling round us the carefully-tended activities of the truth believed, like the spokes of a wheel in perpetual motion. Therefore, be not of such as are "ready to die," but of such as are ready to every good word and work. Don't be, as one of the poets says, like "dumb driven cattle," but "be a hero in the strife." Not, however, in the world's sense of heroism, but in the sense of a daily immolation upon the altar of the truth's service, and to God all the praise.

The Four Faces Of Christ

9. Luke's Record of the Seventy

Final article on the Gospel of Luke revealing the Face of Christ as the Sympathetic Man.

★

The Seventy As Type And Antitype

Possibly, the most graphic way in which Luke's teaching is communicated is in the incidents he records, many of which are unique to his Gospel.

Thus, although Matthew and Mark describe the sending forth of the twelve (Matt. 10:1; Mark 6:7), as also does Luke (Ch. 9:1), only Luke describes the sending forth of the seventy, and what happened as a result.

We can therefore dwell a little on Chapter 10, which is capable of division as follows:

(i) Vv. 1-16 — 70 sent forth to preach.
(ii) Vv. 17-20 — The return of the 70.
(iii) Vv. 21-24 — The blessings of discipleship.
(iv) Vv. 25-37 — What must I do to be saved?
(v) Vv. 38-42 — Mary and Martha.

It was after the Feast of Tabernacles (John 7:1-2), when the Jewish Sanhedrin's attempt to arrest Jesus proved abortive (vv. 45-46), and he escaped an attempted assassination (John 8:59), that Jesus appointed the seventy.

Why did he do so?

The answer is found in the requirements of the Feast itself. It celebrated the completion of the harvest, and seventy bullocks were slain: thirteen on the first day, reducing one each day until seven were slain on the seventh. See Numbers 29:13 (13), 17 (12), 20 (11), 23 (10), 26 (9), 29 (8), 32 (7).

By the law of the sin offering, a bullock represented a nation (Lev. 4:13-14), from which it follows that the seventy bullocks of the Feast of Tabernacles stood ideally for all nations. The division of mankind into nations mentioned in Genesis 10 totals 70, and the figure keeps recurring in Israel's history: the seventy souls of the house of Jacob who came into Egypt (Gen. 46:27), the twelve wells of water and seventy palm trees at Elim in the wilderness where Israel encamped after the Red Sea deliverance (Exod. 15:27), and God's appointment of seventy men of the elders of Israel to stand before Him (Num. 11:16). But what was inferred by these allusions was stated clearly in Deuteronomy 32:8:

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel."

When God appointed seventy people of the elders of Israel to stand before Him, it was that they might so convert Israel that the nation would become as a beacon of truth to lead the Gentiles unto God. But this intention was not realised. Instead of leading the nations to God, Israel came to think that they were God's favorites on the basis of personal merit; and that others, not possessing this merit, were rejected.

When Jesus commissioned the twelve, he commanded them against preaching to Gentiles (cp. Matt. 10:5). Not so when the seventy were sent out. A world harvest was foreshadowed in their labors; and Luke was selected to describe their work.

The Sanhedrin numbered seventy members in addition to the high priest, and they were regarded as the spiritual descendants of Moses and the seventy elders of Numbers 11:16.

The seventy sent out by the Lord, therefore, comprised a contrast to the then existing Sanhedrin. Whereas the latter were standing aloof from the world in their falsely imagined holiness, Jesus' disciples were sent out to convert the world.

Notice the development in Luke 10.

When (v.1) he sent the disciples "two and two before his face," it was as if to say that man needs God and does his best work in mutual labor (cp. Ecc. 4:9-10), and adding the words: "into every city and place whither he himself would come," it was to point to the ultimate world-extension of the Kingdom (cp. Dan. 7:13-14; Rev. 1:7).

When (v.2) he said, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into his harvest," it was to emphasise that Yahweh presides over this work, and that, when we proclaim the Word, it is His work that we do.

Consistent with this thought, the Lord declared that he sent them forth as "lambs amongst wolves" (v.3). Their mission was

sacrificial. They were "lambs" offered in God's service, and therein to be consumed.

They were to put complete trust in God, as v.4 puts it, to carry neither purse, nor shoes, nor scrip; and further, as Gehazis sent forth by the Prophet to heal the sons of the Shunamites of this world (2 Kings 4:29), they were not to be deflected from their mission: "salute no man by the way."

It was acknowledged (vv. 5-7) that in the execution of this mission help would be needed, but it was promised that this would be forthcoming. They were instructed to accept with thankfulness the hospitality that would be offered, for "the laborer is worthy of his hire," but such hospitality must not be allowed to become competitive: "Go not from house to house." As v.8 indicates, there must be no "choosiness" or care for outward comforts: "Eat such things as are set before you," and in return they were to leave very tangible evidence of the Kingdom of which they preached by releasing men from their afflictions (v.9): "Heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you" (cp. Isa. 35:5-7).

They were reminded (vv. 10-11) that, irrespective of how men react to the message concerning it, the Kingdom will come. They had to continue "whether they hear, or whether they forbear" (Ezek. 2:7). Those who rejected God's testimony were to be warned that their refusal to hear merited God's rejection of them: "Even the very dust of your city, which cleaveth to us, we do wipe off against you . . ."

Then (vv. 12-16), Jesus condemned the ingratitude and faithlessness of the Galilean cities of Chorazin, Bethsaida and Capernaum, comparing them with such Gentile centres as Sodom, Tyre and Sidon. If the latter had witnessed the works done in the former, "they had a great while ago repented, sitting in sackcloth and ashes." The fact that they might have repented, had they received the opportunities of those Galilean cities, foreshadowed a much larger and more receptive audience of Gentiles, after Jewish rejection of the Gospel had been manifested. It was not willingness to hear and obey that they lacked. It was opportunity. But Jewish suppression of the truth's power and influence as a moral force within their own lives (cp. Rom. 1:18), revealed their lack of ability to communicate it to others, so that Gentile ignorance remained.

The Seventy were sent out as servants (Luke 10:1-16), completely dependant upon God's power for success (vv. 17-20). Their work, therefore, did not permit of personal pride. The language is full of enigma, but its main thought-lines are not difficult to trace. The seventy returned victorious, exultant: "Lord, even the demons are subject unto us through thy name" (v.17),

and the Lord exulted too: "I beheld Satan as lightning fall from heaven" (v.18). The victorious seventy had done what the Sanhedrin should have been doing. The victory over disease spoke of victory over sin, its cause. The "Satan," or opponent, the personification of sin, had been toppled from his throne, if only in a preliminary measure. Sin, as embodied in the opposition of the Jewish Sanhedrin, had not long to continue. It was clear from what had happened, that one day, the victory of righteousness would be complete.

They were also given "power to tread on serpents and on scorpions" (v.19). The reference is to Ps. 91:13, which probably had as its base the action of Phinehas (Num. 25:6-8) when he slew Zimri (a prince of Israel, and thus, figuratively, a "young lion") and Cozbi (a Midianitish princess, and thus, figuratively, a "serpent"), and so overcame Balaam's plot to defeat Israel by corrupting its members. Christ himself was the antitypical Phinehas (cf. Matt. 4:5-7; Luke 4:9-12; Ps. 90:11), and his disciples were to understand that Gentiles were not to be overcome by making the truth more palatable, as Luke points out in the parable of the unjust steward (Luke 16:1-18). Gentiles were to be overcome by unconditional surrender to the hope of Israel, or they were to be destroyed.

Then Jesus added a warning (v.20) that the glory that was God's must not be appropriated to their own use, for such, indeed, was the very sin of the Sanhedrin: "Rejoice not, that the spirits are subject unto you; but rather rejoice, that your names are written in heaven." There must be no personal pride. "Do all to the glory of God" (1 Cor. 10:31).

From this it follows (vv. 21-24), that the disciples must become the vehicle through whom God performs His work. And consistent with the earlier thought of "lambs amongst wolves" (v.4), they are described (v.21) as "babes" to whom had been revealed the truths concealed from the "wise and prudent." The language is that of Psalm 8:2: "Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger."

Because it was "babes" which overcame the enemy illustrated that the power of conquest did not rest in them, but in the One in Whose strength they stood; and to reinforce this lesson, Jesus' next words amounted to a statement that his own attitude was that of one such babe: "All things are delivered unto me of my Father" (cp. Matt. 18:1-5; Isa. 11:6; Ps. 131). Then, turning to his disciples, he reminded them of the blessings of the Truth itself (vv. 23-24). It was not the day of power, for that was still future. But possession of the Truth was itself a privilege that augured better things to come.

The final portion of Luke 10 presents two incidents which at first seem disconnected. The first (vv. 25-37) is the parable of the good Samaritan, who attended the wounded Jew when the custodians of the law "passed by on the other side;" and the second (vv. 38-42) is the incident at Bethany when Martha "was cumbered about with much serving" and "Mary sat at Jesus' feet, and heard his word."

The parable of the good Samaritan arose from a question the lawyer asked: "What must I do to be saved?" When the Master extracted from him the fundamental lesson that the price of salvation was love of God with all of one's being, and love of one's neighbour as one's self, the lawyer sought "to justify himself." He differentiated between Jews and Gentiles, to excuse his failure to preach the gospel to the Gentiles on the ground that the "neighbor-law" excluded them. So he said, "And who is my neighbor?" (v.29). To reinforce the universal extension of the "neighbor-law," the Lord gave the parable. If the Samaritan was acting the part of a neighbor, as the lawyer admitted he was (v.37), he *was* a neighbor! It adds a touch of poignancy to reflect that it is just possible that the lawyer may have been one of those who said to Jesus: "Say we not well that thou art a Samaritan, and hast a devil!" (Jhn. 8:48).

The story is one of true human feeling contrasted with godliness without its power, and it provides a magnificent foil for that concerning Mary and Martha immediately following. Martha's reproof of Mary was met by its own gentle reproof by the Lord that she was "careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her" (vv. 41-42).

In the case of the parable of the good Samaritan, we learn that it is not enough to know the truth; we must also act the truth! In the incident concerning Mary and Martha, we learn that it is not enough to do the truth; we must also know the truth.

When we survey the story of the sending forth of the seventy, which is peculiar to the gospel narrative of Luke, we find there a miniature of his Gospel as a whole. It portrays Christ as the sympathetic man.

Thus, whereas Matthew's view of Jesus builds on what has happened in the past, Jesus being seen both as the fulfilment and the fulfiller of it, and Mark's is concerned with service here and now, Luke's gospel looks forward to the glorious tomorrow of the Kingdom. There will then be "neither Jew nor Greek" and all of mankind's differences, whether real or imagined, will vanish away, being replaced by "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

— E.M.S.

Editorial.

GUILTY SILENCE

"I will speak of thy testimonies also before kings, and will not be ashamed" (Ps. 119:46).

★

A dumb or a vocal religion: which shall it be? David says: "I will speak!" What do we say? Too often we resolve that it is not the time for speech, and remain silent.

But how far are we guilty of keeping silence on the most vital and sublime of all subjects — the divine testimonies? Are we not custodians of them today? Do not we understand that which Yahweh has recorded concerning the pardon, purity, and peace of humanity? Possessing this knowledge, are we not bound, by the most powerful considerations, to communicate all we know, and to set forth God's testimonies before men?

The difference between a dumb religion and a speaking one, is the difference between a dead Ecclesia and a living one. Living men must speak, earnestness cannot be dumb. If we neglect the opportunity of speaking the right word in season, may we not be guilty of destroying the destiny of an individual? The matter of silence or of speech in the things of the truth, therefore, becomes a test question, by which we may determine the reality of our spiritual condition.

Time and again, in the 119th Psalm, the Psalmist announces his intention to speak concerning God's testimonies. Is it a barren topic? Consider the range, the explicitness, the value of those testimonies, and never did one choose so fruitful, so abounding a theme. History, prophecy, doctrine, precept, all the variety of Divine revelation is there for us to choose, to revel in ourselves, to enthuse about before others.

The Psalmist declared that he would proclaim these testimonies "before kings." But then, of course, if David were the Psalmist as is most likely, he was a king, and would speak on terms of familiarity with kings. We can, at least, speak to our contemporaries, those we meet in the everyday circumstances of life. But it is also a question for serious consideration whether, in our anxiety for the welfare of strangers, we are not overlooking those nearest to us, and are dumb in the Ecclesia where we should be vocal. By a wise word here, and an encouraging word there, we might achieve untold good.

Let us be more vocal in the Ecclesia. But here, God imposes a restriction. He caused Peter to write: "If any man speak, let

him speak as the oracles of God" (1 Pet. 4:11). This certainly limits conversation. It requires that we take an interest in the things of the Truth, and not merely in the social welfare of the brethren and sisters. Not that their social welfare is beyond our consideration, but rather, when we are vocal, we do not limit it to that theme, but lead the conversation to the Word, the "oracles of God."

Some find this difficult. They are embarrassed by the attempt to do so, or they have little or nothing to speak about. But let them speak anyway, even concerning that "little," for by such exercises it can grow into more. Not all can expound, but all, without exception, find encouragement in words of truth uttered in simplicity. So, let us "speak of His testimonies." In doing so within the Ecclesia, one may well be doing so "before kings," for it will be members of Ecclesias who will constitute the royal priesthood of the Age to come (Rev. 5:9-10).

We need be vocal, too, when the truth is in danger: when heresy rears its head, or, worse, when scandal is circulated to harm a brother's influence. We need then, to speak plainly and without fear or favour. We dare not be silent then, for silence helps the enemy. When plain words are uttered without venom, in courage and faith, much good can result to the benefit of all. There is need of that today. Paul warned that the last days would be characterised by an attitude of complete indifference to the feelings of others in the pursuit of power. He warned that men would arise who would be self-lovers, boasters, proud, false accusers, traitors, heady, high-minded, and that by their ruthless disregard of the rights of others, or the requirements of the Truth, the Ecclesias would be disturbed (2 Tim. 3:3-5). What is one to do when such become apparent within the Ecclesias? Silence will only give them tacit support. There is a need for speech; to warn and rebuke. There is a need to oppose with words of righteousness from the Word, those who would consciously or unconsciously counter its influence by proclaiming: "Our lips are our own, who shall be Lord over us?" (Psalm 12:4).

Unfortunately, there is evidence within the Ecclesias today of lips running to excess, of speech that is more guilty than silence. And often that speech is set forth in the garb of charity. So silence can be guilty, and speech can be guilty, and in the face of those facts, great care needs to be exercised by those who would use the tongue in order that they may do so with discretion. David declared: "I will speak of Thy testimonies . . ." Let such govern the topic of conversation, and to paraphrase Paul's words, our speech will "both save ourselves, and those that hear us" (I Tim. 4:16). —EDITOR.

The Drama Of Deuteronomy:

With Moses on Mount Nebo

Moses: Man Of Faith

The last day of Moses' life had come. One hundred and twenty years had passed since the first cries of a new-born babe had been heard in the house of Amram and Jochebed. These two faithful descendants of Levi find special commendation in Hebrews 11:23, as Paul records how they defied the might of Pharaoh to save the babe's life: "They were *not afraid of the king's commandments.*"

From the first day of his life, until his eyes closed in death on Mount Nebo, 120 years later, faith surrounded and dominated the life of this great man, Moses.

Paul makes this his theme in Hebrews 11:24-29. Firstly, there was Moses' personal faith during the initial 40 years of his life, as he resisted the allurements of the fascinating court of Egypt, which culminated in him refusing the honor of being called "the son of Pharaoh's daughter" (v.24). Then followed the period of his life from 40 to 80, when his identification with his own suffering people sent him into the exile of the desert (vv. 25-27). Finally, from 80 to 120, as, dominated by faith, he led his people out of Egypt, and through the difficult wilderness wanderings (vv. 28-29).

Here was a man forever aware of the protecting Hand of his God; fully alive to the reality of Divine power; consistently choosing in favour of eternity; always ready to answer the call to service, no matter what the personal sacrifice might be.

Moses: Man Of Vision

Moses was of those of whom Paul wrote (vv. 13-16), "These all died in faith . . . they were strangers and pilgrims . . . they seek a country . . . God hath prepared for them a city." Moses looked beyond the hour of death "unto the recompense of the reward." He knew that the day of resurrection would ultimately come, and he would inherit the land promised to Abraham, Isaac and Jacob. Though barred from the land in his mortal life, he looked for the day when he would inherit it in immortal nature. He looked for a city.

Psalm 90 records his prayer in the wilderness, and reveals this plainly. After testifying to the unalterable decree of Eden (v.3 - see Gen. 3:19), and the brevity of our days (v.10), he sought the mercy of God (v.14). He then referred to "the work of our hands" (v.17), which surely is a reference to the Tabernacle which

their hands had constructed. He prayed that it be "established upon them." Moses knew the significance of all the types and shadows of the tabernacle and its services. The very giving of the Law at Sinai (Exod. 20:19), had been interrupted (see Deut. 18:17-22) by Yahweh testifying to the fact that He would raise up a flesh-and-blood witness in the midst of Israel, in whose lips He would place His words. Moses understood the glorious work Messiah would perform.

Hence, in Psalm 90:16-17, he takes the words "glory" and "beauty," words he had used in relation to the garments of the priesthood which were typical of the Christ to come, and prays that these things might be upon them. He wished for the day when the righteousness of Messiah would cause the faithful Israelite to be clothed upon with divine nature.

And this, his expectation, will not be in vain. It is recorded in Scripture that Moses will be in the Kingdom. In Psalm 99:6, it is revealed that Moses will minister in joy in the Temple of the Age to Come in Zion. Along with Aaron (who also was excluded from the Land of Promise in the days of his flesh), he will be there in the day of Zion's glory.

Moses never entered Jerusalem, but he will one day minister there in glory, with his Lord: the "prophet like unto him."

Moses: Man Of Hope

Moses died on Mt. Nebo. What did he see from the heights of Pisgah?

"And Moses went up from the plains of Moab unto the mountain of Nebo to the top of Pisgah that is over against Jericho. And Yahweh showed him all the land of Gilead unto Dan, and all Napthali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar" (Deut. 34:1-3).

What a glorious view was his that day! One writer (W. Keller) describes the scene southward, and northward, and then, facing the west, reports:

". . . . . on the far bank rises a dreary desolate scene of stone humps and hillocks. Behind it towers the long chain of brownish white limestone mountains of the land of Judah. Just where it begins, rising sharply out of the Negeb, lies Hebron. In the west, towards the Mediterranean, two tiny dots can be distinguished with the naked eye from the mountain range that stands out against the horizon — the towers of Bethlehem and Jerusalem . . . ."

With atmospheric conditions under the rigid control of the Elohistic host that day, the view Moses had of the land would have been one of unparalleled clearness. He could see deep into the hill country of Judah, far to the north and the south. But, as he gazed upon the land, what place would his eyes seek for most of all?

I believe he would have sought for the location of the city of Jebus, later named Jerusalem.

Jebus

During the wilderness journey, Moses, under inspiration, had written the first five books of the Bible. In these he had recorded how that Abraham had come to Salem (Heb. *peace*), to be met by Melchizedek (Gen. 14:18).

Melchizedek ("King of righteousness . . . King of peace" — Heb. 7:2) was Shem, the still-living head of the patriarchal family in the days of Abraham, as Genesis 11 implies. Shem is Hebrew for "Name." In the time of Abraham, therefore, Salem was *the place of the Name.*

But, as Moses gazed across from the mountains of Moab towards the Judean hills, he knew, from the reports of his spies during the wilderness wanderings, that men of faith were no longer to be found in Salem. It was now Jebus ("trodden down"), and the enemy (Josh. 10:1) was there, even Adoni-zedec. It is not hard to see in the name of the ruling king, an indication of the apostasy which had finally destroyed the truth which had been there in the time of Shem.

As Moses meditated upon the history of the city: firstly, the spiritual centre of the Ecclesia in the times of the patriarchs; now, a citadel of the enemies of Yahweh; he knew that the day would come when it would again pass into the hands of the people of God.

"The Place Which Yahweh Shall Choose . . ."

Deuteronomy records the last month of the life of Moses, and the last two months of the children of Israel in the wilderness. As Moses discoursed to the children of Israel during the last month of his life, on twenty-two occasions he refers to *"the place which Yahweh your God shall choose out of all your tribes to put His Name there."*

If Deuteronomy is read at one or two sittings, the reader will become conscious of the fact that these words become the constantly recurring subject of the speeches of Moses. Everything he says finds its focal point in the place which Yahweh shall choose out of all the tribes of Israel to put His name there. Everything is related to the fact that once again there shall be a place in the land, which will be the place of the Name.

When Israel left Egypt behind at the shores of the Red Sea, a song was sung of the journey begun (Exod. 15:13), and of a journey to be completed (v.17).

"Thou in Thy mercy hast led forth the people which Thou hast redeemed . . . . Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Yahweh, which Thou hast made for Thee to dwell in, in the Sanctuary, O Yahweh, which Thy hands have established."

It was a journey never completed by that generation!

It was a journey typically brought to completion when the

feet of David, that wonderful type of Messiah, finally stood within Jerusalem, and conducted the Ark of the Covenant to its rest there.

As the people journeyed in the wilderness, they required the constant rest essential to the mortal frame. The record speaks of Yahweh as going before them (Deut. 1:33), "to search you out a place to pitch your tents in, in fire by night, and in a cloud by day, to shew you by what way ye should go." This provided for their rest, but it was not the rest promised by Yahweh. At the end of their journeyings in the wilderness, Moses reminded them:

"Ye are not as yet come to the rest and to the inheritance which Yahweh your God giveth you" (Deut. 12:9).

As they moved at the Divine command some forty-two times, they were reminded that they had not reached journey's end; they were a people always seeking the place of final rest.

Where would this place be? "The place which Yahweh shall choose out of all your tribes to put His name there." This was to be all their expectation and desire.

Would Moses have had any doubt in his mind as to where this place would be? I do not think so. I believe that as he gazed out upon the Land of Promise, his eyes would have searched for Jebus, the city later to become the place of the Name once again, when the enemy was expelled. And he did so with understanding, that in the day of ultimate glory, he would stand within its gates.

With that assurance, he closed his eyes in death.

And now, what of us? Do we figuratively stand with Moses on Nebo, and see across the wilderness that lays before us to the glory beyond? Do we with keen spiritual vision, penetrate the mists that hide the distant scene from our natural sight and view the promises afar off?

The faithful that have gone before us SAW them, were PERSUADED of them, EMBRACED them, and CONFESSED them. (See Heb. 11:13). By this development they became men and women of faith, walking in the path established by such as Abraham and Moses. Now we walk a similar pathway, and the principle remains the same for us. So the Apostle exhorts us:

"These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39-40).

Let us make a reality of faith, and by its means centre our spiritual vision on the glory yet to be revealed, that we might, with the Apostle say:

"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

May we stand with Moses in the day of glory and personally view those eternal things that are today perceived only with the eye of faith. —B.P. (NSW).

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It is open to all — both married and single, young and old, family groups and individuals. The members meet as part of that greater Family, with the common ideal of inspiring each other in the Service of Christ.

In keeping with the School policy of making it available to all who wish to attend, costs are kept to a minimum; though food and facilities are maintained at a high standard.

Rathmines is about 80 miles north of Sydney. It is easily accessible by either road or air, and is ideally situated in a central part of New South Wales. If you desire any assistance to the site itself, we are happy to arrange for this to be done. We can arrange for you to be met at Mascot airport and transported to the School if you are flying to Sydney by air.

Sponsorship

Sponsoring Ecclesia for this School is the Coburg, Victoria, Ecclesia. Fellowship at the School is on the basis of the Birmingham Amended Statement of Faith, as expressed in the Unity Booklet.

STUDIES AND PROGRAMME

A particularly interesting series of studies have been designed, and careful preparation is being made to supplement these with additional aids to the better understanding of the Word. Audience participation will be encouraged on a greater scale than in previous schools.

Brief synopses of the main studies are as follows:

MOSES THE MEDIATOR

An outline and exposition of the eight intercessions of Moses on behalf of Israel, as he stood between them and Yahweh as the Mediator of the people. The talks will describe the drama of the occasions, and will reveal how that they foreshadowed the work now being performed by the Lord in heaven. They will give a new and fascinating insight into the labors of the great leader of Israel; and will assist us by their exhortatory value.

Leader: Bro. D. Hurn — Perth, Western Australia.

RESERVE 30th AUGUST TO 7th SEPTEMBER FOR ATTENDANCE AT THE BIBLE SCHOOL, AND ENJOY A RELAXING HOLIDAY, SEPARATED FROM THE WORLD, AROUND THE WORD OF GOD. SEND IN YOUR RESERVATIONS IMMEDIATELY AND THUS ASSIST US TO HELP YOU MORE BY EARLY ARRANGEMENTS FOR YOUR COMFORT AND SPIRITUAL PROGRESS.

THE FOUR HORSEMEN OF THE APOCALYPSE

Stressing the drama of the Seven Seals of the Apocalypse, showing how they form the basis of the entire book, and revealing how the symbolism provides powerful exhortations for saints of every age. An effort will be made to re-activate prophecy as a "layman's study," making every effort to simplify the theme and show its importance in understanding to all members of the Ecclesia.

Leader: Bro. P. Pickering — Coburg, Victoria.

JEREMIAH: PROPHET OF TROUBLE AND TRIUMPH

These talks will outline the character of the prophet, describe little-known incidents of his life that typified the ministry of the Lord Jesus, and expound sections of his prophecy such as **The Burden Of Babylon.** Both Daniel and Ezekiel were greatly influenced by the example and writings of the older prophet (see Dan. 9:2), and an attempt will be made to align the labors and ministries of the three prophets. It was Jeremiah's lot to prophesy at a time when all things in Judah were rushing to the final and mournful catastrophe; when political excitement was at its height; when the worst passions swayed the various parties; and the most fatal counsels prevailed. They were times similar to those of today, and an attempt will be made to apply the lessons to our own circumstances and times.

Leader: Bro. J. Knowles — Enfield, South Australia.

SENIOR (TEENAGE) SCHOOL

A committee of young people will co-operate with the School Committee in designing a series of studies for this class, so as to provide a balanced diet of spiritual food. This Committee will also arrange for the evening sessions, introducing topics that will allow of free discussion upon the Word of God.

This has been a developing feature of recent schools, and has resulted in keener interest on the part of those attending this Class. We are particularly anxious to learn of any young baptised members who will be attending the School in order that we might recruit their services if they are willing.

At present, discussion is proceeding with young people to formulate the studies for the next school, and these will be listed in subsequent Bible School Bulletins.

BIBLE MARKING SESSIONS

These will be completely changed for this School, and actual Bible Marking will be introduced each afternoon. Those who attend will be shown a very simple and effective means of putting power into the words of Scripture, and this will be presented in such a way that any can participate.

INTERMEDIATE AND JUNIOR SCHOOL

The program will follow the pattern of recent Schools, and the studies will undertake a further step in the progressive history of the Children of Israel. Last School dealt with the period of the Judges, and the children completed an excellent project book in developing their studies. A similar project book will be prepared for this School, and the children encouraged in basic understanding of the historical section of the Scripture.

There is no greater heritage that we can give our children than an understanding of spiritual things. At the Bible School they have a grand opportunity to develop friendships around the Word of God. The children love the School, and the benefit that they derive from it is without doubt.

APPLICATION FORM

MAIL THIS IMMEDIATELY — SO THAT WE MAY MAKE THE BEST ARRANGEMENTS FOR YOUR COMFORT

Please complete the following details, and mail immediately to: The Bible School, West Beach Post Office, South Australia, 5024. Please enclose $2.00 deposit for every reservation required over five years of age.

Would you please make reservations for accommodation at the Forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS	Baptised?	Ecclesia	Date of Birth or Age-Group	Relationship of Members Accompanying You

Key To Determine Age-Group: Your age is required between 14 and 30 years. If over indicate group: A — 30-39 years; B — 40-49 years; C — 50-59 years; D — 60 years and over.

A Deposit of $2.00 is required with your application for each person over 5 years of age.

Accommodation Costs: N.S.W.: $19.00; Vic., S.A., Southern Qld.: $17.00; elsewhere, $10.00. Children under 5 free; from 5 to under 14 years, $10.00.

Signs Of The Times 170 Years Ago:

Preparing for the Final Conflict

"And the sixth angel poured out his vial on the great river Euphrates, and the water thereof was dried up that the Way of the Kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty" (Rev. 16:12-14).

☆ ☆

Unready For Armageddon

The first five vials occupied a period of 25 years terminating with the overthrow of Napoleon in AD 1815.

Mighty changes had been effected in this period, but the world stage was not yet ready for the dramatic apocalypse of the Son of Man. Much preparation yet remained before the grand finale. The Turkish Empire was still spread over much of Syria, Palestine, Mesopotamia, Egypt and the Balkans. The Jewish people were almost hopelessly alienated from the land of their fathers. There was no witnessing community to testify to the world concerning the coming Kingdom of God and the salvation in Christ Jesus. Whilst Russia expanded rapidly westward, pressing hard upon the Balkans and European Turkey, it was still a backward and primitive nation. The Papacy was in decline and on the defensive under the assaults of democratic and liberal philosophy. A wave of political anticlericalism swept Europe during the 19th century, making the fulfilment of Rev. 17 seem a remote possibility. Education, communications and travel, whilst making rapid strides, were still far from the description of Dan. 12:4: "many shall run to and fro, and knowledge shall be increased." There was virtually no understanding of those visions and prophecies that were "to speak" at the "time of the end," and consequently someone had yet to be raised up for this purpose. The common people were largely oppressed and illiterate, and not in possession of the liberty and education which today makes the common man ("the earth") deeply responsible for his atheistic and profane abuse of his opportunities and advantages. Troublous as were the times of the 19th century in Europe, they did not answer to that seething ferment of trouble, terror, hatred and distress that would characterise the time of the end:

"Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth" (Luke 21:25,26).

Nor had the "young lions" (Canada, USA, Australia) reached that political and economic maturity which now makes them a factor to be reckoned with in global affairs. Neither had the growing power of Prussia and the newly-awakened German Nationalistic spirit performed its destined part in modern history; without which there would have been neither a Russian super-power, nor a revived Jewish state. For the Jewish people, countries like Germany, France and Spain were "home," and they were little interested in building up a Jewish home in Palestine. For them, the prophecy of Jeremiah had to be outworked:

"Behold, I will send for many fishers, saith Yahweh, and they shall fish them; and after that I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and from out of the holes of the rocks" (Jer. 16:16).

The Bible was still the moralizer of western society, and its precepts and laws were still generally recognised as divine. Though western society was blighted by the gospel-nullifying traditions of the clergy, the transgressors had not yet come to the full.

But today they have, as Paul declared they would (2 Tim. 3:2-5). The civilised world is appearing as Isaiah prophesied:

"Darkness shall cover the earth, and gross darkness the people" (Isa. 60:2).

We can thank our Heavenly Father for His gracious provision of the Apocalypse. It is a lamp shining in a dark place, enabling us to see past events in the proper perspective, and the positive shape of events to come.

The Important Sixth Vial

The long, sixth vial has been operating for nearly 150 years, but will soon be completed, and its activity be superseded by that of the seventh vial.

However, some events are yet to occur within the 6th vial — including the thief-like advent of the Lord Jesus Christ.

This vial could be styled: "The Vial Where Two Ways Meet!" For under it is developed the Way of the Kings from a Sun's Rising — and the manifestation of the Way of the Wicked. Ere long these two ways will come into violent confrontation at Jerusalem, following which the Lord Jesus Christ will enter into the city in triumph to restore therein the throne of his father David.

Thus will end the events of the 6th vial.

Progress Of The Frog Spirits

Brother Thomas deals extensively with this sign in *"Eureka"* (Vol. 3, pp. 552-581). In defining the "spirits of demons" he says;

"These apocalyptic entities are POLITICAL daemons; daemons that have to do with politics, civil and ecclesiastical. The daemons of this prophecy are OFFICIAL PERSONAGES engaged in doing or working out signs and wonders, or remarkable events; all tending in their combined operation to the development of the situation termed 'the war of the great day of the Deity who is almighty'!"

On p.554, Brother Thomas quotes from ancient Greek writers to show the significance of "daemon." They were revered as a superior order of agents to mere mortals; and were supposedly established by the higher dieties as mediators and rulers over the human race, in a providential sense. Consequently, a "daemon" in a political prophesy serves as a symbol for "kings, cabinets, councils, conferences, ambassadors, ministers of state, and such like. They are real official men such as the Sultan, the Austrian and French emperors and the Pope, and their political representatives." This is the key to the meaning of this important sign. The "daemons" of the prophecy are political figures who would substantially influence the course of events. Stalin, Hitler and Pope Pius XII were all apocalyptic "daemons." Logically, then, the spirit emanating from them would be political also.

The spirit John beheld going forth, was styled "like unto frogs." The frogs are related to France, or something Frankish in character. Brother Thomas, in "Eureka" Vol. 3, pp. 555-559, applied their outworking to events of his own time:

"What power has been the most officious, suggestive, active, intriguing and meddlesome, in all the political questions that have agitated the world, during the past twenty years; and amid the greatest professions of peace and progress, has, in that period, caused the most wars, and the greatest apprehensions of more? To this enquiry, but one answer can be given; and that is, THE IMPERIALIZED FRENCH DEMOCRATIC, termed 'the Second Empire.' This is a remarkable and leading feature of the times. French Imperial POLICY is the moving and formative spirit of the situation; and when brought to bear upon Constantinople, Vienna and Rome, political results are developed, or 'unclean spirits go forth,' in which the hand of French diplomacy is plainly to be seen — the spirits exhibit FROGGY characteristics."

Again in p.564:

"Four leading political organisations, the French, the Constantinopolitan, the Viennese and the Roman, are made the principal co-operating agencies in the work of developing the situation of the fourteenth verse. The working of these four powers, the French, Ottoman, Austrian and Papal, in their political transactions with the 'kings of the earth, and of the whole habitable,' contemporaneously with the 'dried up' condition of the Turkish power, is the great sign manifested in the heaven that the Son of Man is about stealthily to come in; and resume the mission interrupted by his assumption to the right hand of power." "

Brother Thomas was premature in his expectation of Christ's return, but he was an intelligent watchman who clearly understood the manner in which the unclean spirits like frogs were operating in his own day. Equally clearly he understood the result of their work:

"Their working is a providential element of the means to be employed, in bringing the armies of the Dragon, the Beast, the Ten Horns and their False Prophet, into collision with the King of the Jews, and the kings of his rising" (p.565).

On p.581, a further acute observation is penned:

"But the Frog-sign is not yet complete. The prophecy seems to require a simultaneous going forth of all the three daemon-spirits to the kings of the earth and of the whole habitable: to convene them contemporaneously to encounter some great and urgent danger, that threatens, if not overcome, to subvert and destroy all their 'legitimate interests.' Among the influences brought into exceedingly prominent activity will undoubtedly be the Franco-Papal, or the unclean frog-like daemon-spirit that issues from the mouth of the False Prophet. When the crisis is formed, the prophet of the Great City will be in high feather, exerting himself in the presence of the Beast, with all the spiritual influence he possesses over the millions of Anti-Christendom."

This "simultaneous going forth" will probably be realised when all Europe in both the East (the Dragon) and the West (the Beast) as well as the False Prophet system of the Papal church, will unitedly submit to, and profess to uphold, the political creed of communism. Doubtless, they will be pressurised into doing this by the overawing power of Russia. Political expediency will yet unite all Europe from the Urals to the Straits of Gibraltar under the banner of communism, and under the headship of the autocrat Gog. When this "miracle" of unity has been performed Gog will then be free to turn his attention to the East — to the little nation of Israel. But whilst Gog and his counsellors are finalising their plans for Israel's humiliation and for the seizure of this rich and strategic area, a secret and incredible contingency stealthily enters that arena where the final showdown between the great world powers is to take place.

Preparation Of The Kings From A Sun's Rising

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15).

This is our Lord's gracious warning and exhortation to us of this current ungodly and "naked" age. While professors of the Truth are lapsing into moral and spiritual indiscipline and into practical disbelief in the imminent return of our Lord, he will come "suddenly" for the gathering and judgment of the household.

"And, behold I come suddenly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

But many of the household will be caught off guard by the sudden and unexpected nature of the Lord's return:

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as YE THINK NOT, the Son of Man cometh" (Matt. 24:43-44).

He comes not only to a divided world, but also to a divided

ecclesia! A minority will be found laboring in the Word with all diligence under the impress of the conviction that the Lord's advent is indeed imminent:

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing" (Matt. 24:45-46)

But the majority will, FOR PRACTICAL PURPOSES, be conducting their affairs, activities and plans in life, as if the second advent "won't happen for quite a few years yet"!

"But and if that evil servant shall say in his heart, My Lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him, and in an hour he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites" (vv. 48-51).

Herein is a very solemn warning!

As we watch the signs of the times, we need to guard against influences in society, and trends in the ecclesia, that would discourage us from the study and practice and dissemination of the Word of Truth. This age is very liberal in its thinking and its way of life. But the Lord Jesus Christ demands from us Faith, Discipline, Sacrifice and Obedience. It will prove our wisdom and exceeding great reward if, like Moses, we choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

—R. Pogson.

Enmity

Men, to be popular with the world, must be of the world, and speak in harmony with the world. The brethren of Christ are not of the world and, therefore, the world hates them, as it hated Christ and for the same reason. (R.R.).

The Way Of Danger.

History shows that the perverse disputings of men of corrupt mind are powerful to deceive the hearts of the simple. The truth was swamped in the apostolic age through the "profane babblings" of men, who like their self-confessed modern representatives, "understood neither what they said nor whereof they affirmed." "Seeing both sides," "free discussion," and that sort of thing, is very popular with such as serve not our Lord Jesus Christ, but their own polemic carnalities, which are highly gratified by the canine performance of barking and biting, tearing and rending. "Both sides" is their cry, their plausible cry, by which the unwary are carried off to destruction. (R.R.).

USA & Britain, Not Israel!

Bro. H.H.P. (SA) writes: "I was pleased to receive the recent "Herald" in its defence against the British-Israel system. This sect has changed ground a little since Bro. Robert's memorable debate with Mr. Hine many years ago. But the main arguments are still held by them. Most of their evidence is just wishful thinking and certainly will not stand the test of Scripture."

In Wisdom He Hath Made Them All:

Evolution in a Whirl

"Yahweh possessed me (Wisdom) in the beginning of His way, before His works of old" (Proverbs 8 : 22).

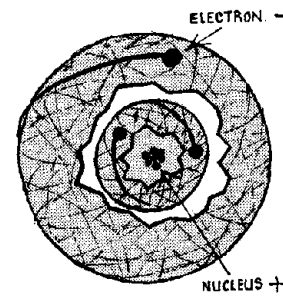
★

We live in the age of the "mighty atom," in which knowledge of this subject has made tremendous, revolutionary strides. Previously, man's belief in the atom as a solid, indivisible particle, remained unchallenged from 400 B.C. until almost 1900 A.D.

But once the concept was questioned it took only 15 years for scientists to postulate the possibility of the modern atom.

By 1911, New Zealander, Ernest Rutherford, concluded that the atom's positive charge was concentrated at its centre, with electrons swarming around its nucleus.

Two years later, the Danish physicist, Niels Bhor, modified this idea with his theory that all electrons move within distinct spherical shells (see illustration of Lithium).



LITHIUM — Three electrons in two shells.

He stated:

"A minute entity only two thousand-millionths of an inch diameter, it is a complex architectural system containing as many as a hundred electrons racing in ceaseless circles around an incredibly small nucleus.

"If a hydrogen atom's nucleus were enlarged to the size of a golf ball, its single electron would be describing its orbit about a mile away.

"Yet this electron zips around so fast, that it makes over a hundred thousand billion circuits every second. It is this every-where-at-once character of the electron in orbit that makes for the solidarity and rigidity of the atom's structure."

Whether we gaze into the endless heavens above, or the amazing construction of the smallest particles, the mind staggers as it tries to grasp the enormity of creation. Evolution cannot provide a satisfying answer to the challenge of creation, and only attempts to destroy the power of the Almighty and mankind's admiration for Him. We cannot entertain any connection with this evil theory.

What Holds The Atom Together?

But many questions faced the scientists.

What holds the particles that make up the nucleus, together?

What keeps them from flying apart under the impulse of their mutually repellent positive charges, and thereby exploding the atom, and all matter, into bits?

In 1919, Rutherford published his findings, of an experiment in which he smashed nitrogen atomic nuclei with high-speed Alpha particles. He deduced that the resulting pieces knocked off were probably the nuclei of hydrogen atoms' nuclei (called protons) which exist in all atoms. Then, in 1932, Chadwick identified the neutron as a "particle of mass nearly equal to that of a proton, but with no nett charge."

But the vital question remained unanswered: What held all these particles together, and how were they arranged? What was the immensely powerful force that held protons and neutrons together at the atom's heart.

It cannot be an *electrical* force, for even the neutrons, which have no charge whatever, stick together.

It cannot be a *gravitational* pull, for gravity between particles of such minute mass would be too weak.

And further, experiment showed that the nuclear force, whatever it might be, had a very short range!

Then, in 1935, a Japanese theoretical physicist put forward the theory that there was within the nucleus, still another "elementary particle" which oscillated rapidly between the protons and the neutrons, holding them together. Yukawa calculated that his linking particle would have to weigh about 200 times that of an electron!

The idea seemed strange, but physicists began to seriously hunt for the "missing" particle. In 1936, Carl Anderson, who had been exploiting cosmic rays with great success, announced the discovery of a particle about 200 times the weight of an electron. He named it a Mesotron (later shortened to Meson). It seemed intriguingly like the agent of nuclear force that Yukawa had predicted.

But since it did not conform in all respects with the Japanese scientist's theory, researchers went on looking.

After World War 2, a British-Italian research team, Powell and Occhialini, announced that they had found TWO mesons! One, dubbed the mu-meson (muon for short) was identified as the particle that Anderson discovered a decade earlier. The other was called the pi-meson (shortened to pion), and since it had a strong affinity for both protons and neutrons, it was considered to be Yukawa's particle.

The Atom In Parts

The list of fundamental particles jarred from the nucleus now exceeds 30. These include electrons, protons, neutrons, neutrinos and several kinds of mesons, along with a class of particles heavier

than the proton, called hyperons, which have three groups known as lamda, sigma and Xi particles. Each one on this list has its antiparticle.

Thus, according to the findings of the scientists, the atom is not a "simple arrangement," but a highly complex and highly arranged organisation of nuclear particles, involving tremendous amounts of nuclear energy.

Yet this magnificent complex is claimed to result from mere chance! We are asked to believe in "spontaneous evolution," which denies the power and majesty of the Living Creator. But again, the creation about us silently testifies of the law and order of Divine direction — and warns us not to neglect the praise that is due to His Name. The more that scientists uncover of the wonders of the world, the more evidence is revealed of the unanswerable challenge to evolution!

The Atom Assembles Itself !

The foregoing outlines of painstaking research shows that the atom is complex, not simple. How, then, did these atoms "arrange" themselves? Were they first of all a huge wandering mass of protons that by chance came into contact with enormous quantities of neutrons, so that they formed into countless billions of atomic nuclei of identical patterns? And when did the "mesons" appear and decide to bind the neutrons and protons together? If, as scientists declare, the force that binds the heart of the nucleus is neither electrical force nor gravitational pull, how did these atomic nuclei come together with such tremendous latent "atomic energy" and magnificent order?

Only Yahweh's spirit power could perform this.

"For thus saith Yahweh, that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am Yahweh; and there is none else" (Isa. 45:18).

Man is prepared to go to great lengths, with almost infinite patience, exploring the fascinating secrets of the world in which he lives. But he is not prepared to approach God's revelation and examine the Truth with the same careful approach of a candid, unbiassed mind.

Divine Skill Seen In Deadly Storms In Space

The Divine skill in arranging such a highly complex system as the atom, is indicated in an actual case where protons and electrons come together in vast proportions outside the earth's atmosphere.

To determine the sun's influence on earth, dozens of rockets and satellites have been sent into the heavens on scouting missions. The most important satellite is the Orbiting Solar Observatory,

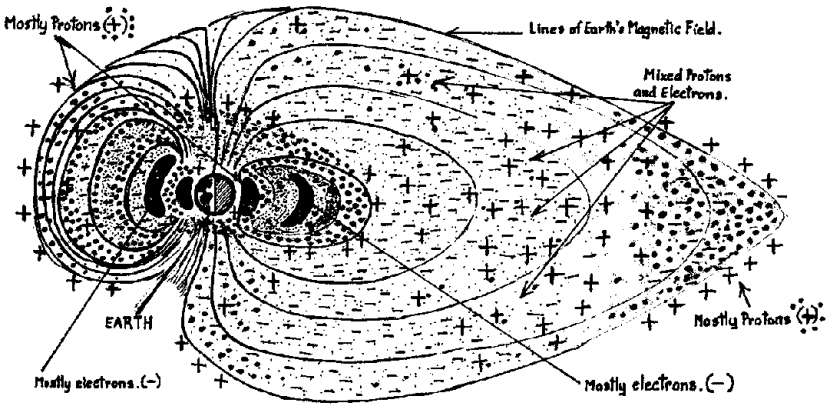
which was instrumental in discovering the source of the *Solar Wind* — a great constant flow of low-energy particles streaming out from the sun.

Occasionally this invisible breath is whipped into storms blowing as fast as 1,000 miles per second. The storms come from violent solar eruptions which sometimes throw out angry clouds of protons which distort the earth's magnetic field, as they approach the earth. This, in turn, causes the glowing "aurora" lights.

In 1958, America's first satellite (Explorer 1) reported that the globe is enveloped in an enormous cloak of radiation trapped by the earth's magnetic field. This belt, named after Dr. James Van Allen, who identified it, extends 50,000 miles between the earth and the sun, and, buffeted by the solar wind, trails around to the other side of the earth an estimated 200,000 miles. The dimensions of the Van Allen belt, shaped by the solar wind, were measured by various explorer satellites. Mariner 2's Venus flight confirmed the solar wind's existence at great distances.

The Van Allen Belt (see illustration) obtained TWO kinds of particles: high concentrations of negatively charged particles (electrons) and also positively charged particles (protons).

Now, here is an excellent opportunity for "Chance" to start creating atoms and arranging things in complex systems!! The protons and electrons are TRAPPED by the earth's magnetic field, so they cannot wander off into space and become "lost." Theoretically, all that these particles ought to do is just attract



The VAN ALLEN BELT

Illustrating Protons and Electrons Trapped in Earth's Magnetic Field.

This belt extends 50,000 miles between the earth and the sun, and buffeted by the solar wind, trails around to the other side of the earth an estimated 200,000 miles or so.

each other and form atoms. Yet, in the Van Allen Belt, they remain separated positive and negative particles in close proximity to each other!

Why doesn't "Chance" form myriads of different elements out of these elementary parts?

Take, for example, the common element "iron" (so abundant in Western Australia) which is quite complex in its atomic structure. The nucleus is made up of 26 protons and 30 neutrons (with the necessary mesons, etc.), while there are FOUR orbits of electrons, that encircle the nucleus. The first orbit has two electrons, the second orbit has eight electrons, the third 14 electrons, while the outer orbit has two electrons. Imagine countless billions of trillions of iron atoms all forming together by "Chance" in one place! Mt. Neuman, in W.A., has an estimated 1,000 million tons of iron in one huge deposit. This contains a stupendous number of iron atoms. Could blind "Chance" be the author of such countless numbers of atoms of the same identical pattern?

No! It takes more than "Chance" and the "throwing of protons and electrons together" (as the Van Allen Belt shows) to make the complex arrangements of the mighty atom. Only Yahweh has the wisdom and power to do this.

Those who deny this truth haven't an atom of sense in their theories.

—A. Newton (W.A.).

READERS' COMMENTS

Keep Alert!

"What true disciple could afford to fall asleep in these perilous times — with Laodiceanism on one hand and the most remarkable fulfilment of prophecy on the other." (A.M., New Zealand).

Truly, in these spiritually-dangerous days, we have the stimulation obtainable from the prophetic word, correctly-applied.

Weakened Witnesses.

"Thank you for your speedy reply to my letter. However, disappointingly, the appointed time passed and the Jehovah's Witnesses did not turn up." (Sis. I. M., N.S.W.).

This has been our experience also. Soon, however, men and women will be glad to listen to the message of Truth (Isa. 2:2-4).

★

Liberality:

Money spent on the Truth will have much to show for it in the day of manifestation — the day when God will bring every work into judgment, whether it be good or whether it be evil. The child of the flesh does not believe this, and therefore he turns away in disgust. You will not catch him spending his money so. He acts according to his faith. He has faith only in what he can see. He has no faith in the purpose of God. He "cannot see afar off." He looks only at what is proximate. He sees only the drawbacks and the spendings connected with the service of Christ, and holds his hand, like a man who should refuse to part with his grain-seed, because of the present loss of it. None will appear such a pitiable fool as he in the day of harvest. (A.B.).

Notes From A Diary:

Logos Tour of Bible Lands - 1969

The Beginning:

We have been asked to record some of our impressions of the recently conducted tour of Bible Lands. It is with reluctance that we do so; not because there is not much of interest to relate, but because tourism has become so common that friends tend to become bored by details of travel.

However, Bible lands have a special fascination for Bible students, and it has been urged that readers will find these notes helpful. If they do not, the cure is in their hands: they can advise us accordingly, and we will discontinue them with pleasure!

Though this is the age of much running "to and fro" (Dan. 12:4), and world travel is no longer unique, we did go to some out-of-the-way places, and attempted things outside what is normal. Moreover, we had special interests in all places visited which gave added purpose to all that we did. We saw the Euphrates in flood such as is portrayed in the symbolism of Isaiah 8:7 and Revelation 9:14; we chartered a plane to fly low over Mt. Sinai, and thus had a bird's-eye view of that place of awful grandeur; we hired a launch and sailed from Capernaum on the Sea of Galilee into the mouth of the River Jordan; we received permission to visit Mt. Nebo and look across to the Promised Land at a time when just previously King Hussein had been denied the right to visit the area; we travelled into the Land of Goshen by special grant of the Egyptian military authorities; we disputed the right of the Al Fatah Organisation to demand of us tribute to maintain their fight with Israel; we argued with Egyptian authorities who desired to hold up the tour in Baghdad; we revelled in the glory of Mt. Lebanon and its cedars; we vigorously contested our right with stubborn Israeli guides to visit certain places in the Land; we addressed a religious group in the City of the Great King concerning our beliefs; we stayed at one busy hotel, crowded with Israelis on holiday, situated not far from the border of Jordan, and heard the explosion of bombs about four miles distant, though the people seemed not perturbed; we witnessed, in the Arab sector of Jerusalem, the 21st celebration of Israel's Independence, and saw a seemingly endless parade of young Israelis march past; we spake of Jewish-Arab relationships with Jews and Arabs alike; we met another group of Christadelphians from England, and arranged a joint meeting with them in the city of Jerusalem . . . .

We packed far more into this tour than is normally attempted in the time. If members desired, they could rest; but sight-seeing was planned for every day, and the evenings were devoted to discussion on places seen or to be seen, with the open Bible before us. Despite the long hours thus involved, participants maintained the schedule splendidly, and co-operated in all requirements with greatest goodwill.

Members included folk from all States of Australia, as well as from New Zealand, America and Canada. Arrangements were made to meet the Americans and Canadians at Kuwait; and from there the tour commenced in earnest.

The planning involved many months of hard work on the part of **Logos** staff. Well over $150 were expended in mail and telephone charges alone. We exhausted the patience of airways representatives by requests

for services and schedules that they claimed were impossible, but which were often partly met at least. We, in turn, became frustrated with the delay in obtaining answers from contacts in some overseas countries. For example, countries such as Kuwait and Iraq are not interested in tourism, and replies were tardy, prices were high, and we lacked confidence in what contacts we had. On the other hand, countries like Jordan and Egypt are keen to stimulate this business to bolster their falling economy with overseas currency; but the restrictions of territory in the first (with consequent lack of tourist attractions), and the incidence of war in the second, limited that which they could offer.

As the time of the tour approached, it seemed as though the Middle East would erupt into war, and all our planning prove abortive. Anxious participants began to contact us as to whether it was safe to travel. Interstate telephone calls at inconvenient hours of the night or morning became common. One enthusiastic member (J.M.) declared his intention of going whether or not the Middle East erupted into war; he thought it might be handy to be on hand for Armageddon! International cables to and from West Beach became matters of common occurrence. We made personal enquiries: first from the Israeli Consulate in Australia; then from acquaintances in Israel. Finally, we put personal telephone calls through to Tel Aviv and Beirut to finalise arrangements, and to satisfy ourselves concerning conditions..

We were advised that there was no possibility of total war. The sporadic shelling across the Suez Canal or the Jordan River would doubtless continue, but the Arab nations have no hope of matching it with Israel at present. One report contained the following information:

"War scare stories have been building up since early December. Even the President of the US described the Middle East as a powder keg ready to explode. Little of this is justified by the facts of the situation, irrespective of the rising clamour in Cairo and other Arab capitals. Though Egyptians continue to glower at Israelis across the Suez, the army west of Suez can do little more than glower except to put on an occasional artillery shoot when the other side gets careless and exposes itself. The army of the UAR has not been reconstituted. It has merely been supplied with a new array of Soviet-built heavy weapons which its soldiers are at least five years short of being trained to handle with some measure of efficiency. The Egyptians cannot even put up a bridgehead across the Suez with a chance of holding it. The dominant factor in the Middle East military situation is Israeli's air force which can get fighter bombers to the line of the Canal within seven to twelve minutes."

Re-assured by such reports, we went ahead with planning. A letter from our Israeli agents, Messrs. Peltours, informed us that they had voluntarily reduced the price of the tour, and the manager commented:

"I would like to express once again my Company's appreciation for the courtesy of your telephone call. It was quite a thrill to hear your voice over such a long distance, and I, personally, would like to thank you for your concern for my country's security and welfare. Last, but not least, I hope you will now be satisfied that we value your patronage well beyond the commercial character of our connection."

Another item of current interest was received from our Lebanese agent: Mr. Abunassar. We had supplied him with our air-schedules for the purpose of checking. They included a flight from Amman (capital of Jordan) to Beirut on Middle East Airlines, and the reservations had been confirmed. But the flight no longer existed. As he advised us on an amended schedule, the Israelis had destroyed nearly all of the MEA planes on the air terminal of Beirut, and alternative flights had to be secured through the Royal Jordanian Airlines.

In a tour of this nature, involving so many people, every detail must be checked and counter-checked. The value of this became apparent as the tour proceeded without a hitch.

Looking back upon it, we feel that it had the Divine blessing. So much of value was experienced from it. In the minds of participants, the Bible lives as it never lived before. We saw the Divine hand revealed in the fulfilment of Bible prophecy wherever we moved; and despite the tension and violence so evident throughout many of the areas, we were not affected. Yet there was evidence of trouble on all sides. On the very day we left Baghdad, four alleged American spies were hung; after we left Egypt, the gunfire on the Suez Canal was stepped up; we were no sooner out of Beirut when rioting erupted, a curfew was imposed, and the Government fell; the afternoon of the morning we flew over Sinai saw enemy aircraft activity in the area; and Timnath was bombed a few hours after we had visited it!

We seemed always a little ahead of trouble! These incidents, however, characterise the state of the country which is as described in Isaiah: "Violence in the land, wasting and destruction within its borders" (Isa. 60:18).

However, we shall attempt to place these events in proper sequence. In due time, the scheduled date of the tour arrived, and from the eastern States and New Zealand, participants converged on the Adelaide area, to enjoy an excellent meeting convened by the Woodville Ecclesia to bid them Godspeed. Local, interstate and overseas speakers made reference to the great privilege afforded to the forty members of visiting the Land, particularly in view of the times in which we live. It was made clearly obvious that the journey was more than a mere holiday; having as its objective, the better understanding of the Scriptures of truth.

Next day, a large company of brethren and sisters met at the Adelaide airport to bid a final farewell to the tourists. And when, at last, the plane was flying west over the vast Nullabor desert, with the hustle and bustle of planning and preparing really over, we could settle down to enjoy one another's company, and the experiences that already were beginning to open before us.

We had hired a coach in Perth to tour the city during the two hours' wait we had there; and the sisters' class of the Perth Central Ecclesia had kindly prepared light refreshments for the occasion. We visited the Ecclesial hall, travelled along the banks of the lovely River Swan, ascended King's Park, where a glorious panoramic view of the city and the Swan lay stretched out before us — and enjoyed the loving, fraternal association of those of like precious faith in this city.

Those who had never previously visited Perth were deeply impressed with the kind, hospitable ministrations of the sisters (quite typical of Perth folk), as well as the beautiful environs of the city. These items are quite familiar to us, however. As I stood looking out over the city, my mind went back over the years, and to experiences of the past. On numerous occasions, for well over twenty years, it has been my privilege to journey to Perth on Ecclesial activities, and I have witnessed both the city and the Ecclesia grow. The hand of God can often be discerned in the decline and advance of Ecclesias — and even cities — and as far as Perth Ecclesia is concerned, it has progressed because of the influence of the Word. I could recall the steady steps of progress made through the effect of such expositions as are contained in **Elpis Israel, Eureka** and so forth. The same virile approach to truth is required today.

We live in an age of materialism, when the demands of the world are continuous, and the opportunities for advancement are great. This makes tremendous inroads into available time, so that it is often difficult to find time for study, which, in consequence, falls into decline. The truth is in

danger when that happens. Ecclesias are in danger when their study-classes do not cater for the needs of its members, or where they are not supported. On the other hand, Bible truth provides the dynamics of a true spiritual life, and can revolutionise Ecclesias. Arranging brethren need to recognise this, and guide the Ecclesia accordingly.

In Perth, a further group of five joined our party, and in due course, all assembled at the airport, to check that all necessary documents were in order, to receive last-minute instructions, and to say a final farewell to the large company of brethren and sisters there to see us off.

In our written instructions, we had warned that no visa for Israel should be carried on the person of any member, as we would first be visiting Arab territories. In some cases, Government officials had claimed that we were incorrect in issuing such instructions, and had secured special passports and visas for members. We did not know this at the time, but as a last-minute precaution, we asked whether any carried visas for Israel. We found that some did so, and ordered that they leave such passports behind, which was done. As it proved, the morrow was to reveal that this was a very wise precaution.

The need for this is due to the peculiar situation that exists in the Middle East. The Arab countries do not recognise Israel as a nation, and view the country as Jewish Occupied Palestine. Thus our air tickets were carefully written up so as to avoid any mention of Tel Aviv; and that section of them which included Israel had to be carried on our persons separated from the rest. We also instructed that the greatest care be observed in regard to any literature on Israel, because evidence of this could jeopardise our relations with some countries we planned to visit, and could result in cancellation of our visas, if nothing worse. I was particularly anxious that these instructions should be carefully followed, for as tour conductor, it was my duty to assume personal responsibility for any problem that might arise.

So we made our way to the plane, all very light on luggage — a great contrast to the return journey a month later! All, that is, with the exception of Brother David Moore, of Perth, who was loaded down with tape recorder, movie camera, and other equipment designed to take a documentary of the Lands of the Bible. He brought with him what he considered ample rolls of film, but found the journey became so fascinating that it did not last half the distance, and had to be replenished overseas on a much more costly basis.

On the very comfortable Air-India plane we received excellent service as we flew swiftly north, and were given a very nicely printed souvenir card, bearing the inscription:

"Air-India has great pleasure in welcoming members of the Logos Tour of the Middle East aboard the Magic Carpet Service and trust you will have a most enjoyable flight."

It proved to be the case. —H.P.M.

(To be continued)

The Hand Of Providence:

A comment by a brother in 1928: "The great war was, unquestionably, for the sake of despised Israel and the saints of God. This becomes more and more apparent on reflection. That mighty cataclysm upset the designs of Germany; checked Russia's precipitate onward course; established Britain more firmly in her latter day position; and liberated Palestine from the Turk."

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

Thoughts For The Times

The Scandalmonger

"Speak evil of no man." Let us not forget that by our words we are to be judged. The prevalence of tale-bearing and evil-speaking makes it doubly needful for us to be watchful in the matter. The work of the tale-bearer is bad enough, but that of the slanderer is worse. To those engaged in either of these forbidden occupations we would say, why do you do it? Is it merely to pander to an unworthy craving for news? Is it from spite? Is it from envy, from a wish to damage your brother's reputation, and add to your own? Is it to minimise your own deficiencies? If not, then why do you do it, when it occasions so much misunderstanding, so much ill-feeling, provokes so much evil, and causes so much distress, and so many tears, and when God has attached to the sin such terrible pains and penalties? You admit that a thief is an awful person, and that a murderer or a whore-monger is worse. Are you not aware that the evil-speaker is similarly classed? Are they not all labelled by God as alike? From Lev. 19:16; Psa. 15:3, and Eph. 4:31, must we not conclude that in His sight they are all equally sinful and condemned? Brethren, to you who suffer from the tongue of the idle gossiper, or slanderer, we would say, hear it, do not retaliate. Remember that evil speakers are in God's hands, and are filling a necessary place in the working out of the divine plan of salvation. It is not without a wise object that the devil exists, and that evil-speakers are the unworthy purveyors of his food. Take to heart the exhortation of the Psalmist — "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity" (Psa. 37:1). — A.J.

This Month's Exhortation

THE FAMILY OF GOD

In the Home — In The Ecclesia

"Choose you this day whom ye will serve . . . but as for me and my house, we will serve Yahweh" (Joshua 24:15).

The Challenge To The Ecclesia

Almost half the criminal offences committed in Australia are perpetrated by young people under 18 years of age. This is a clear indication that current breakdown in law and order is related to the disintegration of family life, and the responsibilities attendant therewith.

A former member of the children's court bench in Perth recently listed these points as being closely linked to the mounting problems facing society:

- **Breakdown of moral standards due to the lessening influence of religion.**
- **Insecurity of family life due to increased desertion, divorce, and separation.**
- **Working wives.**
- **Lack of discipline in the home, and the weakening of the father's authority.**
- **Increase in materialism.**
- **Immoral material presented on TV and in cheap paper-backs.**

From these six points, it will be observed that almost all problems existing in the structure of modern society may be traced to conditions in the home.

It is a fact, that the conditions which apply in the Gentile world at any particular time, will challenge the Ecclesias of God in its midst. Thus, whether the world is in a state of poverty or prosperity, whether society is formally moral or blatantly immoral, the danger is that the prevailing influence will seep within the Ecclesias.

Consider the six points listed above, and it must be admitted that these weaknesses, at present so evident in modern society, show ominous signs of developing within Ecclesias.

(1) There is evidence that the encroachments of the world are weakening the influence of the Word upon Ecclesial members. With greater demands being exerted on our children in the realm of education, and with adults vigorously pursuing the material prosperity which the world offers, serious inroads are being made upon available time to give to the Word, the Ecclesia, or the Home.

(2) There are alarming indications of growing insecurity of family life within the Ecclesias. These weaknesses may be inferred from increasing

domestic problems, and a general loosening of the family bond.

(3) Working wives! Despite problems that are inevitable in such conditions, this custom is rapidly on the increase within the Ecclesias.

(4) Standards of behaviour and integrity which were once accepted without question, are today lowered. It is difficult to require a standard of behaviour from children when parents do not set a suitable example. On the other hand, the insistence on equality of the sexes, and demands for geater self-expression for children, has reduced sounder leadership within the families. Wives are frequently unwilling to be guided by the husband, and husbands are more hesitant to exercise discipline upon their children, or accept the Scriptural responsibilities that are incumbent upon them. The result is that the Truth does not find proper expression in the home.

(5) Material prosperity! These are the days of "keeping up with the Jones's," when material possessions have become a status symbol. We compliment Brother Workwife on his expensive new motor car, and covet one ourselves. We note appreciatively Brother and Sister Overtime have built a new home with four bedrooms — and reflect that our home has only three! This is life in 1969, not only "in the world," but, unfortunately, sometimes in the Ecclesias.

(6) Television and current literature also exercise a strong influence upon brethren and sisters and their children. These are mediums for God-dishonoring influences that can only weaken the bonds of the truth within our families, and encourage the acceptance of worldly standards within the Ecclesias.

How Sound Is An Ecclesia?

What are we to do?

The initial requirement is to look critically at our own family. Ask some pertinent questions: Are we helping to combat and overcome these influences which are steadily undermining Ecclesial and family life? Or are we contributing to the general decline?

Face the issues squarely. Are the standards of behaviour in our home in accordance with the principles of the Truth? or are they more nearly orientated towards the Gentile world without?

Are our homes centres of warm dedication to the Truth which is able to unite and strengthen families, and provide the individual members with a vision of the Kingdom? Or are we cold and indifferent to its requirements?

Let us recognise that what we manifest in our home-life is a token of our value to the Ecclesia and, of course, to our heavenly Father. The home is the nucleus of the Ecclesia, which is, in effect, an extension of the home.

If family life is based on the truth, then our love for "the hope of Israel" will be projected into the Ecclesia from our hearts, to the great benefit of all concerned (Deut. 6:5-6). This will lend itself to the development of an Ecclesia like that in Thessalonica, to whom Paul wrote:

"We give thanks to God always for you all, making mention of you

in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father . . . For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad."

Here was an Ecclesia in which the Word of God had taken deep root, so that the outworking of the Word, manifested in dedicated lives, was a delight for the Apostle to behold. "Ye are our glory and joy" (1 Thess. 1:3,8; 2:20). This state developed because men and women, and whole families, had received the Word of God in heart (mental processes), soul (inner being), and might (action), and therefore "loved Yahweh their God with their mind and soul and strength" (Deut. 6:5). Paul exulted that these processes had been so effective:

"When ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God which effectually worketh also in you that believe" (2:13).

Rotherham translates that the Word of God was "inwardly working" in the members of this Ecclesia. The word rendered "effectually" is *energeo,* and signifies "to energise," or "to put forth power." The Word of God had been intelligently digested by the members of the Ecclesia, and having been received into their inner beings, was manifested in the actions of life.

How sound is an Ecclesia? Only as sound as the dedication which is manifested by its members in their daily living, especially in the home.

The Divine Family

Paul to the Ephesians, used an expression of great significance, when he wrote of "the whole family in heaven and earth." He was reminding his readers that we are all members of a Divine family: the family of Yahweh. The word rendered "family" is *patria* meaning, "descended from a father." As members of such, we should appreciate that we have been begotten of God, the Father; and therefore, as His offspring we are to manifest His ways.

Thus, if the Ecclesia is the family of God, and an Ecclesia is constituted of many families, it means that each individual family, in effect, is a miniature Ecclesia, and a type of the greater family of God.

In Yahweh's family there exists a wise Father Who is over all, and to whom all may look for help, guidance and example. Such an influence should be manifested by fathers in Christadelphian families.

In God's family, the organised Ecclesia is as a mother, and should look over, nourish and care for the members of her family in all their essential spiritual requirements. It is a sad moment when that "mother" over-indulges her children by providing for

facilities or pleasures that the Father would not endorse; or sets aside that which the Father has decreed should be observed.

In Yahweh's family, there is an elder Son who is yet subservient to his Father, and reflects His wisdom and authority in word and action, and by his maturity assists in the welfare of his younger brothers and sisters. Such is the part to be played by older members within Christadelphian families. They should lead their brothers and sisters in the things of God, providing an example which they can follow.

In Yahweh's family, there are other brothers and sisters, who through the example of their elder brother, become subservient to their parents (Yahweh and the Ecclesia), so as to reflect the way of life expected of them. The same attitude is required of children in Christadelphian families, who are expected to "honor their fathers and mothers in the Lord."

The Family In Israel

The nation of Israel was based upon the family unit. Emphasis was placed upon the need for integration of father, mother and children into one united family, wholly dedicated to the "hope of Israel." Such a family honored Yahweh, the mighty God of Israel, by Whose power they had received both natural and spiritual life.

The keeping of the Passover, for example, contained specific instructions which embraced the entire family.

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house" (Exod. 12:3).

Thus, the very first principle taught in relation to the feast of the Passover, was the unity of the family in worship before Yahweh remembering His great redemptive work on behalf of Israel. This instruction was repeated:

"Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover" (v.21).

There was a wonderful purpose behind all this. It united the family in worship, so that it exhibited one mind in spiritual matters. This, however, was a process of development. The children were to observe the Godly example of their parents, and were to be intellectually taught the priciples of the Truth by them.

"And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of Yahweh's Passover, Who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses" (vv. 26-27).

Thus there is presented the picture of a united family in Israel. Herein is exhibited the grand idea of parents dedicated to the cause of doing God's will, educated in the Truth, and knowing

why it is that they must follow that form of life. There is exhibited the principle of children who learn from an early age to follow the wise example of their parents, having been taught the precepts of Divine wisdom, and encouraged to exhibit a spirit of enquiry that they might mature in their understanding of Divine truth.

Requirements Of The Law

The entire Law was epitomised in the declaration: "Hear, O Israel! Yahweh our Elohim is one Yahweh!" (Deut. 6:4; cp. Mark 12:28-29). To this were appended the following important requirements:

"And thou shalt love Yahweh with all thine heart (mental processes), and with all thy soul (inner being), and with all thy might (action). And these words which I command thee this day, shall be in thine heart. AND THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN! And thou shalt talk of them when thou sitteth in thy house! And when thou walkest by the way! And when thou liest down! And when thou risest up!"

The Septuagint renders: "It shall be immovable before thine eyes" (v.8). Wherever the Israelite looked, whatever his eyes beheld, the commandments of Yahweh were to be the first thoughts transferred from his inner being, to his mind, and transmitted into action.

The respect to be rendered these commandments was clearly stated, and the order in which they were to be treated was established with equal clarity. First, "these words . . . shall be in thine heart." Second, "thou shalt teach them diligently unto thy children." The importance of this order is obvious. The nation of Israel was regarded as a "Godly seed," and the marriage union was to produce a continuing lineage, that the Divine purpose in the nation might be maintained from generation to generation (Mal. 2:15). Thus, Yahweh's character was to be manifested in parents (Deut. 32:5-6), and they, in turn, were to see that the same character was deeply and lovingly implanted within the hearts and minds of their children. The full emphasis for successfully walking in accordance with "the greatest commandment" thus underlined the need of organising family life upon Godly principles.

The Hebrew word translated "teach them diligently" signifies "to sharpen so as to penetrate" (Aaron Pick), "to point, to pierce" (Strong). The word (*shanan*) has been translated "sharpen" (1), "pricked" (1), "whet" (2), "sharp" (4), and "teach diligently" (1). Thus the work of educating children in Divine ways was to be pursued with a dedication and zeal of such intensity that the teaching would be "sharpened so as to penetrate."

Knowledge, faith and example in parents help to unite a family as one. Abraham manifested those characteristics. God

declared:

"I know him, that he will command his children and his household after him, and they shall keep the way of Yahweh" (Gen. 18:19).

That principle was taught in the Psalms:

"For He (Yahweh) established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep His commandments" (Ps. 78:5-7).

Challenged By The World

We are living in an age of tension, when worldly pressures challenge us, and can only be successfully met by the Word.

What happens in the family when parents are not sufficiently educated in the knowledge of the Truth? They will be unable to fulfil the requirements of the Word toward their children.

What happens when parents are not dedicated to "the hope of Israel"? The children will manifest a similar disinterest in the Truth.

What happens when parents neglect the meetings in the pursuit of material possessions? The children, likewise, will learn to bow down to the god of Materialism, and the God of Israel will be worshipped in word only.

What happens when there is division of thought between parents, and one strives to serve the Truth whilst the other succumbs to the allurements of the world? The home will be divided, and the children will lose confidence in the parents.

What happens when the father fails to assert his authority as the lord and shepherd of the family? The flesh will then dominate in each one to the exclusion of the Word.

As the times of the Gentiles draw towards a fateful conclusion, and "gross darkness" begins to cover the earth (Isa. 60:2), the Ecclesias will be challenged by the world more and more. Like Laodicea, they may manifest an outward appearance of spiritual prosperity, but it is the inward state of believers that counts.

The world has gone mad! Will they follow it in its stupidity?

Our eternal salvation depends upon us clinging tenaciously to the pure principles of Divine truth. The precious things of God's Word must be learned and locked in our hearts; and God's standards (not those of the world) must become the way of life for every family in every Ecclesia.

The stand to be adopted by all those bearing authority is that voiced by faithful Joshua:

"Choose ye this day whom ye shall serve; as for me and my house we shall serve Yahweh."

— John Ullman.

An Examination Of Dan. 11:40.

The March of the King of the North

"The King of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overthrow and pass over." — Daniel.

●

Times Of Crises

The lightning move of Russia into Czechoslovakia last August caused a shock wave that brought concern and anxiety, like ever-widening ripples in water, to all world governments, in apprehension of what might follow.

But the shock has now almost vanished, as people settle back to everyday life, and its round of daily activities. Most follow the rule of "let us eat, drink and be merry" for tomorrow will be more abundant, and life will continue on as it was "since the fathers fell asleep." From the worldly standpoint, all things continue as they were since the flood, and God is not to be reckoned with in man's wisdom and knowledge. In his vain imagination and thoughts, there is no longer any need for God, and so man proclaims his doctrine that "God is dead" !!

This trend is the calm before the storm!

As Bible students, we have been warned: "in such an hour as ye think not, the Son of man cometh" (Matt. 24:44). Watchfulness is enjoined upon us if we would not be taken unawares by our Lord's return. We need beware of the ever-present insidious influence of the world, that could blind us to the times of crisis.

The Evaporating River Euphrates

In the light of what happened last August, our searching thoughts are directed to the Scriptures in re-examination of our previous understanding.

Many "watchmen" suggest that Turkey ceased to be of importance after being driven out of Palestine in 1917 by the British forces, under General Allenby.

Consider, however, Daniel 11:40-42:

"And at the TIME OF THE END shall the king of the south (Britain in Egypt) push (conflict) at (with) him (Turkey in 1917): and the king of the north shall come against him like a whirlwind, with chariots, and with many ships . . ."

Although v.40 appears to suggest that the king of the north

would come against Turkey soon after the "push" against the latter by Britain, this has not proven correct by events which have followed Turkey's exit from Palestine in 1917. At no time during the following 50 years has there been a military encounter with Turkey and Russia, at all comparable with the "push" of the king of the south (Britain) then.

But the jubilee period has been occupied by the conversion of Palestine from a desolation to the present thriving condition of Israel.

The *Louisville Times* stated in a news despatch, May 6, 1962:

"Russia is building bases in Bulgaria and Rumania in a plan to seize the strategic Straits of Dardenelles guarded by Turkey... The plan calls for a twofold attack embracing a strike at Yugoslavia by seizing control of the Danube, and sea action against Turkey and Greece, after seizing the Dardenelles."

This Russian plan was very effectively halted by Turkey's membership in NATO, and the unchallenged presence of the Sixth Fleet in the Mediterranean Sea..

But the plans of men must give way to God's program of events!

AND now NATO is weakening to such an extent that it is no longer a force to challenge Russia in any land move she might make. Witness its ineffectiveness against Russia in Czechoslovakia last August.

Consider the US News despatch of February 24, 1968, in which intelligence reports clearly indicate the direction of Russia's impending moves. The news item implies that Russia's next move will be against either Rumania or Yugoslavia, or both — to provide her with a direct land-access to Turkey, and control of the vital Dardenelles. This move by Russia must precede her move into Israel, as Gog (Ezek. 38; Dan. 11:40-45).

The Way Of The King Of The North

In treating with the final southern thrust of Russia, seeking control in the Middle East, Daniel declares:

"The king of the north (Russia) shall come against him (Turkey) like a whirlwind, with chariots, with horsemen, ... he shall enter into the countries, overthrow, pass over" (Ch. 11:40).

Notice the predominance of land operation in the quotation above (leaving aside, for the moment, the sole reference in the verse to naval power: "ships").

The terms of the prophet are very descriptive:

"Whirlwind" — a sudden and destructive action on land.
"Chariots" — implements of land-based wartime activity.
"Horsemen" — the controllers or directors of warfare.
"Enter into" — an action designed to take control or possess land or countries.

"Overflow" — to completely cover as a flood of water from a river.
"Pass over" — to go over, through, or enter; thus to dominate and continue on.

The word "overflow" is of considerable interest. It involves the presence of a river, which overflows its banks during flood-time. The term does not apply to an ocean or sea, as much as to a river.

From the southern boundary of Czechoslovakia to the Black Sea there is only one large river which could be a barrier for the movement of land-based military operations as far as Russia is concerned, and that is the Danube River. If Russia has in mind the control of the Dardenelles, and thus of the waterway to the Mediterranean, it would be advantageous for her to secure dominance over this important waterway.

Russia's Impending Moves?

In view of the foregoing, we suggest the following moves to be undertaken by the King of the North:

1. A lightning land movement of Russian forces will drive through Rumania and into Yugoslavia to give Russia land access to the northern side of both the Dardenelles and the Bosporus.
2. Turkey will then be in a position where her only option will be to yield to the demands of Russia.
3. Russia will "enter into" and "overflow" Turkey completely.
4. When Russia moves into Istanbul, she will occupy the seat of power from which Phocas conferred upon Rome the headship of all bishops of the Church.. Thus Russia will hold the seat of civil or military power, formerly held by the emperors of Rome at the time of the East-West separation of civil and spiritual power.

The Eastern King And Western Queen

Co-operation will be sought between the militant power of Russia and the religious Catholic empire. Of the latter, Rev. 18:7 reveals:

"She saith in her heart, I sit a queen and am no widow and shall see no sorrow."

Notice the following points:

1. To become a "widow" requires a change from a former married state.
2. To change her status from a "widow" to a "queen" implies that at some time Rome became a "widow" by the loss of a "king" consort.
3. Therefore, to "sit" as a queen suggests the presence of a "king" consort.

In the iron-leg state of Roman history (Dan. 2), there was a duality of power between the eastern and western capitals of the empire. Constantinople became the seat of Imperial power when the emperor moved from Rome in AD 330. In AD 608 Rome became the "See" of the Bishop of Rome by decree of Phocas.

From AD 608-1054 a "married state" existed with the King, or Emperor in the East, and the Queen, or Papacy in the West; the latter having derived her queenly state by decree from the King. From AD 1054 to the present time, there has existed a state of rivalry between the Papacy in Rome and the Greek Orthodox Church with its Patriarch in Constantinople.

However, the latter day restoration of the King-Queen relationship between Rome and Constantinople (Istanbul) will not occur until there stands in Constantinople a king of unchallenged military power, with whom Rome will desire to revive her queenship.

By a sudden "whirlwind" move of Russia into Turkey, Gog will have moved into the position outlined in Ezek. 38:6, which is a scriptural prerequisite to her move against Israel. It is also a prerequisite for the image of Daniel 2 to stand upon its feet prior to its being struck by the stone cut from the mountain without hands.

It seems likely that we are about to witness a second lightning move by Russia through Rumania and Yugoslavia into Turkey, taking control of these countries. After a short pause to consolidate her position, Russia will then proceed with the next move toward her goal of world-wide dominion: Jerusalem* — for every world empire in the past has had this city in its control: "the king who reigns in Salem's towers shall all the world command"!

Then Russia will proceed "to plant the tabernacles of his palace between the seas in the glorious holy mountain" by removing the last obstacle from her path of world dominion — Israel.

Divine Intervention : The Identity Of Michael

These events occur "at the time of the end" (Dan. 11:40), and at this time, also, "shall Michael stand up, the great prince which standeth for the children of thy (Daniel's) people" (Dan. 12:1).

This saviour of Israel assumes the position previously held

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* From Daniel 11:40-45, it seems that Russia will follow a circuitous route in attacking Jerusalem, first driving against Egypt which shall be overthrown, and then moving north to the "glorious holy mountain" (v.45). This would demand some change in the current alignment between the Soviet and the United Arab Republic, and there are not wanting indications of that rift at the present time. Ezekiel 38 follows the pattern of Daniel 11, for there Gog (who is identified as coming from the north — v.15) is said to "ascend" against the land of Israel (v.9). Normally, an attack from the north is described as descent, so that the use of the opposite term would suggest that the Gogian forces have moved south before returning to Jerusalem. Thus Ezekiel and Daniel complement each other.

—EDITOR.

by one of the angels. Michael is referred to by name in Dan. 10:13, 21, and in Jude 9, Rev. 12:7. The name signifies: "Who Is Like El," and in Dan. 10:21, he is described as "Michael our prince." He was appointed by God as an angelic prince, or leader, for Israel from the time of the "pillar of fire" or cloud" at the exodus from Egypt until the Mosaic covenant terminated in the days of the Lord Jesus Christ. Since then:

"Israel has abided many days without a king, and without a prince (captain), and without a sacrifice, and without an image, and without an ephod, and without a terephim" (Hos. 3:4).

The "great prince" of the "time of the end," the "One who is like El" of our days, is described in Heb. 1:2:

"God hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by himself purged our sins, SAT DOWN on the right hand of the Majesty on high" . . . . "But to which of the angels said He at any time, 'Sit on My right hand, until I make thine enemies thy footstool?" (v. 13).

Notice the description of the Michael-prince activities, given by Daniel:

Michael appears at the time when the king of the north shall come against Turkey (Dan. 11:40; 12:1).

Having been seated at the right hand of the Majesty on high (Heb. 1:2), the great prince shall then "stand up" (Dan. 12:1).

He will "stand up" for the "children of thy people," implying that many generations would pass between Daniel's day and the time of the end (v.1).

At his "standing up" many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame (v.2).

His "standing up" will be in the most calamitous time of trouble since the days of Noah (v.1).

Thus, the "Michael" of Dan. 12:1 is none other than the Lord Jesus Christ, whose "standing up" is near at hand, and who will return for the salvation of his people, and the glorification of his saints. At the hands of this Divine prince of Israel, the King of the North "shall come to his end and none shall help him." Meanwhile, the amazing and outstanding events of our time, should cause us to respond to the hand of Providence, and eagerly anticipate the coming of the Lord:

"Blessed are they whom their Lord shall find watching . . . . ."

—R. S. Kirwin, USA.

Suggestions for Analytical Study

Analysing A Book

A most fruitful source of Bible Study is the analysis of a section of the Bible in various subjects. Not only will the exercise confirm our understanding of basic principles, but it will also reveal the consistent message of the Scriptures as a whole upon these themes.

For example, supposing we analysed the book of Genesis to see what it teaches concerning God, and then compared it with what Paul teaches in, say, 1 Corinthians. Without doubt we would find complete confirmation in both books which would firm us in our understanding concerning the Godhead.

This, in itself is valuable; but then the search for knowledge on this theme will disclose further attributes concerning the character of the One God, which will reveal Him more completely to us in such a fashion as will aid us in our worship.

Let us provide an example of this.

Assuming we carefully read the book of Malachi, jotting down in our notebook, all that he teaches concerning Yahweh. What would we discover? Here is the Answer. He is revealed as:

A Lover of Israel (Ch. 1:2);
The Revenger of His People (Ch. 1:5);
A Father (Ch. 1:6);
A Master (Ch. 1:6);
Gracious (Ch. 1:9);
Jealous (Ch. 1:10);
Omnipotent (Ch. 1:14);
A great King (Ch. 1:14);
Just (Ch. 2:9);
The Creator (Ch. 2:10);
Holy (Ch. 2:11);
All-seeing (Ch. 2:14);
Hater of evil (Ch. 2:16);
A Judge (Ch. 3:5);
Immutable (Ch. 3:6);
Omniscient (Ch. 3:16).

Thus, if we had no more than a short Book of Malachi, we would know that much about God — if we analytically studied the book!

Having exhausted that theme, we would then need to commence another; and soon the whole book would be set out analytically before us.

Using The Material

Having classified the results of our search, we need to digest

them. This is most important for our spiritual development, and in order to gain the greatest pleasure and profit from our study. Until the principles expressed are reflected in a way of life, we have not gained the objective of true study.

Take the principles concerning Yahweh expressed above.

How does one go about gaining the best results from that outlined?

By close meditation. For example, we have learned that Yahweh is a lover of Israel, which surely teaches that if we want to please Him, we will become one likewise. We learn that He is a Father, and as such we will render to him our filial love. He is a Master, and we will obey Him. He is Gracious and we will trust Him. He is Jealous and we will manifest loyalty towards Him. He is Omnipotent and we will revere Him. He is a King and we will respect Him.

And so on.

It is said of faithful Ezra: "He prepared his heart to seek the law of Yahweh, and to do it, and to teach in Israel statutes and judgments" (Ezra 7:10).

Ezra sought, wrought and taught! He studied, applied and expounded.

More: he "prepared his heart" to do this!

He prayerfully studied the Word, and earnestly applied its principles.

He realised that more than "to know" was necessary, that he had to graduate "to do" and "to teach." Moreover, he did not reverse the order. He did not try to teach before he did, nor to do before he knew!! There was methodical development in his study, and he set about applying the principles he learned from the Word.

He obtained pleasure and profit from the exercise.

By pondering the classified teaching of the Bible, and applying the principles in life, our faith will similarly be revitalised, and the objective of study will be attained.

—J.G. (NSW)

DONATIONS RECEIVED

We have been encouraged by the following donations, which assist financially in the work of the Truth:

Bro. R. (Canada) £UK7; Anon (Basildon, UK) £3; Bro. R.S.B. (Hitchen, UK), £1/10/-; Anon (Tas), $8; E.S.M. (WA) 40c; B.L. (SA) $2; C.H. (SA), $1; C.L. (NSW), $20; H.A.B. (Vic), $3.40; P.D. (Qld), $29.69; B.G.A. (Qld) $1; R.C.M ,NSW), $5; Brisbane Elpis Israel Classes (Qld), $65 Bro. D. (USA), 75c; Bro. M. (USA), 75c; Bro. K. (USA), $1.15; Bro. T (USA), $10.

Youth Aliyah: H.H. (Qld), $8.

The Identification of Babylon the Great at the Time of the End

In this series, we propose to consider another clash in the differing outlooks created by the old and new interpretations of the Apocalypse. We shall deal with beliefs that affect our behaviour and outlook on the world, and not matters of mere academic interest.

Babylon The Great: Final Phase Of The Aspostacy

In a study of Babylon the Great, the first point that emerges is that the symbol is used only in a context relating to the time of the End, when the Lord returns. This will be seen by a glance at the relevant scriptures.

At the beginning of chapter 17, John is invited to view the judgment of the great harlot: a theme that occupies the whole of chapters 17 and 18. In chapter 17, the harlot is represented as being burnt with fire, so that her flesh is consumed; in chapter 18, the great city Babylon is destroyed. Although the figure changes, the system is the same. This is clear from the words that link the two chapters: "And the woman thou sawest is that great city, which reigneth over the kings of the earth" (Rev. 17:18). It is also apparent from the opening of the 19th chapter, where, following the fall of Babylon the Great (Ch. 18), the Halleluyah rejoicing is because "he hath judged the great harlot" (Ch. 19:2). The destruction of the great city Babylon, therefore, is part of the judgment poured out upon the harlot. The exact relation of the city to the harlot we will see later.

The only other direct references to Babylon the Great are in Chapters 14 and 16. Chapter 14 opens with the Lamb and the redeemed on Mount Zion, at which time the virgin qualities of the redeemed are extolled. Then an "angel" mission preaches the gospel to all nations in the words: "Fear God, and give glory to Him; for the hour of His judgment is come." After an interval, a further angel mission bears the message: "Babylon the Great is fallen, is fallen." Lastly, in Ch. 16, after the coming of Christ and the gathering to Armageddon at the close of the 6th vial, the 7th is poured out with the result:

"And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came up for remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

We see, then, that the symbols of the harlot and the city Babylon are introduced into the Apocalypse at the end of Gentile

times, at the coming of the Lord and the setting up of his kingdom. Their occurrence only at the end is not fortuitous. They represent the development of the last phases of that system that occupies such a promiment part in the unfolding history of the Apocalypse.

In the earlier phases, pagan Rome, as the enemy of Christ's brethren was removed, and the persecuting "christian" power was symbolised as a modification of the old Roman beast. This is the "beast of the sea" of Ch. 13, which received a lion mouth to blaspheme God, His name, His tabernacle, and them that dwell "in heaven." Later in the chapter, an Image of the beast is set up with its number 666, and it kills those who refuse to worship the Image, or receive its mark in the forehead and hand.

This symbolises the 1260 years of the papal Roman state, and its persecution of the heretics. Then, at the time of the End, these new figures appear: the papal system is represented as a woman sitting on a beast; and, finally, as a great city ruling over the kings of the earth.

The past 100 years are covered by the harlot symbol, and the final phase when Christ is here is represented by the great city, Babylon, a complex empire ruling over the kings of the earth, and sitting as a queen.

We shall examine the Harlot, City of Babylon the Great, and a third symbol, the False Prophet, in greater detail.

The Harlot On The Beast

The symbol of the harlot is impossible to misunderstand. As a virgin-bride represents the faithful followers of the Lamb, so a harlot will represent his unfaithful "associates." In general, she denotes apostate christianity. And as she is said to sit on seven hills (Ch. 17:9), there is emphasis on the papal aspect. Her unfaithfulness is directed towards both rulers and people: "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

She attracts them by her intoxicating doctrines, her splendour and external appeal: decked with gold, precious stones and pearls, with a gold cup filled with intoxicating liquor seductively held out. These are features one would naturally associate with a harlot, and in the symbology are fitting for the behaviour of the papal catholic system.

The symbol of a harlot would have been suitable for apostate christianity from the time of Constantine. Here, however, where the symbol is introduced in the time of the End, she is shown with the additional feature of sitting on a beast, hated by its horns, and with the name Babylon the Great on her forehead. The name written on the forehead maintains the contrast between the harlot and virgin bride: the one has written, "Babylon the

Great," the other, "The Father's name."

This name identification of the harlot with the doomed city is probably introduced at the close of Chapter 17 to indicate the merging of the harlot phase with the city phase at that stage. Although at this stage in Ch. 17 she has not yet attained to the final maturity of the great Babylon city reigning over the kings of the earth, her doctrines, teaching, and inclination (name in forehead) has attained to a maturity describable as truly Babylonish.

Babylon The Great Written On The Forehead

It is a fascinating story, though outside the scope of this article, to trace the Apostacy from the days after the Flood to the present time.

The *way* of salvation was briefly revealed in the beginning as the promised Divine man seed of the woman (but not of the man) who should be sacrificed for sin (clothing of skins), and who should finally bruise the head of the serpent and destroy his seed from the earth. Hislop shows how this way was corrupted in the days of Nimrod and Babel. The apostacy matured into the sourceries, idol worship, and vices of Chaldean Babylon, the Babylon of the O.T. The same apostacy, however, passed on its essential features into the pagan Roman world in the second and third centuries A.D. They were absorbed into the Christian system in the 4th and 5th centuries, so that the papacy today is in the direct line of descent of the Apostacy from the original *way* of salvation revealed by God.

The supreme power of the Pontiff, as God's alleged representative on earth (in recent times enforced as the dogma of papal infallibility); the control of the masses by a powerful priestcraft working miracles and mystery (currently being strengthened in its international power); and the worship of the Woman and Child (enforced by the recent dogmas of the Immaculate Conception, and the Assumption of Mary to heaven) are features of the original apostacy from the true *way* which have passed from age to age down to the Roman harlot of today. How apt then is the statement: "And upon her forehead was a name written, "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth."

Judgment On The Harlot

The 17th chapter is concerned with the judgment of God on the harlot system. Verse 1 reads: "Come hither: I will shew thee the judgment of the great whore that sitteth on many waters." In this chapter, it is administered at the hands of the horns on the beast. They hate her, make her desolate, and burn her with fire (v.15). This was fulfilling during the last century, and has con-

tinued into the present. It may seem surprising, at first, that the judgment of the harlot has been taking place for so many years. But it must be remembered that the vials, starting from the military exploits of Napoleon, following the French Revolution, were God's judgments on this system and its adherents. After the 3rd vial, the comment is inserted: "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink" (Rev. 16:5-6).

This is the beginning of the judgment on the harlot system, drunk with the blood of saints and witnesses of Jesus. During the whole of the nineteenth century, and particularly in the period of the first Napoleon (1794-1815), and after the revolutions of 1848, the Roman Catholic church suffered terribly in various countries of Central and Western Europe. This is recognised by catholic and non-catholic alike. The whole drive of the French Revolution, and the later revolutions throughout Europe were against the church and its authority. The church lost most of its land, wealth, and much of its influence. Brother Thomas illustrates this eating of her flesh and burning of her with fire, with a newspaper quotation:

"The Times and Evening Mail of April 16th (1844) speaks of 'the signalisation of her former government by the confiscation of Church property, burning of monastries, desecration of churches, and the massacre of monks, when the infidel party in her name tore up the old ecclesiastical machinery of Spain, and shot down its adherents'; and then proceeds in these words, 'the corruptions of the church have been beyond denial or apology. Friend and foe alike confessed and proclaimed them. A fiery ordeal was necessary for it; and a fiery ordeal it has had. It has emerged from the flames shorn of much of its paraphernalia'."

This sort of thing happened in practically all the countries of Europe during the last century. No more apt language could be used in prophecy of the happening than describing it as making desolate and naked, eating flesh, and burning with fire.

We shall return again to the sequence of events in this 17th chapter when answering several criticisms. Suffice it at the moment to say that a careful examination of Chapters 17 and 18 shows that the former gives the pre-adventual judgment on the catholic system, and the latter gives the final judgments after Christ is revealed in the earth. The point of his manifestation to the world (though not to the saints) is at Chapter 18:1 just prior to the announcement of the fall of Babylon in v.2: "I saw another angel (Messenger Power) come down from heaven, having great power; and the earth was lightened with his glory."

So we have the harlot on the beast as describing the catholic system while it was suffering at the hands of the revolutionary kings of the earth, and we have the Great City Babylon as describing its final brief advancement to power when she will reign over

the kings of the earth, just prior to her final destruction. Most changes in such a vast system are gradual, but if we looked for a date to mark the beginning of the change from the harlot-hating state to the city Babylon state of things, it would be the Lateran Treaty of 1929, when Mussolini created the Vatican State and gave the church 750 million lires cash and 1,000 million 5 per cent consolidated stock compensation. The wealth, influence and control of the Vatican has since then developed rapidly, undeterred by various setbacks. So, in a broad sweep of time, we may summarise the changes of the papal system as:

(1) — For centuries the despotic Image of the beast, inflicting death on all who would not worship it.
(2) — The harlot on the beast, shorn of this power by the French Revolution.
(3) — The final state when she becomes the Great City Babylon.

We shall continue our treatment of this subject in further issues by considering the symbol of the False Prophet, and presenting a detailed consideration of Babylon the Great.

— G. Pearce (Rugby, Eng.).

AROUND THE BIBLE LANDS, 1970

The next overseas group tour is planned for approximately March/April, 1970 (God willing), and readers are invited to apply for further details. The tour will comprise the Middle East countries, including the Arab lands, and an extensive tour of Israel, from the northern Galilee area to deep south into the Negev, and if possible to Sinai. We are currently investigating the possibility of including a visit to Greece, and Athens, where the ministrations of Paul were prominent.

We believe this tour will be most outstanding and provide a wonderful stimulus to a personal appreciation of the Scriptural narrative. To actually see the sites of Bible history is to gain a knowledge that cannot be obtained otherwise. In addition, the tour includes a valuable study of the Scriptures upon the background of the sites in which Bible incidents occurred.

Further details will be announced in due course, but meanwhile we recommend readers make tentative enquiries, and plan their holidays accordingly.

Pioneer Policy

Our face is set; our purpose is fixed; the truth is our guiding star. To the croakings of the miserable creatures that roost in the sides of death's valley, and flap their clammy wings at the passing pilgrim to life eternal, we give no heed. We shall gird up our loins, and hold on our way, uninfluenced by the counsel of the ungodly. (R.R.).

Acceptation of BASF

Brother H. Whittaker (Canada) has written us requesting publication of an assurance that he "believes all our Christadelphian fundamentals, without reservation," and accepts the statements of the BASF. We are happy to comply with this request.

Bible School Bulletin

SCHEDULE FOR THE SEVENTH SCHOOL

This School is scheduled to be held (God willing) from Saturday, 30th August, to Sunday, 7th September. Reservations should be directed to: The Bible School, West Beach Post Office, South Australia, 5024. An epitome of the studies proposed are as follows:

General Assembly

MOSES THE MEDIATOR — Bro. D. Hurn, Perth, W.A.
THE FOUR HORSEMEN OF THE APOCALYPSE — Bro. P. Pickering, Coburg, Vic.
JEREMIAH: PROPHET OF TROUBLE AND TRIUMPH — Bro. J. Knowles, Enfield, S.A.

Senior (Teenage) Class

THE TEACHING OF THE MASTER — Bro. J. Knowles.
PROBLEM PASSAGES — Bro. D. Hurn.
THE COMING CORONATION — Bro. E. Mansfield.
(This will comprise a Bible marking project).

Intermediate and Junior School

THE KINGDOM OF GOD IN THE PAST.
(Comprising both instruction and project work).

SENIOR SESSIONS

The Teaching Of The Master

This series will consider some of the sayings of Christ in relation to the practical issues of life. It will comprise a searching look at the problems of young people today, and how Christ's teaching provides guidance, help and strength for these times. Many of his sayings will be carefully analysed and expounded, so that their doctrinal import will likewise be emphasised.

Problem Passages Of Scripture

These will deal basically with doctrinal issues, and a careful consideration will be given to those sections of Scripture that are hard to expound, or which seem to give support to ideas that are foreign to the Truth. The sessions will be conducted informally, so that questions can be asked upon the expositions presented. The series should provide excellent foundation matter for Bible marking.

The Coming Coronation

This will comprise a detailed exposition of Psalm 45 dealing with the King and his Consort. This Psalm takes us into the future, to the marriage of the Lamb, and provides outlines of the virtues of Christ and of his Bride. The attraction of one for the other will be expounded as it is presented in this glorious Psalm of David.

SUPPLEMENTARY STUDY

The Prophecy Of The Tribes

This theme will consider in detail the prophecies of Jacob and of Moses concerning the latter days, and showing the clear vision that was presented therein of the purpose of Yahweh in the earth. It will provide an outline of the Divine purpose with the future as it relates particularly to the people of Israel and their influence upon the nations. — Speaker: Bro. H. P. Mansfield.

SPONSORING ECCLESIA

This School is being sponsored by the Coburg Ecclesia, Victoria, and Brother S. Mansfield Jr. has been appointed Secretary. Reservations should be made immediately to the Bible School, West Beach Post Office, South Australia, 5024.

EVENING SESSIONS

A varied program has been designed for the evening sessions, for all groups: Intermediate, Senior and General Assemblies.

TASMANIAN BIBLE SCHOOL

This is to be held at Launceston (God willing) from 10th to 19th January, 1970.

Venue of the Campaign will be at Hillcrest Hall where excellent accommodation and meals are provided.

An outstanding programme of studies and talks is being prepared, details of which will be announced at a later date. It is hoped that Brethren A. C. Newton and H. P. Mansfield will be study leaders.

Further enquiries should be directed to Brother Malcolm Wright, 133 West Tamar Road, Riverside, Launceston, Tasmania, 7250. A $5 deposit should accompany bookings.

Arrangements have been made for transport of cars to Tasmania via the ferry, and further information can be obtained from the Secretary.

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QUESTION TIME AT THE BIBLE SCHOOL

Opportunity is made for questions to be answered at the Bible School, but if time does not permit them being attended to then, they are answered through Logos.

The Titles of Christ

Q.: Why is it often stressed that we should pray through the Lord Jesus Christ, and not merely through Jesus.

A.: We could not give the reason why any individual should stress the need to pray through the Lord Jesus Christ, for the purpose of him so doing would be known only to himself. However, we do not think that anybody would suggest that prayers offered through the honored name of Jesus (Yah shall save) are not valid, but rather that the full title of the Lord should be given. In Acts 2:36, Peter declared: "God hath made that same Jesus, whom ye crucified, both Lord and Christ." In this statement, Peter aligns "Jesus" with his crucifixion, and the titles "Lord" and "Christ" with his resurrection to glory. Jesus is his name; Lord and Christ are his titles. The first title proclaims his present authority; the second his status. The first shows that we should serve him as a master; the second, that we should honor him as a king-priest.

As to his name, that proclaims his mission, and how it was accomplished. It signifies Yah saves, or Yah will save, and it announces that "God was in Christ, reconciling the world to Himself" (2 Cor. 5:19).

When the Lord's name is used in conjunction with his titles, the purpose of God in him is announced, together with his authority and status; and because of that it is often stressed that we

should give him both name and titles when approaching the Father through him in prayer.

Christ's Throne

Q.: Matthew 25:31-35 reads that the Lord Jesus Christ is King on the throne of glory with all the nations before him for judgment. Will that throne be set up in Sinai or in Jerusalem when he judges the nations?

A.: Christ's throne of glory will be at both Sinai and Jerusalem. At Sinai it will be set up to judge believers; and at Jerusalem to judge the nations. It is a throne of glory upon which he will sit, even though it will be for the purpose of judgment. In our opinion, the parable of the sheep and the goats of Matthew 25, has a double application: it relates to believers, and also to the nations. It is setting forth a principle of judgment rather than a prophecy of the Judgment Seat.

Faces of the Cherubim

Q.: What proof have we that there were four faces on the Mosaic Cherubim?

A.: The only description of the faces of the Cherubim in Scripture is that provided by Ezekiel. He was a priest, and was given the remarkable vision which he records in his first chapter concerning the "living creatures." The description is continued in his tenth chapter, at the conclusion of which (v.20) he declares: "This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubim."

How did Ezekiel know that? Apparently he was not told, but recognised them for what they were. Being familiar with the Cherubim in the Temple, he saw that the four faces of the "living creature" that swept down towards Jerusalem from the north were identical with those over the mercy seat. From this assumption it is considered that there were four faces on the Cherubim in the Tabernacle and Temple.

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OVERSEAS VISITORS FOR THE BIBLE SCHOOL

Arrangements are in hand for a special Bible School tour on the part of visitors from New Zealand. Arrangements are being made for them to be conducted to Sydney, and thence to Rathmines, and at the conclusion of the School spend some time in the Sydney area.

This will synchronise with the Riverwood Ecclesia's hall opening campaign. A week's activity of addresses and studiees have been planned, together with outings throughout the Sydney area, the Blue Mountains, South Coast, and other parts.

It is hoped to provide a coach for this purpose, and if so, brethren and sisters are invited to participate in these outings.

Further details can be obtained from the Recorder of the Riverwood Ecclesia: Brother D. Gilmore, 3 Jordan Avenue, Beverley Hills, N.S.W. (Phone: 533 1571).

Truth's Trials.

Trying ordeal to lecture to empty benches! However, this is the time for ordeal. When shall we be tried, if not now? Persevered through the task, in spite of the ringing echoes of an empty house and the clamor of children outside, deafening at times. (Bro. Roberts, 1870).

An Echo From The Wilderness

"A Private Organisation"

The Wilderness Wanderings

The Book of Numbers commences: "And Yahweh spoke unto Moses *in the wilderness* of Sinai . . . Take ye the sum of all the congregation of the children of Israel . . . Thou and Aaron shall *number them.*"

The title "Numbers" is derived from "the numbering," but the title in the Hebrew Scriptures is *"In The Wilderness,"* and indicates, not just the numbering, but the actual location where all the events of the book occurred.

Thus, the fourth book of Moses is the record of the Wilderness Wanderings. It is a book of fruitless waiting, of exile and exclusion. Its keynote is calamity, its overall message is sombre.

Yahweh's Appointment

Moses was the leader of the nation. There were 603,550 males of 20 years and upwards, fit for warfare, and in addition older unfit males, wives, and youngsters. There were several million people on the move, experiencing 42 halting places in 40 years, and averaging 150 deaths each day. Therefore, the management of the camp of Israel was a heavy, important task, and Yahweh had made His own wise choice as to who would lead.

This community, says Stephen, "was the ecclesia in the wilderness" (Acts 7:38).

Rebellion In The Ecclesia

The rebellion of Korah, Dathan and Abiram (Numbers 16) is well known.

But the basis of their rebellion, the subtle charge they made against Moses, is not always recognised. It may come as a shock to many to find that the basic charge against Moses, was that he had set up "a private organisation!"

Note carefully the words of Korah:

"Ye (Moses and Aaron) take too much upon you, seeing all the congregation is holy, every one of them, and Yahweh is among them; wherefore then lift ye up yourselves above the congregation of Yahweh?" (v.3).

Korah claimed that the Divine presence was reflected in every member of the camp, and that Moses' activities were based on a presumptious act of self-will — his activity was not of Yahweh, but self-directed — a private effort!

"Moses and Aaron," said Korah, "are a private organisation seeking to dominate the ecclesia."

Rebellion Is Contageous

Korah, 250 princes of the assembly (famous men in the ecclesia — Ch. 16:2), Dathan and Abiram with their families (16:27-33) were led astray by this folly. They perished from amongst the congregation.

The news spread rapidly through the whole camp, and it would be reasonable to expect that this would have ended the folly. But the poison spread by Korah had performed its evil work in a tragically effective manner. As the men of Israel discussed the calamitous events of the day, in the tents of the ecclesia, the murmur of resentment grew into a roar of disapproval.

"On the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of Yahweh" (16:41).

Note carefully the subtle charge.

The hundreds slain the day before were all "Yahweh's people." Therefore He would not have slain them, it was falsely reasoned. The earth-convulsion and fire which destroyed them must have been brought about in some underhanded manner by Moses and Aaron acting without Yahweh's authority! They had not been directed by Yahweh, they were self-directed — a private effort!

"Moses and Aaron," said those who outlived Korah by 24 hours, "are a private organisation seeking to dominate the ecclesia, and stooping to murder, to achieve their evil ends."

Fourteen thousand seven hundred paid for these words of folly with their lives, before Moses' intervening hand stayed the wrath of Yahweh (16:49).

The Lesson To Us

We live in a different dispensation. We are a series of little communities spread amongst the Gentiles. There is no Divinely-appointed Head upon earth. Our instruction is direct from the Lord Jesus Christ, our Living Head. The only power individual brethren and sisters can legitimately exert beyond their own appointed ecclesial responsibilities, is the power of a good example based on the Word. A good example can be of great power — it can impellingly invite to better things.

As the latter-day ecclesia continues through the wilderness of life, we each one have been commanded by the Lord Jesus Christ to be active in his service. There are brethren who answer this call to service in a very dedicated manner, seeing their responsibilities in a very clear light. The influence of their example extends far beyond their own immediate circle. They extend facilities to many individual brethren and ecclesias, to help them grow in Divine knowledge, and be active in Divine service. Many brethren and ecclesias gladly call upon these services.

Sometimes a voice of unreasonable criticism is heard — "this is self-directed." Such critics should be very careful lest they speak contemptuously of and derogatively label as "a private organisation" a work that is commanded by the Lord Jesus Christ in these last days, and one which he will commend. The warning counsel of Gamaliel should be heeded: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God" (Acts 5:38-39).

Wise brethren and sisters will keep a safe distance from the tents of the murmurers.

— B. Philp, Sr.

Editorial Note:

There is a tendency in some quarters to decry work being attempted on the score that it is being conducted by "a private organisation." The criticism is sometimes directed to avenues of labor that have even had Ecclesial endorsement or sponsorship. Usually the attack is more virulent when the work attempted is being conducted with a certain amount of apparent success. This, in spite of the fact that some of the most effective work attempted, has been done by brethren who have been moved by a zeal for the Truth and a love for the Lord to put their hands to the plough, even though they have not had Ecclesial backing. That was the case with Brother Thomas in regard to the books he published, and the magazines he edited. It was labor conducted by "a private organisation," but where would the Truth be today without his labors? Brother Roberts carried on the work, and again, as "a private organisation," the Christadelphian Office came into existence. A work in the Truth must stand or fall upon its own merit. If it has endorsement of Scripture who dare oppose it? That was the point of Gamaliel's advice, and wise brethren will heed it today. But where jealousy or fleshly opposition against a work exists, names will be created to decry it. Those who are laboring in its cause, however, need not fear such attacks. All they need to do is to heed the words of the Master: "Blessed are ye, when men shall hate you . . . and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets" (Luke 6:22-23). Any brother or sister is in good company if he or she is hated or reproached for doing a work that Christ will ultimately commend. Therefore, the basis of criticism should not be: Is it a private organisation? but, Is it a work that Christ will commend? If it is decided that it is the latter, but should also have Ecclesial support, let Ecclesias give the desired endorsment of it. Perhaps that will raise the status of Christ's work above the stigma of "a private organisation."

Between the faithful and unfaithful there is and must be enmity. It is the outcome of the Creator's arrangement when sin entered (Gen. 3:15). The struggle should, therefore, be borne with patience and courage. The seed of the serpent will not live a day longer than God's purpose requires.

●

Honor To Whom Honor Is Due:

We regret to say that the hatred and contempt of some who profess to love the truth, has fallen upon us. We regret it for their sakes; who except for our instrumentality, would have for ever continued in the darkness of surrounding darkness. (Brother Thomas).

Logos Tour Of Bible Lands:

AT KUWAIT

Our first destination was Kuwait, the fabulous oil nation, on the shores of the Persian Gulf. There were intermediate stops en route, such as at Singapore, Bombay, and so forth, which provided the opportunity of making last-minute purchases at tax-free terminals.

At Kuwait, we had the first of our adventures. This is Arab territory where an Israeli Passport or Visa is not permitted. It was early in the morning when we arrived, after about twenty hours' flying. As we travelled in the coach that took us from the plane to the air-terminal, we asked all to check that they had their passports and health certificates ready. This was necessary as we were staying in Kuwait and were not merely in transit. But one had lost her health certificate. It must be on the plane! But the plane was almost ready to leave. We stopped the coach, and ran up the steps of the plane and, brushing aside air-hostesses and stewards, commenced a search. The important document could not be found. The matter was desperate. On my hands and knees I crawled along the passage-way looking for it to the amazement of passengers and crew alike. I was almost on the point of giving up, when, at last, to our immense relief, we found it.

Thence afterwards, I retained all passports and health certificates in a special black bag I carried with me.

We presented ourselves to the customs and then to the local security officials. They were interested in such a group of people travelling through the territory — what was the objective? Tourism, we replied. And what was the next port of destination? Baghdad, was the answer. They requested our tickets, with which I was loath to part, and which they carefully examined. They requested our passports, and carefully inspected them. So far so good. One of their number proved to be particularly officious, and continued to ask awkward questions. It was made quite obvious that no sympathy with Israel would be tolerated.

The questions became more searching.

"Has anybody in your party a visa for Israel with them?"

How thankful I was that I had insisted in Perth that all such documents should be left behind. With confidence I could reply in the negative. But then:

"Has anybody in your party ever had a visa for Israel?"

I never answered that question; instead, I made some query about the passports, and asked what had become of the air-tickets that I had delivered into the hands of one of the air officials! In looking for these, the question was forgotten and never raised.

There were other questions, and other problems, and other details, but one by one they were all surmounted. One person had attached himself to me, and was quite helpful in assisting us through this difficult moment. He hoped to visit Australia, and doubtless was looking for assistance to that end.

The customs' officials had suggested that we should leave all our baggage at the air-terminal to expedite our progress through to the city; but we refused to do so. We did not want any unauthorised person going through it all. Instead we conveyed it to the Hotel Hilton, where we were to stay for the night. As it was already 5 a.m., and the light of dawn

was softly and hesitantly breaking over the desert, there was not much of night left.

Next day we joined up with participants from the United States and Canada, so that, ultimately, about forty of us were associated together. One did not have a visa for Iraq, the next country we were to visit, and we called at the Consulate in order to arrange for this. A diplomatic approach eased the way for us in a remarkable manner, and enabled us to even move ahead of others who were awaiting for business to be done, and secure the desired visa in a very short time.

Arangements had been made for a coach to take us on a tour of the city and environs of Kuwait, and proceeding on a road that bordered the Persian Gulf, we moved into the very centre of the busy city.

Kuwait is on the north-western part of the Persian Gulf, at a point where many identify ancient Dedan (see *Unger's Dictionary of the Bible*). Brother Thomas, of course, identified Dedan as Muscat, which is further to the east. However, if the identification of Kuwait with Dedan is correct, a most interesting fact emerges, for it suggests why only Sheba and Dedan of all the Arabian tribes, are mentioned in Ezekiel 38. Sheba is to the deep south (modern Aden); Dedan (if identified with this part of Arabia) is to the north. Sheba and Dedan, therefore, as being expressive of the extreme south and north, could be representative of all Arab tribes.

Prices are high in Kuwait, for it is a fabulously wealthy country, made so by its tremendous wealth of black gold (oil). It is ruled by a Sheik (the word means "elder") whose income is over $1,000,000 per day! His aim is to turn Kuwait into a welfare state. It already has free medical care and education, and an extremely high standard of living. It has the world's largest seawater distillation plant to provide fresh water from the sea, whilst the whole country is being modernised with lavish buildings, designed in a unique local style. According to the guide, any local Kuwaiti citizen can gain an income without working. All he needs to do is to loan his name for a foreign enterprise, for which he would demand a portion of the profits, and he can retire for life. Foreign investors are not permitted to set up independent undertakings in Kuwait.

Other attempts are being made to retain the Kuwaiti character of the country. We saw that local, traditional dress was still worn by both men and women, with many of the latter still wearing the veil. The main streets of the city were extremely busy, but once we penetrated beyond its confines we were immediately in the harsh, hot desert. Rainfall is very sparse in Kuwait, and it is only the consistent flow of the black oil that maintains the good economy of the country.

The trouble we had experienced on entrance to the country had given some of the participants a shock. Some had brought with them brochures on Israel which we had supplied to them prior to departure (though we asked that they be not brought), and had spent some time getting rid of them in any place where they felt they would not be detected. Thus it was with greater confidence that we presented ourselves again at the airport in order to catch the plane for Iraq and Baghdad. A delay ensued; one that we tried to occupy with light refreshments and other forms of entertainment — though this inevitably brought us into conflict with local inhabitants who attempted to charge more than they should. The air-service proved very inefficient, and no proper information could be obtained as to when planes would arrive, or leave. But finally we boarded our plane, and soon we were looking down on the Persian Gulf as it receded in the distance. Then we were over Iraq and could look down upon the joint rivers: the Euphrates and Tigris. We continued to fly in a north-westerly direction, until the green belt of Baghdad came into view, where we ultimately landed. The next stage of our journey was about to commence: one we looked forward to with great expectation, as it included visits to Ur of the Chaldees and Babylon. —H.P.M.

From the World Press

Massive Soviet Fleet On Move.

LONDON. — Defence sources state that Russia moved several destroyers and a cruiser from the Black Sea, through the Bosphorus into the Mediterranean, giving the Soviet the biggest submarine and missile concentration they have ever massed in the area. Britain has announced the despatch of sizeable troop reinforcements to the Mediterranean for the first time in 10 years. Four months' service in the commando ship, the Bulwark, will be undertaken by nearly 1,000 officers and men of the Royal Marine Commando, with a supporting Royal Artillery battery. As far as is known, the Russians have no tactical planes in the Mediterranean area, although there have been reports of the presence of an unidentified number of Soviet bombers at Cairo airport.

(Preparations for Armageddon? Formerly, the contention that Russia was the king of the north of Dan. 11:40, was ridiculed because Russia did not possess "many ships." This criticism is no longer feasible!)

Arab Unity Strained.

MIDDLE EAST — Continued signs of stress and strain emanate from Arab capitals: From Cairo comes a report of Russians being involved in a trade scandal with senior Egyptian officials and businessmen. At Aswan Dam, Russian engineers are out of favour with Egyptians because of their meanness — and there have been criticisms of their standard of technical competence. From Lebanon are reports of cynicism on Egyptian claims of successes against the Israelis in the current Suez Canal clashes. Iraq has found itself suddenly confronted by a firm Iran in a river border dispute between the two countries.

(Prophetically foretold in . There will be no rest from Arabian contention, until a new world order is established).

French Future.

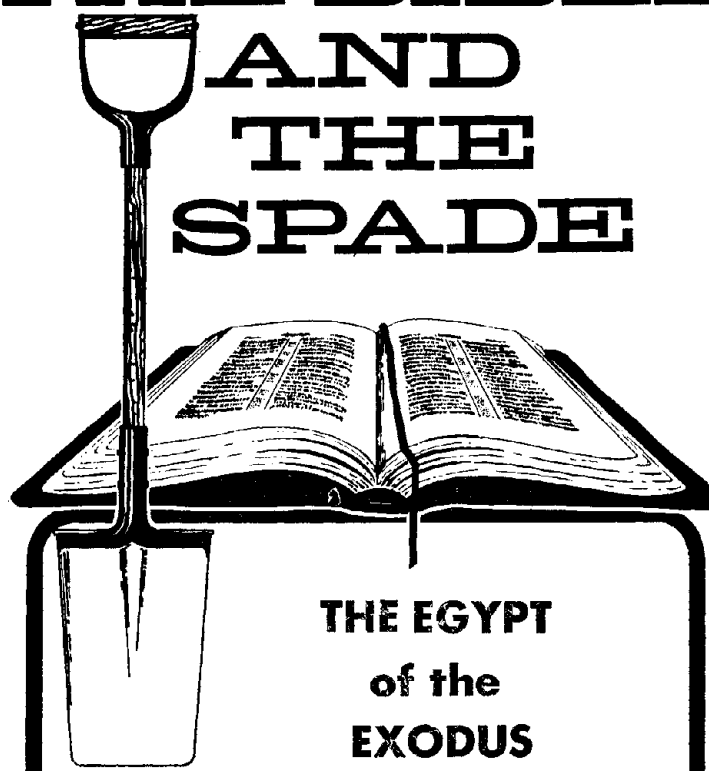
BRUSSELS — M. Pierre Gilbert, former French Ambassador to Israel, speaking at a meeting in support of Israel, said the main reason for the present deterioration was the pursuit by France of a world position, one of the consequences of which was its growing closer to the Soviet Union.

(Bible prophecy indicates that France will be aligned to Russia at the time of the end — Rev. 17:12-13. It commenced the frog-spirit movement — Ch. 16:13 — in the days of the French Revolution, an influence which gave birth to world communism, and is destined to yet stand as the great Catholic - Communist Anti - Christ at the time of the end.)

Our Attitude To Enemies.

We are aware we have enemies, but being ourselves no man's enemy, their enmity does not distress us, especially as in nearly every case our enemies have become such for righteousness' sake. We have the friendship of all who truly rejoice in the truth, because we serve the truth, and that only. If we were aiming, as you surmise, at a name and a position, the fire glances and piercing words of the class you refer to would wound us, even unto death. We have but one aim and purpose only (inflexible, we admit), and followed in the midst of weakness and lowliness, but followed singly — the purpose of maintaining the unsullied testimony of Yahweh in its purity and power, in the midst of a heedless and corrupt generation, as much given to their own ways as any generation ever bewailed in the language of inspiration. This objective we will aim to maintain in spite of discouragement and opposition.

THE BIBLE AND THE SPADE



THE EGYPT of the EXODUS

God said to Moses, "Say unto the children of Israel, I am Yahweh and I will bring you out from under the burden of the Egyptians and I will rid you of their bondage and I will redeem you with a stretched out arm and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God Who bringeth you out from under the burden of the Egyptians. And I will bring you into the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob, and I will give it to you for a heritage: I am Yahweh." According to all these words Moses spoke to them, "but they hearkened not unto him, for anguish of spirit and for cruel bondage." After this, the judgments of God fell fast and heavy upon Pharaoh and the Egyptians, until at length they arose and thrust the Israelites out of Egypt. — *Elpis Israel*

A QUARTERLY SUPPLEMENT TO THE LOGOS
CONDUCTED BY F. E. MITCHELL.

The Law in Abraham's Life

Buying A Grave

"God gave Abraham no inheritance in the land, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession" (Acts 7:5).

The truth of Stephen's declaration in Acts 7:5 is revealed in the fact that at Sarah's death, Abraham had to buy the land on which her grave would be situated. The purchase of this land was in accordance with the requirements of the laws and customs of the country at that time — thus confirming the accuracy and veracity of the Scriptures.

Sarah had died, and Abraham mourned her (Gen. 23:2). In accordance with the custom, he would sit on the ground. He desired to buy the cave of Machpelah, which belonged to the children of Heth, or the Hittites. For his interview with the prospective sellers he stood up, and the bargaining would be conducted with the usual exaggerated eastern courtesy. The Hittites recognised Abraham as a great prince, they said, and therefore although it was their practice to restrict the use of burying places to their own people, they would not refuse his request. No doubt this was said to obtain a larger payment! Perhaps the price first offered was unacceptable. It is still the practice in Damascus when a price lower than that which is acceptable is offered, to say ironically: "What, is it a matter of money between us? Take it for nothing, friend, it is a present from me!" The Hittites were acting, again in accordance with custom, as intermediaries for Ephron, the actual owner of the land, and his reply indicates that the procedure has not changed over the centuries:

"The field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee" (Gen. 23:11).

Abraham wished to purchase the "cave, which is in the end of the field," but Ephron wanted him to buy the whole field, including the cave. Hittite law explains this desire. It specifies that if a buyer purchased all a seller's property he must render certain feudal services, and the transfer of the land involved transfer of the duties. So Ephron wished to be free of all responsibility.

Eventually Ephron named his price, which was 400 shekels of silver. Today, this would be about $120 (£50), but the purchasing power of silver was much greater in those days. The silver was weighed, and therefore not in coin. In fact, coined money was unknown among the Hebrews until Persian times. It is believed that in earlier times rings of silver of marked weight were used. The word "shekel" (v.15) means "weight."

The law required that details of the purchase should be clearly stated, and v.17 provides the description, which reads like a legal document:

"The field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about."

The Hittites were present as witnesses, and finally, as the law required, the contract was ractified at the gates of the city (v.18).

The Inheritance Of Keturah's Children

After Sarah's death Abraham married Keturah, as a concubine or secondary wife, and through her he raised a further family (Gen. 25). Later his sons by Keturah were sent away to the east, bearing gifts from Abraham.

This was exactly in accordance with the law of the time, which provided that sons who desired to

leave the "family roof" could receive in advance their portions of the estate, and thereafter had no further claim. This principle was illustrated by Jesus in the Parable of the Prodigal Son. A man could also make over part of his possessions to any one of his sons. That son assumed at once, or on the death of his father, the part specially willed to him and also any share of the remainder when due to him.

Thus, as Gen. 25:5 states, Isaac received all that Abraham had, apart from what was given to Keturah's sons when they departed.

The King Of Salem

One of the strangest figures of the Old Testament is Melchizedek, king of Salem, who met Abraham on his return from delivering his nephew Lot from the four kings who had fought against Sodom and neighboring towns, and brought with him bread and wine . Melchizedek is described as the Priest of the Most High God, to whom Abraham presented a tenth of his spoils.

This mysterious figure is described by Paul as a type of the Lord Jesus Christ by virtue of his strange characteristics:

"For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him: to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness and after that also King of Salem which is King of peace: without father, without mother, without descent (RV geneaology), having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually."

It did not seem likely that the spade of the archaeologist would shed any light upon such an obscure matter but, in fact, it has done so.

During the 14th century, B.C., a Pharaoh of Egypt tried to change the worship of his country from that of Amen to Aten ("the glory of the solar-disc"). The change was strongly challenged by the powerful priests of Amen, and the monarch was compelled to remove his capital from the ancient city of Thebes to a place now called Tel el Amarna, on the bank of the Nile. Here he conducted the business of his court until he died, and his religion died with him. For centuries sand covered the site of his new capital, until in recent times, a chest was discovered and revealed a number of letters or tablets received by the king from his vassals in Canaan and Mesopotamia. These are now known as the Amarna Letters. One of the letters was received from a person who calls himself "King of Salem." His name is spelled Ebed-Kheba, but it was probably read as Ebed-Tob by his contemporaries.

Writing from Uru-Salem (Jerusalem) he states:

"Neither my father nor my mother have exalted me in this place, but the Oracle or arm of the Mighty King established me in this place."

The genealogy of Ebel-Kheba is not recited, or set forth; earthly parentage had nothing to do with his priesthood, as it did have with the later Aaronic priesthood. Melchizedek was a continuous order, but not hereditary. It was "without father, without mother, without descent, having neither beginning of days nor end of life."

This was true of the order of Melchizedek, and Jesus is high priest for ever upon the same principles.

Over-Hasty Critics

It is about 4,000 years isnce Abraham lived, and well over 3,000 since the time of Moses' writing. It is truly remarkable that there is so much evidence of accuracy in the book of Genesis at the time of Abraham. If Bible critics had waited until full information were available before rushing into print with condemnatory comments concerning the Scriptures, they would never have used the word "incredible" about its statements.

THE EGYPT OF THE EXODUS

The Days Of Joseph

In the Divinely arranged program, famine in Canaan forced the descendants of Abraham to seek sustenance from Egypt. Whilst Egypt itself was affected by the extreme famine, God had earlier made provision for the future needs of His people through the hand of a saviour, Joseph.

Sold into captivity because of the jealousy of his brothers, Joseph was bought by Potiphar, an Egyptian army captain, and became an industrious and faithful slave earning the respect of his master. In due time Joseph was appointed as overseer of Potiphar's household, and in this position, was brought into difficult and distressing circumstances surrounding his master's wife. She made many unavailing attempts to seduce the young Hebrew, until finally she falsely accused him and persuaded his master to imprison him. There, however, Joseph was treated favorably by the prison governor and given authority over his fellow prisoners, including Pharaoh's chief butler and baker, who had also been imprisoned.

Each had a dream which was correctly interpreted by Joseph, and paved the way for future events. Two years later, Pharaoh himself had a dream in which he saw seven well-favored cattle coming from the river, followed by seven weak-looking cattle. These latter seven ate the first five beasts, but remained as emaciated as ever. Pharaoh also saw a similar vision affecting seven full ears of corn and seven thin ears. The monarch demanded that his magicians interpret the dream, but they were unable. Then the chief butler, who had meanwhile been restored to service, remembered that Joseph had been able to explain his dream, and informed the Pharaoh of him. With Yahweh's help, Joseph declared that the dreams indicated that Egypt would enjoy seven years of great plenty, followed by seven years of famine. He advised the king to lay up in store the surplus from the good years, to meet the need of the lean times.

Joseph was forthwith appointed Food Controller of Egypt. Under his wise guidance, the danger of hunger was averted, though in the process, much of the land previously owned by the nobles was transferred to the Pharaoh.

The famine in Canaan forced Joseph's relatives to send to Egypt for relief. When Joseph made himself known to his brothers, they were panic-stricken, fearing that he would take vengeance on them for their earlier ill-treatment. Their fears were groundless, for Joseph (recognising the Hand of Providence in his life) declared:

"Now therefore be not grieved, nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life."

Eventually, the aged Jacob moved from Canaan to Egypt, and the Israelites were given residence in the eastern section of Egypt, known as the Land of Goshen

The Taint Of Egypt In The Records!

The above events took place about 1,800 B.C., and certainly not later than 1,600 B.C. Critics, however, have urged that the record was not made until about 1,000 years after they occurred, and therefore they could not have been written by Moses, as the Bible declares. Furthermore, it was alleged that the records of Joseph's life and the story of Exodus were so remote from everything Egyptian, lacking an Egyptian background, that they could serve as the best proof of the author's imperfect knowledge and complete lack of acquaintance with Egyptian life and Egyptian conceptions! Critics suggested that the few occasions on which there seemed to be some connection with an Egyptian background had been supplied at a late date by tourists or Hebrew mercenaries in Pharaoh's armies who happened to be in Egypt — these had snatched a few things

from Egyptian life and language and passed them on to scribes who used them in writing the early books of the Bible!

Criticism Of The Critics

In recent times the theory of the late writings of the Books of Moses has been under critical examination, notably by Dr. A. S. Yahuda He shews that the Bible narrative throughout is replete with evidence of a connection with Egyptian thought and language, clearly indicating that it was written during the period to which it relates.

It is quite impossible to detail all the relevant examples in this article, but a number of them are cited, as indications of the Hebrew-Egyptian environment of the period.

Joseph's Prison

The Bible is very precise in indicating that the gaol into which Joseph was thrown at the instigation of Potiphar's wife was a very special one used for notable prisoners:

"And Joseph's master took him and put him in prison, a place where the king's prisoners were bound' (Gen. 39:20).

The prison was a well-known fortress, Saru, on the borders of the Canaan frontier. It is mentioned in several inscriptions of the period, notably those of Thothmes III (1501-1477 B.C.), and Harem-hab (1350-1315 B.C.) The name "Potiphar" is clearly Egyptian, and means "The Gift of Ra," derived from Ra the sun-god.

With Joseph were Pharaoh's chief butler and baker. Reliefs have been found depicting such activities as butlers pouring wine for royalty, and bakers carrying baskets of bread on their heads. Such confirm the type of dream and association of ideas presented in the Scriptures.

Egyptian Dignity

Before Joseph obeyed the command of Pharaoh to enter his presence and interpret his dreams, he "shaved himself" (Gen. 41:14). Clean-shavenness of both face and head was a mark of dignity among the Egyptians, and was observed from early in life. This was in great contrast to the bearded Semites from Canaan. To them the beard was the sign of dignity, and long hair was an ornament of warriors and heroes. Only slaves and prisoners of war were shaved as an indication of humiliation and dishonor.

Joseph also "changed his garment" (v.14). He appeared before the monarch not as a bearded man in a foreign garment, but as one accepting the etiquette of the Egyptian court.

Reliefs depicting barbers at work have been found, and one of the high dignitaries of Pharaoh's court was titled: "Chief Hairdresser of Pharaoh."

Pharaoh's Dreams

The Egyptologist, Edward Naville, claims that the account of Pharaoh's dream of the seven fat and seven lean cattle was conceivable only in Egypt, where the goddess Hathor was worshipped in the form of a cow. There were seven districts in Egypt and each had its own particular Hathor. The plenty and famine affected all Egypt, hence the "seven cattle" are seen by the monarch. One mural relief shews seven cows feeding in a meadow under trees, as Pharaoh saw in his dream.

Dr. Yahuda suggests that the Egyptian magicians in seeking to interpret the dream, would think only in terms of the world to come. But Joseph, by revelation from God, was able to explain the vision in terms of every-day happenings.

The Bible language describing the scene of the interpretation bears quite an Egyptian flavor. The Hebrew expression translated "years of famine" is a literal translation of the Egyptian "years of hunger." Pharaoh told Joseph that he had heard that he "canst understand a dream to interpret it" (v.15). The Hebrew has "hearest" for the words "canst understand" (see margin). The Egyptians used the word "hearing" in the sense of under-

standing — and therefore the Scripture is correct and explicit in its terms!

Persons having audience with Pharaoh could not speak to "his majesty," but only to the "face of his majesty." This is the sense in which the words "unto" or "before" in audiences with the monarch are used (see Gen. 41:46; 47:2,7).

The Grand Promotion Ceremony

Gen.41:41-44 describes the elevation of Joseph to power:

"And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."

This description coincides perfectly with Egyptian custom as revealed by wall pictures dating back to the period. The ceremony was of great pomp and splendor. Pharaoh sat on the throne dressed in coronation regalia. A richly ornamented canopy was extended over him and gaily colored carpet lay beneath his feet and in front of him. Visitors were introduced to "the face" of the monarch by ushers, holding plumes in their hands as signs of their dignity.

Joseph would enter the royal presence attired in garments of fine linen, the distinctive garb of high personages. He was received with special honor. Normally the Keeper of the Treasury would, at the Pharaoh's command, place the ring on the finger of the person honored, and put the gold chain round his neck. But the monarch himself put his own ring on Joseph's finger, and the gold chain round his neck. Investiture with the gold chain was a special ceremony, known as the conferment of "the gold of praise," or simply "The Gold." It consisted of valuable gold jewels, making up long necklaces of many gold strings. It was coveted by great army commanders and high functionaries from early times.

After the ceremony Joseph was driven through the land in the second chariot with runners shouting before him (v.43). The cry of the runners was *Abrekh,* which meant "mind thee," or "bow the knee." It has a modern counterpart in the Arabic **Balak** shouted by vehicle drivers to pedestrians in the streets of Cairo and elsewhere.

The office of Vizier, which Joseph occupied, was second only to that of the king. In the monarch's absence the Vizier was the actual ruler. No person or matter could reach the king's presence except through the Vizier's mediation. Hence Pharaoh said to Joseph: "without thee shall no man lift up hand or foot in all the land of Egypt."

The Vizier was supreme administrator of the crown lands, and the whole of the country was subject to him.

Thus it is clear that the writer of Genesis must have been familiar with scenes similar to those which he describes when recording Joseph's promotion to honor.

Joseph's Egyptian Name

It is generally agreed that the name which Pharaoh gave to Joseph, *Zaphnath - Paaneah* (Gen. 41:45) is composed of Egyptian, and not Hebrew words. Its meaning is not clear, but Dr. Yahuda suggests that it signifies "Food of the land is this living one," and points out that in Gen. 42:6 Joseph is described by a title which means "the feeder nourishes." This is the equivalent of his Egyptian name.

The Meaning Of Mizraim

The Israelites referred to Egypt as "Mizraim." When Joseph and his brethren accompanied by Egyptian notables took the embalmed body of Jacob to bury it in Canaan,

they came to a place called Atad, where mourning was made for the patriarch for seven days. The Egyptians associated in the mourning, and hence the place was named Abel-mizraim by the Canaanites who watched the ceremonies. Abel is translated "meadow," or possibly "mourning," and the whole expression means "meadow (or mourning) of Egypt" (Gen. 50:11).

Mizraim is a literal or grammatical adaptation of the Egyptian **tawy,** which means "The Two Lands." The Egyptian title referred to the two lands of Upper and Lower Egypt. In Joseph's time there was only one Vizier for both territories, but by the time of Moses the system had been changed to provide for two viziers, one for each part of the country. It is significant that wherever Joseph's office is referred to in Genesis, it states that he was "ruler over all the land of Egypt," and hence the only Vizier (See Gen. 41:41,43,46; 47:21).

When Moses wrote Genesis he was aware that the rulership in his time had changed from that of the time of Joseph, and was careful to make the distinction in his writing.

Pharaoh's Personal Name

In later portions of the Old Testament the names of the Pharaohs are given (e.g. Pharaoh Necho, Pharaoh Hophra, Shishak and Zerah), whereas in the books of Genesis and Exodus, the monarch is referred to simply as "Pharaoh." Critics have suggested that the two books must have been written at a late date, because the author has not known the Pharaoh's name. But, in fact, during the period of Israel's sojourn in Egypt, it was the practice to refer to the king as Pharaoh, without mentioning his name. Only after many years from any possible date for the Exodus did it become the custom to give the monarch's personal name. Clearly, the writer of the Bible knew his facts!

The Property Owner

From long before the time of Joseph, Egypt's system of land tenure was feudal and the land was owned by barons who controlled the peasants. After his time, however, the position was different, and almost all the land belonged to Pharaoh, as agreed by all Egyptologists. This change of situation accords with the Bible, which makes it clear that before Joseph became Food Controller of Egypt, possession of the land was not one of the prerogatives of Pharaoh.

Joseph had stored the surplus of the years of plenty, to provide for the years of famine. When the lean years came, he sold the produce for money, then for cattle. Still there was need, and in their extremity the landowners sold their properties to Pharaoh.

"So the land became Pharaoh's" (Gen. 47:20).

But there was one exception.

The priests were not asked to sell their land. Instead, the monarch made them an allowance of food (v.22). Egyptian documents confirm the exemption. Pharaoh Rameses III, who lived after the Exodus, gave 185,000 sacks of wheat annually to the priests and many tomb inscriptions indicate that the priests were landowners.

The Important Percentage

A tax of one fifth was levied by Pharaoh upon "the increase" (v.24) derived from the seed which Joseph distributed in return for land. The word for "increase" is **tebu-oth,** a Hebrew expression referring to grain crops. The term would not include vegetables, vineyards or orchards, which would therefore be exempt from tax. This relief was considerable to small farmers and peasants, and may have caused the appreciation of v.25:

"Thou hast saved our lives. Let us find grace in the sight of my lord, and we will be Pharaoh's servants."

The fifth seems to have been a favorite number in Egypt, and this is again indicated in Genesis. Joseph gave Benjamin five times more than his brethren (Ch. 43:14); he gave him five changes of raiment

(Ch. 45:22); he presented five of his brethren to Pharaoh. Here again is a Hebrew link with the Egypt of the period.

Trained Horses

Joseph traded food for horses (Gen. 47:17), and many horsemen accompanied the funeral cortege of Jacob on its journey to Canaan (Ch. 50:9). This has been criticised by some who argue that the Egyptians did not own horses so early as the time of Joseph. But the spade of the archaeologist has proved this false. Sir Flinders Petrie found a horse skeleton in Gaza dating to about 2,500 B.C., and it is incredible that the horse should take some hundreds of years to move the short distance from Southern Canaan to Egypt. In addition, a story dating back to well before the time of Joseph is recorded of a princess riding on horseback behind Pharaoh.

The Plains Of Goshen

The Scriptural description of the Hebrew's entry into Egypt seeking food, reveals no unusual event. G. Ernest Wright in **Biblical Archaeology** refers to two Egyptian documents which indicate that it was customary for frontier officials to allow nomads from Canaan and Sinai to enter Egypt during hard times, and live in the Goshen area.

Goshen itself is not mentioned in Egyptian inscriptions, but the Bible gives as alternative names "the land of Rameses" (Gen. 47:11), and "the field of Zoan" (Ps. 78:12), which refer to a place in the eastern part of the Nile Delta, frequently mentioned by the Egyptians.

Who Was The Pharaoh?

Much controversy has surrounded the identity of the Pharaoh of the Exodus. Though the Bible does not name him, there is a certain amount of evidence on this matter. Consider, firstly, the statement of 1 Kg. 6:1:

"And it came to pass in the 480th year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."

The 4th year of Solomon was about 967 B.C. Four and eighty years before that would be 1447 B.C., when Amen-hetep II was the reigning Pharaoh. His predecessor, Thothmes III, died in 1448 B.C. and the latter would thus be the chief Pharaoh of the Oppression. He was certainly the man for the part — ruthless, vigorous and powerful.

The Bible states: "And it came to pass in the course of these MANY DAYS, that the king of Egypt died" (Exod. 2:23, RV). Thothmes reigned for 53 years.

When Jephthah was appointed Judge over Israel, his first task was to save Israel from the Ammonites. Before attacking them, he tried conciliation, but the complaint of the enemy was that during their journey from Egypt to Canaan, the Israelites had seized Ammonite territory. Jephthah pointed out that they had been wantonly attacked by the Amorites who then possessed the territory. The Amorites had been defeated and their territory occupied. It was not at that time Ammonite territory, and there was no reason why they should have it now! The war between the Amorites and the Israelites had taken place 300 years before, and therefore Jephthah asked:

"While Israel dwelt in Heshbon and in Aroer and her towns and in all the cities that be along the coasts of Arnon, three hundred years? Why therefore did ye not recover them within that time?" (Jud. 11:26).

The chronology of the time of Jephthah is obscure, but the judgeship of Jephthah is to be dated to about 1,100 B.C. Three hundred years before that time Israel had left Egypt and were nearing the Land of Canaan. This would have been about 1,400 B.C., which agrees with the date of the Exodus, about 40 years before as deduced from 1 Kings 6:1.

In his temple at Thebes, Thothmes left an inscription which

describes his conquests in Syria and Palestine, and which include the first reference to Canaan found in Egyptian royal records. He mentions many places whose names are found in the Bible, including Kadesh, Megiddo, Dothan, Merom, Damascus, Hamath, Laish, Hazor, Chinnereth, Adamah, Taanach, Ibleam, Acco, Carmel, Beth-Shemesh, Joppa, Gath, Lydda, Socoh, Migdol, Gerar, Ekron, Adoraim, Gezer, Beeroth, Bethel, Gibeah. Many of these names are mentioned in the Scriptures in connection with the invasion of Canaan by Joshua.

Although Thothmes was such a mighty conqueror, his prowess was not shared by his successors, especially after the reign of Amen-hetep III. Although these monarchs controlled the places in Canaan which their powerful predecessors had seized, they exercised but weak control over them. It was doubtless in the Divine arrangement, that the Canaanites should be weakened by the hammer blows of Thothmes to ease the task of Joshua and his followers, in overcoming them.

J. L. Cooper puts the matter well:

"Little must it have occurred to Thothmes, breaking down the ramparts of the Amorites and despoiling the riches of Canaan that he was preparing the way for a far more enduring conquest by the humble Hebrew slaves, who were even then toiling under the lash of his taskmasters by the Nile."

But some Egyptologists think that the chief Pharaoh who oppressed the Israelites was Rameses II, who reigned some 200 years after Thothmes III, making the date of the Exodus round about 1,230 B.C. This view is based upon the statement that the Israelites built Raamses (Exod. 1:11). Raamses is concluded to be Rameses, which seems to have been built by Rameses II. This building, however, may have been a re-building. One of the sites, said to be that of Rameses, dates back for hundreds of years before Rameses II. There seems no reason to discard the Bible evidence.*

The Sphinx's Promise

An interesting relic in connection with the date of the Exodus is the so-called "Dream" inscription of Thothmes IV, the successor to Amen-hetep II, who, on the facts given above, would have been the Pharaoh of the Exodus. This inscription is recorded on an immense slab of red granite found near the Sphinx. It states that when Thothmes was a youth, he fell asleep under the Sphinx, and dreamed that the Sphinx appeared to him, giving him the surprising information that he would one day be Pharaoh. This was amazing, because Thothmes was not the eldest son of his father, and normally would have no expectation of the throne. In accordance with the prophecy, Thothmes became king, and when he did so, he carried out the Sphinx's request in the dream, that he would clear the sand from her feet.

No doubt, this was all part of the Pharaoh's propaganda, but it indicates clearly that Amen-hetep was not succeeded by his eldest son and thus co-ordinates with the view that the Exodus occurred during his reign.

Bricks Without Straw

The expression "bricks without straw" has passed into proverbial and common use, but is actually based on a mis-reading of Scripture. The Bible does not say that the Israelites had to make bricks without straw. Prior to the demand of Moses and Aaron that the Hebrew slaves should be released, straw had been provided for the brick-makers. But Pharaoh was so angered by the demand, that he decreed that straw should no longer be provided, but instead the people had to search for it, and yet deliver as many bricks as before! Some bricks made without straw have

* However, see further suggestions at conclusion of article.

been found in Egypt, but they were not made under the conditions prescribed for the Israelites.

Buried Letters By The Nile

In 1887 a countrywoman of Tel el Amarna on the Upper Nile, 180 miles south of Cairo, unearthed in a rubbish heap a collection of clay tablets inscribed by cuneiform or wedge-shaped writing. Although many of these were destroyed by unskilful diggers, a large number were preserved. These tablets form the "filing-cabinet" of one of the Pharaohs, developed in the following circumstances:

One of the successors of Amenhetep III was Amen-hetep IV, who endeavoured to change the religion of Egypt. For many generations, the Egyptians had worshipped Amen, together with a countless number of other gods. Amenhetep decided to change this worship to that of Aten ("the sun's disc"), a kind of monotheism, though quite unlike the worship of the One God of the Hebrews. His reforms were resisted by the influential priests of Amen, who compelled him to leave the capital city of Thebes, and establish another one at Tel el Amarna. This place he called Akhet-aten, and changed his name to Akhnaton. From his new capital he carried on his official correspondence with the vassal kings of Egypt, Canaan and Mesopotamia, and the tables found were some of the letters received at his court from these kings.

The correspondence dates to the period 1,380-1,360 B.C. When the monarch died, his new religion died with him and soon the place was covered with the sand. For over 3,000 years the letters remained buried, until they were excavated by the spade in recent times.

The letters were in Babylonian writing, which seems to have been the diplomatic medium of the times. Most of them came from Canaan. Certainly, they reveal the fallacy of the previously advanced argument, that Moses could not have written the first five books of the Bible because the art of writing was unknown in his time. In fact, the letters dealt, in some cases, with the most trivial matters, indicating that literacy, particularly among the upper class, was common.

More important was the content of some of the documents.

They were letters from Egyptian vassals in Canaan, pleading for help from Pharaoh against powerful invaders from the north and east who were attacking their cities. Fortress after fortress was falling into enemy hands, and unless relief is sent, Canaan would be lost to Egypt for ever! One letter was from the king of Jerusalem himself. The invaders were called the Habiru, and concerning this name, J. W. Jack says:

"If Habiru does not mean Hebrew, then no name has been found in Babylon or Assyria to designate this important people."

As regards locality, results and place names, the circumstances of the Habiru invasion are apparently those of the Hebrew invasion, and it seems that these letters from Amarna describe the invasion of Canaan by Joshua and the Hebrews, from the standpoint of the local inhabitants as the books of Joshua and Judges do from the Bible viewpoint.

"He Wrote Of Me"

The evidence set forth above clearly shows how the language and customs of ancient Egypt are mirrored in the Bible records which deal with the sojourn of the Israelites in that country.

A Jew, writing in Palestine some 600 years later (as is suggested by the critics) could not possibly have recorded the background so successfully, and so accurately. Thus, the writing must have taken place during the period of which the history treats.

The importance of these facts cannot be over-emphasised. Jesus was one of those who believed that Moses wrote the records:

"Moses wrote of me," he said. "If

they believe not Moses and the prophets, neither will they believe though one should rise from the dead."

Thus, the Lord drew a comparison between his own resurrection from the dead, and the authorship of Moses as the writer of the first five books of the Bible.

If his belief in such authority was erroneous, how can we accept his beliefs on other matters, particularly those which affect human salvation?

All historical facts prove that the Genesis/Exodus records do, indeed, date from the time of Moses. We do not need such confirmation to accept the statements of Jesus, which are fully substantiated on other grounds, but nevertheless it is heartening to find that it exists!

— F.E.M.

* Despite the fact that many scholars accept Thothmes III as the Pharaoh of the oppression, we feel that this is discounted by the evidence of Exod. 1:11. This verse states that the children of Israel built Pithon and Rameses, and it is inconceivable that the latter city was built before Rameses was born! But Brother Mitchell suggests that Rameses completed that which a predecessor commenced, and that the "building" was therefore a "re-building." However, the record is quite specific that the building was of special "treasure cities" at the request of Pharaoh. Moreover, two inscriptions specify Rameses II as the Pharaoh for whom the cities were built, and who was thus the oppressor of Israel. On the gateway to the site identified as Rameses, an inscription of Rameses II was found stating: "I built Pithon at the mouth of the East." Petrie, in 1905, identified the site of Rameses in the Delta. Another archaeologist found, at Bethsaan in Palestine, a stele of Rameses II, 8 feet high, 2½ feet wide, on which he says, he "built Rameses with Asiatic Semitic (Hebrew) slaves."

Thus, to claim that Thothmes was the Pharaoh of the oppression infers that Rameses was a great plagiarist, and attributed to himself what others had, in fact, built. That is the stand adopted by many archaeologists, but does not explain the statement of Exod. 1:11. How could Moses write that the Israelites built Rameses if the city was called by a different name. Even if it is admitted that Rameses claimed for himself something performed by another, and changed the name of the city to honor his own name, it must be remembered that if Thothmes III were the Pharaoh of the oppression, Moses would have known of this, for Raamses came much later. The question then arises, Did somebody tamper with the writings of Moses, to change the name of the city to Rameses? Why should they do so? It seems quite purposeless, and knowing the reverence with which the Israelites viewed the holy oracles of God, quite inconceivable. We, therefore, lean to the belief that Rameses was the Pharaoh of the oppression, and, indeed, have argued the case with archaologists. However, let every man be fully persuaded in his own mind.

Rameses' son was Merneptah. During his reign Egypt entered a disastrous period. On an inscription, now in the Cairo Museum, he made reference to Israel, portion of which reads:

"Plundered is the Canaan with every evil . . . Israel is laid waste, his seed is not; Syria is become a widow for Egypt."

This could well be a reference to the departure of Israel from Egypt in which the Pharaoh claims the disaster as a triumph! "Israel is laid waste, his seed is not," could be a claim that the slaves no longer remained in Egypt, and Merneptah claims that he destroyed them, thus falsifying history!

Whilst authorities disagree over Egyptian dates, it is generally accepted that Rameses II ruled for 56 years from 1300 B.C., and Mernepath thus commenced his reign from 1235 BC. The lengthy reign of Rameses II would also support the "many days" of Exod. 2:23 (RV).

The above details are produced for the interest of readers,— EDITOR.

UR DISCOVERIES

Schoolboys Did "Lines" 2,400 Years Ago

Bad Writing Was Common!

Schoolchildren were given "lines" to write as punishment as far back as 530BC! This was revealed by Mr. C. Leonard Woolley, director of the Ur excavations, addressing students of the City of London Vacation Course in Education, in 1930. "Lines," he said, were found on a tablet discovered at Ur. The words "Great is Nannar, the Lord of Ur," were repeated line upon line, the writing becoming gradually worse as the writer neared the bottom of the tablet.

"I have found at Ur," Mr. Woolley went on, "the ruins of a school building of 530 BC, which was run in a nunnery and the head of which was a sister of Balthazzar. Among the discoveries were copy books of the Old World. You could see, on the one side, the teacher's fair copy, and, on the other side, the student's bungled effort to imitate it. We found some dictionaries, one of them endorsed as the property of the senior boys' class."

"The real value of archacology," added Mr. Woolley, "is that it is giving us a new outlook on our own world. We see the same thoughts at work in 3,000 BC, as we see in the present year."

—The Daily Herald.

WHAT IS LIFE?

Oh, say, what is life, with its joys and its sorrows,
Its lights and its shadows, its pleasure and pain;
Its brightness today and its darkness tomorrow,
So chequered, so transient, so fleeting, and vain?

Oh, tell me, ye sages, whence come these sensations?
What caused, and still causes so fitful a dream?
Such bliss and such anguish, their sore fluctuations?
Oh, tell me, ye wise ones, who study the theme!

The question is vain as the hopes we once cherished,
When life opened gaily and all appeared fair;
Bright hopes for a season, now scattered and perished,
Like leaves in the autumn which leave the trees bare.

Sore indeed, is the heart when one after another,
Of those who have loved us go down to decay;
It feels a sad yearning and longs for some other,
To fill up the void left by those torn away.

Though life is a problem, it admits of a solving,
But the key lies concealed where men will not look;
The solution advances not by man's vain resolving,
But by God's planful wisdom as revealed in His book.

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

Thoughts For The Times

Confidence in the Unseen God

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It should be our constant aim to enkindle in our minds confidence in the unseen God. According to the measure of our success shall we be enabled to walk by faith. Let us strive to enter into Paul's conceptions of the love and power of God. The apostle fully realised what Christ said, that not a sparrow falls to the ground without the knowledge of the Father, that the disciples are of more value than many sparrows, that the very hairs of their heads are all numbered (Matt. 10:29-31). It is profitable to note the allusions in Paul's epistles to the operations of God. A brother recovers from a dangerous illness. The apostle assigns the recovery to God: "God had mercy on him and me also" (Phil. 2:26-27). A brother has a tender and practical regard for the adversity of others. Who created the regard? God: "Thanks be to God, which put the earnest care into the heart of Titus" (2 Cor. 8:16). Another has strength to remain steadfast in the presence of a terrible wild beast in human form. Who gave the strength? God: "The Lord stood with me, and strengthened me" (2 Tim. 4:17). A brother has a reasonable and godly desire to visit a certain ecclesia in the interests of the Truth. Who possesses the power to fulfil the desire? God: "God himself . . . direct our way unto you" (1 Thess. 3:11). A brother in great tribulation is comforted by the visit of another brother. Who bestows this comfort? God: "We comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:4). A brother has a righteous longing to be emboldened to preach the gospel. Who can gratify the longing? God: "Praying . . . that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. 6:19). These things being true, let us not be slow to recognise God in the affairs — great and small — of our lives. Let all our undertakings be subservient to an "if the Lord will," not merely a D.V. on paper but in heart. Let all our undertakings be accompanied by earnest supplication. God is the Giver of every mercy, the Author of all comfort, the Source of all strength. —A.J.

The Face of the Father in Flesh

THE FLESH PROFITS NOTHING

We have already had occasion to point out that John and Jesus were first cousins.

This was a close family relationship.

It was matched by a close personal friendship. John was "the disciple whom Jesus loved" (John 13:23; 19:26; 21:20).

But "the disciple whom Jesus loved," and his brother James, were not immune from feelings of ambition that seem to have been encouraged by Salome, their mother, and sister to Mary, mother of Jesus.

The disciples were continually arguing the question of who would be greatest (Mark 9:33-37). It seemed Jesus was unable to reach them on this point, for they were still arguing the matter after they came to the "large upper room furnished and made ready" (Luke 22:24).

It would have been a very natural thing, first for Salome, and then for James and John, to think that the close family link and the personal friendship, with their inferred priorities, carried over into the new spiritual relationship. This would explain why, on the very eve of the cross (Mt. 20:17-19), they appealed for precedence, "to sit the one on thy right hand, and the other on thy left, in thy kingdom" (Mt. 20:20-21). One can imagine them thinking that their fellow-disciples would be prepared to concede them rank if it could be shown to rest on a foundation men were prepared to accept — that they were relatives! An argument based on flesh!

Of course they were mistaken. Christ's warning concerning his impending crucifixion had not got through to them. Luke says so (Ch. 18:34):

"They understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."

Even later, having ascended from Jericho, and almost at the very entry into Jerusalem, "he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear" (Luke 19:11). There followed the parable of the nobleman who was to go into a far country to receive for himself a kingdom and to return.

Again, Matthew 20:22-23 tells us that it was necessary for Jesus to point out to James and John, the sons of Zebedee, that "drinking of his cup" and being "baptised with his baptism"

involved deep, personal sacrifice that would end in death, and as a result of the open argument on priorities that erupted between his disciples, he had to call them unto him, and say:

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your Minister: and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many . . ." (Vv. 25-28).

James, John, Peter, and the rest of the disciples had been genuinely mistaken. Wrongly, they thought that, having continued with their Master and shared his sufferings, they were now at journey's end, and the kingdom was about to begin. They all saw themselves as Jesus' loyal subjects. On that point they were united! It was only when it came to "dividing the spoil" that arguments broke out!

Overcoming Self-Aggrandisement By Sacrifice

It is strange, but true, that even the most spiritual of men and women can be most aggressive when their personal interests or reputations are at stake. When other fleshly instincts have been held at bay or conquered, still ambition, desire for success, will assert itself. It was so with John, the "disciple whom Jesus loved," and because it was so it became possible for him, when he had conquered this instinct as well, to reveal in Christ, using the flesh as a foil, the face of the Eternal Father.

So far as John is concerned, Christ's teaching reveals that flesh confers no privilege whatever, and the Jew who claims justification by flesh-descent is without hope:

"They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham" (Jn. 8:39).

Neither does family membership always confer a passport to spiritual perception, for Mary's other children did not understand his mission:

"His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For NEITHER DID HIS BRETHREN BELIEVE IN HIM" (Ch. 7:3-5).

Even Mary, his mother, is influenced by the flesh, and is told:

"Women, what have I to do WITH THEE?" (Ch. 2:4).

Nicodemus, the Sanhedrin's representative, "a ruler of the Jews" (Ch. 3:1) is told that his birth and rank are without value in God's eyes:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again (mg. "from above"), he cannot see the kingdom of God" (Ch. 3:3).

The woman of Samaria is told that it is not flesh, but knowledge, that gave salvation to the Jew (Ch. 4:22), and since it is faith that unites a man to God, flesh cannot separate a man from God if faith is present:

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit (i.e. mind) and in truth (i.e. deed): for the Father seeketh such to worship him" (Ch. 4:23).

Therefore, the Jew is not qualified by flesh descent, nor is the Samaritan disqualified. Through faith, all may partake of God's goodness, as the Samaritans themselves said.

"Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (Ch. 4:42).

From the very outset, the impact of Jesus upon the Jewish nation caused division in it.

"He came unto his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh, nor the will of man, BUT OF GOD" (Ch. 1:11-13, RSV).

The great problem, whether we are thinking in terms of the Jews who boasted their flesh descent, the uncomprehending brethren of Jesus, his loving mother, Nicodemus the moderate "ruler of the Jews," or Samaritans seeking salvation, the spiritual life to which we are called, is lived "in the flesh," and there is no way we can divest ourselves of it. The flesh cannot be got rid of. It must be overcome. John (Ch. 1:14) reveals the means:

"The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

A Challenge To Jewish And Gentile Dogmas

There is a wonderful flexibility about John's gospel, not shared by Matthew, Mark and Luke, that enabled it to deal with all deviations from sound doctrine, whether arising from Jewish materialism or Greek metaphysics. The same arguments that proved the undoing of the Jew were equally damaging to the Greek.

Irenaeas (AD 120-202) says that John wrote his gospel to combat Cerinthus and the Nicolaitans, who mixed a Judaised Christianity with Gnosticism and its doctrine of Aeons:

"John being desirous to extirpate the errors sown in the minds of men by Cerinthus, and some time before by those called Nicolaitans, published his gospel: in which he acquaints us that there is one God, who made all things by his word, and not, as they say, one who is the Creator of the world, and another who is the Father of the Lord; one the Son of the Creator, and the other the Christ from the Super-celestial abodes, who descended upon Jesus the Son of the Creator, but remained impassible, and afterwards fled back to his own pleroma or fulness" (*Against Heresies B. III C.11*),

"Cerinthus was a Jew steeped in Alexandrian literature and philosophy, who sought to combine the doctrines of Jesus Christ with the opinions and errors of the Jews and the Gnostics. He taught that the Most High God was utterly unknown before the appearance of Christ, and dwelt in a remote heaven called PLEROMA (i.e. fulness) with the Chief Spirits or Aeons — that this supreme God first generated an only begotten son, MONOGENES (i.e. Only-begotten), who again begat the word, LOGOS, which was inferior to the first-born. That Christ was a still lower Aeon, though far superior to some others — that there were two higher Aeons, distinct from Christ; one called ZOE, or LIFE, and the other PHOS, or LIGHT — That from the Aeons again proceeded inferior orders of spirits, and particularly one DEMIURGUS (i.e. Architect), who created this visible world out of eternal matter — That this DEMIURGUS was ignorant of the Supreme God, and much lower than the Aeons, which were wholly invisible — That he was, however, the peculiar God and protector of the Israelites, and sent Moses to them; whose laws were to be of perpetual obligation — That Jesus was a mere man of the most illustrious sanctity and justice, the real son of Joseph and Mary — That the Aeon Christ descended upon him in the form of a dove when he was baptised, revealed to him the unknown father, and empowered him to work miracles — That the Aeon, LIGHT entered John the Baptist in the same manner, and therefore that John was in some respects preferable to Christ — That Jesus, after his union with Christ, opposed himself with vigour to the God of the Jews, at whose instigation he was seized and crucified by the Hebrew chiefs, and that when Jesus was taken captive and came to suffer, Christ ascended up on high, so that the man Jesus alone was subject to the pains of an ignominious death — That Christ will one day return upon earth, and, renewing his former union with the man Jesus, will reign in Palestine a thousand years, during which his disciples will enjoy the most exquisite sensual delights" (*Horne, Introduction, Vol. IV, pp. 312-313*).

When, therefore, John's gospel opens with the statement that "In the beginning was the Word, and the Word was with God, and the Word was God . . . the Word was made flesh and dwelt among us . . . full of grace and truth" he is declaring two main things:

(1) *To the Greek metaphysician*: That God and the Word are indivisable; they cannot be separated from each other, but it is both possible and essential for the ideas involved in God's Word to enter the human mind and heart;

(2) *To the Jewish materialist*: That, what God approved in Christ (and approves in us) is the manifestation of the Word, not flesh descent.

John's Record Of Judean Activity

There are striking and obvious differences between the scope of John's gospel with the other narratives, and these may be considered as:

(1) THE PERIOD OF MINISTRY. Whereas the other gospel writers give no positive evidence as to the full period of Jesus' work, John mentions three, and probably four, passovers, thus giving a ministry of 3½ years, and providing confirmation of Dan. 9:27: "In the midst of the week he shall cause the sacrifice

and the oblation to cease" —

(a) Ch. 2:13, 23 — the first passover;
(b) Ch. 5:1 — the second passover, a "feast of the Jews;"
(c) Ch. 6:4 — the third passover;
(d) Ch. 11:55; 12:1 — the fourth and final passover.

(2) THE PLACE OF MINISTRY. Whereas Matthew, Mark and Luke, for all practical purposes, confine Jesus' works to Galilee, nearly all John's records concern the Lord's activities within Judea and Jerusalem. The following shows to what extent this is so:

(a) Ch. 1:29-42 — In Judea from Jesus' baptism to the call of Peter;
(b) Ch. 2:13-4:3 — From the first passover until forced to retire through Samaria;
(c) Ch. 5:1-47 — At Jerusalem for the "feast of the Jews";
(d) Ch. 6:4-7:1 — The Passover spent in Galilee "because the Jews sought to kill him;"
(e) Ch. 7:2, 10-53 — At Jerusalem for the Feast of Tabernacles;
(f) Ch. 8:1-59 — On the Mount of Olives and in the Temple at Jerusalem;
(g) Ch. 9:1-10:21 — The Siloam incident at Jerusalem;
(h) Ch. 10:22-38. — Winter at Jerusalem, The Feast of Dedication;
(i) Ch. 10:39-42 — Retreat to "Jordan where John at first baptised;"
(j) Ch. 11:1-53 — Return to Bethany to raise Lazarus from the dead;
(k) Ch. 11:54-57 — Retreat to Ephraim, probably Judea;
(l) Ch. 12:1-35 — At the final Passover within Jerusalem;
(m) Ch. 12:36 — Retreat within Jerusalem;
(n) Ch. 13-20 — Final days and hours at Jerusalem;
(o) Ch. 21 — Return to Galilee.

Excluding the Prologue of Ch. 1:1-18, the only action not set in Judea recorded by John, is restricted to:

(a) Ch. 1:43-2:12 — Galilee;
(b) Ch. 4.4-42 — Samaria;
(c) Ch. 4:43-54 — Galilee;
(d) Ch. 6:1-7:9 — Galilee;
(e) Ch. 21:1-23 — Galilee.

John thus includes in his gospel narrative a vital part of Jesus' ministry, which, if it were not there, would result in an unbalanced portrayal of the Lord's work. We intend to discuss these features in the next article (God willing).

— E.M.S.

The Drama Of Deuteronomy

Moses : An Example of Meekness and Courage

"Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" — Acts 7:22.

☆ ☆

A greater appreciation of the message of the five books of Moses is gained when the time period covered by each of them is noted.

Genesis covers some 2,369 years from creation to the death of Joseph.

Exodus recapitulates the final 80 years of Genesis (Ch. 1:1-6), briefly covers the 64 years to the birth of Moses (Ch. 1:7-22), and the first 80 years of his life, totalling a period of 224 years. The rest of the book, from chapters 3 to 40, records the work of Moses in delivering the children of Israel from Egypt, and setting up the Tabernacle in the wilderness; the work of just over a year.

Leviticus lists the laws given from the beginning of the second year out of Egypt, until no later than the twentieth day of the second month of the second year: a period not exceeding fifty days (Num. 10:11).

Numbers covers 38 years 10 months. The first 19 chapters cover the period of approximately one year (the second year in the wilderness). Chapters 20 to 36 cover the first ten months of the fortieth year. Between chapters 19 and 20 there is a silence regarding the events of a long intervening period of 37 years; a silence broken only by chapter 33 which lists the places where the camp rested.

Deuteronomy covers a period of one month, excluding Chapter 34:8, which refers to the subsequent month: a total of two months in all.

To summarise: Genesis covers 2,369 years; Exodus 224 years; Leviticus 50 days; Numbers 38 years 10 months; Deuteronomy 2 months.

The Final Year

The book of Deuteronomy, therefore, records the work of Moses during the last month of his life: the second last month of Israel's wilderness journey. It depicts a fast-moving story. The tent of Moses, in the midst of Israel, was a place of intense activity during the last month of his life. Although the great leader moved in the shadow of impending death, he was tre-

mendously active on behalf of his people.

The activity was not a sudden burst, but the culmination of the previous ten months. The Bible gives much detail of the work of Moses. Numbers 20-36 records his activities in the first ten months of the fortieth year, and Deuteronomy outlines the intense activity of the final month of his life.

It comes as a shock to realise that events that are frequently vaguely associated with the 40 years' wanderings as a whole, are all those of the final year. The last year in the wilderness was a time of unparalleled activity for everybody.

Israel On The Move

The camp of Israel moved some 42 times from the departure from Egypt till the arrival at the Jordan River (Numbers 33). Fourteen of these moves were in the first year, and ten in the last year. There were eighteen moves in the intervening 38 years. Numbers 9:15-23 details the commandment given to Israel concerning the moving of the camp. The people were instructed that the cloud must first be taken up from the Tabernacle, before they could journey onwards; and when it stopped, they must pitch their tents.

"When the cloud tarried long . . . then the children of Israel journeyed not . . ." (v.19.)

"When the cloud was a few days upon the tabernacle . . ." (v.20).

"When the cloud abode from even unto the morning . . ." (v.21).

"Whether it was by day or by night that the cloud was taken up, they journeyed" (v.21).

"Whether it were two days, or a month, or a year, that the cloud tarried upon the Tabernacle . . . the children of Israel journeyed not" (v.22).

Eighteen moves in 38 years means a move on an average of once in slightly more than every two years. Bearing in mind the pattern of the moves as recorded in Numbers 9, it is obvious that there could have been very lengthy periods during the 38 years when they would stay in the one place.

But in the last year there were ten moves! Two months of it were spent in mourning (Num. 20:29; Deut. 34:8); at least another two were spent on the plains of Moab (Deut. 1:1-3; 34:8). Approximately every four or five weeks, the camp would move forward (some ten times in all); and Israel's battle cry, ominous to the west-bank Jordan dwellers, was heard:

Rise up, Yahweh, and let Thine enemies be scattered;
Let them that hate Thee flee before Thee."

Canaanitish spies reported concerning the unusual activity which the camp of Israel was displaying (see Josh. 2:10), in consequence of which, the uneasiness of Canaan grew.

The responsibility of supervising the repeated movement of many millions of people was but one of many duties which fell

upon Moses during these last eleven months.

Personal Grief

This final year presents Moses as "a man of sorrow, and acquainted with grief." He loved his nation. It must have hurt, to observe, within sight of the Promised Land, ecclesial members turning to ways which brought destruction. In addition, there was personal grief.

In the first month his sister Miriam died. Sorrow was added to sorrow when, a little later, his brother Aaron died. A strong bond of family affection would have developed over the long years of association together, enhanced by their mutual love for the Truth. Miriam had been a loving sister to Moses. Her anxious eyes had watched over him as he lay crying in the bulrushes. Aaron had met him on his return to Egypt from the wilderness. They had shared much work together. Now both of them were dead.

Not only so, but soon he must die also! Between the deaths of Miriam and Aaron had occurred the tragedy of Kadesh. Words of anger that he had spoken had brought the solemn decree: "Ye shall not bring this congregation into the land."

It was during the last year of the wilderness wandering, when Moses was 120 years of age, that he suddenly found himself shut out of the land! Here was cause for great personal sorrow. The people he had defended in Egypt (leading to his forty years of exile), and whom he had led with love and long-suffering all these heavy 39 years through the wilderness, had put a stumbling-block in his path, and he had fallen over it.

Shepherding The Flock

Stirred to anger by the attitude of the people, Moses had spoken inadvisedly with his lips. But observe how the shepherd-characteristic emerges so strongly. Read the record — page after page — chapter by chapter — and in vain do we seek for one word of reproach from Moses against the nation. True, he does refer to the murmuring of the people and its tragic result, but not in a way which reproaches them. He records the fact, but lays no accusation against them. Instead, realising his life is drawing rapidly to an end, he displays intense activity on their behalf, endeavouring to establish for them enduring foundations of spiritual benefit.

How like the Lord Jesus, the great shepherd of the flock, who bore with such patience all manner of selfish actions against himself! What an example to us. There was no time for indulging in personal grief or recrimination. There was work to be done.

Enemies Within And Without

Numbers 20 to 36 detail some of the activities upon which

Moses engaged. We provide a short summary, but suggest that the chapters be read through at one sitting, noting his labors as time bore him inexorably on to the silence of the grave.

(1) — At Kadesh, the water supply failed, and Moses smote the rock with disastrous personal results. Then followed the threat of war. The King of Edom rejected the request for peaceful passage through his land, and warned that Israel would be resisted by force if it attempted to do so.

(2) — Arad the Canaanite attacked Israel. Israel counter-attacked, and recovered prisoners taken by Arad.

(3) The murmuring of the people. The travelling was tough from Mt. Hor via the Red Sea, a journey forced upon them by the hostility of Edom. The tired people complained, and many were destroyed by serpents sent in judgment. Moses, at the command of Yahweh, provided the serpent of brass lifted upon the tree. By exercising faith in what was displayed the people escaped the death that otherwise threatened them.

(4) — Sihon the Amorite refused passage through his land. His sudden attack upon Israel was repulsed to his destruction. Israel moved triumphantly into this area from Arnon to Jabbok to the border of Ammon.

All this time, there had been the constant moving of the camp. The harsh, barren wilderness had been traversed; rugged, wild, mountainous country had been crossed, two major campaigns had been fought; a threatened rebellion within the camp had been judged and crushed; the attendant need for strong intercession to Yahweh, and the setting up of a way of salvation from death in the serpent of brass, had been successfully accomplished. A major type of the future work of the Lord Jesus had been manifested for the people to think upon (John 3:13).

(5) — The challenge of Moab frustrated. The presence of this vast army from the wilderness excited fear in Balak, king of Moab. He sought a curse upon them from the lips of Balaam, and failed to obtain it. The frustrated Balaam, however, not willing to be deprived of his stipend, gave evil advice to Balak resulting in the downfall of many in Israel. If Yahweh won't curse Israel, he counselled, tempt Israel to destroy itself through sex. The daughters of Moab minced into the camp. The handsome men of Moab set the hearts of silly Israelitish maidens aflutter. The resultant sensuality claimed 24,000 lives before the zealous action of Phinehas stayed the plague. He put to death, without trial, Zimri and Cozbi the harlot. For harlot indeed was that fair princess of the house of Midian. She did not demand money for her favours in the tent of Zimri, she demanded the life of Israel. She forfeited her own life in that frustrated attempt to destroy Yahweh's people, as they stood poised in judgment on the borders of the nations of Canaan and its environs.

Things Great And Small

But the work of Moses was still unfinished; other tasks remained to be done.

(6) — As commanded, he numbered Israel's fighting men, 601,730 in all. He numbered the 23,000 male Levites of one month old and upwards. As the results of the census became clear, a mighty fact emerged: the old generation had perished. The carcases of the murmurers of 38 years before had all fallen in the wilderness. At an average rate of 150 per day, death had claimed them all.

(7) — A problem of land inheritance. From major matters affecting

the whole nation, Moses turned his attention to minor details affecting individual families. The daughters of Zelophehad had a problem regarding their land inheritance. By direction of Yahweh, a righteous decision was reached to their advantage.

(8) — The appointment of a successor. Having been commanded to "get up to Mt. Abarim and see the land" before he died, Moses asked for a successor, and Joshua was appointed. In a public ceremony, Moses officiated before Eleazer, and presented Joshua to the assembled congregation, giving him instructions as to his leadership.

(9) — Matters of worship. Final instructions were given regarding offerings, feasts and vows.

(10) — Conquest. A campaign against Midian was initiated, and among those slain was Balaam. But instead of implicitly carrying out Yahweh's command to completely destroy the enemy, the army returned with women and children taken as captives. Moses was stirred to indignation and anger against the warriors because of their disobedience (Num. 31).

(11) — Division of the land. Reuben and Gad were granted an area of land for their inheritance on the eastern side of Jordan. In addition, the external boundaries of the inheritance for the whole nation were indicated by Yahweh. This required proper supervision, and Moses set up a Boundaries Commission which, under Divine direction, would supervise the internal tribal divisions to be possessed when the land was conquered.

(12) — A provision of mercy. Six cities were selected and named for the accidental man-slayer, and forty-two additional cities for the Levites.

(13) — A matter of marriage. Once again, the daughters of Zelophehad approach Moses with a problem. This time it is a question of marriage, but one that affected the preservation of the tribal inheritance. So permission was given M'ahlah, Tirzah, Hoglah, Milcah and Noah, the five daughters of Zelophehad, to marry their cousins without affecting their family inheritance.

What a man was Moses! Rising above personal sorrow, he guided the nation through major military engagements. Overcoming the personal grief of exclusion from the land, he gave the people instruction relating to the orderly settlement of the land, provided for continuous effective leadership, selected cities in strategic positions for the ministering priesthood, legislated for the preservation of the land inheritance, and so on. He attended to matters large and small, and supervised the needs of the nation as an expert shepherd.

He inflexibly set his face against the external enemy, and just as ruthlessly opposed the enemy within. In all things he desired to uplift Yahweh and His Truth in the midst of "the ecclesia in the wilderness" (Acts 7:38). He manifested the Divine balance of goodness and severity (Rom. 11:22).

Thus ten months passed swiftly by. When the first day of the eleventh month dawned, Moses had but thirty days to live. Deuteronomy was about to be recorded. With energy and self-denying zeal, such as the six days before the crucifixion of the

Lord Jesus likewise reveal, Moses plunged into the activities of the final month in order that the people he was about to leave would be prepared for the work before them. He manifested a dedicated service to Yahweh and the nation until death finally claimed him. He awaits the resurrection and the glory that will be granted him. Finally, he will stand side by side with the Lord whose life his experiences foreshadowed, to join in the singing of "the song of Moses the servant of God, and the song of the Lamb" (Rev. 15:3).

All mankind will then applaud the example of Moses; a faithful leader of meakness and courage.

—B.P. (N.S.W.).

The Christian Apostasy Called Babylon The Great

Babylon the Great in the Latter Days

Concluding the article commenced in our last issue. Therein, the writer showed that the symbol of the Papacy as Babylon the Great essentially relates to the latter days; and we are living contemporaneously with its development.

The False Prophet

Before considering the symbol of the Great City Babylon, it will be useful to note a further symbol which is also peculiar to the time of the end: that of the false prophet. Two passages only make reference to it: Revelation 16:13; 19:20. The former places it in a setting related to Christ's coming; and the latter to the millenial judgment, when the false prophet is cast into the Lake of Fire with the beast.

The false prophet is a parallel symbol with the harlot, and aptly describes the headship of the Papacy, after its temporal power had been broken. The "lion-mouth" of the beast (Ch. 13) having been silenced by the French Revolution, the Papacy endeavoured to maintain its authority by declaring Papal infallibility in 1871. The Pope claims to speak for God, and to be His prophet. But his claims are not genuine, so that with his supporting College of Bishops, he is but a false prophet; and the Encyclicals and Dogmas that emanate from the Vatican from time to time

are the unclean spirit in his mouth (Rev. 16:13). In fulfilment of prophecy, the spirit in recent times, has been a "democratic" frog-like spirit.

Three Outstanding Features of Babylon The Great

The Apocalypse shows that the harlot state of the Papacy must pass to the final "City" state. As we stressed in our last article, the symbol of the City of Babylon the Great becomes prominent only after Christ is in the earth (see Rev. 14:8; 16:19; 18:1). Christ and the 144,000 establish themselves "in heaven" at the beginning of the 7th vial (Rev. 16:17; 14:1), and as an "angel-power," they proceed with the work of "illuminating the earth," destroying the darkness of the present world, and establishing divine light and glory by their invincible power (Rev. 18:1).

They alone can do this mighty work. The effect of it will be to cause Babylon the Great to fall; and to be revealed as "the habitation of demons, the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. 18:2). We particularly note, that between the harlot stage of chapter 17, and the city Babylon the Great stage of chapter 18, Christ and the saints enter on their work of judgment and illumination. Babylon the Great, therefore, is the final phase of the papal system, and reaches this maturity of a great city, right at the end.

Three features are outstanding in the description given. They are:

(1) — Babylon's power and influence;
(2) — Babylon's wealth, pleasures, and prosperity;
(3) — Babylon's complex organisation.

Consider the first: The Apocalypse describes her power over the rulers and leaders of the nations, thus:

"She reigns over the kings of the earth" (Ch. 17:18).
"The kings of the earth have committed fornication with her and lived deliciously" (Ch. 18:3,9).

Notice, also, her powers of deception and influence over the minds of men:

"For all nations have drunk of the wine of the wrath (fierceness or passion) of her fornication" (Ch. 18:3).
"For by thy sorceries were all nations deceived" (Ch. 18:23).

Those who follow closely the events of Europe and the world, perceive how the rulers of the nations use the wine of Rome to maintain their control of the people, so that when she is destroyed "they bewail and lament her" (v.9).

In regard to the second feature, the language of the chapter paints vividly the wealth and prosperity associated with this remarkable city:

"That great city, that was clothed in fine linen, and purple, and

scarlet and decked with gold, and precious stones, and pearls" (v.16).

"The merchants of the earth are waxed rich through the abundance of her delicacies" (v.3).

The "merchants" of this religious system are the priests and hierarchies in the various countries of Europe and farther afield. This is clear from their position, that when Babylon is destroyed, they "stand afar off" lamenting her fall. The costly merchandise is listed: "Gold, silver, precious stones, pearls, fine linen, purple, silk, ointments, frankincense, wine, oil, flour, wheat, beasts, sheep, horses, chariots, and bodies and souls of men!"

Although some of these are her literal possessions, the language is intended to symbolise her wealth from her trading in spiritual "merchandise," from the confessional, indulgences for sin, mass for the dead, absolution for the living, officiating at marriages and burials, tithing, church rating, and so forth.

The third feature is likewise indicated by the terms of the chapter. In addition to the "merchants" sharing in the wealth, there are "the traders in ships," who cry, "Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness" (v.19). These are the many lesser officials controlled by the merchant priests.

So the picture is painted of the life of a city: its trading, life of pleasure, its musicians and harpers, the working of its craftsmen, the sound of the millstone, the voice of the bride and bridegroom. All this is a symbolic description of the complex empire of the Roman pseudo-christian system in its last final glory, just prior to its destruction. The city Babylon is a city corporation, ruling over its vast world, like "the City" of London rules over its mighty commercial and trading world; or, as the Holy City, New Jerusalem, the saints, the theocratic government of the world in the age of Christ, when Babylon has gone.

Because this description of Babylon the Great is given concerning her at the epoch of her destruction, it is clear that there now lies ahead for the papal system a remarkable final development beyond the "harlot" phase. She will then be supported by a military power, and will appear as "a queen" and will no longer acknowledge "widowhood" (v.7). All this we deduce from the description of the city in Revelation 18.

Old Testament Light On Babylon The Great

The name of the City, Babylon the Great, takes us back into Old Testament history. This is the case with many of the apocalyptic symbols; such as Balaam and Jezebel, which are used to indicate forms of apostasy in the apostolic Ecclesias (Rev. 3). To have a symbolic city named Babylon, and to denominate it "Great," indicates a final state of the kingdom of men modelled on the famous Chaldean Babylon, the Babylon of Nebuchadnezzar

and Belshazzar. As history, and the book of Daniel show, this Babylon ruled over the kings of the earth, its head was an omnipotent sovereign-Pontiff supported by priestcraft, it was noted for its mysteries and sorceries, and it exalted itself in blasphemy against the God of Israel.

These features form the pattern of the final political-religious rulership the world is to see in the latter-day Babylon, Babylon the GREAT.

Several of the prophets, in speaking of God's judgments against Babylon referred to this latter-day Babylon, and thus anticipated what Revelation 18 confirms. Jeremiah, in chapters 50 and 51, speaks extensively of the judgment on Babylon, and the redemption of Israel from bondage. A thread runs through these long chapters of a latter-day redemption of Israel, which could not have been fulfilled in the time of Chaldean Babylon. Although it says that Babylon was to be destroyed by the kings of the Medes: Ararat, Minni, and Ashchenaz (Ch. 51:27, 28), it also says that God would break it in pieces by using Israel as His battle axe and weapons of war (Ch. 51:19-24). This did not happen in the destruction of the Chaldean Babylon, and so there must be another Babylon yet to be destroyed by Israel.

Isaiah 13,14 also speaks of a future Babylon. Chapter 13 deals primarily with the work of the Medes, but chapter 14 clearly belongs to the future. Its setting is the time when the house of Israel possesses her enemies as servants, takes captive those whose captives they were, and strangers are joined to Israel and cleave to the house of Jacob (vv. 1-2). This did not take place under the restoration by Cyrus; and must belong, therefore, to the future.

In this future time, Israel takes up this parable "against the king of Babylon," saying: "How hath the oppressor ceased! the *golden city* (cf. Rev. 18:16) ceased! . . . He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth" (vv. 4-6). "He that made the world as a wilderness, and destroyed the cities thereof" (v.17).

This mighty "king of Babylon" at the end of the days has great aspirations: "How art thou fallen from heaven, O Day Star, son of the morning! How art thou cut down to the ground that didst weaken the nations! For thou hast said in thine heart, 'I will ascend into heaven, I will exalt my throne above the stars of God (the saints); I will sit also upon the mount of the congregation' " — to rule the world from Jerusalem (vv. 12, 13). By combining Revelation 18 and Isaiah 14, we learn that this great power of the latter days that confronts Jesus is both a military and a religious system. Under Russian military headship, the Roman world is to be reformed, unifying all Europe and the near

East, and causing the papal religion to be respected by all the kings of "the earth."*

Nebuchadnezzar saw this Babylonish colossus of the latter days in his dream. The various metals comprise a prophecy of the succession of world empires, but they were presented to Nebuchadnezzar primarily to instruct him and Daniel as to "what shall be in the latter days" (Dan. 2:28). At that time, the Image is to stand entire; its brightness will be excellent, and its form terrible (v.31). All the parts are to be assembled so that they can be "broken to pieces together" (v.35) by the Stone Power. The Image is to stand upon its iron-clay feet of Europe; iron and clay, despotism and socialism combined, such as we see forming today. Its head, or directive brain, is Babylonish; and we know clearly from Revelation 18 the nature of the Babylon of the end of the days. Although the prophets show the rulership of Babylon is tremendous in power, oppressing the nations, and gathering them into its fold, the Apocalypse emphasises that there is a dominant spiritual element in the rulership. The great confederacy that opposes Christ is in the nature of a crusade, and it comes down on the land to "defile Zion" as well as to take a spoil. That will be the crisis of the enmity between the two seeds, when two symbolic men do battle for the rulership of the world: the Babylonish IMAGE MAN, the DAYSTAR of the world (Isa. 14) on the one hand, and the RAINBOWED ANGEL, with its BRIGHT AND MORNING STAR OF DAVID at its head, on the other. Thus, around Babylon the Great, revolves the coming world conflict. Rome or Jerusalem will be the issue of the times. Commencing from Armageddon, the DIVINE MAN will conquer, using Israel as his goodly warhorse and weapons of war. The decree will be issued: "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Then will he inherit Judah, his portion in the holy land, and all flesh shall be silent in praise before him, in his holy habitation (Zech. 2:7-13).

The Divergent New Interpretation

The great issue of the future, which we have been considering, does not exist in the new interpretation. It has no place for Christ and the saints exacting vengeance upon this dreadful system for its centuries of blasphemy and persecution of the saints (see Psalm 149). On the contrary, the new interpretation makes the Roman Catholic system of small importance in the politico-religious controversy of Christ's coming. In Bro. Clementson's book, and Bro. Norris' recorded addresses, Babylon the Great

* This mighty confederacy is broken at Armageddon and afterwards, when in a last final challenge of Christ the ten horns and papacy make war against the Lamb and are overcome.

is not destroyed by Christ and the saints, but by the beast, prior to the great conflict between the beast and the Lamb with his 144,000. In this view, therefore, there is no rise to final power with the beast to form a pseudo-christian opposition to Christ; no climax to the apocalypse in which saints raised from the dead pour out vengeance on the system that persecuted them. Instead, the character of events at Christ's coming is radically changed. For Bro. Norris, the papal system is destroyed just before Christ comes; and for Bro. Clementson, although Christ has come, it is destroyed before the resurrection takes place.

The propagation of the new interpretation, therefore, constitutes a bold challenge to our conception of coming events. In the outline given in this article, the papal system is to increase in power, and become a dominant element of the violent opposition to Christ, when he sets up his kingdom; whereas with the new interpretations, she is to decline and disappear before Christ comes (Bro. Norris), or before he gathers his saints (Bro. Clementson). It is remarkable that opposite views can be derived from the same Scripture references, but it has ever been thus, and constitutes a challenge to every sincere student of the Word to carefully study them in context and in depth.

It is obvious that two such differing views of the end of the Papacy cannot both be true. Can it be shown that the destruction of this system by human means before the resurrection and judgment is false? Let us examine the reasoning of the new interpretation. Brother Clementson has given a full exposition of Revelation 17 and 18; Brother Norris makes only a brief comment. In the former's handling of the chapters, the burning of the harlot with fire is taken as the very end of the papal system; the account of the destruction of the city Babylon in ch. 18 being taken as the same event, an enlargement of the same matter. Thus the angel descending from heaven (Ch. 18:1) is Christ appearing in the earth, but the resurrection and judgment does not take place until the events recorded in Ch. 19:8. Brother Norris, in his account, briefly states that the nations of Europe turn on the Papacy and destroy it before Christ comes. Our next article will examine this new interpretation.

—G. Pearce (Rugby, Eng.).

Powerless Evangelism

Crowded congregations, splendid music and able sermons. Would God it were a case of the Word of the Lord having free course and being glorified! It is far otherwise. We can but patiently wait for the appointed time when the present idol-system of ecclesiasticism, which men have set up and which commands the reverence of bewitched millions, will be hurled into the abyss in a tempest of divine anger, preparatory to the establishment of a new system to be enforced on the world at the point of the sword. — (R.R.).

Bible School Bulletin

RESERVATIONS NOW OPEN FOR EIGHTEENTH SCHOOL

We invite you to make reservations for the Summer School, to be held, God willing, from December 27th to January 4th.

The School will be sponsored by the Coburg Ecclesia (Victoria).

Teaching staff will be drawn from Western Australia, South Australia, Victoria and New South Wales, and will comprise brethren A. C. Newton, H. P. Mansfield, S. Snow, and D. Pogson.

Themes of study will be announced in our next issue.

Special consideration will be given to the teenage section of the School, and suggestions are invited. They should be directed to Brother S. L. Dando, 6/23 Sir Thomas Mitchell Road, Bondi Beach, NSW, 2026. A Committee of young brethren will be formed to co-operate with the main Committee in the conduct of this section of the School.

The School will be limited in size, and it is recommended that reservations be made immediately to ensure your accommodation.

Please forward $2.00 deposit for each reservation over five years of age to: The Bible School, West Beach Post Office, South Australia, 5024.

QUESTION TIME AT THE BIBLE SCHOOL

Is The Divine Name Completely Fulfilled?

Q.: Does John 1:14 fulfil the Yahweh Name?

A.: The verse describes the glory of the Lord as being that of the Father, full of grace and truth. But the fact that Christ manifested the glory of the Divine Name, does not mean that he brought it to an end. In a prayer to the Father (John 17), he declared that he had manifested the Divine Name unto the men that had been given unto him from out of the world (v.6), and prayed that they would be kept in that Name (v.11). It is obvious, that if disciples are "kept in the Name," it has not been cancelled out! The Lord further declared: "I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved me may be in them, and I in them" (v.26).

This statement shows that the Name has not been cancelled out because it was revealed in the fulness of its glory by the Lord Jesus. but that it continues to have application to the present time. Thus, the Gospel is a call to individuals to separate themselves from the world as a "people for His Name" (Acts 15:14), and, as a result, the glorified company of the redeemed are said to be sealed in the forehead with the Divine Name (Rev. 14:1).

Jewish-Arab Hatred.

Q.: Does the prophecy of Isaiah 21:13-15 imply that the present Jewish-Arab hatred shall come to an end?

A.: Yes! This will be brought about by the manifestation of the Lord Jesus in power and in glory. He will subdue the Arab nations (Hab. 3:7), so that they will extend acts of mercy and of help to Jews fleeing from before Gog (Isa. 21:13-15). Ultimately, the converted Arabs will offer their sacrifices at Jerusalem (Isa. 60:6-7).

The idea that the Arabs are Edomites, and as such are destined to be completely destroyed, is quite foreign to Bible prophecy.

The Sin Offering Of Poverty.

Q.: Under the Law of Moses, a Sin offering required the shedding of blood. How does this apply to the handful of meal without oil which was allowed as a sin-offering for the very poor?

A.: The sin offering in question (Lev. 5:11-12) was one offered by a very poor person who had broken the Law unwittingly, but who could not afford to bring even the two turtle-doves or young pigeons which was the normal offering of poverty. The fact that in such cases Yahweh was prepared to accept a handful of meal reveals his great mercy, and demonstrates that something more than the blood of bulls and goats, etc. was required: even that of the Lamb of God, the antitypical bullock (Heb. 13). In fact, the offering of the very poor under the Law, was covered by the blood shed for the national sin on the Day of Atonement.

TASMANIAN BIBLE CAMPAIGN

From 10th to 19th January, 1970 — God willing — at Launceston, Tasmania.

Application for reservation should be made with Brother M. Wright, 133 West Tamar Road, Riverside, Launceston, Tasmania, 7250, and a deposit of $5 be forwarded to firm it. Children under 3 years will be accommodated free.

An excellent series of studies has been designed, and supplementary activities should make the campaign a highlight. Those attending will help themselves, as well as the local Ecclesia.

Your early reservation will assist the better planning of the function.

Open Beforehand (1 Tim. 5:24).

Some are not adroit in the act of concealing their true character from their fellows. Their sins march on in front of them to await their arrival at the judgment seat of Christ. Others are ingenious and successful in their use of the deceptive faculty, and will manage to pass as paragons of righteousness until they reach his presence who will not judge after the sight of his eyes, neither reprove after the hearing of his ears. Then, probably a single question will cause the mask to fall and cover them with shame and confusion of face.

Logos Tour Of Bible Lands:

ANTI-SEMITISM in IRAQ

From the air, Baghdad looked inviting. We saw it encircled by a belt of green, and with the broad expanse of the river Tigris cutting a course through land and city. On landing, the impression was far from good. We were shepherded into the grubby precincts of the Iraqi Customs House, where we had to stand around for some time whilst our baggage and documents were subjected to considerable scrutiny, before we were finally cleared.

Meanwhile, the anti-semitic attitude of the nation was made obvious to us. It shouted at us from the walls of the customs' building in which we were waiting, upon which were displayed placards depicting Israel as a tyrannical usurper in a land that is not theirs, or as a blood-thirsty robber who has despoiled Arabs of their possessions, and murdered their children. Some posters portrayed bayonets dripping with blood, belligerently held in the hands of evil-looking monsters whose bent noses caricaturised the Jewish people. The Iraqi Government's determination to pursue the war with Israel until all Jews are driven from the land was boldly set forth, together with appeals for men and money to implement the policy.

We subsequently saw similar posters throughout the entire city, and we found that every endeavour was made to stir the feelings of people in hatred against Israel. Armed soldiers were everywhere, and particularly at the air terminal. That, however, is not unique to Iraq, but is incidental to all the countries of the Middle East. What a tremendous burden of taxation must be borne by suffering humanity throughout the world to maintain the armed forces of the nations! How Yahweh must look down in anger against sinning, quarrelling humanity; and all heaven must "wait" for the time when He shall send His Son to relieve the world of the accumulated burden of evil which is its heritage from man's rule (Isa. 30:18).

Meanwhile, our coach was awaiting us, and we took our places therein to immediately commence our tour of the city. Unfortunately, the delay of arrival from Kuwait forced us to curtail this somewhat, though what we did see was of tremendous interest.

From its associations with the Caliph Haroun Al Raschid, Baghdad is known as the city of "The Thousand and One Nights." Among the fables associated therewith is that of Ali Baba and his forty thieves. As our party numbered forty, Brother J. Martin likened us to the thieves of Ali Baba's company. However, another of the fables (if our childhood memories serve us right) describes how that Sinbad the Sailor kindly offered to carry on his shoulders the "old man of the sea," only to find that he was never able afterwards to get rid of him, so that what commenced as an act of kindness, ultimately developed into an oppressive and tiresome task. As tour leader, we would not, of course, liken the tour members to the "old man of the sea"!!!

Baghdad, in the days of the Caliph, was a place of fabulous wealth, glamour and romance, dominating an empire that comprised not only Mesopotamia and Arabia, but also Persia, Egypt, Syria, North Africa and all the Caucasian countries, such as Georgia and Circassia. Even

today, though its jurisdiction is limited to Mesopotamia, Iraq occupies a place of considerable strategic import in the Middle East. It is the very heart of the Arab world, and because of that, the Government aspires to oust Egypt from its self-styled claim to be leader of the Moslem nations. It is an extremely wealthy nation through the oil that is pumped up from its sandy wastes, though we saw evidences of terrible poverty among the people. Evidently this wealth does not percolate down to such.

We were driven in the direction of the six hundred years' old Marjan Mosque. Its ornamental brick-work, and vast, ornate door is most attractive. Dating back to the fourteenth century, the Mosque is of considerable historical interest, particularly to those who know something of the divisions within Mahommedanism, and the rivalry among the different Caliphates. But what was more interesting to us was the approach to the Mosque. We had to walk along a street that provided scenes of considerable interest. It was crowded with people, some of whom looked the very dregs of humanity. Paupers begged for money; children played in the mud; men and women, in colorful Arab clothes, as well as some in western dress, looked with curiosity at the group of tourists making their way through the crowd. Along the centre of the street there ran an open sewer, and children played around its stinking contents. Some of the homes illustrated the extent of poverty in which their occupants dwelt. Flies were busy, particularly around the carcases of meat that hung outside tiny shops in the open, for sun, dust and insects to light upon them.

We had impressed the group with the need of keeping closely together, particularly in the early stages of the tour. This was not merely for the purpose of safety, but also to conserve time, and permit of the greatest amount of sight-seeing. But we found it difficult to do so, as the unfamiliar sights held the attention of all, so that they were disposed to linger.

Driving on, we saw that many parts of the city are incredibly squalid, with tiny streets lined with hovels, and smelling with the filth that was left there. On the other hand, there is evidence of great wealth and beauty, and of bustling activity in the crowded metropolis, of this nation of 7,000,000 people.

The city itself, we were told, was founded by the Abassid Caliph, Al-Mansour, in the year 762. The original city was round, with three concentric enclosures. The ruler resided within the innermost enclosure, the army within the second, and the people within the outermost one.

Evidently the Caliph believed in proper protection!

Today, the city strides both sides of the river Tigris, or Hiddekel, as it is called in the Bible. We drove down Rashid Street, which brought us in sight of the Tigris River. Though it was late afternoon, and the light was not good for photography, many desired to take photos of the river, the broad expanse of which, spanned by elegant bridges, looked very lovely in the fading light. It was of particular interest to us because of its Biblical associations, and as we stopped to take in the scene, we gave a few details concerning it.

Both the Tigris and the Euphrates (the two main rivers of Iraq) have their sources in the mountains of Armenia, which reach heights of 10,000 feet. From these mountains the Tigris descends in a fairly straight course of about 1,000 miles to the Persian Gulf. Along its upper reaches lay the most important cities of ancient Assyria, such as Nineveh, Ashur and Calah. The Euphrates takes a more leisurely course to the sea, meandering for almost 1,800 miles.

The Tigris is mentioned in Genesis 2:14 by the name of Hiddekel. Hiddekel signifies "the darting arrow," a name appropriate to this river,

which follows a relatively straight course to the Persian Gulf. It is described as "that which goeth toward the east of Assyria." As it was the river of Assyria, it symbolised the ruthless, warlike development of that ancient, brutal nation, which was like an arrow darting towards the heart of its enemy. Micah (Ch. 5) refers to a latter-day Assyria, which, in its ruthless pursuit of power will invade the Holy Land, only to be overthrown by Christ and the saints.

The ultimate triumph of the saints in the future was symbolised to Daniel in a very graphic manner in which the river Tigris was featured. He described how he was by the river Hiddekel (the Tigris which we were viewing as we expounded these things to the group), and saw the vision of the multitudinous man (Dan. 10:4) which is representative of the saints in glory. He described the linen-clothed man as being "upon the waters of the river" (Dan. 12:6). In other words, he saw the saints in glory dominating the river of the "darting arrow" which is symbolic of Assyria in power. He also heard the man proclaiming that the power of the flesh in political manifestation to scatter the holy people, is limited by well-defined periods of time.

We are living in the days when the latter-day Assyrian is making preparation to enter the land as a "darting arrow" (Mic. 5:5-6), and when the "Man of the one" Eternal Spirit of Daniel 10 will be manifested in all his glory and power, to defeat and overthrow the might of flesh.

It was impressive to consider these things on the bank of the very river by whose side Daniel had seen the vision.

Evening came, and we drove on to where an open-air restaurant on the very bank of the Tigris permitted us the luxury of sipping coffee, and viewing the lights of the city on the other side of the river as they were reflected in its calm water. As we did so, we spoke of the historical background of the city, and the significant land which we had now entered.

And then a walk through some of its busy streets towards the Baghdad Hotel, where we were to stay for the night. It was an interesting, though tiring, walk. We passed stalls on the banks of the Tigris where the stall-holders were barbecuing lamb or roasting fish cutlets cleft in two around open bonfires. Live fish were kept in small tanks awaiting selection by purchasers. The long line of lights, and the passing parade of strollers in local dress, gave the whole scene an atmosphere of an Arabian Carnival.

It was quite exciting for those of the party who had not previously visited such places.

The streets were busy, and the walk to the hotel was long, and after such a day as we had spent we felt extremely tired. We were, therefore, glad to arrive at the Baghdad Hotel, situated on the bank of the Tigris, and enjoy, later, an excellent evening meal. The Baghdad Hotel is the best in Iraq, and provides excellent accommodation in lovely surroundings. It is the gathering place of notables when they visit Iraq. Among those present when we were there was the Ambassador from Kenya, together with the Commercial Attache of the Embassy. The latter (Mr. A. S. Amisi) approached me in regard to conducting similar parties of tourists to his country, and agreed, should circumstances permit, to address our group concerning conditions in Africa, and Kenya in particular.

Later that evening we had such an opportunity. It was our practise, on this tour, to address the group each evening, on the significance of the places visited during the day, and those we intended to visit on the morrow. At the conclusion of the address this evening, we indicated that Mr. Amisi, from Kenya, would be prepared to speak to us regarding conditions in darkest Africa if it were desired. There seemed to be a general desire for this, and we called upon him to speak. He told us of

conditions in Africa, and particularly of its beauty, and suggested we should visit Kenya. Afterwards he answered many questions put to him by the group, and generally a very pleasant evening was spent together.

It had one amusing sequel. Brother Bert Brewer, of Melbourne, had found the long day too tiring, and had dozed off to a sound sleep during the course of the meeting. He therefore knew nothing of the arrangements for the Kenyan to speak to us. All that he knew was that when last he was awake, I was speaking; but next when he again awoke, I had apparently gone completely black, and also a little stouter! How long had he slept! What had happened! He was quite shocked. When it became gradually apparent to him that it was not me speaking, he wondered what he was doing in a meeting presided over by a black pagan! Had the tour leader been taken into custody by the anti-semitic authorities of Iraq? Was this some dark plot designed to incriminate them all? Or was he living in some terrible nightmare in which white people gradually changed color! It was some time before Brother Bert came back to reality.

Next morning we made our way back to the airport, this time to fly by specially-chartered plane to Basra, some 60 miles from the top of the Persian Gulf. H.P.M.

Righteous Anger.

Anger in itself is no more sin than appetite. Jesus looked round upon the Pharisees with anger (Mark 3:5). It is what anger may lead to that is evil. Anger indulged or obeyed is sin. We are to put an end to it with the close of the day that gave it birth, being not implacable but merciful even to those who may sin against us. Hence the exhortation: "Be ye angry and sin not." The exhortation tells us how this is to be done: "Let not the sun go down upon your wrath." — (R.R.).

Agitation Or Stagnation.

Union is strength; an energetic course, wisely worked, leads to good. Brethren are comforted, strangers enlightened, duty performed, and seed sown unto life eterntal, when the truth is agitated. Stagnation is death. Idleness is natural to the animal man . . . easy to remain in or to fall into, even after the natural man has been aroused by the Spirit. Drive, then, sloth away. Work while it is called "Today"; but what at? At "whatever things are good, pure, lovely, of good report" (Phil. 4:8). And what answers to this character as the things of Christ? — (R.R.).

No Compromise.

Our motto is "No compromise with anything that leads from the Truth." We are glad of the company of all who are enabled by discernment to take this ground. Where men personally estimable cannot take it, we regret the fact, but cannot share their attitude. We cannot surrender the only tenable position of faithfulness in an age of corruption and confusion like this, either to increase the facilities of friendship or reduce the inconvenience of antagonism. — (R.R.).

PONDERING THE PROVERBS

16. The Refuge Of The Righteous

"The name of Yahweh is a strong tower; the righteous runneth into it and is safe" (Prov. 18:10).

Not only in the sense made familiar by the apostolic institutions, but in all senses, the name of the Lord is a tower of defence. A man puts on the divine name and receives the forgiveness of sins and the hope of the undefiled inheritance; but if he stops short here, he will have no experience of the fulness of the truth exposed by Solomon. In how many situations and experiences of life do we find ourselves assailed, within and without, till utterly broken down and in despair almost. "Then I remembered God." Such was David's resource; and such will the righteous find to be effectual still: a protection against adversity, a consolation in distress, a succor in temptation, and unfailing strength in the last hour of weakness. But, finally, will the righteous find everlasting refuge when, at the Lord's coming, they run into the glorious name that cometh from far — the Lord Jesus, who is not only a mighty and precious friend, but more than friend can ever be to friend in present experience — a new nature which we shall put on, a glory with which we shall be arrayed, a temple we shall enter, a body in which incorporate, we shall be as in a tower — safe for ever.

17. The Observation Of The Wise And Foolish

"Wisdom is before him that hath understanding, but the eyes of a fool are in the ends of the earth" (Prov. 17:24).

God has made all things; and the discerning contemplation of them inspires the heart to say with David: "In wisdom hast thou made them all." This wisdom is manifest to the eyes of "him that hath understanding," wherever he may be. He discovers wisdom in the constitution of even the commonest things, and not only perceives wisdom in them, but acquires it in the discernment of how to adapt himself to them. To such, all things are wise and all things wonderful. To the proximate gratifications of sense, and the destructive mental incandescence scripturally described as foolishness — wisdom is never next.

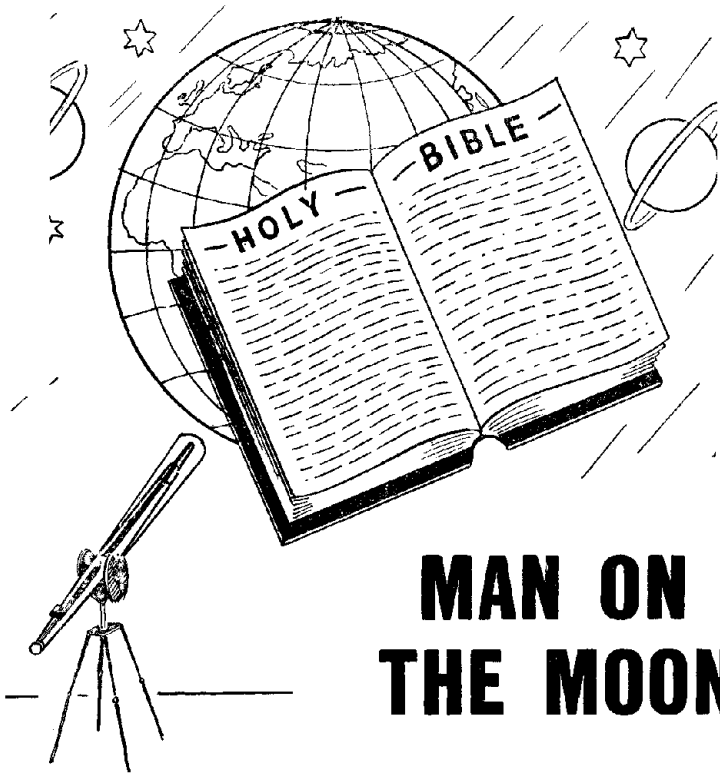
If he admire it sentimentally, it is a thing far off in another age or in another country. A stranger stands high with him, but a prophet in his own town he cannot honour, even if he be Jesus of Nazareth. His eyes are in the ends of the earth, where things can be no use to him; and if you took him to live at the ends of the earth, his eyes would turn back to the place he came from in the same foolish way.

18. The Day When Folly Reaps Its Result

"Riches profit not in the day of wrath; but righteousness delivereth from death" (Prov. 11:4).

The present is not a day of wrath, but the day of long suffering and patience, and men fail to know the opportunity it gives them. The day of wrath is coming, though the common run of men remain as unbelieving and scornful of the fact as the men of Noah. Paul speaks of it as "the day of wrath and revelation of the righteous judgment of God." The righteous judgment exists : God's estimate of human character is the fact of any moment; but it is not "revealed." It will be revealed. A day is apportioned for the revelation, and that day is a day of wrath as regards the vast majority of mankind. In that day, riches will profit nothing. they profit something now: the universal mind is mercenary; and wherever gold exists, heads bend to it, and in this fact, the possessor finds pleasure and profit, and makes riches his strength and his refuge. But his refuge will fail him when the day of wrath arrives. Riches will not hide a man from the righteous judgment of God. The mercenary heads that meanwhile dip to the rich man will be mown like grass before the scythe. Righteousness only (and this consists alone in the doing of the commandments of God) will deliver a man in that terrible day.

PROPHETIC SUPPLEMENT



MAN ON THE MOON

"Though thou exalt thyself as the eagle, and though thou set thy nest amongst the stars, thence will I bring thee down, saith Yahweh." —*Obadiah* 4.

●

"Let the reader not 'learn the way of the heathen; and be not dismayed at the signs of heaven; for the heathen are dismayed at them; for the customs of the people are vain' (Jer. 10:2). Neither John nor Peter represented or taught the dissolving of the physical universe, and the 'burning up of the earth.' 'The earth is Yahweh's' for He made it; it is temporarily 'given into the hands of the wicked' till the King shall come to possess it with his Saints to the uttermost parts thereof. 'He hath established it for ever.' No interpretation of Scripture that would falsify these statements can be true. All theories of the kind must therefore be rejected as mere idle tales in which only the children of the Apostasy can take delight." Eureka, Vol. 2, Pp. 264-5).

MAN ON THE MOON

Daniel's Up To Date Reporting

The landing of American astronauts on the moon is undoubtedly an outstanding achievement of modern science.

It is also a remarkable confirmation of the truth of Daniel's prediction relating to the time of the end. The prophet declared:

"Many shall run to and fro, and knowledge shall be increased" (Dan. 12:4).

These words have proved true to an extent few have imagined possible. Man's quest for information has caused him to run "to and fro" and in consequence knowledge has increased in every field of research.

Instead of this causing man to stand in awe of Divine power, as the wonders of creation are brought more and more into view, he is lifted up in pride, and is induced to "worship the creature (man himself) more than the Creator" (Rom. 1:25). He no longer feels the need of God, and begins to challenge His omnipotence.

Perhaps the greatest sop to fleshly pride, is the surging power of speed that man today has at his command. It is this that has enabled him to "run to and fro" with greater facility; whilst improvement in radio transmission has enabled him to almost instantly communicate with distant parts.

As *Time* Magazine reports:

"When Columbus landed in the New World he had a handful of bewildered Indians for an audience, and Queen Isabella did not get the news until six months afterwards. In more recent times, the world did not learn of the arrival of Peary's lonely band at the North Pole in 1909 until five months after the event."

Yet, when the first astronaut set his foot on the moon, the actual incident was seen on earth only 1.3 seconds after it occurred; the slightest delay being the time that it takes for radio waves to travel the 240,000 miles from the moon to the earth.

Man's advance in knowledge has been matched by his increase in pride and arrogance, though Yahweh will shortly humble this. It is rather appropriate, therefore, that the spaceship in which the astronauts travelled to the moon, was named *The Eagle*, for, as the reference in Obadiah 4 shows, the Eagle is used in the Bible as symbolic of fleshly pride which Yahweh shall ultimately humble to the dust.

Meanwhile, increasing knowledge, particularly in the speed of air travel, has destroyed the insularity that once existed between continents. Today, nations can be involved in incidents that take place in what was once considered areas remote from them. The manner in which happenings in Korea, Vietnam, Indonesia or the Middle East have repercussions in the Western world are cases in point. This must play an increasingly important part in national strategy, and in ultimately bringing "all nations" together in war, as the fulfilment of Bible prophecy requires (Zech. 14:1).

The two world wars of this century have illustrated this, and the seeds then sown are destined to produce their terrible fruit in the third world war that shall yet devastate the globe. World War I was largely limited to the Old World and the Middle East; World War II. saw the arena of conflict extended to the Far East, the Pacific, and even to the northern shores of Australia; World War III. will involve all nations without exception. Yahweh has declared:

"For, lo, I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith Yahweh of hosts . . . Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And 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 gathered, nor buried; they shall be dung upon the ground" (Jer. 25:29, 32).

All the nations involved in universal war; destruction sweeping the earth so that no part escapes; death so widespread that burial is impossible; sorrow so great among the living, that lamentation for the dead seems completely out of place.

That is the terrible picture drawn by the prophets. The dead are described as "the slain of Yahweh" because man obstinately and stupidly continues to resist His will, and thereby will involve himself in a "time of trouble such as never was."

It is to that terrible end that man's knowledge will take him.

Knowledge in itself is a valuable acquisition when tempered with reverence for God and an understanding of His purpose and will; but in the absence of such, it can become a danger. Man has proved that he has not advanced sufficiently in spiritual virtues to effectively control the material power that he today possesses.

The Moon Is Not Made Of Cheese

Meanwhile, man has enjoyed his little triumph by landing on the moon, squandering $42 billion to do so. Yet his enjoyment has been tempered by grim reminders of vast problems that remain to be solved on earth. The moon is not made of cheese; it cannot satisfy the hunger of the majority of earth's population that still remains inadequately fed. Again, *Time* comments:

"To be sure, man has done much to despoil his cradle, and at this anguished moment in U.S. history there is some legitimacy to complaints that billions of dollars being devoted to space might be better spent on earth. The poor can not be blamed for being indifferent or even bitter when they watch the shining and vastly expensive rocket travel into the sky on a mission that does not improve their immediate future. The prophets who denounce ugliness and injustice on earth similarly have a case against the space program."

The sum of human happiness has not been advanced by man's greater understanding of the forces of nature. In fact, the depth of human misery has sunk proportionately as man has reached to the heaven. At the very time that congratulations were pouring into America because it had won the race to the moon, records in the incidence of divorce, crime, violence and suicide were being chalked up, and the world was involved in at least three wars that have all the potentiality of erupting into major conflicts. Even as the spaceship was preparing to leave earth, the American Congress had to deal with problems of abject poverty that continue to disgrace its own nation.

Man Is Very Limited

Yet, in spite of the expense, we would not decry the attainment of modern science in landing astronauts on the moon, if only man would couple his increasing knowledge with a true reverence for the Creator of all things.

After all, despite the plaudits that have been spoken and written concerning lunar travel, it should be acknowledged that man's accomplishments still remain very limited when compared with the vastness of Divine power and the immensity of creation such as a study of the heavens will reveal.

Some very stupid statements have been made, particularly by the President of the United States. In a telephone conversation with the astronauts on the moon, he uttered an exaggeration that in the light of Scripture, is blasphemy. He boastfully declared:

"The heavens have become part of man's world!"

Actually man has not gone beyond the compass of earth's influence, as we will show in a moment. But before considering the evidence, compare what this ruler on earth

boasts, in the light of facts revealed by the Ruler of the heavens. The Psalmist gives expression to it:

"The heaven, even the heavens, are Yahweh's; but the earth hath He given to the children of men" (Ps. 115:16).

Then, to illustrate this statement, and in context with it, the Psalmist issues a challenge. He declares:

"The dead praise not Yahweh, neither any that go down into silence. But we will bless Yahweh from this time forth and for evermore. Praise ye Yahweh!"

Man is of the earth, earthy, and returns to earth again. In spite of his spaceships, and the accomplishments of science, the wisest among us must soon close our eyes in death. The grim enemy overshadows the destiny of all, and there is no discharge in that war, unless . . .!

Meanwhile, Yahweh continues to rule in both the heavens and the earth, though He has leased out the latter to man for the time being. The fact that He has permitted man to tentatively and hesitantly place his feet for a few moments on the surface of the moon, does not indicate that He has abdicated His authority, nor that the heavens have become part of man's world.

If proof of this is required, it is surely given in the revival of Israel as a nation on the earth, in spite of the opposition of man. The God of Israel has challenged:

"If ye can break My covenant of the day, and of the night . . . then may also My covenant be broken with David My servant . . . and I will cast away the seed of Jacob . . . for I will cause their captivity to return, and have mercy on them" (Jer. 33:20-26).

After all, the moon is but a satellite of the earth, and is held in its position by the mysterious pull of gravity exerted by the earth. Thus man has not yet gone beyond the confines of the earth's influence.

Matching the foolishness of this earlier statement by the President of the USA was a further remark that he uttered when the astronauts returned to earth. "This is the greatest week in the history of the world since Creation," he jubilantly boasted.

It was a thoughtless, stupid remark. There have been many other discoveries and incidents in history that exceed in importance the novelty of flying to the moon. The latter will contribute nothing to the sum of human happiness. And surely, the greatest week in the history of humanity was the week that the Lord spent in the precincts of Jerusalem, and which culminated in his triumph over the stigma of the cross and the power of the grave. There has been nothing to even remotely equal that! It laid the foundation for the formation of the true "creation of God," which made space travel really possible (Acts 1:11), and provided the means whereby man can conquer his greatest enemy: death itself!

Such expressions of ignorance as were uttered by the President, were combined with some of irreverence which sadden the hearts of those who hear or read of them. For example, a wife of one of the astronauts, on hearing that her husband had made a safe landing, quipped: "Maybe God can get a rest now!" Such language may sound slick, but is not becoming in regard to One so high, lofty and holy as the Creator. His name should not be taken lightly, but should be held in greatest reverence. One of the greatest forms of current wickedness is the easy, familiar way in which reference is made to Him; and this style of utterance will be avoided by all who love and revere Him.

When Pigmies Look Up!

The limitation of man's attainment in comparison with the infinity of Divine creation is apparent when some of the illimitable

astronomical distances of the universe and beyond are brought to mind.

When man gazes into the heavens he observes something of the glory and wonder of the Creator's work. The Bible describes God as "hanging the world upon nothing" (Job 26:7), and of controlling "the circle of the earth" (Isa. 40:2). The telescope reveals our earth as a very small, insignificant speck floating in unlimited space. Yet this "little speck" weighs, six billion billion tons, and hurtles through space at a speed of 18½ miles per second, held in position by the mysterious pull of gravity!

When man looks into the heavens he faces infinity! What is beyond the blue canopy of firmament above? And what is beyond that? So, as man ponders the problem, he faces eternity, something that cannot be measured by distance or time.

Our nearest neighbour (excluding the Moon — earth's satellite) is the planet Venus, which is 24,000,000 miles away when at its nearest point. With Venus and other planets, we revolve around the Sun which is 93,000,000 miles away.

The Sun is the centre of its own universe and system, called the Solar System, and the nearest star to the Solar System (and itself the centre of its own system — for every star is a sun in its own right) is Alpha Centauri, a mere 26 million miles away.

The Solar System is a very small dot in the vast Milky Way, which we see spread across the sky of a night. Every star seen in the heavens (excluding the few planets associated with the Sun) is a mighty sun controlling its own vast system like our Sun. Train a telescope upon the heavens, and for every dot of light seen by the naked eye, another thousand will be revealed! The larger the telescope that man produces, the more he realises that there is no end to the discoveries of heaven! He is face to face with the Infinite.

Yet the revolutions and speed by which these huge bodies fly through illimitable distances, are governed by laws of precision and order that in their operations are more meticulous and exact than the best watch that man has ever made!

So vast is the vault of heaven, that ordinary measurements are inadequate, and man has adopted another unit called the light year. Light travels at the rate of 186,000 miles per second. Multiply that by 60 for the distance in a minute, by another 60 for the distance in an hour, by 24 for the distance travelled in a day, and finally, by 365 for the distance covered in a year, and the total of nearly six million million miles is the yardstick by which man tries to measure the heavens. Measured on the vast yardstick, our nearest star-neighbour, *Alpha Centauri* is four and one-third light years distant from the earth, or approximately twenty-four million million miles away. In other words, if the spaceship that was recently landed on the moon was directed to the *nearest* star, it would take thousands of years to reach it!

Yet scientists glibly speak of "man's conquest of space"!

Man's limitation in comparison with the immensity of creation is illustrated by the question God asked Job: "Can you guide Arcturus with his sons?" (Job 38:32).

Astronomers have ascertained that this giant of the sky, at least a million times larger than our own Sun (and the Sun is over a million times larger than the earth!), flies through space with its retinue of worlds, or "sons," at the rate of more than 900,000 m.p.h.! Surely only Omnipotence can "guide Arcturus with his sons" on their furious race through space. How true are the words of the Psalmist:

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man, that Thou art mindful of him?" (Ps. 8:3-6).

Yet Yahweh, in His infinite mercy, has bridged those mighty distances, and has revealed Him-

self as a Father unto humanity, that He might save some for His glory (see Ps. 103:11-17).

Symbols In The Sky

The Sun is the centre of our universe. It is nature's hearth, for terrestrial life depends upon its rays. Nothing is more interesting than the wanderings of a ray of light. First, there is its long journey through space at the speed of 186,000 miles per second. It reaches the earth and caresses the fields. Every blade of grass seizes it with delight, and solar heat becomes imprisoned in the frail organism. The beasts of the field are allured by the fine green tufts of grass, and thus the sun's rays enter into their bodies and become transformed into milk, flesh and wool, finally ending upon our tables in the form of food, or upon our backs in the form of clothing! We can admire with gratitude the magnificent sun which provides in its rays the means of life for man, and can respond to the wisdom of God by giving thanks for His wonderful and beneficient creation; and at the same time, leave the evolutionist to his slime (see 2 Pet. 2:22)!

The Sun, with its health-giving rays, and its power to dispel darkness, is a fitting symbol of the Lord Jesus Christ, who proclaimed himself to be the Light of the World (John 8:12), and who will not only give life to those who come under his beneficient influence, but will ultimately destroy the spiritual darkness and superstition that holds mankind encased in gloom today (Isa. 60:1-2). Concerning his reign on earth, the Psalmist declared: "His name shall continue as long as the sun, and men shall be blessed in him; all nations shall call him blessed" (Ps. 72:17).

The great fires of the Sun never go out. They burn with a surface heat of six to seven thousand degrees, whilst the internal temperature is considered to be approximately 50 million degrees. Of this vast output of energy, the earth receives but a minute part. If the earth was much closer to the sun, the heat of the latter would destroy life upon it. If it were as close to the sun as the moon is to the earth, the earth would disintegrate! But Divine wisdom arranged that the earth should be positioned where it is in order that life should be sustained upon its surface (Isa. 45:18).

The greatest works of man are puny compared to those of God. Supposing that a fog existed over Sydney Harbour 300 feet deep, the amount of air to be dissipated has been computed to be more than five million tons. Man cannot devise means to accomplish this, yet the sun, the great dispeller of gloom and darkness, can accomplish the work within an hour, and that is but a fraction of fog that it shifts during the course of a day.

Many an astronomer has extolled the glory of the Sun. Its surface is called the Photosphere, because it gives out the light which illuminates the earth. Viewed from the earth without the aid of a telescope, it appears to have a smooth surface, but, actually, it has large waves upon it, and is seen as a great raging sea of fire. Sun spots appear on the photosphere which are really great fiery storms, during which tremendous tongues of hydrogen flame reach out extending as far as 200,000 miles. Near the edge of some of the spots are bright ridges called faculae, which form the most brilliant part of the Sun, and are sometimes 40,000 miles in length, and 4,000 miles in breadth. Outside the Photosphere is the reversing layer consisting of cooler gases. Above this is the chromosphere, or color sphere, so called because of its rose-tint color. It extends to a depth of 4,000 miles. Beyond this is the marvellous white glory of the Corona. It is a kind of rarified atmosphere out of which emerge long, slender,, luminous filaments called streamers. Some have extended to a distance of ten million miles. They were seen at the time of total eclipse in 1878.

The Bible likens the Sun to a

great fiery brazier of unparalleled strength and splendor, whose fertilising rays bring life to the world. David (Ps. 19) likened it to a general in his pavilion surrounded by his troops who obey his will; and to a bridegroom coming out of his chamber bright with glory and splendor. Its great heat, its light and power, reminded him of a strong man running a race, and he saw it as a symbol of earth's future King in whom his hopes were centred. David, as a "man after God's own heart," rejoiced to contemplate the omnipotence and omniscience of Yahweh in Whom he delighted, and saw evidences of these in His created works. He declared: "The works of God are great, sought out of all them that take delight therein" (Ps. 11:12).

The revealing light, dominating power, glory, strength, fiery heat and life-giving properties of the Sun are used as symbols of the Lord Jesus. He is represented as "the Sun of righteousness with healing in his beams" (Malachi 4:2). His glory will commence a new epoch, a "new day" for the earth, when he shall shine in the political heavens as the Sun does in the natural heavens (2 Sam. 23:4). His pure rays of light will destroy the gloom and darkness of this evil Gentile night, and will irradiate the world with Divine truth (Isa. 60:1-3). He will appear as the Bridegroom to his waiting Bride (Rev. 19:8), as a strong man (Ps. 19:5) who will rule over the earth in righteousness (Dan. 7:27). In the effulgence of spiritual light that he shall dispense, the fog that hides the truth from mankind will be dispelled, and men will be induced to exclaim: "Surely our fathers (spiritual, political and scientific!) have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19).

How Slow Is A Spaceship!

For all the accomplishments of science, man remains very limited. The "heavens" have not become part of man's world, and they never shall be.

This is apparent when some of the illimitable distances of astronomy are considered. It took the astronauts in their 363-ft. lunar rocket, approximately 100 hours to reach the moon, which is some 240,000 miles distant from the earth. They were travelling at various speeds. To break out of earth's atmosphere, they had to attain a speed of nearly 25,000 m.p.h., but once in space between the earth and the moon they travelled at something a little under 4,000 m.p.h. However, if it takes 100 hours to cover 240,000 miles, what time is required to travel to the *nearest* star, *Alpha Centauri*, which is twenty-six million million miles away. Assuming scientists could evolve a spaceship that could travel at the speed of light, or 186,000 miles per second, and were able to plan a direct course to the moon, they would reach it in 1-1/3rd seconds; but it would still take them 4-1/3rd years to reach the nearest star, and 80,000 years to reach the diameter of the Milky Way! Then, if it were decided to go on to the Nubular universe beyond, some ten thousand million years would be required!

Yet we have a presumably sensible man claiming that the "heavens have become part of man's world." If he had claimed this for "heaven," it would be folly enough; but when he pompously speaks in the plural number, it reveals how completely Mr. Nixon is ignorant of the facts.

Mighty Distances Bridged

As the mind tries to grapple with the tremendous distances of astronomy, and penetrate into space, it becomes dizzy with the exercise. As man makes larger telescopes, and so pushes distance further back, ever vaster areas of space are brought into focus. What lies beyond it all? Man does not know.

Behind all the staggering distance that bewilders the mind to contem-

plate, there is GOD. He dwells in unapproachable light. He holds court with His angelic host, some of whom stand in His very presence (Luke 1:19). The Psalmist declares:

"Yahweh hath prepared His throne in the heavens; and His kingdom ruleth over all. Bless Yahweh, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless Yahweh, all ye His hosts; ye ministers of His, that do his pleasure. Bless Yahweh, all His works in all places of His dominion: bless Yahweh, O my soul" (Ps. 103:19-22).

In this statement, the Psalmist shows that illimitable distances are bridged by the mercy and grace of Yahweh. He has prepared His throne in the heavens, and through the ministration of His servants, the angelic host, His power extends to all parts of His mighty creation, even to earth itself, where man is invited to worship Him. In the Psalm, David declared:

"For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so Yahweh pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust" (vv. 11-14).

These beautiful expressions are made more beautiful by the discoveries of modern science. These show what is actually signified by the statement, "as the heaven is high above the earth." In the light of it, Scripture and Science blend together to teach that Yahweh's mercy is infinite towards those who have a genuine reverence for His name.

The expression, "as far as the east is from the west," also teaches the endless mercy of the Father. How different it would be if the Psalmist had said: "as far as the north is from the south!" For, unlike east and west, north and south are limited in distance. If one travels in a jet plane in a northerly or southerly direction, direction changes as soon as the north or south pole is reached, for the plane then commences to travel either south or north as the case might be. But let that plane travel east or west, and distance continues to stretch out before it. East never changes into west, as north does into south! The expression of the Psalmist therefore presupposes that he knew that the world is round, and as such east continues east and west continues west, as long as man continues to travel in either direction.

The teaching of the Psalmist reveals that faith and prayer are alone adequate to bridge the mighty distances of space about us. By faith we can draw God down into our lives; by prayer we can penetrate into the "holiest of all" through the mediatorship of the Lord Jesus Christ. Faith and prayer, therefore, can penetrate distance more effectively than can the spaceships of modern scientists. By them we can stand in the very presence of Yahweh Who is normally so remote from earth and man upon it.

God Is Not Limited By Space

To our mind, the most impressive feature of the recent lunar landing, is the fact that man on earth was able to see what took place on the moon. By means of television, the actions of the astronauts were viewed by the populations of the earth, 1.3 seconds after the incidents occurred; the delay being occasioned by the time that light takes to travel from the moon to the earth.

If man on earth can view what takes place on the moon, how much more completely is the Creator able to view the doings of mankind! His eyes penetrate into every corner of the globe! He can read the very hearts of men, even though He is remote from them. There is strict literality in the statement of the Psalmist:

"Yahweh is in His holy temple, Yahweh's throne is in heaven; His eyes behold, His eyelids try, the children of men" (Ps. 11:4).

The servants of Yahweh must not limit His ability to search the hearts of men. They have done so in the past. Yahweh's words to Israel, as He directed the attention of the people to the witness of the heavens, testified to His omniscience which they were disposed to limit:

"To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from Yahweh, and my judgment is passed over from my God?"

Yahweh needs no clumsy contrivance such as a television set, for His penetrating eyes take in all that happens. Not even a sparrow falls to the ground without His knowledge, if He desires to take heed to such a trivial incident.

Abraham was exhorted:

"I am El Shaddai; walk before Me, and be thou perfect (or mature — Gen. 17:1).

To "walk before" God, is to walk as though conscious that His eyes are upon you. If man on earth is able to view what is taking place on the moon, how much more easily can God see what happens on the globe. Not only so, but is able to read the thoughts of men as well! The astronauts on the moon knew that earth's populations were watching them, and acted accordingly; do we realise that Yahweh's eyes are constantly on us!

Of course, in televising such an incident, man is limited by the speed of light. The vision of what took place on the moon was received on earth 1.3 seconds after it was recorded, because light takes that length of time to reach here. Thus, supposing man was able to reach the star *Alpha Centauri*, and recorded the occasion on the same television sets, it would not be until four years later that the vision would be recorded here, because the star is four light years distant from the earth.

Yahweh, however, is not limited by the speed of light, for He is not limited by laws as created beings are. Christ's ascension into heaven, therefore, was not delayed by problems of distance nor time; but would be instantaneous once he was outside the radius of human sight. Though this is hard for the finite mind of man to grasp, the fact that man has been able, in measure, to surmount the problems of space-flight, surely testifies that this would provide no difficulty for the Creator. The Apostles saw the Lord ascend (Acts 1:9), the clouds received him "out of their sight," and then, doubtless, he would have been instantaneously conveyed into the presence of the Father.

The Moon As A Faithful Witness

The landing of astronauts on the moon, has brought that beautiful orb of night much closer to the attention of man upon the earth. That can be a good thing, if their considerations of it are channelled by the Bible. David described the moon "as a faithful witness in the heavens" (Ps. 89:35-37).

What did he mean?

Notice that his statement is made in proximity with one which speaks of David's throne as a Sun, so that the shining forth of the King on that throne, can be likened to the shining forth of the Sun in glory.

The moon shines majestically in the dark vault of heaven, even though it has no light of its own. Its light is the reflected light of the Sun, apart from which it would not be seen in the darkness above.

In reflecting the light of the Sun, the moon testifies to its existence and power at a time when it is hidden from man on earth. That is also the case with the Ecclesia in relation to the Lord Jesus Christ at present. He is likened to the

Sun of righteousness, who is yet to shine forth in glory (Mal. 4:2). But, for the moment, his glory is not seen, and apart from the fitful shining forth of the "moon" (the Ecclesia), Gentile darkness would completely prevail.

How important it is that the Ecclesial "moon" should shine forth as brightly as possible, to guide the footsteps of some to the truth in this "night" of Gentile times (John 9:4-5)! It is significant, however, to learn that the natural moon is a poor reflector; for only seven per cent of the sunlight it receives is reflected, and so causes it to become visible. How much of the glory of Christ does the Ecclesia reflect to the world!

Nevertheless, the fact that the moon even partially reflects the light of the Sun proclaims that there will be a tomorrow when the Sun will shine, and to that end, it is a "faithful witness" in heaven. That is the mission of the Ecclesia. It, like the moon, should shine with the bright white light of the Sun of Righteousness in the midst of darkness; it, like the moon, should testify to the power of the Sun, though he is hidden from the earth; it, like the moon, should proclaim the fact that there will be a "tomorrow" when the Divine light of glory will shine forth from Zion to destroy the powers of darkness (Isa. 60:2).

The moon is a faithful witness in heaven as to how the Ecclesia should stand out from the surrounding darkness, and testify to the coming of the "morning without clouds," when there shall be "clear shining after rain" (2 Sam. 23).

Even in its phases, the moon has a story to tell. It is constantly advancing to a full moon and then receding; it developes and declines with unfailing regularity: at one time a new moon and later a full moon.

But it never remains the same!

What of the Ecclesia, and its witness for truth over the centuries? What of the history of Israel, the ecclesia of the past? Do not we observe the same unfailing variations? Does not sometimes the shining forth of the symbolic moon fade, only to rise again? Is it not a fact that sometimes it has waned so completely as to be almost invisible? Did not even Elijah lament: "I am left alone," only to be told that there were 7,000 who had not bowed the knee to Baal?

The faithful witness in heaven testifies to the Ecclesia on earth that it must either advance or decline: there is no standing still. It also symbolises the history of the truth, and provides encouragement for those who recognise that though spirituality may be at a low ebb, it can develop like the moon, and more brightly reflect the glory of the Sun.

There is ineffable encouragement in the exhortation proclaimed by the "faithful witness in the heaven."

The Race To The Moon Really Won By Russia

The first step towards lunar-travel was taken during World War II., when Nazi Germany launched their V-2 rockets. These reached an altitude of 110 miles, and revealed the possibility of travel in the stratosphere. After the Armistice many of the V-2 rockets made for war purposes were used experimentally by those studying the upper layers of the earth's atmosphere. In 1949, the Americans launched a rocket that climbed to 250 miles.

The next step was to launch satellites carrying instruments to record conditions in the highest parts of the atmosphere. At this stage, America and Russia came into competition one with the other.

On October 4th, 1957, the Russians succeeded with Sputnik I. Sputnik II was launched a month later, on November 3rd. The Americans followed with their satellites, and on 15th May, the third and largest Russian sputnik, weighing one and a half tons, was launched.

Then followed man in space. Here, again, Russia was first to accomplish this. It was good propaganda for the Communist system of rule, and seemed to indicate that it is superior to the Capitalist system.

This had a profound effect upon the way of life in the West.

It was freely claimed that Russia was way ahead of America in education, so that it was producing more scientists per head of population than any other nation. As such, it was in the vanguard in technological knowledge. America felt the need of meeting the challenge. Education became a major issue in the States and elsewhere, and so much emphasis was given to its need, as to alter the way of life. Young people were expected to continue at school for much longer periods, and as schooling is expensive, both parents went out to work to meet the costs. Unfortunately, the form of education demanded of these young people did not help them to improve their knowledge of spiritual matters, or teach them how to live, but only enabled them to become more informed in science and kindred subjects, which laid the emphasis on materialism. This has had a disastrous effect upon them. With a growing understanding of science, there came an increasing disrespect of the Bible, and of the principles it teaches. This has had its effect in rising records of crime, broken homes, suicide and similar evils. This is some of the fruit developed out of the insane competition in space-travel engaged in by America and Russia. From America, the same trend has been imported to Australia and elsewhere. It has helped develop a condition of things in the West, illustrative of the words of the Lord: "As it was in the days of Noah, so shall it be at the coming of the Son of Man . . ."

No matter that American astronauts were the first to place foot on the moon, the race has really been won by Russia, for the price paid for launching the lunar-rocket has weakened the Western world immeasurably. The price paid can not be limited to the $43 billion it is claimed to have cost in hard cash, but must be assessed in the moral decadence, and deteriorating way of life in America and elsewhere, which is part of the fruit of an education that places emphasis on a form of knowledge that ignores true spiritual values. No matter how mighty are the weapons forged by a nation, its true strength is found in the spiritual virility of its people; and in that regard the British Commonwealth of Nations, and the US have sadly declined.

Giants In The Earth

At the conclusion of the successful trip to the moon, astronaut Armstrong, in what was described as an "emotional talk," stated that the "giants of science" alone had made the trip possible.

The description is significant.

In the days of Noah there were "giants in the earth" (Gen. 6:4) whose influence was not for good. They played a part in corrupting God's way upon the earth (v.12), with the result that "the imagination of man's heart was evil," so that the "earth was filled with violence" (v. 13).

That is the case today.

The record of growing immorality and increasing violence reveals that there is a terrible literalness in the description by Christ.

He knew what he was speaking about.

Man's heart is lifted up in pride at his accomplishment, so that he imagines himself the equal of God.

The attitude of man today is a repetition of that manifested when men attempted to build the tower of Babel. Before intervening, God declared:

"This is only the beginning of what they will do; and now nothing they have imagined they can do will be impossible to them" (Gen. 11:6 — Amplified Version).

Bible prophecy would lead us to

expect such an attitude of mind today. In Obadiah's prophecy "concerning Edom" reference is made to the overweening pride of the Gentiles:

"Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith Yahweh" (v.4).

As we have already noted, the lunar-rocket was named **The Eagle** by the Americans. They did so, doubtless, because the Eagle is an emblem of the USA, and also, as they claim, because it is a fit symbol for space flight.

Obadiah, however, used it to represent the soaring pride and ambition of man, which, in the latter days, will repeat the crime of Babel; "Let us build us a tower whose top may reach unto heaven; and let us make us a name . . ." (Gen. 11:4). His prophecy is directed against Edom which has a latter-day application to the flesh in political manifestation. Edom is derived from the same root as Adam, and symbolises the flesh in political organisation which Yahweh intends to humble.

Gentilism as a whole is the Edom of the latter days. It can be aligned with Babylon the Great, another symbol of the flesh. Isaiah predicted the downfall of the system, stating that it will be brought about at a time when the people of Israel shall be restored, and Yahweh shall "give them rest from their sorrow and fear" (Isa. 14:1-3). At such time, they shall take up a taunting proverb against the King of Babylon (the power of the flesh) and shall mock his fall from the heights of pride and ambition to which he will ascend:

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God . . . I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit" (Isa. 14:12-15).

In view of the awful mess that man has made of ruling on earth, it is simply preposterous for him to try to extend his influence outside of the globe. It only satisfies his sense of personal achievement, feeding his pride and arrogance; or else, it is designed for a more ominous and grim objective such as Bertrand Russell suggested in an article to the London **Times.** He called upon those in authority to cease the senseless waste of money and competition, and give themselves and their resources to the problems on earth. He claimed that the true objective of space travel is domination of the earth by war, and warned that man has evolved such weapons of destruction that the earth itself could be annihilated by his folly. Such men as he, ignorant of the Divine purpose, are fearful of the future. But with the Scriptures in hand, we can look with confidence to the future, knowing that the signs on earth, and particularly those associated with the Middle East, reveal that shortly, the strong, infallible hands of Christ will take over to rule for God and to the well-being of man. Then will be fulfilled the words of Revelation 11:18:

"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."

For that time we wait and long.

—HPM.

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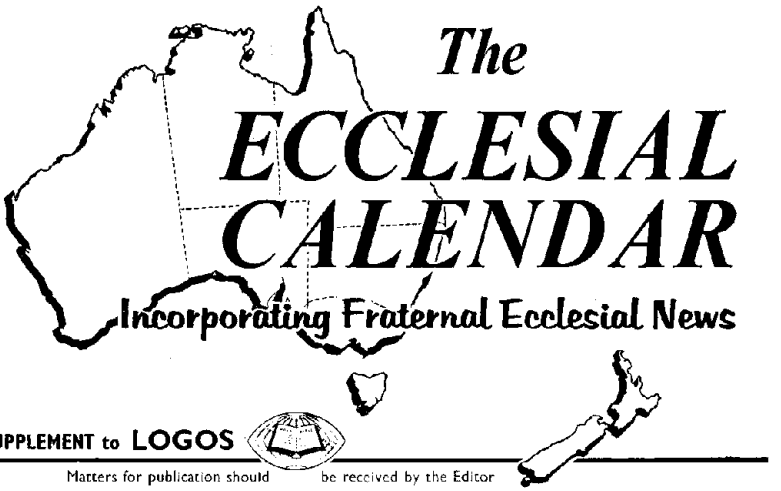
A FINAL THOUGHT

There are many indications that we are on the eve of Christ's return. Occurrences which warrant this conclusion are in evidence on every hand. Discontent and unrest are rife among the masses. The State of Israel is again a geographical fact in the earth, and the Jews occupy Jerusalem. Preparations of war are on the increase. Russia is growing in power, and shows increasing interest in the Middle East. Man is becoming more materialistically minded. Disregard of the teaching of the Bible is everywhere apparent. These are some of the signs which the Scriptures give to indicate the time of the Lord's appearing. Through false teaching, love of pleasure, and other causes, the world is asleep to the great fact of his promised advent, and terrible will be the awakening. Christ comes to judge and reward the responsible dead and living — to establish the Kingdom of God, and to reign on earth as Universal King. In comparison with this stupendous event all present things will sink into insignificance. Those only are truly wise whose efforts are directed to the attainment of the salvation which is to come with Christ's appearing. To call attention to the truths connected with this subject and our personal responsibility thereto is the object of publishing Logos.



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.

Belief of the gospel of the Kingdom and immersion, while they are indispensable to worthiness, do not alone constitute men "worthy". The constituents of the Angel-Presbytery (the Ecclesia in Sardis — Rev. 3:1-4) had all believed the gospel and had been immersed, yet they were pronounced by the Spirit, "dead". This faith and obedience gave them an orthodox standing among contemporary Christians, who supposed that they were enjoying spiritual life; but the Spirit, who sees not as men see, declared that they were unworthy of his favor, because "their works were not perfected in the sight of the Deity." They were in the case of a man who says 'he hath faith, but hath not works". This is the reason why the Spirit testified that they were "dead"; for he had said by James, that "faith", if it hath not works, is dead, being alone. The Angel in Sardis said they had faith; while "the few" in the same city "had works". They all claimed to have faith; they had all believed the gospel and been immersed; for in the time of the apostles none were recognised as "christians" who had not thus consented to "the wholesome words of the Lord Jesus." But how were the "worthy" to be distinguished from the unworthy? By their professions? No; the "dead" undertook to show their faith without works but the Spirit rejected their claim, and gave his approbation to "the few" who "showed their faith by their works," as Abraham their father did, "whose faith" in the promises of the Deity "was PERFECTED by works", whereby he obtained the honorable and exalted title of "Friend of the Deity".

ECCLESIAL REPORTS

BAPTISMS

With pleasure we announce the following baptisms, which provide the Brotherhood with encouragement in an age of general indifference to the Truth. We extend our best wishes to each brother and sister here listed:

Adelaide—Mr. and Mrs. Shapcott (9/9/68).

Ballina—Mr. Graham Roulstone, son of Bro. and Sis. A. Roulstone (8/7/68).

Cooparoo—Mrs. M. Collicott (27/8/68).

Cumberland—Mr. Peter John Thomas (8/9/68).

Enfield—Mr. Graham Day, Mr. Ronald Cowie, both Sunday School scholars (12/7/68).

Perth—Miss Pam and Miss Robyn Hunter, were baptised at Katanning (20/8/68).

Sutherland—Mr. Gary Collis, son of Bro. and Sis. W. Collis (10/9/68).

Woodville—Mr. William Dereckie (18/9/68), Miss Alexandra Mednyanszky, Miss Naomi Krygger (25/9/68).

TRANSFERS

The following brethren and sisters have commenced new ecclesial associations:

To Enfield—Bro. and Sis. Ward (from Cumberland).

To Townsville—Bro. and Sis. Ron Hermann (from Coorparoo).

To Woodville—Bro. and Sis. Trevor Wigzell (from Burwood); Bro. John Thiele (from Cumberland).

To Yokine—Bro. and Sis. D. Strempel, Bro. and Sis. H. West, Bro. A. Harrison, Bro. and Sis. R. Davy, Sis. D. Davy, Bro. J. Davy (from Perth).

DEATHS

The frailty of life is impressed upon us, when news comes of those who have "fallen asleep" in death. We are again reminded of the comfort of our Hope, which will be manifested in the realities of the Resurrection, soon to occur.

Sis. E. Smith (Adelaide)—18/8/68.

Sis. Eunice Leonard (Shaft. Road)—6/9/68. Sister Leonard's death was as the result of an unfortunate boating accident on Lake Macquarie. Apparently the boat was coming in to the wharf, but failed to respond to the steering or braking, and crashed into the landing with fatal results.

We extend our sympathies to the families of our late sisters.

AITKENVALE BRETHREN NOW MEET AT TOWNSVILLE

Brother Dawson advises that the Aitkenvale Ecclesia has resolved the doctrinal differences it had with Townsville Ecclesia, and now meets with Townsville on the basis of the BASF without reservation. This followed a visit by brethren from CSC, who assisted to obtain this reconciliation.

Appreciates Visits From Perth!

The small ecclesia at Colley, in the country area of Western Australia has had much encouragement by visiting brethren and sisters from the Perth Ecclesia, and desires to acknowledge their appreciation. The study of the Epistle to Peter has ben delayed during past weeks, but will recommence during October. (Bro. K. Digney).

ECCLESIAL PICNIC AT PARRA WIRRA NATIONAL PARK

Enfield (SA) Ecclesia is organising a special picnic for Monday, October 14th, during the Campaign by Brother John Martin. The pleasant picnic grounds of the Parra Wirra National Park, north-east of Adelaide has been chosen, and will provide a delightful surround to the occasion. The picnic will commence at 10 a.m., and tennis courts 15, 16, 17, 18 have been reserved for use. Lunch will be held at 12 noon, with an out-door meeting at 1.15 p.m. when Bro. Martin will address the gathering upon his experiences overseas. At 2.15 p.m. children's events will be conducted.

At 7 pm., in Enfield Ecclesial Hall, a meeting is scheduled, at which Bro Martin will outline, with illustrations, his tour through the North American continent.

A very enjoyable occasion is assured, and brethren and sisters are warmly invited to attend. This will give opportunity to fraternise with those of like precious faith, and to hear the interesting comments by Brother Martin.

SHOW STAND IN SYDNEY

As noted in Bossley Pk. Ecclesia's calendar, a special stand is to be featured at FAIRFIELD A. & H. SOCIETY SHOW on October 26th. In addition to an exhibition of Christadelphian literature, notably depicting the fulfilment of prophecy regarding Israel, there will also be a life-size Nebuchadnezzar's Image to dramatically attract the attention of passers-by. (Bro. W. E. Sawell).

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.

Ecclesial Calendar

ECCLESIAL EVENTS FOR OCTOBER 1968 (God willing)

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

2—Ephesians study (tape): "What We Were By Nature, and What We Are By Grace (Ch. 2)".

3—Parables of Christ. (Bro. N. Davies).

6—Exhort and Lecture: Bro. R. Pogson — "Jesus Christ Will Return To Annihilate Catholicism." 3 p.m. Isolation visit to Cessnock Ecclesia: Exhort — Bro. R. Pogson.

9—1st Peter study: "The Pilgrim Life and How To Live It (Ch. 3:8-17), Brethren and Neighbour Persecution".

10—Exhort and Lecture: Bro. E. Ritchie: "The Bible Defines World Social Conditions Over the Next 1,000 Years." 3 p.m. Zechariah class (Bro. N. Davies).

16—Elpis Israel study: "The Two Principles, The Law of God and the Law of Sin, Pp. 137-142" (Bro. E. Witton).

17—Parables of Christ (Bro. N. Davies).

20—Exhort: Bro. H. Ryan. Lecture: Bro. F. Ryan — "The Gospel Preached 4,000 Years Ago to Abraham".

23—Ephesians study (tape): "No More Strangers and Foreigners, But Fellow citizens With The Saints. Ch. 2".

24—1st principles class.

27—Exhort: Bro. H. Ceilly. 2 p.m. Lecture: Bro. J. Ceilly: "Why No Sect Can Claim or Demonstrate The Holy Spirit".

30—1st Peter study "Our Pattern — Christ, Ch. 3:18-4:2".

31—Parables of Christ Bro. N.

Davies.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478).

2478. Tel.: 86 2870).

2—Young Peoples class at home Bro. A. Russell.

4—MIC at home Bro. E. Denford.

6—Exhort: Bro. C. Hermann. Lecture: Bro. J. Higgs—"Armageddon At Hand".

9—Young peoples class at home Bro. L. Stone.

11—Elpis Israel class at home Bro. E. Denford.

13—Exhort: Bro. J. Higgs. Isolation visit to Wyrallah. Exhort: Bro. A. Leadbeatter. God manifestation class at home Bro. D. Moss.

16—Young peoples class at home Bro. A. Russell.

18—MIC at home Bro. E. Denford.

20—Exhort: Bro. A. Leadbeatter. Parables class at home Bro. C. Hermann.

23—Young peoples class at home Bro. E. Denford.

27—Exhort: Bro. C. Leeson. Daniel class at home Bro. L. Stone.

30—Young peoples class at home Bro. A. Russell.

ROSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sewell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9755).

3—8 p.m. Galatians Class at 96 Maxwells Ave., Green Valley (Bro. D. Pogson).

6—9.30 a.m. Sunday School. 11.15 a.m. Exhort: Bro. H. Ceiley. 7 p.m. Lecture: Bro. R. Munro—"The Word Satan Means Adversary, Not A Supernatural Being"

8—**Special Evening: Bro. Ian Leask:** "Righteousness By Works Or Faith!"

10—8 p.m. Elpis Israel class at 141 Hamilton Road, Fairfield.

13—Exhort: Bro. G. O'Neill. Lecture: Bro. G. Darke — "Decisions For Christ Must Be Based On The Knowledge Of Bible Truth."

17—Galatians class as above.

18—1st principles class 8 p.m. at 18 Canara Pl., Smithfield.

20—Exhort: Bro. J. J. Rosser. Lecture: Bro. J. Dawson, Jnr. — "The Bible Teaches The Destruction of Rome And The Elevation Of Zion."

24—Elpis Israel class as above.

26—Special Stand at the Fairfield A & H Society Show (see details in General News).

27—Exhort: Bro. G. Hatchell. Lecture: Bro. J. Gilmore — "The Jews, God's Witnesses Through The Ages".

31—Galatians class (cont.).

CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. 2023. Tel.: 36 5287).

3—"Christendom Astray" class at 29 Kulgoa Rd., Bellevue Hills.

6—Exhort: Bro. B. Shaw. Lecture: Bro. D. Shaw — "The Devil and Satan, What Does The Bible Teach?"

8—"Life of the Lord" study at 61 Campsie St., Campsie.

13—Exhort: Bro. M. Bonner. 3 p.m. Bible Marking. Lecture: Bro. E Spongberg: "God Manifest In A Son" (Isaiah special series). Isolation visit to Springwood.

17—"Christendom Astray" cont.

20—Exhort: Bro. J. Mansfield, Snr. 2.15 Leaflet distribution. Lecture: Bro. J. J. Rosser — "The Land and People of Israel To Be Transformed (Ez. 36)".

22—"Life of the Lord" study cont.

27—Exhort: Bro. W. Brittain. Lecture: Bro. E. Mansfield—"Death A State Of Unconsciousness". (Monthly advertised lecture).

31—"Christendom Astray" cont.

DOONSIDE—Doonside Cres. (Rec.: Bro. [illegible] Harris, 11 Myall St., Doonside. 2767).

2—Bible study.

6—Exhort: Bro. A. Clarke. Lecture: Bro. H. J. Stowe — "Jerusalem! Christ's Capital".

9—Bible study.

13—Exhort: Bro. A. Peden. Lecture:

Bro. J. Mansfield — "Israel's Place in the Future".
16—Bible study.
20—Exhort: Bro. P. Horne. Lecture: Bro. E. Spongberg — "Armageddon and its Aftermath".
23—Bible study.
27—Exhort: Bro. A. Pooley. Lecture: Bro. S. Chadwick — "World Fear . . . The Only Way Out".
30—Bible study

[illegible] LAROY — [illegible] Hall [illegible], [illegible] Road, [illegible] Feb[illegible].

1—8 p.m. Apocalypse class (Bro. S. Kingsbury).
6—7 p.m. Lecture: RUSSIA'S POLICY IN THE MIDDLE EAST . . . DOES IT MEAN WAR? (Bro. Ian Leask, South Africa).
8—8 p.m. Law of Moses class (Bro. C. Bolstad).
12—7.30 p.m.: 1st principles class (Bro. J. Granter).
13—7 p.m. Lecture: Bro. E Mansfield — "Knowledge and Obedience, Essential for Salvation".
15—8 p.m. Apocalypse class (Bro. S. Kingsbury).
20—7 p.m. Lecture: Bro. N. Rice— "Knowledge, Makes Man Responsible to the Judgments of God".
22—8 p.m. Law of Moses class (Bro. C. Bolstad).
26—7.30 p.m. 1st principles class (Bro. J. Granter).
27—7 p.m. Lecture: Bro. C O'Connor — "Jesus Christ, Son of God not God the Son".

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hedley, 203 Excelsior St., Guildford 2161).

2—8 p.m. Romans study (Bro. E. Spongberg): "The Righteousness of God Revealed (Ch. 3:21-31)".
4—8 p.m. study: "Amos, The Herdsman-Prophet". (Bro. Ian Leask).
6—11 a.m. Exhort: Bro. I. Leask. Lecture: Bro. B. McClure.
9—8 p.m. Elpis Israel class (Bro. G. T. Darke).
13—11 a.m. Exhort: Bro. C. Hocking 2.30 p.m. MIC. 7 p.m. Lecture: Bro. G. Russell — "Knowledge and Obedience, Essential For Salvation."
16—8 p.m. Discussion group on Romans.
20—Exhort: Bro. O. Forsdike. Lecture: Bro. John Mansfield — "Knowledge Makes Man Responsible to the Judgments of God".
23—8 p.m. Elpis Israel class (Bro. G. T. Darke).
24—8 p.m. Annual Business meeting.
27—Exhort: Bro. A. N. Russell. 2.30 p.m. Domain effort. 7 p.m. Lecture: Bro. G. H. Darke.
30—Romans study: "How Faith Transcends Human Effort and Ceremonial (Ch. 4:1-12)."

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. [illegible] Gilmore, 118 [illegible] 5[illegible]).

2—Bible study: "Life of Christ" (Bro. B. Stretton).
5—Young peoples cottage class at home Bro. R. Ede — "David" (Bro. R. Pogson).
6—Exhort: Bro. J. J. Rosser. Lecture: Bro. L. Ryan — "Jesus, The Son of God".
8—Cottage class at home Bro. C. Butters — "The Visible Hand of God."
9—MIC.
13—Exhort: Bro. G. Denford. Lecture: Bro. W. Britain — "Why Was Christ Crucified?"
16—Bible study: "Life of Christ" (Bro. B. Stretton).
19—Young peoples Bible class: "Judges" (Bro. B. McClure).
20—Exhort: Bro. B. Bowen. Lecture: Bro. M. Harris — "The Truth about the Devil".
22—Cottage class at home Bro. C. Butters — "The Visible Hand of God."
23—MIC.
24—Young peoples 1st principles class at home Bro. W. Wolstencroft—"Events Subsequent To Christ's Return" (Bro. C. O'Connor).
27—Exhort: Bro. E. Mansfield. Lecture: Bro. J. Doble — "The Location of the Kingdom of

God."
30—Bible study "Life of Christ" (Bro. B. Stretton).

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).
2—"Revelation" study at home Bro. C. Gordon, 8 p.m.
6—Exhort: Bro. A. Smith. Lecture: Bro. D. Kirkwood — "Resurrection, The Way To Life".
8—11 a.m. Dorcas class, held in various homes.
9—"Revelation" study cont.
13—Exhort: Bro. J. Mansfield. Lecture: Bro. S. Stokes — "Baptism Is Essential".
16—"Revelation" study cont.
20—Exhort: Bro. A. Campbell. Lecture: Bro. A. Ritchie — "Prove All Things".
23—8 p.m. MIC in home Bro. G. Swan.
27—Exhort and Lecture: Bro. E. Roberts — "The Rise of Christianity".
30—"Revelation" study cont.

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).
6—Exhort: Bro. J. Mansfield. Lecture: Bro. E. Mansfield — "The Message Of Christ's Transfiguration."
13—Exhort: Bro. H. Pearce. Lecture: Bro. L. Fleming — "The Impact of Israel's Prophets."
20—Exhort: Bro. A. E. Russell. Lecture: Bro. W. Brittain — "Creation . . . Feat or Fiction?"
27—Exhort: Bro. D. Morgan. Lecture: Bro. W. Pearce Jnr. — "Daily Wisdom From Solomon."

SUTHERLAND — Acacia St. (Rec.: Bro. G. Alchin, 22 Venetia St. Sylvania Heights, 2224. Tel.: 522 0287).
4—"Elpis Israel" meeting at home Bro. B. Philp.
6—Exhort: Bro. K. Jamieson. Lecture: Bro. V. Shane — "The Kingdom of God, What Is It?"
13—Exhort: Bro. V. Shane. Lecture: Bro. J. Granter — "The Way To Peace With God".
18—"Elpis Israel" meeting.
20—Exhort: Bro. R. Pogson. Lecture: Bro. J. Mansfield — "Salvation Through Faith In The Promises of God."
22—AB meeting.
27—Exhort: Bro. E. Spongberg. Lecture: Bro. J. Quill — "Does It Matter What We Believe".

UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla, Muswellbrook, 2333. Tel.: Mus. 153).
6—Exhort: Bro. Thomas at home Bro. Taylor, Merriwa.
20—Exhort: Bro. Taylor at home Bro. L. Ackers, Muswellbrook.

VAUCLUSE — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn, 2144. Tel.: 649 9483).
1—**Special Study: Bro. Ian Leask**—"The Prayers of Paul".
2—1st principles class at home Bro. Munro (Bro. R. Pogson).
6—Exhort: Bro. D. Pogson. Lecture: Bro. J. J. Rosser — "The Bible & Current Problems, The Divine Law On Morals And Marriage"
10—Hebrews study: "Chapter 3 — Christ's Superiority To Moses" (Brn. K. Cook, P. Rush).
11—**Special Study: Bro. Ian Leask**—"Amos, The Herdsman-Prophet".
12—7.30 p.m. Abraham class for young people (Bro. K. Wassell).
13—Exhort: Bro. P. Sawell. Lecture: Bro. R. Pogson — "The Bible And Current Problems, The Bible Brands Modern Materialism As Idolatory".
15—Elpis Israel class at home Bro. Ceiley: "Chap. 3" (Bro. S. Evans).
16—1st Principles class (Bro. R. Pogson).
20—Exhort: Bro. E. Baird. Lecture: Bro. D. Pogson — "The Bible And Current Problems. The Bible's Attitude To Russia's Subjugation Of Czechoslovakia."
22—MIC: Exhortations — Brn. J. Ceiley, B. McKinlay.
24—Hebrews study: "Ch. 3, Christ's Superiority To Moses" (Brn. K. Cook, P. Rush).
27—Exhort: Bro. B. Stretton. Lecture: Bro. E. Spongberg — "The

Bible And| Current Problems. How Can I Find The True Religion?"

29—Elpis Israel class at home Bro. Ceiley: "Ch. 3" (Bro. S. Evans).

30—1st principles class (Bro. R. Pogson).

QUEENSLAND ECCLESIAS

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Tel.: 43 5034).

3—Romans study at home Bro. D. Bartley, Ryedale St., Tingalpa.

6—Exhort: Bro. C. Bartley. Lecture: Bro. R. Johnson — "Man Mortal".

10—Study on "James" at home Bro. D. Bartley (Bro. D. McGahey).

13—Exhort: Bro. S. Arthur. Lecture: Bro. L. Crowther — "Scriptural Baptism, Complete Immersion of Responsible Believers".

17—Romans study class.

20—Exhort: Bro. R. Rock. Lecture: Bro. R. Johnson — "The Kingdom Of Men Shortly Will Be Replaced With The Kingdom Of God".

24—"James" study cont. (Bro. D. McGahey).

25—Young people's evening at home.

27—Exhort: Bro. B. Cutler. Lecture: Bro. R. Rock — "British Israelism, Scripturally Exposed As False Teaching."

31—Romans study class.

KEDRON-BROOK — The Gordon Pl., Progress Hall, Khartoum Street, Gordon Pl. (Rec.: Bro. L. J. Rucker, P.O. Box 194, Kedron 4031. Tel.: 63 2515).

6—Exhort: Bro. Eric Crew. Lecture: Bro. R. Buttsworth — "Are All Religions Right".

11—Northside Cottage meeting.

13—Exhort: Brn. R. Hill, A. Collins. Lecture: Bro. E. Crew — "Who Are The Saints?"

20—Exhort: Bro. L. Gradwell. Lecture: Bro. H. Finch — "Jerusalem, Its Glorious Future."

25—Northside cottage meeting.

27—Exhort: Bro. D. Evans. Lecture: Bro. E. Crew — "Is The Earth To Be Destroyed?"

WYNNUM CENTRAL — Andrew St. (Rec.: Bro. S. Marriott, Birkdale. 4159. Tel.: Wellington PT399).

1—Bible study.

4—Under 12's evening.

5—Quarterly Business meeting.

6—Sunday appointments.

8—Dorcas class.

12—Fraternal Tea.

18—CYC.

22—Dorcas class.

25—Cottage meeting.

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton, 5048)

3—Bible study at 61 Southern Ave., Pasadena: Acts of the Apostles.

6—Exhort: Bro. K. Martin. Lecture: Bro. A. Dangerfield — "What Christ's Millenial Reign Will Mean To The World".

13—Exhort: Bro. P. Weller. Lecture: Bro. A. Pitcher — "How and When Should The Sabbath Be Kept?"

17—Bible study: "The Acts of the Apostles," held at 25 Gibson St., West Beach.

20—Exhort: Bro. R. Stokes. Lecture: Bro. Murray Lund — "The Fallacy of British Israelism".

27—Exhort: Bro. A. Hollamby. Lecture: Bro. J. Elton — "Who Are God's True Witnesses."

31—Special Effort with Bro. Ian Leask: "A Character Study of Peter" (Based on Acts of the Apostles") 8 p.m. in South Brighton Community Hall.

BUNBURY — (Phone McNamara 6)

Memorial Meetings held at home of Bro. K. Pitt.

2—2 p.m. Sisters class. 8 p.m. study.

4—Study evening.

6—Exhort: Bro. G. Kennedy 3.00 p.m. Lecture at Keith.

9—Study evening.

16—2 p.m. Sisters class. 8 pm. study.

18—Study evening.

23—Study evening.

30—2 p.m. Sisters class. 8 p.m. study.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Recs: Bro. W. Gurd, 5 Alma St., Panorama, 5041. Tel.: 79 5669).

2—Special Bible Marking class.

3—2 p.m. Sisters Class.

6—Exhort: Bro. N. Nelson. Lecture: Bro. Murray Lund — "God's Plan Of The Ages For Man's Salvation."

9—Revelation class: "Ch. 10. The Rainbowed Angel" (Bro. Murray Lund).

10—MIC: Exhortations from Peter—"Gold" (Bro. A. Pitcher). "Flower of Grass" (Bro. G. Riddle: "Milk" (Bro. N. Wigzell).

13—Exhort: Bro. S. Cattermole. Lecture: Bro. B. Luke — "God's Word The Only Basis For Modern Living."

14—Christendom Astray class at home Bro. A. Hollomby.

16—Elpis Israel study: "The Tree of Life" (Bro. Max Lund).

17—2 p.m. Sisters class.

20—Exhort: Bro. J. Martin. Lecture: Bro. W. Gurd — "God's Word, Its Remarkable Fulfilment".

21—Interested Friends class — "Is The Doctrine Of The Trinity Taught In The Bible?"

23—Revelation class: "Ch. 11. The Two Witnesses" (Bro. Murray Lund).

24—MIC: Exhort — Bro. R. Edgecombe. Lecture: Bro. D. Ward—"Resurrection. The Only Christian Hope."

26—Suburban young folks class at Woodville.

27—Exhort: Bro. R. Mansfield. Lecture: Bro. P. Weller — "God's Word the Only Sure Light For The Future."

28—Christendom Astray class at home Bro. A. Hollamby.

30—Elpis Israel: "The Tree of Life"

31—2 p.m. Sisters class.

ENFIELD [illegible]

Clearview [illegible]

1—8 p.m. Life of Christ study (Bro. J. Knowles).

2—Sisters class 11 a.m.: "P[illegible] of Messiah".

3—Interested friends' class at 11 Brussels St., Broadview 8 p.m.

6—Exhort: Bro. D. Manser. Lecture: Bro. Roger Stokes — "The Bible and Science Challenge School and Church Fables."

8—Elpis Israel class 8 p.m. (Bro. D. Manser).

11—Youth Group study "Elpis Israel Pt. 3, Ch. 1" (Bro. D. Manser).

12—7.45 p.m.: "Welcome Home!" evening for Bro. and Sis. John Martin (returning from an Ecclesial Campaign throughout America).

13—Exhort and Lecture: Bro. J. Martin — "The Religious Decay of the 20th Century, A Sign Of Christ's Coming."

14—Ecclesial Picnic at Parra Wirra National Park. Commence 10 a.m. During afternoon Bro. J. Martin will address the gathering. Further details in General News. 7 p.m.: An illustrated tour through North American Continent (Bro. J. Martin).

15—8 p.m. Study evening.

17—8 p.m. Mid-week Public Lecture: "The Moral Decline of the Great Society, A Sign Of Christ's Coming".

19—8 p.m. study.

20—Exhort: Bro. S. Cattermole. Lecture: Bro. J. Martin—"The Political Chaos of the 20th Century, A Sign Of Christ's Coming".

22—Study evening.

24—Ecclesial Business Meeting.

25—Youth group study: "Names and Titles of the Deity" (Bro. J. Mansfield).

26—2 p.m. Sunday School outing. **6 p.m. Fraternal Tea, and welcome to Bro. Ian Leask** (Durban, Sth. Africa). 7.45 p.m. Special Address: "Introduction to Habakkuk" (Bro. Leask).

27—Exhort and Lecture: Bro. I. Leask — "The Revival And Secret Weapon of Modern Israel".

29—8 p.m. Study: "2nd Section of Habakkuk."

31—Interested friends class at 11

Brussels St., Broadview.

GLENLOCK — Via Morgan. (Rec.: Bro. A. M. McLean "Four Winds", Box 44, via Morgan. 5320).

2—Ephesians study.
6—Exhort: Bro. R. Curtin. 3 p.m. Sunday School. 7 p.m. Lecture.
9—Revelation study
13—Exhort: Bro. C. Hollamby.
16—Ephesian study.
20—Exhort: Bro. J. Hodges.
23—Revelation study.
27—Exhort: Bro. J. Knowles.
30—Ephesian study.

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 — Wednesday [illegible] (Rec.: [illegible] Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

2—10.30 Sisters class. 7.45 p.m. Bible study: "Historical Background To The Birth of Christ" (Bro. H. P. Mansfield).
4—Eureka study: "The Opening of the Sixth Seal" Rev. 6:12 (Bro. J. Berry).
6—Exhort Bro. Murray Lund. Lecture: Bro. H. P. Mansfield — "The Creator And His Purpose".
7—7.45 p.m. Annual Business Meeting.
9—Bible study: "Forerunner to the Lord."
12—Gospel proclamation activities.
13—Exhort: Bro. A. Cheek. Lecture: Bro. R. Krygger — "The Son of God And His Destiny".
14—1st principles class at 4 Lasscock Ave., Findon.
16—10.30 a.m. Sisters class. 7.45 p.m. Bible study: "The Message To Mary".
18—Eureka Study: "A Great Political Earthquake" Rev. 6:12. Eur. Vol. 2 (Bro. J. Berry).
19—Sunday School outing at 2.30 p.m.
20—Exhort: Bro. A. Wipzell. Lecture: Bro. F. King — "The Judgment Seat Of Christ".
21—7.30 p.m. A.B. meeting.
23—Bible class: "The Song of Mary — Luke 1:38-55" (Bro. H. P. Minsfield).
25—MIC: 5-10 min. Impromptu Talks based on Daniel 2.
26—Young Peoples class.
27—Exhort Bro. L. J. Colquhoun. Lecture: Bro. J. Berry — "The Universal Kingdom".
30—10.30 a.m. Sisters class. 7.45 p.m. Bible study: "The Prophecy of Zecharias — Luke 1:68-79".

VICTOR HARBOUR — Masonic Hall (Sec.: Bro. H. Mansfield, Myponga, 5202, Tel.: 328).

4—1st principles study: Bro. A. Cheek.
5—Adelaide Suburban Young Folks' Study Weekend.
6—Public Address: Bro. M. Lund — "Armageddon and the Coming Storm."
11—Study evening.
13—Exhort: Bro. M. Martin.
18—1st principles class.
20—Lecture: Bro. A. Dangerfield—"Baptism. The Answer of a Good Conscience Towards God."
25—Study evening.
27—Exhort: Bro. Max Lund.

TASMANIAN ECCLESIAS

HOBART—Dora Turner School, Hampden Rd. (Rec.: Bro. H. Arnott. 440 Nelson Rd., Mt. Nelson. 7007).

1—Exhort and Lecture: Bro. D. Ledger — "Formula For World Peace".
3—Bible class at 142 Macquarie St.: Bro. H. E. Taylor — "The Place of Women in the Ecclesia (1 Cor. 11)".
6—Bible study: Conscientious Objection.
8—Exhort and Lecture: Bro. H. Taylor: "A World Without God".
10—Bible class: "The Seventh Day".
11—Dorcas class.
13—Bible study: "Conscientious Objection."
14—CYC: 5.45 and 7 p.m.
15—Exhort and Lecture: Bro. G. Bowers (Launceston) — "Many Churches, Why?"

17—Bible study: Bro. E. Harrington — "Love, The More Excellent Way (1 Cor. 13)".
20—Bible study: Conscientious Objection.
22—Exhort: Bro. D. Ledger. Lecture: Bro. H. Taylor — "The Location of World Government".
24—Bible study: Bro. G. Rosenthal — "Resurrection (1 Cor. 15)."
25—Dorcas class.
27—Bible study: Conscientious Objection.
29—Exhort and Lecture: Bro. E. Harvey (Launceston) — "The Things We Stand For".

LAUNCESTON — 39 Balfour St., Launceston. (Rec.: Bro. [illegible] T. [illegible], 6 Chant St., [illegible] 31 1687).

2—7.45 p.m. Bible study.
4—Eureka study. Details: Phone 44 2207.
5—Junior and Senior CYC.
6—9.30 a.m. Sunday School and Senior Elpis Israel class. 11 a.m. Exhort: Bro. W. Case. 7 pm. Lecture: Bro. J. Kershaw — "The Psalmist Question . . . What Is Man?"
9—7.45 p.m. MIC.
10—7.45 p.m. Dorcas class.
11—Eureka study cont.
13—Sunday meetings. Exhort: Bro. H. Day. Lecture: Bro. H. Hall — "God's 7,000 Year Plan of Redemption"
15—7.45 p.m. study: "Anarchy In Israel".
17—8 p.m. Lecture: Bro. I. Leask — "Passport To Salvation".
18—7.45 p.m. illustrated address — "The Population Explosion In Malawi".
19—Junior and Senior CYC.
20—Sunday meetings. Lecture: Bro. G. Bowers — "Obedience, God's Test Of Our Love For Him."
23—MIC.
24—7.45 p.m. Dorcas class.
25—Eureka class.
27—Sunday meetings. Exhort: Bro. M. Wright. Lecture: "The Bible, A Living Word In A Dying World".
30—7.45 p.m. Bible study.

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., [illegible] Coburg 3058. Tel.: 36 9444).

1—Bible class at 2 Horton Street, cnr. Corben St., Reservoir: "The Spirit Of Christ in the Psalms" (Bro. S. Hill).
6—Preside: Bro. P. Pickering. Exhort: Bro. R. Hyndman.
10—Eureka study at 72 Wood St., Templestowe.
13—Preside: Bro. S. J. Mansfield. Exhort: Bro. G. Islip. 3 p.m. MIC.
15—Bible study cont.: "The Spirit of Christ in the Prophets" (Bro. E. Crouch).
20—Preside: Bro. H. C. Hughes. Exhort: Bro. A. H. Galbraith.
22—Quarterly Business Meeting. 8
24—Eureka class cont.
29—Bible study cont.: "Daniel's 70 Weeks Prophecy" (Bro. D. Goodman).

MELBOURNE — Horticultural Hall, 3[illegible] Victoria St. (Rec.: Bro. R. Taylor, 7 [illegible] 3[illegible]).

4—Bible class: "Philippians."
6—Exhort: Bro. R. Russell. Lecture: Bro. H. Hughes — "Daniel, The Time of the End." 8.15 p.m. Broadcast 3XY: Bro. L. Cresswell — "Current Problems, Suffering."
11—Bible class.
13—Exhort: Bro. A. Brewer. Lecture: Bro. R. Russell — "Is Sunday A Special Day." 8.15 p.m. Broadcast: 3XY: Bro. A. Clarke —"Current Problems, Suffering."
18—Bible study.
19—SPL at home Bro. B. Reeve: "Lord, Who Hath Believed Our Report? Jn. 12:38."
20—Exhort: Bro. S. Stevenson. Lecture: Bro. S. Finnin — "Christendom Astray About God The Creator." 8.15 p.m. Broadcast 3XY: Bro. A. Wade — "God's Purpose In Jesus Christ".
15—Bible study.
27—Exhort: Bro. P. Dodson. Lecture: Bro. G. Pearson — "Christendom Astray About Its Attitude Towards The Bible." 8.15 p.m.

Broadcast 3XY, Bro. D. Caudery: "Gospel Was Preached To Abraham."

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon, 3823. Tel. Yarragon 141).

2—8 p.m. Study at home Bro. Burrage.

6—1.30 p.m. Exhort: Bro. B Williams. Children's talk: Bro. L. Galbraith.

8—2 p.m. Bible class at home Bro. G. Howe, Yarragon.

11—8 p.m. "Life of Christ" class at home Bro. Stewart, Newborough.

16—8 p.m. Bible class at home Bro. Burrage.

20—1.30 p.m. Exhort: Bro. D. Galbraith. Youth Fellowship class at home Sis. J. Galbraith, Tyers: "Any Questions", and "Bible Quiz."

22—2 p.m. Bible study at home Bro. Howe, Yarragon.

23—8 p.m. Lecture: Bro. I. Leask: "The Secret Weapon Of The Israelis . . . Israel's dramatic development and what it foreshadows for the world, and you!" This will be held in Ronald's Reserve Hall, Vary St., Morwell.

25—8 p.m. "Life of Christ" class at home Bro. Stewart, Newborough.

30—8 p.m. Bible class at home Bro. Burrage.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).

4th-6th: Special study weekend — "The Ministry Of The Master" under leadership of Bro. G. Mansfield (Woodville). Details in General News.

4—8 p.m. Study: "An Introduction To The Life Of The Lord".

5—3 special studies upon "The Olivet Prophecy."

6—Exhort, 3 p.m. Study, 7 p.m. Lecture: Bro. G Mansfield — "Israel And Her Enemies, What Bible Prophecy Reveals".

8—Bible class at 670 Pascoe Vale Rd.: "Christ, The Bread Of Life — John 6."

13—Exhort: Bro. D. Wright. Lecture: Bro. R. Hyndman — "Fulfilled Prophecy Proves The Bible, Israel Cursed For Disobedience".

20—Exhort: Bro. A. Fletcher. Lecture: Bro. S. Snow — "Fulfilled Prophecy Proves The Bible, Egypt and Babylon Humbled, Never To Rise!"

22—Bible class: "Christ's Teaching in the Temple — John 7."

27—Exhort: Bro. A. Brewer. Lecture: Bro. C. Gee — "Fulfilled Prophecy Proves The Bible, World History Told in Advance — Dan. 2".

RINGWOOD — Rupert St. (Rec.: Bro. P. Morgan, 49 Nathan Street, Ferntree Gully, 3156).

2—Bible class on "Daily Readings" (Bro. M. Clarke) at 10 Benares St., Mitcham.

6—Exhort: Bro. T. Millar. Lecture: at Ringwood Town Hall, 3 p.m. Bro. M. Clarke — "The Jews and their Enemies".

9—8 p.m. MIC. 5 min. talks on "Miracles": "Stilling of Tempest, Mk. 4" (Bro. P. Morgan). "Elisha's Axe, 2 Kgs. 6" (Bro. K. Charles), "Peter and the Lame Man, Acts 3" (Bro. T. Saxon).

13—Exhort: Bro. W. Galna. Lecture: Bro. B. Jones — "Bible Prophecies Fulfilled."

16—Bible class on selected subject at "Olivet."

20—Exhort: Bro. H. Cockburn. Lecture: Bro. S. Brake — "Why Jesus Rose From The Dead".

23—MIC 8 p.m. 15 min. talks on "The Psalms". "Psa. 65" (Bro. R. Galbraith): "Psa. 93" (Bro. J. Ikin).

27—Exhort: Bro. D. McCallum. Lecture: Bro. N. Jenkins — Family evening.

30—Bible study at 2 Derwent St., Ringwood, on 'Daily Readings" (Bro. G. Funder).

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie, 6225. Tel.: 532).

2—Elpis Israel study (Bro. L. Harrison).
6—Exhort Bro. K. Digney.
9—Study on 1st Peter (Bro. K. Digney).
13—Exhort: Bro. L. Harrison.
16—Study evening cont.
20—Exhort: Bro. K. Digney.
23—Elpis Israel evening.
27—Exhort: Bro. L. Harrison.
30—Peter study class (Bro. K. Digney).

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Denny St., Alfred Cove 6154. Tel.: 30 4199).

2—Eureka study (Bro. G. Hawkins). SPECIAL EFFORT WITH YOKINE ECCLESIA, UNDER LEADERSHIP OF BRO. E. M. SPONGBERG.
5—5 p.m. Fraternal Tea: "Ephesus, Thou Has Left Thy First Love".
6—Exhort and Lecture: Bro. S. Spongberg — "The Bible Foretells A United Europe Under Russia, And The Result!" (In Perth Town Hall).
8—"Romans" study at Yokine.
9—Visit to Collie Ecclesia.
10—"Romans" study at Yokine.
11—Study: "Smyrna . . . What Constitutes A Jew?"
12—Study: "Pergamos . . . Enemies Within And Without".
13—Exhort and Lecture: Bro. Spongberg — "Creation Or Evolution, An Appeal To Logic" (In Perth Town Hall).
15—"Romans" study at Yokine.
16—Visit to Geraldton Ecclesia.
17—"Romans" study at Yokine.
18—Study: "Sardis . . . The Sleeping Sickness of Sardis".
19—Study: "Philadelphian . . . Perfect Love Casts Out Fear".
20—Exhort: Bro. Spongberg—"The Warning of Laodicea". Lecture: at Canning Hwy. — "Israel Fights For Survival. Sure Sign Of Christ's Second Coming."
23—"Power Of Words" study (Bro. A. Newton).
25—Home Elpis Israel classes.
27—Exhort: Bro. J. Ullman. Lecture: Bro. J. Smith — "Jerusalem, Future Capital Of The World".
30—Eureka study (Bro. G. Hawkins).

DAILY READINGS FOR OCTOBER

Tuesday	1	1 Chronicles	15	Ezekiel	27	Luke	24
Wednesday	2	.....	16	.....	28	Galatians	1, 2
Thursday	3	.....	17	.....	29	.....	3, 4
Friday	4	.....	18, 19	.....	30	.....	5, 6
Saturday	5	.....	20, 21	.....	31	Ephesians	1, 2
Sunday	6	.....	22	.....	32	.....	3, 4
Monday	7	.....	23	.....	33	.....	5, 6
Tuesday	8	.....	24, 25	.....	34	Philippians	1, 2
Wednesday	9	.....	26	.....	35	.....	3, 4
Thursday	10	.....	27	.....	36	John	1
Friday	11	.....	28	.....	37	.....	2, 3
Saturday	12	.....	29	.....	38	.....	4
Sunday	13	2 Chronicles	1, 2	.....	39	.....	5
Monday	14	.....	3, 4	.....	40	.....	6
Tuesday	15	.....	5, 6	.....	41	.....	7
Wednesday	16	.....	7	.....	42	.....	8
Thursday	17	.....	8	.....	43	.....	9, 10
Friday	18	.....	9	.....	44	.....	11
Saturday	19	.....	10, 11	.....	45	.....	12
Sunday	20	.....	12, 13	.....	46	.....	13, 14
Monday	21	.....	14, 15	.....	47	.....	15, 16
Tuesday	22	.....	16, 17	.....	48	.....	17, 18
Wednesday	23	.....	18, 19	Daniel		.....	19
Thursday	24	.....	20	.....	2	.....	20, 21
Friday	25	.....	21, 22	.....	3	Acts	1
Saturday	26	.....	23	.....	4	.....	2
Sunday	27	.....	24	.....	5	.....	3, 4
Monday	28	.....	25	.....	6	.....	5, 6
Tuesday	29	.....	26, 27	.....	7	.....	7
Wednesday	30	.....	28	.....	8	.....	8
Thursday	31	.....	29	.....	9	.....	9

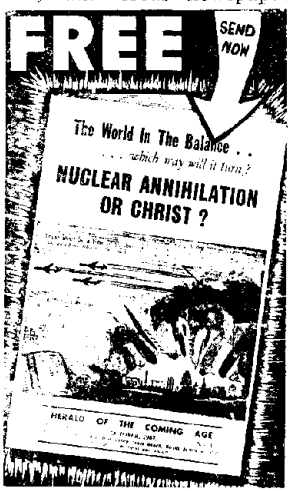
GOSPEL PROCLAMATION ASSOCIATION REPORTS . . .

Response To Literature

During the past four weeks there has been an excellent flow of applications for "Herald" as result of newspaper and circular advertising: NSW 27; Qld 29; W.A. 70; S.A. 52; Vic. 12; Tas 1; N.Z. 2; N.T. 1, overseas 8, totalling 202 applications Additionally, there were 15 requests for the "Herald" bi-monthly

Lecture In Conjunction With South Coast Ecclesia

The South Coast Ecclesia is co-operating with GPA in sponsoring a public lecture on Nov. 1st in Masonic Hall, Victor Harbour. Speaker will be Bro. Ian Leask, and special preparations will include 2,500 distribution leaflets, personal invitations to interested friends, and local newspaper adverts. A similar venture last year was an outstanding success, and with the blessing of the Father, and the support of brethren and sisters, this can be repeated on this occasion.



Agnostic Leaflet

A new challenging leaflet has been produced, titled: "The Fool Hath Said There Is No God." In two colors, it provides an attractive circular which can be effectively distributed in letter-boxes. It contains a "tear-off" reply card, and has space for individual ecclesial advertisements. Sample copies are available on request to GPA, P.O. West Beach, S.A. 5024.

Printer's Block (No. 17)

Add this latest illustration to your list of available advertising blocks. This, and others already featured, are available on loan free of charge, and are especially recommended for newspaper and circular advertising. Further details are available from GPA.

FORTHCOMING EVENTS (God willing)

EFFORTS AT ENFIELD

A continuous effort featuring Brother John Martin and Brother Ian Leask will be undertaken by Enfield this month. Bro. Martin returns from an extended speaking tour of the North American Ecclesias, where he visited most Ecclesias, as well as fulfilling committments at the American Bible Schools. On his return to Australia, he will undertake an ecclesial effort at Enfield upon the theme: WORLD PROBLEMS AND CHRIST'S RETURN. This will be held from October 12th-20th.

Brother Leask will visit Enfield on October 26th, to commence an effort on THE MESSAGE OF HABAKKUK. This small prophecy of 3 chapters, contains much vital exposition and exhortation, and will be outlined in two study sessions. Brethren and sisters in the Adelaide area will have this opportunity to renew acquaintance with Brother Leask, and support Enfield's activities

STUDY WEEKEND AT PASCOE VALE

The theme THE MINISTRY OF THE MASTER will be outlined in seven addresses during the weekend of October 4th-6th, by the Pascoe Vale Ecclesia. Meetings will be held in Progress Hall, Park St., and guest-speaker is Bro. G. Mansfield (Woodville). The effort will combine Exhortation, Exposition and Public Witness, and will investigate the example of the

Lord Jesus Christ in his actions, declarations, and prayers. The support of brethren and sisters will greatly assist the Ecclesia. Details of the various addresses are as follows:

FRIDAY, Oct. 4th, 8 p.m.—"Highlights From The Ministry Of The Master". This will be illustrated with charts depicting every journey undertaken by Christ, and revealing his ministry in 6 phases.

SATURDAY, Oct. 5th,—THE OLIVET PROPHECY.

3 p.m.—"The Lord Warns of Coming Tribulation for the Disciples" (Matt. 24:1-14).

4.30 p.m.—"The Lord Speaks of Impending Desolation for the Nation" (Matt. 24:15-28).

7 p.m.—"The Lord Portrays Coming Restoration and Glory for Israel and the Disciples" (Matt. 24:29-51).

SUNDAY, Oct. 6th,

11.15 a.m.—Exhortation: "The Trial In The Garden" (John 18).

3 p.m.—"The Prayers of the Master, An Example For His Followers" (John 17).

7 p.m.—Public Lecture: "Israel and Her Enemies, What Bible Prophecy Reveals". This address will be supported by color slides of incidents in the Middle East, testifying to the fulfilling of Bible prophecy.

AUSTRALIAN TOUR OF BROTHER I. LEASK

As main speaker at the Spring Bible School, Brother Leask outlined the two-fold book of Acts: the works of Peter, and the ministry of Paul; and revealed many remarkable features in this section. The enthusiastic audience of the Bible School greatly enjoyed the sessions and the illustrated evening talks provided by Brother Leask.

After visiting the Queensland Ecclesias, Brother Leask returns to the Sydney area, where the following meetings are scheduled:

Mon. Spt. 30—8 p.m. at Lakemba: Fraternal and Study — OUR WEALTH AND WALK IN CHRIST.

Tue. Oct. 1—8 p.m. at Yagoona—THE PRAYERS OF PAUL.

Wed. Oct. 2—8 p.m. at Wollongong—AMOS, THE PROPHET-HERDSMAN.

Thur. Oct. 3—8 p.m. at Campsie—VERILY, VERILY, I SAY UNTO YOU (1)

Fri. Oct. 4—8 p.m. at Granville—AMOS, THE PROPHET-HERDSMAN (Study 1).

Sat. Oct. 5—8 p.m. at Lakemba—OUR WEALTH AND WALK IN CHRIST (2)

Sun. Oct. 6—Exhortation 11 a.m. at Granville.

Public Lecture, 7 p.m. at Collaroy — RUSSIA'S POLICY IN THE MIDDLE EAST, DOES IT MEAN WAR?

This will be the only public lecture given by Bro. Leask in the Sydney area, and the support of all brethren and sisters is sought. Yagoona and Lakemba are assisting with financial and personal help, and it is hoped to give an outstanding testimony to the public in the Collaroy district. 20,000 leaflets are being distributed; newspaper advertisements and hall signs will be utilised, to bring this effort prominently before the people.

Mon. Oct. 7—Picnic outing arranged by Lakemba. At 8 p.m., Campsie, an address to young people — THE PROBLEM OF GROWING UP IN THE ECCLESIA.

Tue. Oct. 8— 8p.m. at Bossley Pk.—THE AMAZING MESSAGE OF AMOS (Study 2).

Wed. Oct. 9—8 p.m. at Lakemba—VERILY, VERILY, I SAY UNTO YOU (2).

Thur. Oct. 10—8 p.m. at Canberra—THE EXHORTATION OF AMOS.
Fri. Oct. 11—8 p.m. at Yagoona—Fraternal & Study: THE PRAYERS OF PAUL (2)

DOWN TO TASMANIA

Bro. Leask will visit both Ecclesias in Tasmania, arriving in Hobart on Sat. 12th. for a Fraternal meeting, commencing at 3.30 p.m. upon the subject: VERILY, VERILY. He will exhort and lecture (THE GREATEST STORY EVER TOLD) on the 13th, with a final study evening on the Monday night. Then Bro. Leask will move northwards to Launceston, to fulfil the following committments:
Tue. Oct. 15—1st Study on ANARCHY IN ISRAEL.
Wed. Oct. 16—2nd Study on ANARCHY IN ISRAEL.
Thur. Oct. 17—Public Lecture: PASSPORT TO SALVATION.
Fri. Oct. 18—Illustrated Talk: POPULATION EXPLOSION IN MALAWI.

NORTHWARDS TO MELBOURNE

Sat. Oct. 19—Fraternal, illustrated address on THE TRUTH IN MALAWI.
Sun. Oct. 20—Combined Memorial meeting, afternoon and evening lectures.
Mon. Oct. 21—Study: THE PRAYERS OF PAUL.
Tue. Oct. 22—Study: THE FOUR SIGNS OF ISAIAH.
Wed. Oct. 23—Evening with Moe Ecclesia.
Thu. Oct. 24—Study: EPHESIANS (1).
Fri. Oct. 25—Study: EPHESIANS (2), followed by Farewell Meeting.

IN SOUTH AUSTRALIA

On his return visit to Adelaide, Bro. Leask will conduct efforts with the Enfield, Brighton, Cumberland Ecclesias, with additional evenings in Adelaide and country areas.
Sat. Oct. 26—6 p.m. at Enfield, Fraternal tea and welcome to Bro. Leask. 7.45 p.m. Address: THE INTRODUCTION TO HABAKKUK
Sun. Oct. 27—Exhort and Lecture: THE REVIVAL AND SECRET WEAPON OF MODERN ISRAEL.
Tue. Oct. 29—8 p.m. Study at Enfield: SECOND SECTION OF HABAKKUK.
Thu. Oct. 31—Study at Sth. Brighton Community Hall, Dover Square, Sth. Brighton: A CHARACTER STUDY OF PETER. This will form the first evening of a special effort with the Brighton Ecclesia under the theme: "In The Footsteps Of Our Pioneers . . . Peter And Paul." based upon the Acts of The Apostles. Further details of November appointments will be listed in the next "Calendar" (God willing).

Brethren and sisters are urged to attend, where possible, the above-listed meetings, to support these ecclesial activities and to personally meet Brother Leask.

SPECIAL COMBINED EFFORT WITH PERTH ECCLESIAS

Between October 5th-20th, Brother E. Spongberg will conduct a special effort with Perth Central and Yokine ecclesias, as well as visits to country centres in W.A. The theme at Perth Central will be based on THE LETTERS TO THE SEVEN ECCLESIAS, whilst at Yokine, he will deal with THE REMARKABLE EPISTLE TO THE ROMANS. Both subjects are of intense appeal, and will provide much benefit to those attending.

In addition two special public lectures will be given in the Perth Town Hall, supported with large-scale advertising. Individual details of the evenings are listed under "Perth Calendar".

During the course of the campaign, Bro. Spongberg will visit Colley, and Geraldton Ecclesias, in the country.

CHRISTADELPHIAN YOUTH CAMP—WHAKATANE, NEW ZEALAND

The 1968 Bible Camp is to be held from 25th December to 7th January, 1969, in the delightful area of Whakatane, on the Bay of Plenty. Venue of the Camp is the new Intermediate School building, which provides excellent facilities for the occasion. Several improvements over previous Camps will be introduced.

Leader for the School is to be **Brother TONY NEWTON (Perth, W.A.),** whose subject will be the fascinating theme of **THE TIME OF THE JUDGES.** The examples and exhortations that develop from this theme will provide compelling lessons to all who attend.

COSTS AND TRAVEL ARRANGEMENTS: These cover all board expenses, and scheduled excursions: For the fortnight — $18. For School pupils from the South Island — $14. For married couples — $30. Concessions are available for those travelling to the Camp via Wellington, and details can be obtained from Bro. A. Archer, P.O. Box 2164, Wellington.

TRIPS AND SIGHT-SEEING: This will include a bus tour to Lake Taupo, including a visit to Rotorua Maori pa, the Wairakei Power Scheme, Ara-tia-tia Rapids and Hular Falls, and Waiatpu-Geotherml Wonderland. These will also be a launch cruise on Lake Rotorua, with picnic lunch and hot swim on Modoia Island; and additional sightseeing tours around the district of Whakatane, swimming trips to lovely Ohope Beach, and an inspection of the Tasman Pulp and Paper Mills.

PUBLIC LECTURES: Two lectures will be given, and will be locally advertised by newspaper and pamphlet distribution.

APPLICATIONS URGENT: Closing date for applications is 25th November, and a deposit of $2 is required. Minimum age is 14 years, unless a member of a Family group. As a record number are expected to attend this Camp, early applications are recommended.

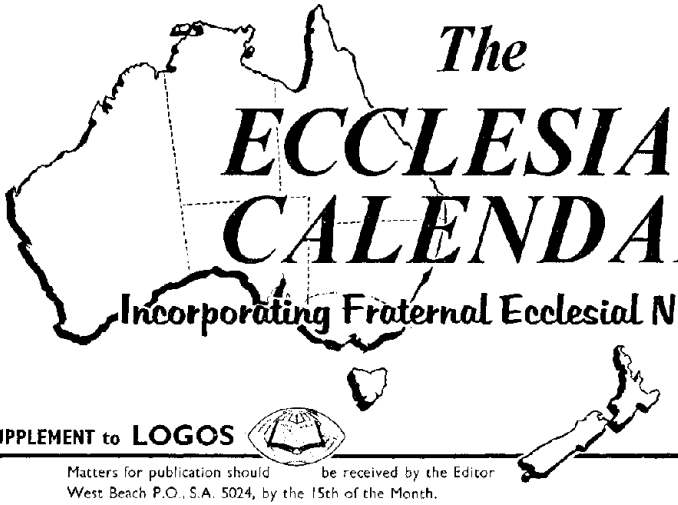
APPLICATION FORM

The Secretary, Christadelphian Youth Camp Committee,
P.O. Box 2164, WELLINGTON, New Zealand.

I,..... wish to enrol for the 1968-9 Youth Camp at Whakatane. I intend to travel by.....and arrive in Whakatane at.....(time) on December.....(date), and to leave on January.....(date). I agree to abide by the Camp rules at all times and enclose $ ..... (Deposit of $2, or full amount of $18).

Signed ..... Phone.....

Address..... Date.....



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 ECCLESIAS REPORT . . .

BAPTISMS

We welcome the following newly-baptised into the Household of Faith, and commend them for their attitude and action — in an age of general indifference to the things of the Truth.

Bunbury—Mr. Roger Elfenbein (15/10/58), baptised at Enfield. Bro. Elfenbein is a relative of Sis. A. Seaman of the Enfield Ecclesia, and was assisted to a knowledge of the Truth by the Keith Lectures and the Bunbury brethren.

Enfield—Mr. Russell Edgecombe, son of Bro. and Sis. Arthur Edgecombe (11/10/68).

Geraldton—Mr. Graham Quartermain, son of Bro. O. Quartermain, was baptised at Perth (6/10/68).

Katanning—Mr. Colin Bailye, son of Bro. and Sis. Stan Bailye, was baptised at Perth (21/9/68).

Perth—Miss Jean Danby, daughter of Bro. and Sis. L. Danby (22/7/68).

Yagoona—Mr. Robert Munro, a Sunday School teacher, and son of Bro. and Sis. W. Munro (24/9/68).

TRANSFERS

We commend the following sisters to their new ecclesial associations:

To Brighton—Sis. Nancy Hardinge, from Adelaide.

To Coorparoo—Sis. E. Dzierzanowski, from Petrie Tce.

To Enfield—Sis. Margaret Ward, from Cumberland.

To Hobart—Sis. Polly Mae Jones, from USA, who has taken a teaching appointment in Hobart.

DISFELLOWSHIP

Woodville Ecclesia regretfully advises that it has been necessary to disfellowship Sis. M. Govett and Sis. M. Hotchkiss for non-attendance, and Bro. T. Scobel for doctrinal error. This action has been taken only after considerable time and appeal to those concerned.

MARRIAGES

We extend our congratulations and best wishes to the following couples:

6/9/68—Bro. D. Ward (Enfield) and Sis. Margaret Grose (Cumberland), who are meeting with the Enfield Ecclesia.

5/10/68—Bro. K. Whitehead and Sis. Sue Hann (Ballina).

DEATHS

We are again saddened through the passing of members of the Ecclesial Family, and extend our sympathies to those who mourn. Such occasions remind us of tragedy of life, which can only be cured by the coming of our Lord — the Divine Physician!

Sis. Olive McClure (Yagoona), wife of the late Bro. David McClure, passed away 1/10/68. Sis. McClure had suffered a long illness, and is survived by Sis. Jennifer McClure and five other younger children.

Sis. Singyard (Enfield), who resided at Bethsalem Rest Home, was aged 94, and passed away on 10/10/68.

EFFORT AT PASCOE VALE

The Pascoe Vale Ecclesia, in Melbourne, recently conducted an intensive week-end study effort, under the leadership of Bro. G. E. Mansfield (Woodville). From Friday evening (October 4th) to the Sunday evening, 7 addresses were given, in the theme THE MINISTRY OF THE MASTER. Particular consideration was given to the Olivet Prophecy, and its application in the days of the Lord, in the times of the Disciples, and in the present age. This was supplemented by an examination of the "Intimate Prayer of the Master" (John 17), "The Trial in the Garden" (John 18) and "Highlights from the Life of the Lord." Gospel proclamation activity was provided in an illustrated address upon "Israel and Her Enemies, What Bible Prophecy Reveals."

Very encouraging audiences were in attendance, and mutual benefit resulted. The Ecclesia continues the study of the Life of Jesus Christ, based on the Gospel of John, on alternate Tuesday evenings at 670 Pascoe Vale Road (see details in Pascoe Vale Calendar News).

SUCCESSFUL COMBINED EFFORT

The Combined Special effort with Perth Central and Yokine Ecclesias, under the leadership of Bro. E. Spongberg (Hurstville) progressed extremely well. Reports to hand indicate good attendances at all meetings particularly the two special proclamation lectures in the Perth Town Hall. At the first lecture (on Russia and Europe in prophecy) 75 friends attended; and at the second (on Creation or Evolution) 44 were present.

During his visit, Bro. Spongberg visited country centres, and from Collie, Bro. Digney writes:

"A very enjoyable and enlightening evening was spent on the visit of Bro. Spongberg (9/10/68), who presented THOUGHTS ON PSALM 133. The message of unity, expressed in this Psalm was of particular interest to us, and of considerable spiritual strengthening. As we are only a small ecclesia of 5 members, we deeply appreciate this service, and the support of brethren and sisters who came from Perth with Bro. Spongberg."

RETURN FROM OVERSEAS

After having completed an extensive three-month Tour of the American Continent, Bro. and Sis. John Martin (Enfield) and Bro. and Sis. H. Ryan (Adamstown) have returned to their home ecclesias. They visited the American Bible Schools, at which Bro. Martin fulfilled appointments, and held campaigns with ecclesias throughout USA and Canada.

On arrival, a special effort was conducted by the Enfield Ecclesia, during which Bro. Martin outlined his impressions of the American scene, and screened slides of ecclesial and geographical interest.

CAMPAIGN CANCELLED

Bro. H. Arnott (Hobart) advises that the 1969 Tasmanian Bible Campaign has had to be cancelled. Deposits are refundable on application to Bro. Arnott (for address see "Hobart Calendar Column"). We regret the circumstances that have caused this cancellation, and trust brethren and sisters will not be inconvenienced thereby. (See Bible School Bulletin).

RESULTS AT ADAMSTOWN

Good results are being obtained from the monthly distribution of literature and reply-paid cards in Adamstown and surrounding districts. Last month 26 replies were received, and the brethren are now engaged in the busy, but encouraging, work of following up the contacts thus received.

Bro. Leask's lecture, advertised in local newspapers and by leaflet distribution resulted in 85 attending the address.

These endeavours are being supplemented by further activity by brethren at Adamstown, in which it is planned to distribute an additional 1,000 leaflets each month. The leaflets will be of outstanding design, and are calculated to create interest and enquiry from the recipients.

REQUEST FOR HELP

The Bible School Committee urgently requires kiddies' play equipment for the forthcoming School. In particular, toys and children's bikes are needed, so that the kiddies can enjoy themselves during the play periods. Any such equipment can be given to Bro. John Mansfield (Campsie) in Sydney, or to the Logos Office, in Adelaide. From other areas, it would be appreciated if details could be sent to Logos Publications.

Any assistance that readers can render the Bible School in this regard will be deeply appreciated, and will materially help in the valuable work of the School.

ACTIVITIES AT GLENLOCK

A special week-end study, October 19-20 was conducted by Bro. John Knowles at the river-town Ecclesia of Glenlock. Theme was "Gleanings from Jeremiah," and a public address was included in the program. The Lecture was held at Berri, an Upper-Murray fruit growing district, and considerable response was obtained. Amongst the friends present at the lecture were four from Loxton and one from Glossop.

During the Holiday weekend of Jan. 25-27, 1969 (God willing), Bro. C. Hollamby will lead a study at Glenlock on "Gleanings from Ruth". Camping facilities are available at a very attractive locality on the river-side, and brethren and sisters are warmly invited to attend with their families.

FORTHCOMING EVENTS (God willing)

A WEEK AT ROCKHAMPTON

Bro. Basil McClure will be guest-speaker at a special effort with Rockhampton Ecclesia during November. This will comprise both study and Gospel proclamation activities, and the theme is "The Story of Esther."

Details are:

Sat. 9th—7.30 p.m. — Fraternal meeting: "Introduction to Esther."

Sun. 10th—11 a.m.: Exhortation, based on the theme.
7.30 p.m.: Public Address — "Armageddon . . . The Impending Crisis and its Aftermath."

Mon. 11th—7.30 p.m.: 1st study evening.

Wed. 13th—7.30 p.m.: Public Address: "Bible Doctrines Versus Modern Religion."

Thu. 14th—7.30 p.m.: 2nd study evening.

Fri. 15th—7.30 p.m.: Public Address at Dalrad — "Jerusalem, The City Of Peace."

Sat. 16th—3 p.m.: Afternoon study.

Sun. 17th—11 a.m.: Exhortation, based on the theme.

All addresses, excepting that at Bajool, will be in the Ecclesial Hall at the corner of Denham and Murray Sts. An invitation is extended to brethren and sisters to join with the Rockingham Ecclesia in this Study and Gospel witness.

BEACH EFFORT RECOMMENCING

Woodville Ecclesia will recommence its Open Air Speaking effort on November 10th (God willing). This is held on the Adelaide beaches each Sunday afternoon at 3 p.m. (weather permitting), and continues through the Summer period, concluding approximately March. Special equipment is used, including a portable speaking stand and amplifiers, literature stands, display charts, and a large mobile world globe which attracts considerable interest. During the afternoon a number of speakers present varied topics, whilst brethren and sisters mingle with the assembled crowds, endeavouring to interest them in the Truth.

Similar activity is conducted by Enfield Ecclesia in the Elder Park reserve, on the banks of the River Torrens, Adelaide and provides a valuable witness to the people of Adelaide. It would be most helpful if brethren and sisters would support these activities on Sunday afternoons, and thus play a part in the proclamation of the Gospel.

APPLY FOR FREE COPIES OF "INDEX RERUM"

A TRAVELLING BIBLE SCHOOL

A group of Canadian and American brethren and sisters plan to attend the Australasian Bible School (Dec. 28-Jan. 5), and arrangements are being made for them to tour portions of NSW, Victoria and South Australia, prior to returning to their homeland via New Zealand.

The tour will take in a week of sight-seeing in the Sydney area, supplemented by evening Ecclesial activities, and then moving south to Canberra, Albury, Melbourne, the coast-road to Mt. Gambier, Adelaide, Waikerie, Mildura, Blue Mountains, and Sydney.

Travel will be by motor-coach, and special arrangements are being made for spiritual entertainment en route. Leaving Sydney (God willing) on Monday, 13th January, the tour is scheduled to return to Sydney on Friday, 31st January, and will incorporate some of the finest scenery in southern Australia.

Readers are invited to join this tour, at a cost of approximately $30. Further details will be supplied on request.

This is an opportunity to get to know our brethren and sisters from overseas, and to enjoy a wonderful holiday through three States, in company with those "of like precious faith." Ecclesial efforts will be arranged at different places it is proposed to visit.

Further information will be supplied by application to LOGOS PUBLICATIONS, Post Office, West Beach, Sth. Aust. 5024.

YOUNG PEOPLE'S HOLIDAY PROGRAM

The Suburban Young People's Class in Adelaide is planning a series of activities for the Holiday period: Dec. 24-Jan. 1. This will include outings on the holidays, and evening studies upon the theme: THE WILDERNESS OF LIFE. Bro. J. Martin will be leader for this effort, and will describe the spiritual lessons gained from the wilderness wanderings of Israel. The study evenings will be held in the Cumberland, Enfield, and Woodville Ecclesial Halls, and further details will be outlined in the next "Calendar".

TASMANIAN STUDY EFFORT

From Nov. 2-4, Launceston CYC will conduct a study weekend at Port Sorell, on the north-west coast of the island. The EPISTLE OF JAMES will be undertaken, led by brethren G. Dangerfield, M. Wright and H. Hall. Visitors are most welcome and are anticipated from both Hobart and the mainland.

AUSTRALIAN TOUR OF BROTHER I. LEASK

As the Tour of Bro. Ian Leask draws to a close, we take this opportunity to thank all brethren and sisters who have assisted to make this visit a memorable one. He has greatly enjoyed the contact with the Australian Brotherhood, and we feel sure that his ministrations have been appreciated by those with whom he has associated.

Many readers have commented upon the work Bro. Leask has undertaken:

"We appreciate the studies on Paul's Prayers, and the Prophecy, of Amos, given by Bro. Leask at our hall on October 1st and 11th — which all present greatly enjoyed" (Bro. D. Carroll, Yagoona).

"We had a wonderful weekend with Bro. Ian Leask, and you will be pleased to know that his visit here was most successful" (Bro. G. Hill, Rockhampton).

Having traversed the eastern States of Australia, Bro. Leask returns to the Adelaide area before continuing to Perth, and thence to his home-country of South Africa.

He will conduct efforts with the Enfield, Brighton, Adelaide and Cumberland Ecclesias, with additional evenings in country areas:

Sat. Oct. 26—Opening Fraternal at Enfield: THE INTRODUCTION TO HABAKKUK, supplemented by various items presented by members of surrounding Ecclesias.

Sun. Oct. 27—Exhort and Lecture at Enfield: THE REVIVAL AND SECRET WEAPON OF MODERN ISRAEL.

Mon. Oct. 28—Visit to KADINA ECCLESIA, on the west coast of S.A. Bro. Leask will stay overnight, after presenting an illustrated address on THE TRUTH IN MALAWI.

Tue. Oct. 29—8 p.m. Study at Enfield: SECOND SECTION OF HABAKKUK.

Wed. Oct. 30—Special evening at Adelaide Ecclesia: THE TRUTH IN MALAWI. The evening will be illustrated with slides depicting the unique and interesting features of Gospel proclamation activities in Africa.

Thu. Oct. 31—Study at Sth. Brighton Community Hall, Dover Square, Sth. Brighton: A CHARACTER STUDY OF PETER. This will form the first evening of a special effort with the Brighton Ecclesia under the theme: IN THE FOOTSTEPS OF OUR PIONEERS . . . PETER AND PAUL, based upon the Acts of the Apostles.

Fri. Nov. 1—Special public address at Masonic Hall, Victor Harbor: RUSSIAN POLICY IN THE MIDDLE EAST . . . DOES IT MEAN WAR? This will be graphically illustrated. Considerable

publicity has been undertaken, and the lecture widely advertised. This is a joint-activity between GPA and the South Coast Ecclesia, and the support of brethren and sisters from the Adelaide area would be deeply appreciated.

Sat. Nov. 2—A fraternal evening will be held at Pioneer Hall, Warradale, with the Brighton Ecclesia. A special program is planned which will be of great interest to brethren, sisters and young people. Theme: THE APOSTLE PAUL AND HIS VOYAGE TO ROME."

Sun. Nov. 3—Exhort and Lecture at Brighton: THE KINGDOM TO COME, A NATION BY DIVINE RIGHT.

Mon. Nov. 4—Visit to Glenlock Ecclesia, 150 miles north of Adelaide, on the River Murray.

Tue. Nov. 5—Special Public Address at Cumberland: WORLD COMMUNISM ON THE MARCH, WARNS THE WORLD THAT CHRIST'S RETURN IS NEAR.

Wed. Nov. 6—Visit to Wodonga Ecclesia Bible Study Class, 7.45 p.m.

Thu. Nov. 7—FAREWELL meeting at Cumberland Hall, in co-operation with local Ecclesias.

Fri. Nov. 8—Departure to Perth.

WESTWARDS!

From Adelaide, Bro. Leask will fly to Perth, where he will engage upon study addresses with the city and country ecclesias.

MIDDLE EAST TOUR (March/April 1969)

Plans are maturing for this tour which promises to be of outstanding interest and of the highest educational value. It will be quite varied from the previous tour, and arrangements are being made to visit Ur of the Chaldees, Babylon and Sinai. It is planned to study aspects of the Bible on the very sites where they occurred, and follow in the footsteps of Moses and of Christ, as they went from place to place.

All inclusive costs, involving first-class hotels, air travel to and from Australia, some thirty days of intensive travel, covering India, Kuwait, Iraq, Jordan, Egypt, Syria, Lebanon, Israel, China and other places has been set at $1,200.

Special folders, and study notes on all places to be visited are in course of preparation, and these will be sent to all participants in the tour. The design is to increase our understanding of the Bible in the most compelling way possible, and we are confident that every one who participates will acknowledge that the money expended has been well worth while.

A few vacancies remain (the tour is limited in size), and we invite you to enquire for further details:

APPLICATION FORM

To Logos Publications, Post Office, West Beach, Sth. Aust. 5024.

Please forward me without obligation further details of the proposed tour of the Middle East for 1969 (God willing).

Name .....

Address .....

AROUND THE STUDY CLASSES

THE BACKROOM CLASS!

From Bro. R. Hazell (Coorparoo):—

"A special class is held on Sunday mornings, at the same time as the Sunday School, and has been termed 'The Backroom Class'. Principally it is designed for young baptised brethren and sisters, but the attendance regularly includes many older members, who offer invaluable assistance. The basis of our study is 'Nazareth Revisited,' and 'The Story Of The Bible,' both of which have been most helpful to us. Of course, we realise that in all these things we serve the Father, and our class constantly seeks the blessing that comes from above. Paul urges us to 'always abound in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.' We have delighted in the richness of our studies in 'The Backroom Class' and would encourage others to similarly devote their attention to the wonders of the Living Word."

We delight to hear from readers, and to learn particularly of the circumstances and items of interest concerning the study classes throughout Australasia.

IN THE STEPS OF THE MASTER

This is the theme of the Bible study currently being conducted by the Woodville Ecclesia each Wednesday evening at 7.45 p.m. under the leadership of Bro. H. P. Mansfield. Specially produced printed vinal spring covers have been prepared for the compilation of notes, which include verse by verse exposition; a synchronisation and harmony of the four Gospel accounts; character sketches of personalities associated with the Lord; explanation of parables, percepts and prophecies proclaimed by him.

A cordial invitation is extended to all brethren and sisters to join in this study, which is conducted informally. The study notes are available for those living in country districts or interstate; details of which are available from the Recorder, Box 1, West Beach Post Office, S.A. 5024.

GOSPEL PROCLAMATION ASSOCIATION REPORTS . . .

Nearly 300 Enquiries!

During the past four weeks, 274 applications for literature were received: From NSW 59; Qld 66; W.A. 29; S.A. 95; Vic 13; Tas 3; N.Z. and overseas 9. This included 41 applications for a 12-month course of the "Herald" magazine. The GPA has had a particularly busy and interesting month's work.

Ecclesial Calendar

ECCLESIAL EVENTS FOR NOVEMBER 1968 (God Willing)

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2298).

3—Exhort: Bro. K. Whitehead. Lecture: Bro. E. Witton — "Mortality, the Result of Man's Transgression."

6—Bible class: "Turner Characters, the Religions of the World — Their Fables Exposed" (Elpis Israel pp. 143-148) — Bro. H. Ryan.

7—1st principles class at home Bro. G. Alchin.

10—Exhort and Lecture: Bro. J. Mansfield — "Jerusalem, Not Rome, The Religious Centre of the Future Age."

13—Exposition of Ezek. 36: Bro. E. Witton — "I will Greatly Sanctify My Name."
14—1st principles class at home Bro. G. Alchin.
17—Exhort: Bro. F. Ryan. Lecture: Bro. H. Ryan: "Declining Morality and Insoluble World Problems Foreshadow the End of Man's Dominion."
20—Continuation of 1 Peter study: "The Unity and Love of Those in Christ" (Ch. 3:8-15).
21—1st principles class at home Bro. G. Alchin.
24—Exhort and Lecture: Bro. B. Philp — "Being Called Does Not Mean we are Predestined to God's Kingdom."
27—Elpis Israel study: "The Cherubim of God" (pp. 148-154).
28—1st principles class at home Bro. G. Alchin.

BOSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

3—Exhort: Bro. G. Russell. Lecture: Bro. N. Rice.
7—Elpis Israel class at 141 Hamilton Rd., Fairfield.
10—Exhort: Bro. R. Pogson. Lecture: Bro. G. O'Neill.
14—Galatian study class at 96 Maxwells Ave, Green Valley.
17—Exhort: Bro. H. Burns. Lecture: Bro. B. Philp.
21—Elpis Israel class.
24—Exhort: Bro. R. O'Connor. Lecture: Bro. E. Spongberg.
28—Galatian study cont.

CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. 2023. Tel.: 36 5287).

3—Exhort: Bro. B. McClure. Lecture: Bro. R. Croker — "The Present Day Tower of Babel."
5—"Life of the Lord" study at 61 Campsie St. — "The Gospel of Luke."
10—Exhort: Bro. V. Dawe. Lecture: Bro. E. Spongberg — "The Burden of Tyre" (Special lecture based on the Message of Isaiah).
14—Study on "Christendom Astray," at 29 Kulgoa Rd., Bellevue Hills.
17—Exhort: Bro. J. J. Rosser. 2.15 p.m. Leaflet distribution. Lecture: Bro. J. Mansfield Jnr. — "Heaven-going Taught By The Churches, Not by God."
19—"Life of the Lord" study cont.
24—Exhort: Bro. J. Dawson Jnr. Lecture: Bro. E. Murphy — "God is One, Not Three." (Special advertised lecture).
28—"Christendom Astray" evening cont.

DOONSIDE—Doonside Cres. (Rec.: Bro. J. Horne, 11 Myall St., Doonside. 2767).

3—Exhort: Bro. E. Senior. Lecture: Bro. K. Gould — "Does It Matter What We Believe?"
6—Bible class.
10—Exhort: Bro. J. Powell. Lecture: Bro. H. Wright — "The Highest Honor Available to Man."
13—Bible class.
17—Exhort: Bro. E. Spongberg. Lecture: Bro. L. Etherington — "Jerusalem, Future World Capital."
20—Bible class.
24—Exhort: Bro. B. Crawford. Lecture: Bro. A. Clarke — "You Cannot Afford to Ignore God."
27—Bible class.

COLLAROY — Masonic Hall, Pittswater Road. (Sponsored by Granville Ecclesia).

3—7 p.m. Lecture: Bro. O. Forsdike — "The Bible Teaching Concerning the Devil and Satan."
5—8 p.m. Law of Moses study at 45 Adams St., Harboard: Bro. C. Bolsted.
9—7.30 p.m. 1st principles class at 2 Bishop St., Newport: Bro. J. Granter
10—7 p.m. Lecture: Bro. J. Mansfield

KEEP THIS CALENDAR IN YOUR BIBLE FOR READY REFERENCE

— "Armageddon."
12—8 p.m. Apocalypse class at 45 Adams St., Harboard — Bro. S. Kingsbury.
17—7 p.m. Lecture: Bro J. Granter — "The Bible Views Politics and Religion."
19—8 p.m. Law of Moses class cont.: Bro. C. Bolsted.
23—7.30 p.m. 1st principles class cont: Bro. J. Granter.
24—7 p.m. Lecture: Bro G. T. Darke — "Relief in the Body, Resurrection Essential."
26—8 p.m. Apocalypse class cont: Bro. S. Kingsbury.

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

3—Exhort: Bro. G. T. Darke. Lecture: Bro. J. Dawson — "The Bible Teaching Concerning the Devil and Satan."
6—Elpis Israel class (Bro. G. T. Darke).
10—Exhort: Bro. E. Mansfield. 2.30 p.m. MIC. 7 p.m. Lecture: "Armageddon" — Bro. G. T. Darke
13—Romans study: Bro. E. Spongberg — Abraham's Transcendent Faith, an Example for all (Ch. 4:13-25)."
17—Exhort: Bro. J. Mumby. Lecture: Bro. J. Mansfield — "The Bible Views Politics and Religion."
20—Elpis Israel class: Bro. G. T. Darke.
24—Exhort: Bro. W. Britain. 2.30 p.m. Domain effort. 7 p.m. Lecture: Bro. E. Mansfield — "Relief in the Body, Resurrection Essential."
27—Romans study: Bro. E. Spongberg — "The Blessings of Justification (Ch. 5:1-11)."

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

2—Young Peoples' cottage class at home Bro. R. Ede: "David" (Bro. R. Pogson).
3—Exhort: Bro. B. Stretton. Lecture: Bro R. Munro — "God's Promises to the Fathers of Israel."
5—Cottage class at home Bro. C. Butters — "The Visible Hand of God."
6—MIC.
10—Exhort: Bro. B. Philp. Lecture: Bro. F. Ryan — "God's Great Scheme of Redemption."
13—Bible study: "Life of Christ" (Bro. B. Stretton).
16—Young Peoples Bible class: "Judges" — Bro. B. McClure.
17—Exhort: Bro. D. Pogson. Lecture: Bro. A. G Russell — "Christ, the Future King of the World"
19—Cottage class at home Bro. C. Butters — "The Visible Hand of God."
20—MIC.
24—Exhort: Bro. W. Wolstencroft. Lecture: Bro. G. Denford — "World Rule from Jerusalem."
27—Bible study: "Life of Christ" (Bro. B. Stretton).
28—Young Peoples 1st principles class at home Bro. W. Wolstencroft — "Events Subsequent to Christ's Return." (Bro. C. O'Connor).

NARWEE—R.S.S. & A.I.L.A. Hall, Bryant St. (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills. 2209. Tel.: 533|1571).

3—Exhort: Bro. D. Gilmore. Lecture: Bro. C. Hocking — "Earth's Destiny Foretold by God's Prophet Daniel."
6—Home Bible class: Brn. F. Hulks, Jn. Thatcher — "The New Testament and Moses, An Appreciation; A Foreshadowing of Christ."
10—Exhort: Bro. A. R. Russell. Lecture: Bro. C. Wotton — "Earth's Destiny, Communism, Catholicism, Capitalism, or What?"
13—Home Bible class: Bro. D. Gilmore — "A Home Study."
17—Exhort: Bro. K. Dennes. Lecture: Bro. V. Dawe — "Earth's Destiny, Inherited by the Meek."
20—Home Bible class: Brn. P.

Thatcher, G. Russell — "The Master's Men, Peter and John."
24—Exhort: Bro. E. Spongberg. Lecture: Bro. E. Russell — "Earth's Destiny, Where Do You Stand?"
27—Home Bible class: Brn. C. Hocking, G. Bacon — "The Master's Men, Andrew and Thomas."

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).
3—Exhort and Lecture: Bro. C. O'Connor — "Signs of The Times."
6—Bible study at home Bro. C. Gordon: "The Revelation."
10—Exhort: Bro. G. O'Neill. Lecture: Bro. W. Lapham — "If a Man Die Shall He Live Again?"
12—11 a.m. Dorcas class.
13—Home Bible study, cont.: "The Revelation."
17—Exhort: Bro. W. Lapham. Lecture: Bro. F. Ryan — "Proof that the Bible is True."
20—Home Bible study, cont.: "The Revelation."
24—Exhort: Bro. A. Ritchie. Lecture: Bro. R. Lapham — "Does It Matter What We Believe?"
27—8 p.m. MIC at home Bro. G. Swan.

SHAFTESBURY RD. — Eastwood. (Rec.: Bro. W. James, 7 Clonalpin St., Eastwood 2122. Tel.: 85 1820).
3—Exhort: Bro. E. Mansfield. Lecture: Bro. B. Court — "Sin, Righteousness, Judgment (John 16)".
10—Exhort: Bro. M. Bonner. Lecture: Bro. W. R. Pearce — "What Comes after Death?"
17—Exhort: Bro. R. McRae. Lecture: Bro. J. Doble — "Unsolvable World Problems Portend Christ's Coming."
24—Exhort: Bro. H. Wright. Lecture: Bro. A. Russell — "The Rest for the People of God."

SUTHERLAND — Acacia St. (Rec.: Bro. G. Alpin, [illegible] vania Heights, 2224. Tel.: 522 [illegible])
1—Elpis Israel class at home Bro. B. Philp.
2—7 p.m. Fraternal evening: Bro. J. Mansfield will give slide address on visit to Middle East, and Sth. Africa, German and British Ecclesias.
3—Exhort: Bro. J. O'Neill. Lecture: Bro. D. Carroll — "Is Russia a Threat to Israel?"
6—Apocalypse study: Bro. R. Pogson.
8—Special lecture 8 p.m.: Bro. J. Mansfield—"Fulfilling Prophecy in the Middle East."
9—CYC study evening.
10—Exhort: Bro. J. Mansfield. Lecture: Bro. J. Ceiley — "The Glorious Future of Israel."
13—"Events Subsequent to Christ's Return" study at home Bro. M. Kirkwood.
15—Special lecture 8 p.m.: Bro. J. Mansfield—"Fulfilling Prophecy in the Middle East."
16—Sunday School picnic.
17—Exhort and lecture: Bro. M. Bonner — "The Trinity Not a Bible Doctrine."
19—A.B. meeting.
20—Apocalypse study.
24—Exhort: Bro. J. Quill. Lecture: Bro. J. J. Rosser — "What the Early Christians Believed."
26—Quarterly business meeting.
27—MIC.
29—Elpis Israel class.

UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla, Muswellbrook, 2333. Tel.: Mus. 153).
3—Exhort: Bro. L. Ackers. At home Bro. Thomas of Denman.
17—Exhort: Bro. Thomas. At home Bro. Taylor of Merriwa.

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).
2—7.30 p.m. Abraham class (young people): Bro. K. Wassell.
3—Exhort: Bro. B. Philp Lecture: Bro J. Mansfield — "Egypt and Israel in Bible Prophecy". (slide address).
7—Hebrews class: Brn. G. Cook,

P. Rush — "Christ's Superiority to Moses, Ch. 3".
10—Exhort: Bro. J. J. Rosser. Lecture: Bro. B. Philp — "Israel's second Exodus under Christ"
12—Elpis Israel class at home Bro. Ceiley: Ch. 3 (Bro. S. Evans).
13—1st Principles class at home Bro. Munro (Bro. R. Pogson).
17—Exhort: Bro. G. Alchin. Lecture: Bro. B. Bowen — "The Purpose of Biblical Baptism"
19—MIC: Debate — "Earth, Not Heaven, the Place of Reward."
21—Hebrews class: "Ch. 3 — Christ's Superiority to Moses" (Bro. K. Cook, P. Rush).
24—Exhort: Bro. G. O'Neill. Lecture: Bro. N. Rice — "Bible Symbol — The Devil Defined."
26—Elpis Israel class: Ch. 3 (Bro. S. Evans).
27—1st principles class at home Bro. Munro (Bro. R. Pogson).

QUEENSLAND ECCLESIAS

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Tel.: 48 4634).

3—Exhort: Bro. S. Arthur. Lecture: Bro. B. Cutler — "Egypt shortly to fall to Russian Invasion, while Israel survives."
7—"James" study class at home Bro. D. Bartley, Ryedale St., Tingalpa (Bro. D. McGahey).
10—Exhort: Bro. R. Johnson. Lecture: Bro S. Arthur — "Personal and National Judgment at Christ's Return — You could be Affected."
14—"Romans" study class at home Bro. Bartley.
17—Exhort: Bro. R. Bailey. Lecture: Bro. L. Crowther — "Earth's History 6000 Years Under Man — Earth's Future 1000 Years Under Christ."
21—"James" study at home Bro. Bartley.
22—Young people's evening at Hall.
24—Exhort: Bro. S. Arthur. Lecture: Bro. R. Johnson — "Blood Transfusions Do Not Violate Bible Teaching."
28—"Romans" study at home Bro. Bartley.

ROCKHAMPTON — Denham & Murray Sts. (Rec.: Bro. K. O'Toole, 4 Flynn St., Rockhampton. 4700).

A special effort will be held from 9th-17th, upon the theme of "ESTHER" and under the leadership of Bro. B. McClure.

9—7.30 p.m. Fraternal: "Introduction to Esther."
10—Exhort 11 a.m. 7.30 p.m. Lecture: "Armageddon, The Impending Crisis and its Aftermath."
11—7.30 p.m. Study on Esther.
13—Special Public address 7.30 p.m.: "Bible Doctrines Verses Modern Religion."
14—7.30 p.m. Study on Esther.
15—7.30 p.m. Public Address at Bajool: "Jerusalem, The City of Peace"
16—3 p.m. Study on Esther.
17—Exhort, and conclusion of Effort.

WYNNUM CENTRAL — Andrew St. (Rec.: Bro. S. Marriott, Birkdale, 4159. Tel.: Wellington PT399).

1—Under 12's evening.
3—9.30 Sunday School. 11 a.m. Memorial Meeting. 7.30 Public Lecture.
5—Bible class.
10—Sunday activities.
12—Dorcas class.
15—CYC.
17—Sunday activities.
22—Cottage meeting.
24—Sunday activities.
26—Dorcas class.
30—Sunday School prize-giving evening.

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tudor St., Sth. Brighton. 5048)

2—Fraternal Evening: Bro. Ian Leask — "The Apostle Paul and his Voyage to Rome." Held at Pioneer Hall, cnr. Sturt and Morphett Rd., Seacombe Gdns.
3—Exhort and Lecture: Bro. I.

Leask — "The Kingdom to Come, a Nation by Divine Right."
10—Exhort: Bro. S. Cattermole. Lecture: Bro. P. Weller — "The Essential Steps to Salvation".
14—Bible study class: "The Acts of the Apostles." Held at 456 Morphett Rd., Warradale.
17—Exhort: Bro. N. Nelson. Lecture: Bro. J. King — "The Spirit Gifts, Not Available Today."
28—Bible study: "The Acts of Apostles." Held at 25 Gibson St., West Beach.

BUNBURY — (Phone McNamara 6)
Memorial Meetings held at home of Bro. K. Pitt.
2—8 p.m. study evening.
3—Exhort: Bro. P. Weller. 3 p.m. Lecture at Keith: Bro. J. Luke.
6,13,20,27—Study evenings
10,17,24—Memorial meetings.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).
2—2.30 p.m. distribution of invitations for special lecture.
3—Exhort: Bro. L. J. Colquhoun.
5—Special lecture by Bro. Ian Leask. An address by Bro. Leask on his impressions of the Australian Brotherhood, will be supplemented by choral items.
9—Distribution of invitations for special lecture at Blackwood.
10—Exhort: Bro. E. Wilson. Lecture: Bro. J. Knowles — "God Invites You To Participate in His Kingdom on Earth."
11—8 p.m. Christendom Astray class at home Bro. A. Hollamby.
13—Elpis Israel class: Bro. Max Lund — "God, The Builder of all Things."
14—2 p.m. Sisters class. 8 p.m. AB meeting.
15—Special lecture at Blackwood Memorial Hall: Bro. J. Martin — "The Moral Decline of the Great Society."
16—Sunday School outing. Meeting at Enfield, with talk by Bro. J. Martin on "Slides of USA".
17—Exhort: Bro. W. Gurd. Lecture: Bro. B. Luke — "The Divine Solution to World Problems."
18—Interested friends evening at 138 Edward St., Edwardstown: "What Did the 1st Century Christians Believe?"
20—Revelation class: Bro. Murray Lund — "The Rainbowed Angel (Ch. 10)."
21—MIC: Exhort: Bro. E. Wigzell. Lecture: Bro. J. Riddle — "Should We Keep the Sabbath."
23—Suburban young peoples class at Enfield.
24—Exhort: Bro. W. Hoffman. Lecture: Bro. H. P. Mansfield.
25—8 pm. Christendom Astray class cont.
27—Elpis Israel class cont. "God, The Builder of all Things."
28—2 p.m. Sisters class.
30—Special picnic with Bro. and Sis. A. Hill at National Park. 7.30 p.m. in Ecclesial Hall, Bro. Hill will outline tour of USA, Canada, and U.K.

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)
3—Exhort: Bro. D. Horgan. Lecture: Bro. J. Mansfield — "Present Events Show a Divine Plan in Operation."
5—Life of Christ study: Bro. J. Knowles.
8—Youth Group study.
10—Exhort: Bro. A. Hollamby. Lecture: Bro. B. Manser — "Creation to the Deluge . . . The Divine Plan of the Ages."
12—Elpis Israel class: Bro. D. Manser.
13—11 a.m. Sisters class.
17—Exhort: Bro. Murray Lund. Lecture: Bro. D. Manser — "Bible Ignorance, the Great Evil of our Time."
19—Life of Christ study.
22—Youth Group study.
24—Exhort: Bro. J. Berry. Lecture: Bro. D. McColl.
26—Elpis Israel class.
28—Interested friends' class at 11 Brussels St., Broadview, 8 p.m.

GLENLOCK — Via Morgan. (Rec.: Bro. A. M. McLean "Four Winds", Pte. Bag 44. via Morgan. 5320).

3—Exhort: Bro. J. Rix. 3 p.m. Sunday School. 7 p.m. Lecture
4—Fraternal evening with Bro. Ian Leask.
6—Revelation study.
10—Exhort: Bro. M. S. Lunn.
13—Special study class: Bro. I. McLean.
17—Exhort: Bro. B. R. Hollamby.
20—Revelation study cont.
24—Exhort: Bro. D. Brown.
27—MIC.

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).

3—Exhort: Bro. J. Martin. Lecture: Bro. A. Dangerfield — "Bible Truth Challenges Catholic Error."
6—Bible study: Bro. H. P. Mansfield — "In The Footsteps of the Master — The Amazing Declaration of Zecharias (Luke 1:67-80).
9—Gospel Work Activities.
10—Exhort: Bro. G. Wigzell. 3.00 p.m. Beach lectures 7 p.m. Lecture: Bro. A. Wigzell — "Bible Truth Challenges Protestant Contention."
11—First principles class at 4 Lasscock Ave., Findon.
13—10.30 a.m. Sisters class. 7.45 p.m. "In The Footsteps of the Master" study: "The Circumstances of Messiah's Birth (Luke 2:1-19)".
15—Eureka study: "The Wrath of the Lamb (Rev. 6:12-17)".
16—Sunday School Outing and Breakup.
17—Exhort: Bro. F. King. 3 p.m.: Beach speaking effort. Lecture: Bro. H. Muggleton — "What Are Peter's Keys of the Kingdom."
18—AB meeting.
20—Bible study: "In The Footsteps of the Master — The Events in Jerusalem (Luke 2:20-35)."
22—MIC—Chairman: Bro. R. Allen. Exhort: Bro. T. Duncan, based on Amos Ch. 2.
23—Suburban Young Peoples class.
24—Exhort: Bro. R. Krygger. 3 p.m.: Beach speaking effort. Lecture: Bro. G. Wigzell — "Why Believe in Eternal Torments?"
27—10.30 a.m. Sisters class. 7.45 p.m. Bible study: "In the Footsteps of the Master . . . Further Events in Jerusalem (Luke 2:20-35)."
29—Eureka study: "The Catastrophe of the Sixth Seal (Rev. 6:12-17)."

VICTOR HARBOUR — Masonic Hall (Sec.: Bro. H. Mansfield, Myponga. 5202. Tel.: 328).

1—Special address in Masonic Hall: Bro. Ian Leask — "Russian Policy in the Middle East, Does It Mean War?"
3—Lecture: Bro. R. Palmer — "Israel, A Small Nation with a Big Future."
8—Study: "The Ministry of the Master . . . Introduction to the Gospels" (Bro. H. P. Mansfield)".
10—Exhort: Bro. J. Glass.
15—1st principles class cont.
17—Public Address in Masonic Hall.
22—Study: "The Ministry of the Master . . . Why Luke Wrote his Gospel" (Bro. H. P. Mansfield).
24—Exhort: Bro. A Bone
29—1st principles class (Bro. A. Cheek).

TASMANIAN ECCLESIAS

HOBART—Dora Turner School, Hampden Rd. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson. 7007).

1—Home study evening.
3—Exhort and Lecture: Bro. H. Day — "Christ will soon Rule the World."
5—Bible class.
8—Home Study evening.
6—Dorcas meeting.
9—Junior and Senior CYC.

10—Exhort and Lecture: Bro. J. Footit (Chadstone) — "The Signs of These Days . . . Israel and You."
15—Home study evening.
17—Exhort: Bro. I. Butler. Lecture: Bro. D. Ledger — "Will Christ Return to Jerusalem?"
19—Bible class.
20—Dorcas meeting.
23—Junior and Senior CYC.
24—Exhort and lecture: Bro. M. Wright (Launceston) — "War, and the Christian."
29—Home study evening.

LAUNCESTON — 69 Balfour St., Launceston. (Rec.: Bro. W. T. Case, 6 Chant St., Launceston 7250. Tel.: 31 1487).

3—11 a.m. Memorial meeting. 7 p.m. Lecture: Bro. F. Onley — "Jesus Christ, Whose Son Is He?"
6—7.45 p.m. MIC.
7—7.45 p.m. Dorcas class.
8—Eureka Class. Details: Phone 44 2207.
10—9.30 a.m. Sunday School and Senior Elpis Israel class. Exhort: Bro. G. Bowers. Lecture: "Why Choose Death When God Offers Life?"
13—7.45 p.m. Bible class.
15—Eureka study.
16—Junior and Senior CYC.
17—School and Elpis Israel class. Exhort: Bro. M. Wright. Lecture: Bro. H. Day — "Genesis . . . Its Message for Today."
20—MIC.
21—Dorcas class.
22—Eureka study.
23—Sunday School gathering.
24—School and Elpis Israel class. Exhort: Bro. H. Hall. Lecture: Bro. D. Case — "God's Witnesses . . . A Nation, Not a Sect."
27—Bible class.
29—Eureka class.
30—Junior and Senior CYC.

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

3—Preside: Bro. G. Islip. Exhort: Bro. N. Jenkins.
7—Eureka study at 72 Wood St., Templestowe: Bro. S. J. Mansfield.
10—Preside: Bro. S. Snow. Exhort: Bro. C. Gee. 3 p.m.: MIC.
12—Bible class at 2 Horton Street, Reservoir: Bro. R. Magennis — "Judea Prior to Christ's Birth".
17—Preside: Bro. P. Pickering. Exhort: Bro. H. C. Hughes.
21—Eureka study cont.
24—Preside: Bro. D. Goodman Exhort: Bro. S. Mansfield.
26—Bible class: Bro. C. Drewitt — "A Star Appears . . . A Child is Born."

McKINNON — Progress Hall, 118 McKinnon Rd. (Rec.: Bro. K. Longley, 11 Spicer St., Beaumaris. 3193).

3—Exhort: Bro. D. H. Wallace. Special evening.
6—Mutual Improvement: Hymn 282. Home of Sis. M. Warr.
10—Exhort: Bro. J. Byrt. Ecclesial lunch at hall. Lecture: Bro. B. Stevenson — "God's Promise to Man is Everlasting Life on Earth."
17—Exhort: Bro. S. Finnon. 7 p.m. Subject introduced by Bro. H. Hughes — "Where are the Dead? Can we Know?"
20—Discussion at home Sis. J. Byrt.
24—Exhort: Bro. J. Britthauer. 7 p.m. subject introduced by Bro. D. Talbot: "Parable of the Marriage of the King's Son" (Matt. 22).

On the 17th and 24th, the lecture is presented in a 20-30 minute introduction, followed by questions and comments from the audience.

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).

A special week-end study upon the LIFE AND TIMES OF NEHEMIAH will be conducted from Nov. 1st-3rd, under the leadership of Bro. J. Knowles (Enfield).

1—1st study. 8 p.m. at 7 Wills St., Kew: "Nehemiah, the Wall Builder".

2—2nd study (as above) — "Nehemiah, the Nation Builder".
3—Exhort: Bro. J. Knowles "Nehemiah, A Man of Prayer and Action." 3 p.m. Lecture: "World Peace — or Pieces?" 7 p.m. Lecture: "Christendom Astray about the Immortality of the Soul" (Bro. M. Clementson). 8.15 p.m. Radio 3XY: Bro. K. Quixley — "The Kingdom of God, its King and Government"
8—Study of Ephesians — 8 p.m. 7 Wills St., Kew.
10—Exhort: Bro. M. Clarke. Lecture: Bro. D. McCullam — "Christendom Astray about the Devil." 8.15 p.m. Radio 3XY: Bro. M. Clementson — "The Kingdom of God, How, When and Where?"
15—8 p.m. Study of Nehemiah, 7 Wills St. Kew.
16—SPL: "Ye Are our Glory and Joy (1 Thess. 2:20)" Home of Bro. E. Armstrong.
17—Exhort: Bro. D. McCullam. Lecture: Bro. S. Jones — "What is Wrong with the World Today." 8.15 p.m. Radio 3XY: Bro. E. Kennett — "The Kingdom of God, and You."
22—8 p.m. Study of Ephesians cont.
24—Exhort: Bro. M. Clementson. Lecture: Bro. D. Coudery — "The Challenge of Prophecy" 8.15 p.m. Radio 3XY: Bro. R. Bray — "Baptised into Christ, What Does it Mean?"
28—8 p.m. Study of Nehemiah cont.

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon, 3823. Tel. Yarragon 141).

3—1.30 p.m. Exhort: Bro. J. Smith.
5—2 p.m. Bible class at home Bro. Howe, Yarragon
8—8 p.m. "Life of Christ" study at home Bro. Stewart, Newborough.
13—8 p.m. Bible class at home Bro. Burrage, Moe.
17—1.30 Exhort: Bro. G. Howe. 4 p.m.: Youth Fellowship class at home Sis. J. Galbraith, Tyers.
19—2 p.m. Bible class at home Bro. Howe.
22—8 p.m. "Life of Christ" study at home Bro. Stewart.
27—8 p.m. Bible class at home Bro. Burrage.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy, 3046).

3—Exhort: Bro. E. Crouch. Lecture: Bro. A. Clarke — "Unfulfilled Prophecy Concerning Russia."
5—Bible class at 670 Pascoe Vale Rd.: "Before Abraham was, I am (John 8)".
10—Exhort: Bro. R. Perry. Lecture: Bro. I. Chalmers — "Unfulfilled Prophecy Concerning Israel."
17—Exhort: Bro. H. Cockburn. Lecture: Bro. P. Islip — "Unfulfilled Prophecy Concerning Christ."
19—Bible class cont.: "The Healing of the Blind Man (John 9)"
24—Exhort: Bro. R. Cameron. Lecture: Bro. R. D. Walker — "Unfulfilled Prophecy Concerning You."

RINGWOOD — Rupert St. (Rec.: Bro. P. Morgan, 49 Nathan Street, Ferntree Gully, 3156).

3—Exhort: Bro. P. Brown. Lecture: Bro. L. E. Cresswell — "Israel, Past Present and Future."
6—8 p.m. MIC: Bro. E. Nicol — "Jeremiah 20:19" followed by impromptu address.
10—Exhort: Bro. R. Bray. Lecture: Bro. W. Galna — "Be Ye Followers of Me."
13—Business Meeting at Hall.
17—Exhort: Bro. M. Ridge. Lecture: Bro. R. Galbraith — "God Whom We Worship."
20—8 p.m. MIC: Brn. N. Jenkins, G. Funder, H. Baum — "Men of the New Testament" (James, the Lord's Brother; The Beloved Physician; Judas Iscariot).
24—Exhort: Bro. K. D. Miles. Lecture: Bro. Hd. Hughes — "Has Science Out-moded the Bible?"
27—Bible class: Bro. A. Brown — "Daily Readings" at home Bro. H. Galbraith.

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

3—Exhort: Bro. K. Digney.
6—Peter Study class (Bro. K. Digney).
8—Special visit by Bro. Ian Leask, Durban, Sth. Africa.
10—Exhort: Bro. L. Harrison.
13—Elpis Israel class: Bro. L. Harrison.
17—Exhort: Bro. K. Digney.
20—Peter study class: Bro. K. Digney.
20—Peter study class: Bro. K. Digney.
24—Exhort: Bro. L. Harrison.
27—Peter study class (Bro. K. Digney).

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

1—How to Study evening.
3—Exhort: Bro. A. Hayles. Lecture: Bro. B. Hayles — "Christ taught the Necessity of Understanding both Old and New Testaments."
6—Power of Words study.
8—Elpis Israel classes (cottage meetings).
10—Exhort: Bro. N. Farren. Lecture: Bro. P. Duperouzel — "Egypt and the Arabs in Bible Prophecy."
13—Eureka Study class.
15—How to study evening.
17—Exhort: Bro. G. Hawkins. Lecture: Bro. T. Stagg — "A True Christian Must Separate Himself from the World."
20—"Power of Words" study class.
22—Elpis Israel cottage meetings.
24—Exhort: Bro. A. Newton. Lecture: Bro. D. Hurn — "The Purpose of Human Salvation—God's Glory, Not Man's."
27—Eureka study class.
29—How to study evening.

WE INVITE NEWS AND REPORTS OF STUDY CLASSES

DAILY READINGS FOR NOVEMBER 1968

Friday	1	2 Chronicles	30	Daniel	10	Acts	10
Saturday	2	.....	31	.....	11	.....	11, 12
Sunday	3	.....	32	.....	12	.....	13
Monday	4	.....	33	Hosea	1	.....	14, 15
Tuesday	5	.....	34	.....	2	.....	16, 17
Wednesday	6	.....	35	.....	3	.....	18, 19
Thursday	7	.....	36	.....	4	.....	20
Friday	8	Ezra	1, 2	.....	5	.....	21, 22
Saturday	9	.....	3, 4	.....	6	.....	23, 24
Sunday	10	.....	5, 6	.....	7	.....	25, 26
Monday	11	.....	7	.....	8	.....	27
Tuesday	12	.....	8	.....	9	.....	28
Wednesday	13	.....	9	.....	10	Colossians	1
Thursday	14	.....	10	.....	11	.....	2
Friday	15	Nehemiah	1, 2	.....	12	.....	3, 4
Saturday	16	.....	3	.....	13	1 Thessalonians	1, 2
Sunday	17	.....	4	.....	14	.....	3, 4
Monday	18	.....	5, 6	Joel	1	.....	5
Tuesday	19	.....	7	.....	2	2 Thessalonians	1, 2
Wednesday	20	.....	8	.....	3	.....	3
Thursday	21	.....	9	Amos	1	1 Timothy	1, 2, 3
Friday	22	.....	10	.....	2	.....	4, 5
Saturday	23	.....	11	.....	3	.....	6
Sunday	24	.....	12	.....	4	2 Timothy	1
Monday	25	.....	13	.....	5	.....	2
Tuesday	26	Esther	1	.....	6	Philemon	
Wednesday	27	.....	2	.....	7	Titus	1, 2, 3
Thursday	28	.....	3, 4	.....	8	.....	3, 4
Friday	29	.....	5, 6	.....	9	Hebrews	1, 2
Saturday	30	.....	7, 8	Obadiah		.....	3, 4, 5

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.

Paul exhorts: "Watch ye, stand fast in the faith, quit you like men, be strong." The order of these four imperatives is by no means arbitrary. The primary need is watchfulness. When one has adopted a course of vigilance, the remaining attitudes can, in their turn, be maintained. With regard to faith, the mass of men have always been in a state of sleep, and in this dark night of the Gentiles they are totally oblivious of the salient fact that Christ is at the door. Though the night is far spent, they slumber on unconsciously. Jesus knew that this would be so. He speaks of himself as a thief, breaking in with stealth, upon a sleeping world. He urges upon his own servants the warning that they should not be caught in the universal torpor: "Watch ye, therefore, least coming suddenly he find you sleeping". The saint must assume an ever-watchful state. The price of their precious liberty in Christ is eternal vigilance. Brother Roberts has commented: 'Taking care then to use the means of keeping awake and to avoid the causes of that sleep which holds the children of the night in deadly thrall, we shall attain to a different condition of life from that which was common to us all in the days of our darkness — different as to the state of mind prevailing within us and therefore as to the purpose for which we live." Paul gives full and forcible expression to this difference in various forms in the Epistles. They may all be taken as comprised in his saying to the Ephesians: "Ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light, proving what is acceptable unto the Lord."

THE ECCLESIAS REPORT . . .

BAPTISMS

We extend congratulations to the following recently baptised. It is very encouraging to see the Hand of God moving in the lives of those who are prepared to acknowledge Him.

Ballina — Mr. John Corley (3/11/68).

Brighton — Miss Ruth Margaret Barnard (20/11/68).

Cumberland — Mrs. P. Winch 19/11/68), who first came in contact with the Truth many years ago through the late Sis. Duncan, of Adelaide.

Perth — Miss Susan Moore (9/11/68), daughter of Bro. and Sis. David Moore. Mrs. E. Maycock (14/11/68).

Victor Harbour — Mr. Gus Buckler (6/11/68).

Woodville — Mr. Errol John Hubbard (6/11/68), who was interested in the Truth through conversation with a Christadelphian at his place of employment, and subsequently attended special meetings during the visit of Bro. I. Leask.

Yagoona — Miss Merelyn Munro (18/10/68).

TRANSFER

To **Ringwood** — Bro. Exhort (from Melbourne), whom we commend to his new ecclesial association.

MARRIAGE

Our best wishes are extended to the following couples:

24/8/68 — Bro. Brian Danby and Sis. Jennifer Jones (Perth).

16/11/68 — Bro. Graham Turner and Sis. Christine Harris (Adelaide).

23/11/68—Bro. Milton Richardson and Sis. Claudia Seaman (Adelaide).

6/12/68 — Bro. Ray Weldon and Sis. Cheryl Nilson (Enfield).

DEATH

We regret to advise that **Sister Spencer** recently passed away. She was previously associated with Hobart Ecclesia, but subsequently was a resident of the "Olivet Aged Persons Home" in Melbourne. In an age of sickness and mortality, we are thus forcibly reminded of the urgency to seek the way of righteousness during the days of our opportunity. Let us so act, that at the return of the Master, we may be privileged to associate with the faithful of present and past ages.

ECCLESIAL EFFORT AT BALLINA

A special effort was held during October at Ballina, under the leadership of Bro. Roland Pogson. Seven meetings were held during a week-end, based on the theme: **"Babylon, Past Present and Future!"** Bro. Pogson outlined the Origin, History, and Destiny of Babylon in its literal and symbolical settings. Included in the program was a Gospel proclamation effort, with distributions in local areas; a Sunday fraternal luncheon, and an illustrated address by Bro. J. Higgs on the "Cherubim . . . Symbol of the Multitudinous Christ". A very successful and encouraging occasion resulted.

20,000 LEAFLETS DISTRIBUTED

Granville Ecclesia arranged for a special lecture by Bro. Leask in the Collaroy area, on Sunday, October 6th, under the title: **"Russia's Policy in the Middle East; Does It Mean War?"** 20,000 leaflets were produced, and distributed, with help from many brethren and sisters, in about five hours! The lecture was attended by 105 people, including 15 friends. Already 70 replies for literature have been received, indicating that the area is capable of considerable interest. This has been of considerable encouragement to the brethren at Collaroy.

FIRST CHRISTADELPHIAN LECTURE IN AREA

Moe Ecclesia arranged for a special public address at Morwell, a Victorian country town, during the visit of Brother Ian Leask (Sth. Africa). The lecture was well attended by brethren and sisters, and 16 friends were present. These latter were as a response to personal invitations and leaflet distribution. A number remained after the meeting to chat about the Truth, and accepted literature to further their investigation. Others applied for the "Herald": "War With Russia is Inevitable". We understand this was the first Christadelphian address given in Morwell, and the results have been most encouraging. It is now our duty to continue the work performed, and "tend the young growth that the Gospel seed has already produced".

AROUND THE STUDY CLASSES

VARIETY IN STUDIES AT MELBOURNE

A sister writes: **"The Romans class, Eureka study, and Ezekiel's Temple evenings are all progressing well, and are a wonderful support between Bible Schools. Some of the younger brethren who attend are showing a remarkable growth in the things that really matter, and are becoming an asset to the Truth."**

Such classes are valuable, and provide a balanced spiritual diet! "Romans" outlines Paul's marvellous epistle of Justification and Salvation; "Eureka" deals with the difficult Aposalypse, and in doing so, sweeps through the entire Scriptures; whereas the "Ezekiel's Temple" focusses attention on the future, and makes a reality of our hope. These classes are held in various homes in the Melbourne suburbs.

FORTHCOMING EVENTS (GOD WILLING) . . .

ADAMSTOWN TO WELCOME AMERICANS

Plans are in hand for visiting American speaker, Bro. R. Stone, to present a special public lecture at Adamstown on Sunday, January 5th, following the Summer Bible School. Title of the lecture is: **"Russia Will Be Destroyed in Israel".** In addition, it is proposed that the group of American visitors to the Bible School will visit Adamstown on this day, sight-see around the Newcastle area, and participate in an Ecclesial Tea at the Adamstown Hall before the evening lecture. Following the lecture, the visitors will be accommodated with members in the area. This will provide the American brethren and sisters with a delightful introduction to the Australian Ecclesial sphere, and commence a three-weeks tour of N.S.W., Vic., and S.A. Further details of Ecclesial activities in this regard will be outlined in the January Calendar (God Willing).

YOUTH CONFERENCE TO BE HELD NEXT MAY

The pleasant resort of Phillip Island, Victoria, will be the venue of the 10th Australasian Youth Conference, to be held from 10th-19th May, 1969. The theme chosen for the effort is **"Rejoice in the Lord Alway"**, and study sessions will be based upon themes from Philippians. Reservations are now open, and further details can be obtained from The Secretary, P.O. Box 54, Chadstone Centre, Victoria 3148. Incorporated in the week's activity will be studies, meditation and fraternal association, that the bonds of friendship and Divine characteristics might be strengthened in our young people.

Tribulation is the inevitable experience of the faithful in Christ Jesus (Acts 14:23). This tribulation is an ingredient in moving the man of the world to close his eyes to the teaching of the Word. In regard to this matter, Christ commended the ecclesia at Smyrna — "I know thy works, and tribulation, and poverty (but thou art rich!).

VISIT OF BRO. RICHARD STONE

Brother Richard Stone, of California, U.S.A., will be visiting the Summer Bible School (God Willing), and will then conduct a series of Ecclesial Efforts that will involve the following centres:

Adamstown, Sydney area, Adelaide area, Hobart, Launceston.

Some of the details have not yet been completely firmed, and it is hoped to provide a complete itinerary in our next issue. Meanwhile, should Ecclesias desire to participate in this effort, we shall be pleased to hear from them — although, unfortunately, Brother Stone's time in this country is very limited.

Brother Stone is Recorder of the Los Angeles Ecclesia, and a member of the Editorial Committee of the "Tidings", an American magazine. He has made a particular study of world events in the light of prophecy, and writes extensively on this theme. He is a regular speaker in the American Bible Schools, and for special efforts with Ecclesias throughout the States and Canada.

We are confident that the local ecclesias will greatly appreciate the services of this busy brother, and will regret that his time here is so brief.

MIDDLE EAST TOUR (March/April 1969)

Plans are maturing for this tour which promises to be of outstanding interest and of the highest educational value. It will be quite varied from the previous tour, and arrangements are being made to visit Ur of the Chaldees, Babylon and Sinai. It is planned to study aspects of the Bible on the very sites where they occurred, and follow in the footsteps of Moses and of Christ, as they went from place to place.

All inclusive costs, involving first-class hotels, air travel to and from Australia, some thirty days of intensive travel, covering India, Kuwait, Iraq, Jordan, Egypt, Syria, Lebanon, Israel, China and other places has been set at $1,200.

Special folders, and study notes on all places to be visited are in course of preparation, and these will be sent to all participants in the tour. The design is to increase our understanding of the Bible in the most compelling way possible, and we are confident that every one who participates will acknowledge that the money expended has been well worth while.

A few vacancies remain (the tour is limited in size), and we invite you to enquire for further details:

To Logos Publications, Post Office, West Beach, Sth. Aust. 5024.

ECCLESIAL BOOK LIST

Please add postage to all prices

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	1.38
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

GENERAL COMMENTARIES AND TITLES

Meditations For Sisters	0.30
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

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
Paul The Traveller	2.97
Cities Of Paul	2.97
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

THE TRAVELLING BIBLE SCHOOL

A few reservations are available for the special Tour of Southern Australia, which will follow the Summer Bible School. As announced in our last issue, the Tour has been arranged for a group of visiting American brethren and sisters, who are attending the Bible School. The Tour will be by motor coach through the delightful scenic parts of N.S.W., Victoria and S.A., and in addition to sight-seeing, arrangements are being made for Ecclesial activities en route.

Proposed itinerary is as follows:

Bible School terminates	January 5th
Through Sydney and environs (including ecclesial efforts and sight-seeing)	6th-12th
Around Canberra	13th
Albury and surrounding districts	14th
To Melbourne (incorporating ecclesial efforts)	15th-19th
Coast Road to Mt. Gambier	20th-21st
Mt. Gambier to Adelaide (with daily sight-seeing)	23rd-28th
Adelaide to Mildura (excursion on River Murray)	29th
Return to Sydney	January 31st

Local brethren and sisters are invited to join this tour, at a cost of approx. $30. This will give opportunity of coming to know our visitors from America better, of co-operating in the work of the Truth during the Tour, and of seeing some of the scenic spots of Australia.

Immediate application for further information should be sent to Logos Publications, P.O., West Beach, S.A. 5024.

Ecclesial Calendar

ECCLESIAL EVENTS FOR DECEMBER, 1968 (God Willing)

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. K. Digney.
4—Elpis Israel class: Bro. L. Harrison.
8—Exhort: Bro. L. Harrison.
11—Epistle Peter study evening: Bro. K. Digney.
15—Exhort: Bro. K. Digney.
18—Peter study cont.

Midweek studies to recommence Mid-January.

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

1—Exhort: Bro. B. Hayles. Lecture: Bro. A. Harrison — "Man's Nature Evil; The Need for Divine Enlightenment."
4—Study on "The Olivet Prophecy" (Bro. A. Newton).
6—Elpis Israel Home Study classes.
8—Exhort: Bro. D. Hurn. Lecture: Bro. G. Hawkins — "Christ Endorsed Bible Teaching Concerning Creation; Why This is Important to You!"

11—Eureka study (Bro. G. Hawkins).
13—How to study class.
15—Exhort: Bro. W. Excell. Lecture: Bro. P. Duperouzel — "Christ is Coming; How You Must Prepare."
18—Study on "The Olivet Prophecy" (Bro. A. Newton).
20—Elpis Israel home study classes.
22—Exhort: Bro. J. Ullman. Lecture: Bro. A. Newton — "Armageddon is Coming; God's War to Bring World Disarmament and Lasting Peace."
29—Exhort: Bro. P. Duperouzel. Lecture: Bro. B. Hayles — "Christ Will Personally and Visibly Reign Upon Earth for 1,000 Years."

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

1—Preside: Bro. H. C. Hughes. Exhort: Bro. S. Snow.
5—Eureka study at 72 Wood St., Templestowe.
8—Preside: Bro. S. J. Mansfield. Exhort: Bro. W. Dodson. 3 p.m. — MIC.
10—Bible class: Bro. R. Goodman — "Prepare Ye The Way — John Baptist."
15—Preside: Bro. H. Mullin. Exhort: Bro. E. Cresswell.
19—Eureka class cont.
22—Preside: Bro. S. Snow. Exhort: Bro. S. J. Mansfield.
29—Preside: Bro. G. Islip. Exhort: Bro. A. Kenney.

McKINNON — Progress Hall, 118 McKinnon Rd. (Rec.: Bro. K. Longley, 11 Spicer St., Beaumaris. 3193).

1—11 a.m. Memorial Meeting. 7 p.m.: Special evening.
4—Mutual Improvement.
8—Exhort. 3 p.m. Lecture: Bro. P. Brown — "The Bible, a Reliable Guide for These Days."
13—Exhort. 7 p.m.: Bro. C. Williams — "The Parable of the Unjust Judge (Luke 18)."
18—Bible Discussion Class.
22—Exhort. 7 p.m.: Bro. A. Bruton — "Resurrection . . . Hope of Future Life."
29—Memorial Meeting.

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).

1—Exhort.: Bro. J. Saliba. Lecture: Bro. M. Freeman — "Israel: Its Preservation, a Fulfilment of Prophecy". 8.15 p.m., Radio 3XY: Bro. G. Denholm — "Why I Believe in Resurrection".
6—Study of Ephesians.
8—Exhort.: Bro. I. Chalmers. Lecture: Bro. S. Snow — "What is the Purpose of Baptism". 8.15 p.m., Radio 3XY: Bro. H. Fletcher — "Why I Believe that Jesus Will Come Again".
13—Study of Nehemiah.
15—Exhort.: Bro. D. H. Wallace. Lecture: Bro. B. Stevenson — "Jesus Christ is Coming Again". 8.15 p.m., Radio 3XY: Bro. L. Cresswell — "An Appeal to Roman Catholics".
20—Ephesians Study Class.
22—Exhort.: Bro. L. Cresswell. Lecture: Bro. G. Kennett — "What is Christmas Peace". 8.15 p.m., Radio 3XY: Bro. A. Clarke — "The Miracle of Jesus' Birth".
29—Exhort.: Bro. T. Millar. Lecture: Bro. J. Ratcliffe — "Will only 144,000 be Saved?" 8.15 p.m., Radio 3XY: Bro. H. Hughes — "The World's Last Chance".

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

1—1.30 p.m. Exhort: Bro. L. Pudney. Children's talk: Bro. L. Galbraith.
3—2 p.m. Bible class at home Bro. G. Howe, Yarragon.
6—8 p.m. "Life of Christ" class at home Bro. J. Stewart, Newborough.
11—8 p.m. Bible class at home Bro. W. Burrage, Moe.
15—1.30 p.m. Exhort: Bro. J. White. 4 p.m. Youth Fellowship class at home Sis. J. Galbraith, Tyers.
17—2 p.m. Bible class at home Bro. G. Howe.

20—8 p.m. "Life of Christ" class at home Bro. J. Stewart.
31—2 p.m. Bible class at home of Bro. G. Howe.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).

1—Exhort: Bro. C. Gee. Lecture: Bro. B. Williams — "What of the Future? Back to the Bible is Mankind's Only Hope."
3—Bible study at 670 Pascoe Vale Rd.: "The Good Shepherd (John 10)."
8—Exhort: Bro. M. Clementson. Lecture: Bro. E. Crouch — "What of the Future? Israel is God's Warning for Today."
15—Exhort: Bro. I. Chalmers. Lecture: Bro. P. Morgan — "What of the Future? Jesus Christ is Earth's Future King."
17—Bible class cont: "The Raising of Lazarus John 11)".
22—Exhort: Bro. W. Galna. Lecture: Bro. D. Goodman — "What of the Future? Glory to God . . . then Peace on Earth."
29—Exhort Bro. R. Hyndman. Lecture: Bro. C. Gee — "What of the Future? The New Year and the New World."

RINGWOOD — Rupert St. (Rec.: Bro. P. Morgan, 49 Nathan Street, Ferntree Gully, 3156).

1—Exhort: Bro. B. Reeve. Lecture: Bro. P. Morgan — "Why Christ Died."
4—MIC. 7 Minute addresses by Bre. R. King, M. Clarke, S. Brake.
8—Exhort: Bro. K. Jowett. Lecture: Bro. C. McCallum — Family Evening.
11—Bible class at home Bro. S. Brake: "Daily Readings" (Bro. K. Jowett).
15—Exhort: Bro. W. Scarlett. Lecture: Bro. J. Byrt — "The Holy Spirit".
18—MIC. 5 minute addresses on Minor Prophets: Bro. B. Williams (Joel); K. Cornish (Obadiah); P. Morgan (Nahum); Rex Dupe (Habakkuk.
22—Exhort: Bro. Kev. Miles. Lecture: Bro. S. Brake — "The True Christmas Message."
29—Exhort: Bro. R. L. Saxon. Lecture: Bro. B. Williams — "Resurrection and Judgment."

TASMANIAN ECCLESIAS

HOBART—Dora Turner School, Hampden Rd. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson. 7007).

1—Exhort: Bro. W. Case. Lecture: Bro. W. Case — "Does Christ Mean Anything To You?"
3—Bible class, at 142 Macquarie St.
4—Dorcas activities.
6—Home Bible study evening.
7—Senior and Junior CYC.
8—Exhort: Bro. H. Taylor. Lecture: Bro. H. Arnott — "Can Faith Save Us?"
13—Home Study evening.
15—Exhort and Lecture: Bro. F. Onley — "Absolute Power that Does not Corrupt."
17—Bible class at 142 Macquarie St.
18—Dorcas activities.
20—Home Bible study evening.
21—Senior and Junior CYC.
22—Exhort: Bro. D. Ledger. Lecture: Bro. G. Rosenthal — "Can We Leave Religion to the Priest?"
27—Home Bible study evening.
29—Exhort: Bro. H. Arnott Lecture: Bro. I. Butler — "Will Charity Alone Bring Salvation?"
31—Bible class at 142 Macquarie St.

LAUNCESTON — 69 Balfour St., Launceston. (Rec.: Bro. W. T. Case, 6 Chant St., Launceston 7250. Tel.: 31 1687).

1—9.30 a.m. Sunday School and Senior Elpis Israel class. 11 a.m. Exhort: Bro. J. Kershaw. 7 p.m. Lecture: Bro. F. Bracey — "Resurrection and Judgment Before Immortality."
4—7.45 p.m. MIC.
5—7.45 p.m. Dorcas Class.
6—Eureka class. Details Tel.: 44 2207.
8—9.30 Sunday School. 11 a.m. Exhort: Bro. F. Bracey. Lec-

ture: Bro. F. Onley — "Chance. Or the Work of an Almighty God?"
11—7.45 p.m. Bible class.
13—Eureka study.
14—CYC.
15—Sunday activities. Exhort: Bro. D. Case. Lecture: Bro. M. Wright — "The End of Gentile Times: Christ is Near!"
18—MIC.
19—Dorcas class.
20—Eureka class.
22—Sunday activities. Exhort: Bro. W. Case. Lecture: Bro. J. Kershaw — "Christadelphians, Who They Are and What They Believe."
29—Memorial Meeting and Lecture.

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton. 5048)

1—Exhort Bro. S. Cattermole. Lecture: Bro. J. King — "The Spirit Gifts, not available Today."
8—Exhort Bro. A. Pitcher. Lecture: Bro. J. Berry — "Jesus Christ, The Truth Concerning His Birth."
12—Bible Study "The Acts of the Apostles" at 1 Abbotshall Road, Hawthorn.
15—Exhort: Bro. B. Luke. Lecture: Bro. W. Gurd, — "Jesus Christ, The Truth Concerning His Life and Teaching."
17—AB Meeting.
22—Exhort: Bro. J. Luke. Lecture: Bro. J. Elton — "Jesus Christ, The Truth Concerning His Death and Resurrection."
29—Exhort Bro. R. Mansfield. Lecture: Bro. G. Alchin — "Jerusalem and Not Rome, The Religious Centre of the Future Age."

BUNBURY — (Phone McNamara 6)
Memorial Meetings held at home of Bro. K. Pitt.
1—Exhort and Special Lecture at Keith Institute. Bro. C. Cookson.
4, 11, 18—Study Evening.
8, 15, 22, 29—Memorial Meeting.
11—2 p.m. Sisters' Class.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

1—Exhort Bro. A. Hollamby. Lecture: H. P. Mansfield — "God's Plan with Man."
4—Study of Revelation Chapt. 11—Summary of Year's Work.
5—Concluding M.I.C. Night. Election of Offices.
7—Sunday School Prize Giving Night.
8—Exhort: Bro. Max Lund. Lecture: Bro. J. Siviour — "God's Way for Man."
9—Interested Friends Class, Subject — "Church Unity, Is it of God?" (Bro. J. King.)
11—Final Bible Marking Session — "The Nature of Man."
12—6.30 p.m. Kindergarten Break Up Evening.
15—Exhort: Bro. J. Luke. Lecture: Bro. P. Weller — "Jesus Christ, the Way, the Truth and the Life."
18—Final Elpis Israel Study on Section I.
21—Main Sunday School Break Up Night.
22—Exhort: Bro. H. P. Mansfield. Lecture: Bro. G. Alchin, "Divine Nature. The Ultimate Victory Over Sin and Death."
29—Exhort: Bro. G. Alchin. Lecture: Bro. R. Edgecombe—"The Hope of Israel, The Only Way in the Gentile Wilderness."

WE INVITE NEWS AND REPORTS OF STUDY CLASSES

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.

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

1—Exhort.: Bro. J. Luke. Lecture: Bro. D. Matthews — "How on Earth can Jesus Save".
3—Life of Christ Study, 8 p.m. (Bro. J. Knowles).
6—Youth Group Study, 8 p.m.
8—Exhort.: Bro. A. Cheek. Lecture: Bro. B. Luke — "How do we Know that God Exists".
10—Concluding Elpis Israel Class, 8 p.m. (Bro. D. Manser).
14—Sunday School Prizegiving Evening.
15—Exhort.: Bro. J. Mansfield. Lecture: Bro. J. Knowles — "The Eternal City — Jerusalem Not Rome".
17—Life of Christ Study.
22—Exhort.: Bro. Max Lund. Lecture: Bro. T. E. Parsons — "Prophecy Demands that Christ's Second Coming is Imminent".
29—Exhort.: Bro. Roger Stokes. Lecture: Bro. Murray Lund — "Who Will Rule Space — the Bible's Answer".

GLENLOCK — Via Morgan. (Rec.: Bro. A. M. McLean "Four Winds", Pte. Bag 44. via Morgan. 5320).

1—Exhort: Bro I. M. McLean. 3 p.m. Sunday School. 7 p.m. Lecture.
4—Revelation Study Clas.
8—Exhort: Bro. J. Lunn.
11—Special end of the Year Study: Bro. R. Hollamby.
15—Exhort Bro. D. George.
18—Revelation Study Class.
22—Exhort: Bro. B. G. Hollamby.
29—Exhort: Bro. D. McColl.

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: Bro. H. P. Mansfield. 3 p.m.: Beach speaking effort. 7 p.m. Lecture: Bro. P. J. Mansfield — "Approaching the End

YOUNG PEOPLE'S STUDY IN ADELAIDE

Over the summer holiday period, a series of studies has been arranged by the Adelaide Suburban Young People's Committee, under the theme: **"The Wilderness of Life".** Study leader, Bro. J. Martin, will outline the spiritual battle of trial and test, which every believer must undergo in the wilderness probation. The addresses will be based on the tremendous difficulties facing the Israelites of old, as they left Egypt and journeyed to the Promised Land.

Tentative arrangements are as follows:

Tues., Dec. 24th—Opening Study evening at Enfield Hall.
Wed., Dec. 25th—Day outing, followed by 2nd study in Woodville Hall.
Fri., Dec. 27th—3rd study in Cumberland Hall.
Sat., Dec. 28th—Afternoon outing, with 4th Study in evening at Enfield Hall.
Sun., Dec. 29th—5th Study in afternoon at Woodville Hall.
Mon., Dec. 30th—All-day outing.
Tues., Dec. 31st—6th study in evening at Cumberland Hall.
Wed., Jan. 1st—Outing during day, with final study in the evening at Enfield.

Brethren, sisters and young people are invited to support these activities, and thus encourage others in the things of the Truth and the association of one another. Further details can be obtained from Bro. R. Edgecombe, 3 Ashwin Pde., Torrensville, S.A. 5031.

of Time!"

4—Bible Study: "In the Footsteps Of The Master" (The Testimony of Simeon and Anna — Luke 2:25-38).

7—Gospel work activities.

8—Exhort: Bro. R. Gray. 3 p.m.: Open air speaking at beach. Lecture: Bro. C. Wigzell — "The Messiah . . . Promised To Israel."

9—First principles class at 4 Lasscock Ave., Findon.

11—10.30 a.m. Dorcas class. 7.45 p.m. Bible Study: "In The Footsteps of the Master" (The Development and Education of the Son of God — Luke 2:39-52).

13—Eureka Study: "The Sealed in the Forehead — Rev. 7:1-9; Eureka Vol. 2, P. 290". (Bro. J. Berry).

14—Sunday School Prize Giving Evening.

15—Exhort: Bro. H. Muggleton. 3 p.m.: Open air speaking at beachfront. Lecture: Bro. H. P. Mansfield — "The Messiah . . . Provided For Gentiles."

16—AB Meeting.

18—Bible Study: "In the Footsteps of The Master" (The Testimony of John Baptist — Luke 3:1-15). Concluding evening for 1968.

22—Exhort: Bro. J. Berry. 3 p.m.: Beach speaking. 7 p.m. Lecture: Bro. J. Knowles — "The Messiah . . . Dictator of the World."

29—Exhort: Bro. K. Provis. 3 p.m.: Beach open air speaking. 7 p.m. Lecture: Bro. Murray Lund — "The New Year in the Shadow of 1968".

VICTOR HARBOUR — Masonic Hall (Sec.: Bro. H. Mansfield, Myponga. 5202. Tel.: 328).

1—Lecture: Bro. P. Weller — "Why Does God Allow Suffering?"

6—Special evening at Victor Harbor Town Hall: Oratoria "Olivet to Calvary."

8—Exhort: Bro. E. Wilson. Lecture: Bro. G. Preston — "The Message And Mission of Jesus Christ."

13—Bible Discussion: "Is Part of Man Immortal?" (Bro. A. Cheek).

15—Lecture: Bro. D. Wauchope — "Why Christ Was Born King of the Jews."

20—Study class: "Highlights in the Life of Christ" (Bro. H. P. Mansfield).

22—Exhort: Bro. H. Mansfield.

29—Lecture: Bro. F. W. Stephenson — "The Harmony of the Bible."

QUEENSLAND ECCLESIAS

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

1—Exhort: Bro. B. Cutler. Lecture: Bro. R. Rock — "Fulfilled Bible Prophecies, The Guarantee of the Veracity of the Word of God."

5—James study at home Bro. D. Bartley, Ryedale St., Tingalpa.

8—Exhort Bro. C. Venn. 3 p.m.: Sunday School Prize Giving Af-

SPEAKING ON THE SANDS

Preaching the Truth on the Adelaide beaches, was re-commenced by Woodville Ecclesia, on Sunday, November 10th. Conditions were not altogether favorable, for a brisk breeze hampered speaking facilities, and overcast skies did not attract the usual crowds to the sea-side. Nevertheless, a loyal group of brethren and sisters gathered at Semaphore beach at 3 p.m., and for over an hour spoke to passers-by concerning the Gospel. This was supplemented by the Ecclesia's mobile world globe, display boards, literature stands, and special loud-speakers. It is hoped to continue this activity at various Adelaide beaches during the summer months, each Sunday 3 p.m., and the encouraging support of other brethren and sisters will be deeply appreciated. Details of particular localities can be obtained from Bro. C. Wigzell, Tel. 46 2344.

ternoon. Lecture: Bro. B Cutler — "The Apostles Preached the Hope of Israel, Not Heaven going. Why?"
12—Romans study class.
15—Exhort: Bro. R. Johnson. Lecture: Bro. S. Arthur — "Christ's Resurrection, An Irrefutable fact which Challenges every Thinking Person."
19—James study class.
22—Exhort: Bro. R. Rock. Lecture: Bro. D. McGahey — "The Wandering Jew, Now a Nation. Why?"
29—Exhort: Bro. S. Arthur. Lecture: Bro. R. Rock — "1969 Dawns, Christ's Kingdom is Near."

KEDRON-BROOK — Gordon Pk., Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. D. Lay, P.O. Box 104, Kedron 4031. Tel.: 63 4310).
1—Exhort: Bro. E. Crew. Lecture: Bro. H. Finch — "British Israel Claims, Tested by the Bible."
8—Exhort Bro. L. Gradwell. Lecture: Bro. D. Evans — "The Truth About the Bible Devil."
15—Exhort: Bro. H. Finch. Lecture: Bro. R. Buttsworth — "Are the Jews Still God's Chosen People."
22—Exhort: Bro. R. Buttsworth. Lecture: Bro. E. Crew — "The Present World in Relation to the World to Come."

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 Public Address.
5—Co-ordination Meeting.
8, 15, 22, 29—Sunday Activities.

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).
1—Exhort: Bro. S. Lake. Lecture: Bro. K. Whitehead — "The Trinity is Blasphemy; Test Your Christianity!"
4—Exposition: "The Significant Steps in Israel's Survival (Ezek. 37)."
5—First Principles class at home Bro. G. Alchin.
8—Exhort and Lecture: Bro. J. Green — "What the Churches Should Teach."
11—1st Peter study: "The Elders to Feed the Flock; All To Be Sober and Watchful, with Humility (Ch. 5)".
12—First principles class cont.
15—Exhort: Bro. B. Butters. Lecture: Bro. N. Davies — "A Warning to Humanity; The Lord Cometh with 10,000 of His Saints."
18—Elpis Israel study: Bro. S. Lake — "The Way of the Tree of Life (pp. 155-167)."
19—First principles class cont.
22—Exhort and Lecture: Bro. G. Darke Snr. — "Divine Judgments on the Earth will bring Glory to God."
25—Two 20 minute lecture: Bro. F. Ryan — "Russian Design on The Middle East (Ezek. 38)". Bro. K. Whitehead—"Armageddon and the Immediate Aftermath (Ezek. 39)".
26—First principles class cont.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).
1—Exhort: Bro. A. Leadbeatter. Lecture: Bro. A. Russell — "Christ's Return, Its Nearness and Certainty."
4—Young peoples class at home Bro. L. Stone.
6—Elpis Israel class at home Bro. E. Denford.
8—Exhort: Bro. C. Leeson. Isolation meeting at Wyrallah: Exhort: Bro. C. Leeson. God Manifestation class at home Bro. D. Moss.
11—Young peoples class cont.
20—Elpis Israel class cont.
22—Exhort: Bro. J. Russell. Daniel class at home Bro. L. Stone.
25—Young peoples class at home of Bro. A. Russell.
27—MIC at home Bro. E. Denford.

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

28—Literature distribution.
29—Exhort: Bro. R. Window. Musical evening at home Bro. C. Hermann.

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 a.m. Sunday School. 11.15 a.m. Exhort: Bro. K. Cook. 7 p.m Lecture: Bro. K. Gould — "The Bible Teaches that Sabbath Keeping is Not Binding Today."
5—8 p.m. Elpis Israel class at 356 Polding St., Fairfield —"Vision Of Lion and Bear (p. 314)."
8—Exhort: Bro. W. Britain. Lecture: Bro. J. Rosser — "How to Make the Bible a Guide for Modern Living."
12—8 p.m. Galatians class at 96 Maxwells Ave., Green Valley. (Bro. D. Pogson).
13—Sunday School "Breakup" evening at 7.30 p.m.
15—Exhort: Bro. E. Mansfield. Lecture: Bro. A. Peden — "Jehovah's Witnesses Deny Man's Only Hope . . . the Hope of Israel."
19—8 p.m. Elpis Israel class at 356 Polding St., Fairfield — "4 Winged, 10 Horned Dragon." pp. 332-337).
22—Exhort: Bro. E. M. Spongberg. Lecture: Bro. J. Mumby — "Is Christ's Way of Life Practical Today?"

CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. 2023. Tel.: 36 5287).

1—Exhort: Bro. B. Philp. Lecture: Bro. T. Littler — "The Resurrection and Purification of the Nation of Israel."
3—"Life of Lord" class at home Bro. E. Murphy.
8—Exhort: Bro. N. Rice. Lecture: Bro. E. Spongberg — "The Suffering Servant of Yahweh."
12—Thursday study: "Christendom Astray," at home Bro. R. Mansfield.
15—Exhort: Bro. K. Cook. Lecture: Bro. R. Mansfield — "Is Your Faith in Vain?"
17—"Life of Lord" class cont.
22—Exhort: Bro. J. Mansfield Jn. Lecture: Bro. V. Dawe — "The Middle East Aflame; Where Will It End? (Illustrated address)".
29—Exhort: Bro. E. Murphy. Lecture: Bro. N. Rice — "The Doom of Russia, A Testimony To The World (Ezek. 38-39)".

COLLAROY — Masonic Hall, Pittswater Road. (Sponsored by Granville Ecclesia).

1—7 p.m. Lecture: Bro. C. Hocking — "Man's Freedom of Choice of Good or Evil."
3—8 p.m. Law of Moses class at 45 Adams St., Harboard.
7—7.30 p.m. First principles class at 2 Bishop St., Newport.
8—7 p.m. Lecture: Bro. B. Philp — "Jerusalem, the Most Important City in the World."
10—8 p.m. Apocalypse class at 45 Adams St., Harboard.
15—7 p.m. Lecture: Bro. C. Bolsted — "The Present Day Tower of Babel."
17—8 p.m. Law of Moses class cont.
21—7.30 p.m. First principles class cont.
22—7 p.m. Lecture: Bro. B. Gilham — "The Bible Explains the Nature of Man."
24—8 p.m. Apocalypse class cont.
29—7 p.m. Lecture: Bro. S. Kingsbury — "Is Christ's Way of Life Practical Today?"
31—8 p.m. Law of Moses class cont.

DOONSIDE—Doonside Cres. (Rec.: Bro. J. Horne, 11 Myall St., Doonside. 2767).

1—Exhort.: Bro. E. Mansfield. Lecture: Bro. A. N. Russell — "Is Your Faith in Vain".
5—Bible Study Class.
8—Exhort.: Bro. J. Horne. Lecture: Bro. J. Powell — "Israel Today — a Fulfilment of Bible Prophecy".
12—Bible Class.
15—Exhort.: Bro. M. Morgan. Lec-

ture: Bro. W. McConnell—"With Israel in Sinai".
18—Quarterly Business Meeting.
22—Exhort.: Bro. W. McConnell. Lecture: Bro. H. J. Stowe — "Jesus, the Prince of Peace".
29—Exhort.: Bro. H. J. Stowe. Lecture: Bro. A. J. Clarke — "A Truly Happy New Year".

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

1—Exhort: Bro. G. Alchin. 7 p.m. Lecture: Bro. B. Philp — "Man's Freedom of Choice of Good or Evil.
8—Exhort: Bro. M. Bonner. 2.30 p.m. MIC. 7 p.m. Lecture: Bro. M. Bonner — "Jerusalem, The Most Important City in the World."
11—Romans study: Bro. E. Spongberg — "The Federal Heads of Righteousness and Condemnation, Rom. 5:1-11."
15—Exhort: Bro. C. O'Connor. Lecture: Bro. E. Ritchie — "The Present Day Tower of Babel".
22—Exhort Bro. L. Goodman. 2.30 p.m. Domain effort. Lecture: Bro. J. Granter — "The Bible Explains the Nature of Man."
29—Exhort: Bro. B. Gilham. 7 p.m. Lecture: Bro. J. Mumby — "Is Christ's Way of Life Practical Today?"

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

1—Exhort: Bro. H. Ceiley. Lecture: Bro. E. Spongberg — "The State of Israel, A Miracle."
3—Cottage class at home Bro. C. Butters — "The Visible Hand of God."
4—MIC.
7—Young peoples cottage class at home Bro. R. Ede — "David" (Bro. R. Pogson).
8—Exhort: Bro. J. Gilmore. Lecture: Bro. B. Bowen — "Christ Will Subdue all Nations."
11—Bible study: Bro. B. Stretton — "Life of Christ."
15—Exhort: Bro. R. Pogson. Lecture: Bro. B. Philp — "The Refuge from the Storm of World Chaos."
17—Cottage class at home Bro. Butters — "The Visible Hand of God."
18—MIC.
21—Young peoples Bible class: "Judges" — Bro. B. McClure.
22—Exhort: Bro. G. Crewes. Lecture: Bro. W. McKinlay — "Christendom Astray."
25—Bible study class: Bro. B. Stretton — "Life of Christ."
29—Exhort: Bro. L. Ryan. Lecture: Bro. C. McGonigal — "Creation a Fact; Evolution a Fantasy."

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—Exhort: Bro. Jn. Thatcher. Lecture: Bro. J. J. Rosser—"Earth's
4—Bible class in private homes: Destiny . . . In Whose Hands?" Brn. C. Russell, T. Russell — "Matthew; Judas Iscariot."
8—Exhort: Bro. C. Hocking. Lecture: Bro. D. Gilmore—"Earth's Destiny . . . White Domination?"
11—Home Bible Study — Brn. G. Gilmore, A. J. Rosser — "James The Brother of Jesus; Philip."
15—Exhort: Bro. V. Dawe. Lecture: Bro. K. Dennes—"Earth's Destiny . . . Awaits Resurrection."
18—Bible class in homes: Brn. C. Wotton; C. Hocking — "Simon the Zealot; James, the Brother of John."
22—Exhort: Bro. G. Russell. Lecture: Bro. E. Spongberg — "Earth's Destiny . . . Will There Be A Judgment?"
29—Exhort: Bro. E. Russell. Lecture: Bro. Jn. Thatcher—"Earth's Destiny . . . Armageddon."

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 and Lecture: Bro. L. Ryan — "Science proves the

Bible true."
4—Bible study at home Bro. C. Gordon.
8—Exhort: Bro. D. Kirkwood. Lecture: Bro. G. Russell — "The Law Introduced Christ."
10—Dorcas activities.
11—Bible study cont.
15—Exhort: Bro. J. Muir. Lecture: Bro. D. Kirkwood — "What Is Truth."
18—Bible study cont.
22—Exhort: Bro. F. Ryan.
29—Exhort: Bro. R. Lapham

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clendinne St., Eastwood 2122. Tel.: 85 1870).

1—Exhort.: Bro. H. Wiggins. Lecture: Bro. H. Pearce — "Why Religion".
8—Exhort.: Bro. J. Court. Lecture: Bro. J. Mansfield — "The Apocalypse Predicts Millenium".
15—Exhort.: Bro. W. Brittain. Lecture: Bro. J. Kingston — "Repentance and Reconciliation".
22—Exhort.: Bro. B. Court. Lecture: Bro. H. Wright — "The Government Shall be Upon His Shoulders".
29—Exhort.: Bro. J. Burns. Lecture: Bro. J. Court — "The Doctrine of the End".

SUTHERLAND — Acacia St. (Rec.: Bro. G. Alchin, 22 Venetia St., Sutherland Heights, 2224. Tel.: 522 0287)

1—Exhort: Bro. J. Dawson. Lecture: Bro. V. Shone — "God's Message for You."
4—Revelation study: Bro. R. Pogson.
8—Exhort: Bro. B. Bowen. Lecture: Bro. W. Lapham — "The Bible Challenge to You."
11—"Events Sueqsuent to Christ's Return" study at home Bro. M. Kirkwood.
14—Annual Sunday School Prize Giving night.
15—Exhort. and Lecture: Bro. G. Russell — "Jesus Christ Mediator Between God and Man."
17—AB Meeting
18—Revelation study: Bro. R. Pogson.
22—Exhort: Bro. D. Collis. Lecture: Bro. E. Ritchie — "A Look at the Nations Today."
29—Exhort: Bro. E. Ritchie. Lecture: Bro. F. G. O'Neill — "Back to the Bible . . . Man's Only Hope."

UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla, Muswellbrook, 2333. Tel.: Mus. 153).

1—Exhort.: Bro. Taylor, at home of Bro. L. Ackers of Muswell Brook.
15—Exhort.: Bro. L. Acker, at home of Bro. Thomas of Denman.
29—Exhort.: Bro. Thomas, at home of Bro. Taylor of Merriwa.

WAGGONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn, 2144. Tel.: 649 9483).

1—Exhort: Bro. E. Spongberg. Lecture: Bro. E. Ritchie — "Bible Symbols . . . The Mark of the Beast."
5—Hebrews Class: "The Two Rocks in the Wilderness" (Bro. K. Cook).
7—7.30 p.m. Abraham class (young People): Bro. K. Wassell.
8—Exhort: Bro. S. Evans. Lecture: Bro. G. O'Neill — "Bible Symbol . . . The Lake of Fire."
10—Elpis Israel class. Bro. S. Evans — "Ch. 3" at home Bro. Ceiley.
11—1st Principles class at home of Bro. Munro (Bro. R. Pogson).
14—Sunday School Anniversary: 5.30 p.m. Tea: 7.15 p.m. Prize giving.
15—Exhort: Bro. G. Russell. Lecture: Bro. B. Philp — "Bible Symbol . . . The New Jerusalem."
19—Hebrews Class: Bro. K. Cook — "The Grim Warning of the Wilderness Generation."
22—Exhort: Bro. R. Pogson. Lecture: Bro. J. Ceiley — "Jesus Christ Did Not Pre-Exist."
29—Exhort: Bro. D. Carroll. Lecture: Bro. J. Dawson — "The Bible Shows Australia's Part in Future Middle East Events."

KEEP THIS CALENDAR IN YOUR BIBLE FOR READY REFERENCE

GOSPEL PROCLAMATION ASSOCIATION REPORTS . . .

Block No. 17

Add this illustration to the list of printer's blocks already published! These blocks are available on loan free of charge, and can be used in advertising and leaflet production. They create considerable interest, and draw attention to any advert. They are particularly designed for normal newspaper columns, and are available to individual brethren as well as ecclesias.

A list of previous illustrations will be supplied on request. The GPA wishes to acknowledge financial contributions which have enabled the provision of further blocks.

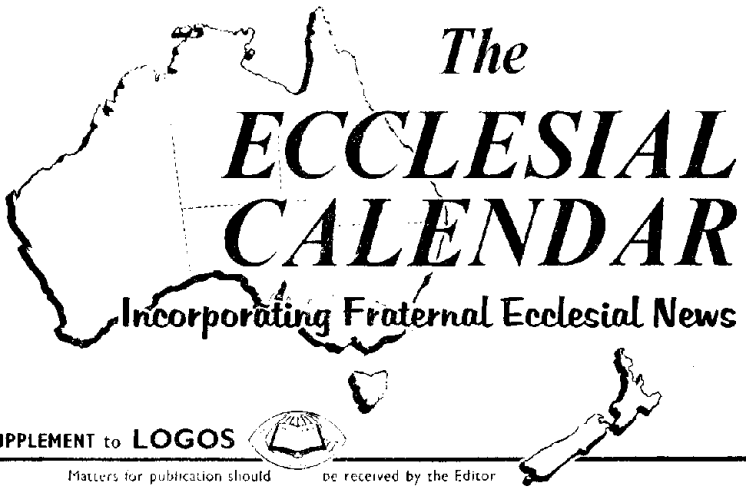
A Speedy Service

In order to provide the most benefit to ecclesias, the GPA endeavors to attend to all applications immediately on receipt. After recording the enquiry and despatching the literature requested, the details are forwarded to the individual or ecclesia concerned for follow-up work. Generally between 220-250 applications are handled each month by the Association. Readers are invited to write for details of this unique service.

A wide range of leaflets and reply-paid cards are available for distribution, and details with costs will be gladly supplied on application to GPA, P.O., West Beach, S.A. 5024.

DAILY BIBLE READINGS FOR DECEMBER 1968

Sunday	1	Esther	9, 10	Jonah	1	Hebrews	6, 7
Monday	2	Job	1, 2	.....	2, 3	.....	8, 9
Tuesday	3	.....	3, 4	.....	4	.....	10
Wednesday	4	.....	5	Micah	1	.....	11
Thursday	5	.....	6, 7	.....	2	.....	12
Friday	6	.....	8	.....	3, 4	.....	13
Saturday	7	.....	9	.....	5	James	1
Sunday	8	.....	10	.....	6	.....	2
Monday	9	.....	11	.....	7	.....	3, 4
Tuesday	10	.....	12	Nahum	1, 2	.....	5
Wednesday	11	.....	13	.....	3	1 Peter	1
Thursday	12	.....	14	Habakkuk	1	.....	2
Friday	13	.....	15	.....	2	.....	3, 4, 5
Saturday	14	.....	16, 17	.....	3	2 Peter	1, 2
Sunday	15	.....	18, 19	Zephaniah	1	.....	3
Monday	16	.....	20	.....	2	1 John	1, 2
Tuesday	17	.....	21	.....	3	.....	3, 4
Wednesday	18	.....	22	Haggai	1, 2	.....	5
Thursday	19	.....	23, 24	Zechariah	1	2 & 3 John	
Friday	20	.....	25, 27	.....	2, 3	Jude	
Saturday	21	.....	28	.....	4, 5	Revelation	1, 2
Sunday	22	.....	29, 30	.....	6, 7	.....	3, 4
Monday	23	.....	31, 32	.....	8	.....	5, 6
Tuesday	24	.....	33	.....	9	.....	7, 8, 9
Wednesday	25	.....	34	.....	10	.....	10, 11
Thursday	26	.....	35, 36	.....	11	.....	12, 13
Friday	27	.....	37	.....	12	.....	14
Saturday	28	.....	38	.....	13, 14	.....	15, 16
Sunday	29	.....	39	Malachi	1	.....	17, 18
Monday	30	.....	40	.....	2	.....	19, 20
Tuesday	31	.....	41, 42	.....	3, 4	.....	21, 22



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.

DETERMINATION FOR THE NEW YEAR

We stand on the threshold of another year. The past year has been a difficult one — both for the ecclesia and the world. As national problems increase, so it becomes urgent for the saints of God to witness, like Noah, concerning the impending judgment, but this often becomes tedious. We are ridiculed by our friends and neighbors. Our message is rejected. This pleasure-crazed nation cares little for the restrictions that the Truth demands. But whilst our Master is absent, we must continue on and do our best, however humble and unostentatious our effort, never forgetting that it is by Christadelphian preaching that God is accomplishing the greatest work on earth — that of saving perishing men and women. Let us not be discouraged by present results. Rather let the future outcome of our apparently feeble work brighten and buoy us up. Let us contemplate the pleasure we shall have in being introduced to some, however small the number, who, through our modest instrumentality, will have been made immortal! Was it not the contemplation of this that made Paul exclaim to those he had enlightened: "Ye are our glory and joy"? It would be easy for God, if He so willed, to send millionaires in our direction, and divert to our use the finest halls in the country, but this is not the time. Therefore weary not. Follow the apostle's example — amid good report and evil report, 'stick to it'. Let us, during 1969, endure, "as seeing him who is invisible".

THE ECCLESIAS REPORT . . .

BAPTISMS

At the close of the year, we are encouraged by further reports of baptisms, and the manifestation of the Power of the Word to change lives for the Kingdom.

Adamstown—Miss Judy Hudson (25/11/68).

Adelaide—Mr. John Duncan (7/12/68).

Bossley Park—Mr. Garry W. Maxon (22/11/68); Miss Janice Deveigne, eldest daughter of Brother Jim and Sister Gwen Deveigne (23/11/68).

Campsie—Mr. Gordon Jamieson; Mr. Colin Jamieson, sons of Sis. Jamieson, Griffiths, N.S.W.

Coorparoo—Miss Patricia Miller, daughter of Bro. and Sis. E. Miller (18/11/68).

Cumberland—Mr. Dzintus Jeruvicious (20/12/68).

Kedron-Brook—Mr. Pat Brady (25/11/68).

Melbourne—Miss Helen Islip, daughter of Bro. and Sis. Henry Islip (6/12/68); Miss Julie Stevenson, daughter of Bro. and Sis. Bruce Stevenson (6/12/68).

Perth—Mr. and Mrs. R. Davis (30/11/68); Mr. Peter Gould of Mullewa (7/12/68).

MARRIAGE

We congratulate the following, as they step forward into a united walk to the Kingdom:

25/1/69—Bro. Ian Dangerfield (Adelaide), and Sister Heather Stevenson (Melbourne).

TRANSFERS

To Galgon, N.S.W.—Bro. and Sis. D. Ledger (from Hobart).

To Granville — Bro. R. Etherington (from Perth).

To Melbourne—Bro. and Sis. G. M. Rosenthal (from Hobart).

To Perth — Bro. and Sis. H. Jones (from Old Trafford, England).

To Yagoona—Sis Margaret Stevens (from Perth Central).

DISFELLOWSHIP

Frankston Ecclesia advises that it has been necessary to withdraw from Bro. T. K. Slatter, previously recording brother; and Bro. D. J. Caudery, 22 Luxton Tce., Seaford, has accepted recording duties.

DEATHS

Once again the chill hand of death has been felt amongst the ecclesias. We regret to advise that the following members have passed away, and we express our sympathies to those who mourn.

Brother E. Denford (Ballina—22/11/68), and **Brother R. Phillips** (Newcastle). Sympathies have been expressed by members of the Adamstown Ecclesia, to the relatives of both brethren.

Sister Vi Morgan, wife of Bro. Frank Morgan (Lower Plenty), and mother of Bro. P. Morgan (Ringwood).

We look forward to the time when the Great Physician will heal all sickness, and cause death itself to pass away.

SPECIAL WEEKEND AROUND MIDDLE EAST

During the first weekend in December, Launceston Ecclesia engaged on a program surrounding events in the land of Israel. Bro. Kevin Dennes (Narwee) presented an outline of his recent visit to the Middle East, and demonstrated the remarkable signs of the times there revealed. Brethren R. Jenkins, L. Ebers and B. Philp were also present during the weekend, and Bro. Bruce Philp conducted two study sessions on the book of Deuteronomy. A public lecture on the Sunday evening attracted 22 visitors, who

were given the Herald, "Israel's Return: Sure Sign of Christ's Second Coming", as well as other literature.

Thus, the various meetings arranged, blended well together, and provided a most enjoyable occasion. We appreciated the visit of brethren and sisters from Hobart Ecclesia during this time. (Bro. M. Coombe).

FORTHCOMING EVENTS (GOD WILLING) . . .

JANUARY WEEKEND AT GLENLOCK

During the holiday period (Jan. 25-27) a special effort will be held at Glenlock, on the banks of the River Murray. Various studies will be outlined by Bro. Colin Hollamby, and a very pleasant occasion is assured. Usual camping facilities will be available, and the Glenlock Ecclesia offers an invitation to brethren and sisters to attend.

VISIT OF BRO. RICHARD STONE

Brother Stone, recorder of Los Angeles Ecclesia, and associate member of the editorial committee of the American magazine, "Tidings," will be in Australia for a brief period, following the Summer Bible School. He will visit Adamstown Ecclesia, to associate with the brethren and sisters in an Ecclesial Tea, on Sunday, January 5th, and to provide a public lecture: RUSSIA WILL BE DESTROYED IN ISRAEL. Then he will travel to S.A. for the following program:

Wed. Jan. 8—Visit Glenlock Ecclesia and River Murray area.

Thur. Jan. 9—Special Introductory study at Brighton (Pioneer Hall, Cnr. Sturt and Morphett Rds., Warradale: "THE MESSAGE OF MALACHI".

Fri. Jan. 10—Open air evening address at West Beach Caravan area.

Sat. Jan. 11—Second Study evening at Cumberland: "THE MEANING OF MALACHI."

Sun. Jan 12—Sunday activities at Woodville.

Mon. Jan. 13—Open air evening address in Henley Beach Soundshell.

Tue. Jan. 14—Concluding evening at Enfield: "THE MAJESTY OF MALACHI'S MESSAGE."

Unique Lectures

The open air addresses on January 10th and 13th will be quite unusual. The first will be held at the West Beach Caravan Park, the largest caravan area in South Australia. Unique features will be introduced, including the screening of color slides and a large audience is expected. On Monday, 13th another address will be given at Henley Beach, where the soundshell on the foreshore has been obtained for this purpose. It faces a large open area, where seating will be provided. An interesting program is being arranged, including recorded music; and considerable advertising engaged upon.

This method of proclamation has never been attempted in S.A. previously, and we anticipate a very interested and encouraging response. The presence of our American Brother will undoubtedly add to the public interest in the venture.

Brethren and sisters visiting Adelaide during this period, as well as local members, are urged to support these activties. Further details can be obtained from this Office (Tel.: 56 2278).

Visit to Tasmania

Brother Stone will visit Hobart and Launceston Ecclesias from January 15th-19th. In Hobart, he will deliver studies on the "Epistle of James," and provide a Public Address on the 16th. Travelling north to Launceston, Bro. Stone will meet the ecclesia on the 17th-19th, providing studies, exhortation and lectures.

STUDYING THE WORD

The Truth is the means that God has provided for the sanctification of believers (John 17:17), and we best come under its influence by the systematic study of the Word. This will be found most profitable when done communally. Your attendance at a class where such study is engaged upon will be found beneficial to yourself, the class, and the Ecclesia. Join one of the classes herein advertised, and attend it regularly, and your "profiting will appear to all" (1 Tim. 4:16).

GALATIANS

A Verse by Verse study.

Leader: Bro. D. Pogson
Place: 96 Maxwells Ave., Green Valley.
Time: 8 p.m.—9th, 23rd Jan.

Featuring: Interesting, instructive, and moving study, bringing to life the vital issues and first century background of the Epistle.

Supper and fraternising follow.

THE LIFE OF THE LORD

Leader: Bro. E. Mansfield
Place: 61 Campsie St., Campsie

The study provides a systematic consideration of the Life of Christ, harmonising the four Gospel records, setting forth the historical and archaeological background of the Times, and providing detailed exposition of related Scriptures.

Study notes are provided.

For further information, ring: 36 5287.

THE TRAVELLING BIBLE SCHOOL

CENTENARY OF EUREKA

A special effort has been designed among Sydney Ecclesias to open activities for 1969, commemorating the centenary of "Eureka". It will synchronise with the visit of a group of Canadian and American brethren to Australia.

Mon. 6th Jan.: SYDNEY CENTRAL ECCLESIA (Regent Hall) 8 p.m. Title: **Young Brethren Speak** — a Series of short addresses based on extracts from Eureka.

Tues. 7th Jan.: YAGOONA ECCLESIA 8 p.m. Title: **The Mystery of Godliness Apocalypsed In Symbol** — Bro. J. Knowles (S.A.).

Wed. 8th Jan.: GRANVILLE ECCLESIA, 8 p.m. Title: **Paul's Three Telling Answers To The Jew** — Bro. E. Spongberg (NSW).

Thurs. 9th Jan.: LAKEMBA ECCLESIA, 8 p.m. Title: **Highlights From The March Of The Rainbowed Angel** — Bro. J. Ullman (W.A.).

Frid. 10th Jan.: CAMPSIE ECCLESIA, 8 p.m. Title: **Highlights From The March Of The Rainbowed Angel** — Bro. J. Ullman (WA).

Sat. 11th Jan.: SUTHERLAND ECCLESIA: Title: **"How To Get The Best Out Of Eureka"** — Bro. R. Pogson (NSW).

Sun. 12th Jan.: GRANVILLE ECCLESSIA: Exhort — Bro. E. Spongberg. Public Address — MASONIC HALL. COLLAROY — Bro. J. Knowles: **"Middle East Skirmishes: Prelude To Russian Invasion."**

During the day-time, excursions will be taken to various tourist centres, and brethren and sisters are invited to join in with these activities. Further information is obtainable from Bro. E. Spongberg — Telephone 50 7803. This includes a picnic to be held (God willing) on Saturday, 11th January. Arrangements are to assemble at Cronulla at 10..30 a.m., and take a ferry trip to Audley where picnic lunch will be served.

SPECIAL EFFORT IN MELBOURNE AREA

Arrangements have been completed for a special effort in the Melbourne area (God willing) synchronising with the visit of a company of Canadian, American, and interstate visitors. Brother A. C. Newton of Perth, Western Australia, who will be returning from Ecclesial efforts in New Zealand, will provide a series of graphic, illustrated talks on the theme: A RACE AGAINST ALL, basing his expositions on Paul's allusions to the Grecian games. All are welcome to these talks, which will be illustrated.

Wed. 15th Jan.—(Home of Bro. R. Taylor: 7 Wills St., Kew, 8 p.m.): (1) —The Race Set Before us.

Thurs 16th Jan.—(Clayton Ecclesial Hall—8 p.m.): (2) — The Runner Against All.

Frid. 17th Jan.—(Ringwood Ecclesial Hall — 8 p.m.): (3) — The Great Conflict.

Sat. 18th Jan.—Combined Ecclesial Picnic at Wattle Park at 11.30 a.m. (Canterbury Hall — 8 p.m.): (4): The Last Lap.

Sun. 19th Jan.—(11 a.m. Coburg — Exhortation; 3 p.m. Coburg—Final Study and farewell): "The Coronel Wreath". Evening lecture.

During the day, visits will be made to various tourist centres, details of which can be obtained from Bro. P. Pickering. This visit, and these meetings, will give brethren opportunity of meeting those of like precious faith from the other side of the world, and with the presence of Brother Newton, should make for a pleasant and profitable period together.

An International Gathering

THE EXAMPLE OF ESTHER

During the visit of a group of American and Canadian brethren in the Adelaide area, activities involving local ecclesias are planned. A special study will be undertaken by Brother John Knowles (Enfield) to the above title. Thus, the visitors will be able to attend this Bible study in various Ecclesial halls during the evenings, as well as general sight-seeing during the day.

The study of Esther will be outlined in three sections:

1. The Story Retold.
2. The Characters Sketched.
3. The Typology Revealed.

The following schedule is being arranged:

Thurs. 23rd—Arrive and accomodation.

Frid. 24th—Visit to Victor Harbour Ecclesia for study and overnight accomodation.

Sat. 25th—Opening study evening at Adelaide (Halifax St.) Ecclesia.

Sun. 26th—Attend Woodville Ecclesia, and, in the afternoon, special open air addresses at the beach front.

Mon. 27th—Ecclesial picnic (Details elsewhere), followed by 2nd Study at Enfield Hall.

Tues. 28th—Concluding study evening at Cumberland Hall.

WE INVITE NEWS AND REPORTS OF STUDY CLASSES

An Invitation To Attend . . .

CHRISTADELPHIAN HOLIDAY PICNIC

Monday, January 27th (God willing)

The pleasant surroundings of MORIALTA RESERVE, in the eastern foothills of Adelaide is the venue for an Ecclesial picnic being arranged by Woodville Ecclesia, in conjunction with other Ecclesias, for Monday, January 27th.

It will synchronise with the visit of a number of American and Canadian brethren and sisters, who will attend the picnic, as well as brethren and sisters from local and interstate ecclesias.

A unique program is being designed, which will make this picnic outstanding in interest and variety.

It is planned to have a number of facilities for young people to enjoy, including quoits, table tennis, basket-ball, and novelty items. Souvenirs will be available for all attending.

A tentative program has been formulated as follows:

10 a.m.—Commencement.

11 a.m.—Refreshments.

11.30 a.m.—Kiddies and novelty races and games.

12.30 p.m.—Communal lunch.

2 p.m.—Ecclesial meeting, under leadership of Bro. H. P. Mansfield. Three speakers will present different facets of the Truth, assisted by color charts and illustrations: Bro. John Martin will outline HIGHLIGHTS OF 1968, and the momentous mile-stones of current history; Bro. W. Coy (Detroit) will refer to the International scene; Bro. Cleon Wigzell will preview THE ECCLESIAL AIMS FOR 1969, presenting an exhortational message.

3.30 p.m.—Afternoon tea.
Children's drama of Biblical events.
Bible quiz, in which teams of kiddies will compete.
Prizegiving Section, with awards for the races, Bible quiz, and other events.

You can spend a pleasant and profitable day together at Morialta Reserve by which the bonds of fellowship can be drawn more tightly together.

In order to assist catering arrangements, we would appreciate learning (if possible) of your intention to be with us. To that end, would you please telephone details of your party to 56 2278, or write to the Recorder, Box 1, P.O., West Beach, S.A. 5024.

Following the picnic, there will be an Ecclesial meeting at Enfield Hall, on the theme EXAMPLE OF ESTHER, by Bro. John Knowles (see Details in this issue).

At Adamstown

SERIES OF STUDIES SURROUNDING DAILY READINGS

Under the leadership of **Bro. Jeff Berry** (Woodville Ecclesia), the Adamstown Ecclesia will consider dramatic and stimulating themes from the books of Genesis, Psalms and Matthew. This will include exhortations, lectures, study evenings, 1st principle nights, and Family discussion groups. A highlight of the campaign will be the brief visit of American and Canadian brethren and sisters on Sunday, January 5th, and a lecture by Brother Richard Stone, of Los Angeles. An ecclesial tea will be provided the visitors, and overnight accommodation is being arranged with local members, prior to the visitors travelling to Sydney on the Monday.

The support of visiting brethren and sisters will be appreciated by, and encouraging to the Adamstown Ecclesia.

Plan to Visit . . .

TASMANIAN BIBLE CAMPAIGN 1970

It is anticipated that the Fifth Tasmanian Bible Campaign will be held by Launceston Ecclesia, from Saturday 10th January to Monday 19th January, 1970 (God willing). Accomodation is being arranged in Hillcrest Hall, to provide very comfortable conditions. Costs have not yet been established, but these will be advertised in the ECCLESIAL CALENDAR as soon as they have been ascertained.

Brethren H. P. Mansfield (Woodville) and A. C. Newton (Perth Central) are listed as study leaders, and the subjects to be outlined will be of intense interest.

Block bookings are being made for the "Princess of Tasmania," and arrangements will be undertaken for brethren and sisters desiring to spend additional time in Tasmania, either before or after the Campaign. We would delight to welcome visitors to the Island, and we are pleased to offer hospitality.

Previous campaigns have proved extremely popular and educating, and every endeavor is being made to make this Campaign equally stimulating.

Plan your holidays now, to join us around the Word of God, in these delightful surroundings.

Enquiries and bookings can be made direct to Brother M. Wright, Main Street, Cressy, Tasmania 7302. A $3 deposit is required with all bookings.

VISIT PERTH AT EASTER

Perth Ecclesia are planning their annual Bible study weekend to be held at the Easter holiday weekend. Further details will be advised in forthcoming issues, but Perth invites country and interstate brethren to visit them during this period.

ANNUAL PICNIC AT MOE

The Willowgrove Sports Ground has been selected for the Annual Moe Ecclesial Picnic, which will be held on February 8th, from 11 a.m. to 4 p.m. Further details will be published in the next issue.

GOSPEL PROCLAMATION ASSOCIATION REPORTS . . .

A Review of the Past Year

Twelve months ago the Association's finances were drained to the extent that the valuable work would have been hindered, had not assistance been given. The Brotherhood responded to this need, and $1,500 was donated, enabling the work to continue and expand.

During the intervening period, the voluntary work of brethren permitted the forwarding of over 2,000 "Heralds" to applications for literature from our interested friends. GPA relies upon the zeal of brethren and sisters to spread the printed message of the Word of Salvation, and we have been encouraged by the enthusiastic response.

In addition to the other avenues of our work, we have distributed the following:—

"Digest of Truth," including reply-paid cards	300,000
Individual distribution of reply-paid cards	34,000
Lecture leaflets	142,000

In all, the Association has spent $7,500 to perform this essential work.

We feel our work has been Divinely blessed, and appreciate the combined labors of so many brethren and sisters to this end. Our Master has not yet returned, and we remain with the commission to "occupy till he come." We therefore appeal for your financial assistance for the forthcoming period.

Donations should be forwarded to the treasurer: GPA, Post Office, West Beach, S.A. 5024.

Ecclesial Calendar

ECCLESIAL EVENTS FOR JANUARY, 1969 (God willing)

VICTORIAN ECCLESIAS

McKINNON — Progress Hall, 118 McKinnon Rd. (Rec.: Bro. K. Longley, 11 Spicer St., Beaumaris. 3193).

5—Exhort: Bro. H. Bruton. No evening discussion.

12—Exhort: Bro. R. Terrell. 7 p.m. Lecture: Bro. E. Voce — "Creation or Evolution"

15—Discussion at home Bro. R. Terrell.

19—Exhort: Bro. A. Wade. 7 p.m. Lecture: Bro. J. Byrt — "Baptism by Water, Spirit, or both?"

26—Exhort: Bro. B. Stevenson. 7 p.m. Lecture: Bro. P. Terrell — "Everlasting Life Through Resurrection."

29—MIC: Bro. K. Longley — "The Trinity." Held at home Sis. M. Warr.

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

3—8 p.m. Life of Christ class at home Bro. Stewart, Newborough.

5—1.30 p.m. Exhort: Bro. A. Wade.

8—8 p.m. Bible class at home Bro. Burrage, Moe.

17—Life of Christ class cont.

19—1.30 p.m. Exhort: Bro. B. Williams.

22—Bible class cont.

31—Life of Christ class cont.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).

5—Exhort: Bro. I. Chalmers. Lecture: Bro. H. Fletcher — "Can I Believe in the Virgin Birth?"

12—Exhort: Bro. M. Booth. Lecture: Bro. E. Crouch — "Can I Believe that Jesus Brought Salvation?"

14—Bible class at 670 Pascoe Vale Rd.: "Anointing at Bethany and Triumphal Entry" (John 12:1-19).

19—Exhort: Bro. D. Goodman. Lecture: Bro. C. Gee — "Can I believe that Jesus rose from the Dead?"

26—Exhort: Bro. R. Ashford. Lecture: Bro. R. Hyndman — "Can I Believe that Jesus will Return?"

28—Bible class: "Visit of the Greeks; Calvary foreshadowed" (John 12:20-50).

RINGWOOD — Rupert St. (Rec.: Bro. P. Morgan, 49 Nathan Street, Frankston Gully. 3156).

5—Exhort: Bro. R. L. Saxon. Lecture: Bro. N. Jenkins — "Why Jesus is called Christ".

12—Exhort: Bro. K. Jewett. Lecture: Bro. B. Williams — "The Problems of Suffering."

19—Exhort: Bro. M. Clarke. Lecture: Bro. W. Galna — "God revealed to Man."

26—Exhort: Bro. N. Jenkins. Lecture: Bro. P. Morgan — "Miracles and the Christian Faith."

29—MIC — 10 min. addresses: Bro. R. Galbraith (Why I Believe In Miracles); Bro. S. Brake (Did Jesus Rise from the Dead?); Bro. D. McCallum (Jonah and the Big Fish).

TASMANIAN ECCLESIAS

HOBART—Dora Turner School, Hampden Rd. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson. 7007).

5—Exhort: Bro. E. Harrington. Lecture: Bro. H. Arnott.

12—Exhort and Lecture: Bro. H. Taylor.

19—Exhort: Bro. I. Butler. Lecture: Bro. H. Arnott.

26—Exhort and Lecture: Bro. K. Niejalke.

LAUNCESTON — 69 Balfour St., Launceston. (Rec.: Bro. W. T. Cave, 6 Chant St., Launceston 7250. Tel.: 31 1687).

5—Exhort: Bro. J. Ikin. 7 p.m. Lecture: Bro. D. Case — "God,

The Creator of all Things."
12—Exhort: Bro. C. Blanch. Lecture: Bro. J. Kershaw — "God, The Author of the Bible".
19—Exhort: Bro. F. Bracey. Lecture: Bro. J. Duckworth—"God, His Purpose with the Earth."
26—Exhort: Bro. D. Case. Lecture: Bro. F. Onley — "The Incredible Stupidity of Evolution."

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton. 5048)

5—Exhort: Bro. N. Nelson. Lecture: Bro. K. Gore — "1969, One Year Closer to the Return of Christ!"
9—Special Study with Bro. R. Stone, in Pioneer Hall, Cnr. Sturt and Morphett Rds., Warradale.
12—Exhort: Bro. J. Luke. Lecture: Bro. Max Lund — "The Bible and Mr. Nixon's Policy in the Middle East."
19—Exhort: Bro. J. King. Lecture: Bro. R. Pillion — "Christ and Christendom, The Gulf Between."
21—AB meeting.
26—Exhort: Bro. H. P. Mansfield. Lecture: Bro. D. McColl—"The State of the Union, and the Stability of the Kingdom to Come."

CUMBERLAND — 209B Goodwood Road. Colonel Light Gardens. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

5—Exhort: Bro. Murray Lund. Lecture: Bro. P. Dunn — "The Bible's Message For You in 1969."
9—A.B. Meeting.
11—8 p.m. Fraternal with Bro. R. Stone (California).
12—Exhort: Bro. R. Mansfield. Lecture: Bro. W. Gurd — "1969 Peace and Prosperity, or War and Poverty?"
19—Exhort: Bro. J. Martin. Lecture: Bro. A. Hill — "Are Good Works Sufficient for Salvation?"
26—Exhort: Bro. N. Nelson. Lecture: Bro. J. King — "The Unity of God and Sonship of Christ."
27—Picnic at Morialta Grounds.
28—8 p.m. Farewell for Nth. American brethren and sisters.

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

5—Exhort: Bro. W. Gurd. Lecture: Bro. D. Manser — "France, the Church, and Modern Europe in the Light of Bible Prophecy."
6—Bible Marking Night 8 p.m.
12—Exhort: Bro. D. McColl. Lecture: Bro. H. P. Mansfield — "Jesus Christ, as Hero of the Book of Revelation."
14—Special night study. Leader: Bro. R. Stone (U.S.A.).
19—Exhort: Bro. A. Dangerfield. Lecture: Bro. G. E. Mansfield—"Why Christadelphians Emphasise Bible Prophecy."
26—Exhort: Bro. J. Knowles. Lecture: Bro. T. Parsons — "Prophecy Demands that Christ's Second Coming is Imminent."
27—Special night with Brethren from USA and Canada.

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).

5—Exhort: Bro. R. Gray. 3 p.m. Open Air beach address. 7 p.m. Lecture: Bro J. Martin—"What Can The New Year Offer Humanity?"
12—Exhort and Lecture: Bro. R. Stone (Los Angeles) — "Russia. The United States, and World Conflict!" Also Bro. Stone will speak at open air beach address — 3 p.m.
13—AB Meeting.

KEEP THIS CALENDAR IN YOUR BIBLE FOR READY REFERENCE

18—Suburban Young peoples evening.
19—Exhort: Bro. Murray Lund. 3.00 p.m. Open air beach address. 7 p.m. Lecture: Bro G Wigzell — "The Certainty of Christ's Coming"
20—Quarterly business meeting.
23—Arrival of American and Canadian brethren and sisters on tour.
26—Exhort: Bro. J. Martin. 3 p.m. Open air beach address. 7 p.m. Lecture: Bro H P. Mansfield — "Jerusalem, City of Hope and Glory".
27—Ecclesial Picnic at Morialta Grounds. A special program which will include various addresses, and an introduction to the Ecclesial Year (see outline in this issue).

VICTOR HARBOUR — Masonic Hall (Sec.: Bro. H. Mansfield, Myponga. 5202. Tel.: 328).
Memorial Meetings are now held every Sunday, commencing 11 a.m.
5—Exhort: Bro. W. Nitschke.
12—Exhort: Bro. F. Russell. 7.30 p.m. Lecture: Bro. A. Dangerfield — "Bible Prophecy foretells Russian Invasion of Israel".
19—Exhort: Bro. W. Hoffman.
24—Fraternal evening to introduce Study on "Life of the Lord." Special evening with overseas brethren and sisters (8 p.m.).
26—Exhort: Bro. I. Topham. 7.30 p.m. Lecture: Bro. J. Knowles — "Jerusalem, Centre of World Governments".

QUEENSLAND ECCLESIAS

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).
5—Exhort: Bro. L. Crowther. Lecture: Bro. R. Johnson — "The Jews . . . God's Witnesses . . . The Kingdom of God in the Past"
12—Exhort: Bro. B. Cutler. Lecture: Bro. S. Arthur — "The Jews . . . God's Witnesses . . . Israel's Dispersion and Regathering".
16—Romans study at home Bro. D. Bartley, Ryedale St., Tingalpa.
19—Exhort: Bro. A. Paton. Lecture: Bro. R. Bailey — "The Gospel in the Old Testament . . . The Gospel in Genesis"
23—James study at home Bro. D. Bartley.
24—Ecclesial study in Hall.
26—Exhort: Bro. R. Johnson. Lecture: Bro. L. Crowther — "The Gospel in the Old Testament . . . the Gospel in the Law of Moses".
30—Romans study at home Bro. D. Bartley.

KEDRON-BROOK — Gordon Pk., Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. D. Lay, P.O. Box 104, Kedron 4031. Tel.: 63 4310).
5—Exhort: Bro. L. Gradwell. Lecture: Bro. H. Finch — "Reasons Why You and I are Not Going to Heaven."
9—Bible study.
12—Exhort: Bro. D. Evans. Lecture: Bro. R. Buttsworth — "Is Death Permanent?"
18—Quarterly meeting, Progress Hall, 2 p.m.
19—Exhort: Bro. R. Buttsworth. Lecture: Bro. H. Finch — "The One and Only Gospel."
23—Bible Class.
26—Exhort: Bro. H. Finch. Lecture: Bro. D. Evans — "The Doctrine of the Trinity, A False Doctrine."

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton. 15 O'Brien St., Gateshead 2290).
1st to 22nd: A Special Study Effort under the leadership of Bro. J. Berry, Woodville.
1—Study (Bro. J. Berry, Woodville) — "The Righteous Man and the Lawless World."
2—1st principles: "The Baptism, Anointing and Temptation of Christ".
5—Exhort: Bro. J. Berry — "The Morning Hymn and Evening Prayer of Deliverance". Ecclesial Tea with visiting American

23—8 p.m. Galatians class cont.: "Chapter 3" (Bro. D. Pogson).
24—1st principle class cont.
26—9.30 School. 11.15 Exhort: Bro. R. Pogson. 7 p.m. Lecture: Bro. D. Carroll — "God's Purpose is expressed in His Name, 'Yahweh'."
30—Elpis Israel class 8 p.m. cont. Study from pp. 337-341.

CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. 2023. Tel.: 36 5287).

5—Exhort: Bro. G. Crewes. Lecture: Bro. T. Littler—"Promises to Abraham Yet to Be Fulfilled."
12—Exhort: Bro. R. Mansfield. Lecture: Bro. E. Spongberg — "The Outflowing Love of God" (Special series on Ephesians).
14—Bible class on "Life of the Lord" (Bro. E. Mansfield).
19—Exhort: Bro. R. Pogson. 2.15 p.m Monthly leaflet distribution. Lecture: Bro. D. Pogson—"The Messiah's Wedding and the Glory of the Bride." (Special study on Psalm 45).
23—Thursday study class at home Bro. R. Mansfield: "Christendom Astray, Ch. 17" Bro. N. Rice).
26—Exhort: Bro. D Shaw Lecture: Bro. C. O'Connor — "Modern History Proves the Bible Truth" (Monthly advertised lecture).
28—Bible Class on "Life of the Lord."

COLLAROY — Masonic Hall, Pittwater Road. (Sponsored by Granville Ecclesia).

4—7.30 p.m. First principles class at 2 Bishop St., Newport (Bro. J. Granter).
7—8 p.m. Apocalypse class at 45 Adam St., Harboard (Bro. S. Kingsbury).
12—7 p.m. Lecture: Bro. J. Knowles.
14—8 p.m. Law of Moses class at 45 Adam St., Harboard (Bro. C. Bolstad).
18—7.30 p.m. First principles class cont.
19—7 p.m. Lecture: Bro. G. T Darke — "The Book of Genesis. The Foundation of all Truth".
21—8 p.m. Apocalypse class cont.
26—7 p.m. Lecture: Bro. B. Gilham — "The Modern World and the World to Come".
28—8 p.m. Law of Moses class cont.

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

8—8 p.m. Romans Study (Bro. E. Spongberg): "The 3 Telling Answers to Jewish Objections — Rom. 6:1-7:6".
12—Exhort: Bro. J. Ullman. Lecture: Bro. L. Goodman.
15—Elpis Israel class. Special study of B.A.S.F. (Bro. O. Forsdike).
19—Exhort: Bro. E. Mansfield. 7 p.m. Lecture: Bro. E. Spongerbg — "The Book of Genesis . . . The Foundation of all Truth".
22—Romans study class: "The Position of Law — Rom. 7:7-25".
26—Exhort: Bro. G. H. Darke. 3 p.m. Domain effort. 7 p.m. Lecture: Bro. J. Granter — "The Modern World and the World to Come."
29—8 p.m. Elpis Israel class. Special study of B.A.S.F. (Bro. O. Forsdike).

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

1—MIC.
4—Young peoples cottage class on "Life of David" (Bro. R. Pogson).
5—Exhort: Bro. L. Ryan. Lecture: Bro. G. Crewes — "Will 1969 See Christ's Return?"
8—Bible class on life of Christ (Bro. B. Stretton).
12—Exhort: Bro. B. Bowen. Lecture: Bro. B. McClure — "Who are the Christadelphians?"
14—Cottage class at home Bro. Butters: "Visible Hand of God" (Bro. C. O'Connor).
15—MIC.
18—Young peoples "Judges" class (Bro. B. McClure).
19—Exhort: Bro. E. Spongberg. Lecture: Bro. B. Stretton: "What do

ture: Bro. R. Stone (Los Angeles) — "Russia Will be Destroyed in Israel."

8—Study: "Yahweh's Majesty exalted by the Universal Dominion of the Son of Man."

9—1st principles study: "Service that Supersedes Sabbath day Observance".

12—Exhort: "Inward Examination before Acceptable Worship." Lecture: "Are You Dying to Live Forever?"

15—Study: "The Savior, Shepherd, and Sovereign King."

16—Study: "The Son of Man superior to the Angels of God."

19—Exhort: "Gethsemane, Golgotha and the Garden Tomb." Lecture: "Creation Commonsense Exposes Evolution Nonsense!"

22—Study: 'The Supreme Sacrificial Offering that Sanctifies."

23—Study: "Peter's Lifetime Labour of Love."

Conclusion of Study Effort

26—Exhort and Lecture: Bro. G. T. Darke Jnr.: "The God of the Bible is the God of the Jews."

29—Bible study led by Bro. G. Alchin: "The Real Purpose of Scriptural Knowledge" (2 Pet. 1:1-11).

30—1st principles class at home Bro. G. Alchin.

AVOCA BEACH—316 Round Drive. (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Beach 2251).

5—Memorial meeting at 11 a.m.

12—Meeting at 2 p.m. with visiting Sydney brother.

19—Memorial meeting at 11 a.m.

26—2 p.m. Meeting with CYC at CWA Centre, Avoca Rd.

After each gathering, refreshments and fraternising is provided.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. C. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).

1—Young peoples class at home Bro. L. Stone.

3—Elpis Israel class at home Bro. E. Denford.

5—Exhort: Bro. A. Leadbeatter. Lecture: Bro. C. Hermann — 'Is There A God?"

8—Young peoples class at home Bro. A. Russell.

10—MIC at home Sis. E. Denford.

12—Exhort: Bro. C. Hermann. God manifestation class at home Bro. D. Moss. Isolation visit to Wyrallah — Exhort: Bro. C. Hermann.

15—Young peoples class at home Bro. L. Stone.

17—Elpis Israel class at home Sis. E. Denford.

19—Exhort: Bro. C. Leeson. Parables class at home Bro. C. Hermann.

22—Young peoples class at home Bro. A. Russell.

24—MIC at home Sis. E. Denford.

25—Literature distribution.

26—Exhort: Bro. A. Russell. "Daniel" class at home Bro. L. Stone.

29—Young peoples class at home Bro. L. Stone.

31—Elpis Israel class at home Sis. E. Denford.

BOSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

5—No arrangements.

9—Galatians study 8 p.m. at home Bro. P. Hudson: "Chapter 2" (Bro. D. Pogson).

10—1st principle class 8 p.m. at 18 Canara Pl., Smithfield.

12—11.15 Exhort: Bro. J. Granter. 3 p.m. Exhort at Blue Mountains: Bro. P. B. Sawell. 7 p.m. Lecture: Bro. A. N. Russell — "Belief and Baptism is Essential for Salvation."

16—8 p.m. Elpis Israel class at home Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield: "The Four Winged Leopard and Ten Horned Dragon — pp. 332-337."

19—School 9.30 a.m. 11.15 Exhort: Bro. W. Munro. Lecture: Bro. J. Scull—"Belief in the Trinity denies the one True God".
brethren and sisters. 7 p.m. Lec-

the Christadelphians Believe?"
22—"Life of Christ" class cont. Bro. B. Stretton).
23—Young peoples 1st principle class at home Bro. W. Wolstencroft—"Events Subsequent to Christ's Return" (Bro. C. O'Connor).
26—Exhort: Bro. J. Gilmore. Lecture: Bro. C. O'Connor — "What Does God Require of Man?"
28—Cottage class at home Bro. Butters — "Visible Hand of God". (Bro. C. O'Connor).
29—MIC.

UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla, Muswellbrook, 2333. Tel.: Mus. 153).
12—Exhort: Bro. Taylor, at home Bro. L. Ackers, Musselbrook.
26—Exhort: Bro. L. Ackers, at home Bro. Thoman, Denman.

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).
5—Exhort: Bro. J. Dawson. Lecture: Bro. W. Munro.
7—Special 'Eureka" Centenary address — Bro. John Knowles (Enfield): "The Mystery of Godliness Apocalypsed in Symbol".
12—Exhort: Bro. J. J. Rosser. Lecture: Bro. S. Evans.
14—MIC.
16—Hebrews Study Class: Bro. K. Cook — "Partakers with Christ (Heb. 3:13-19)."
19—Exhort: Bro. B. Bowen. Lecture: Bro. N. Y. McColl.
21—Elpis Israel class at home Bro. H. Ceiley — Bro. S. Evans: "Chapter Three."
26—Exhort: Bro. K. Cook. Lecture: Bro. W. Britain.
30—Hebrews study: Bro. K. Cook — "But Some Could not enter In (Heb. 3:13-19)."

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).
5, 12, 19, 26—10 a.m. Exhort.
29—1st Peter study: "The Separateness of God's Children (Ch. 4:1-5)" — Bro. K. Digney.

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).
5—Exhort: Bro. G. Hawkins. Lecture: Bro. A. Hayles.
12—Exhort: Bro. B. Hayles Lecture: Bro. P. Duperouzel.
19—Exhort: Bro. W. Excell. Lecture: Bro. G. Hawkins
26—Exhort: Bro. A. Hayles Lecture: Bro. D. Hurn.

NOVEL ADVERTISING BROCHURE

To support two special lectures in November, the Sutherland Ecclesia distributed a small folded brochure listing the various details. The leaflet was of an unusual set-out, the front cover proclaiming:

The State Planning Authority
Master Sydney Plan
for the 21st Century . . . .
INCLUDING
TOWRA POINT
AIRPORT
IGNORES ONE MAJOR FACTOR
IN ITS 21st CENTURY PLANNING

Inside, the brochure states ". . . The Promised Personal Return of Jesus Christ to Reign on Earth as Universal King! This will upset all human forward planning 21st century 'dreams'." The lecture was an illustrated talk by Bro. J. Mansfield (Shaftesbury Rd.), of his recent visit overseas. It is understood that the efforts were very successful.

ECCLESIAL DIARY

ECCLESIAS IN NEW SOUTH WALES

ADAMSTOWN—Masonic Hall, Teralba Rd. (Bro. E. C. Witton, 15 OBrien St., Gateshead 2290. Tel.: 41 534)

AVOCA BEACH—316 Round Drive, Avoca, via Gosford (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Bch. 2251).

BALLINA—Cherry St. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina 2478. Tel: 86 2870)

BLUE MOUNTAINS—Rec.: Bro. W. L. Hodgkinson, "Eureka," Connaught Rd., Blackheath 2785.

BOSSLEY PK—Progress Hall, Mimosa Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel: 729765).

BURWOOD—47 Belmore St. (Rec.: Bro. J. A. Kingston, 5 Perkins St., West Ryde 2114).

CAMPSIE—Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill 2023. Tel: 36 5287).

CANBERRA—CWA Hall, Moore St., Turner (Rec.: Bro. F. H. White, P.O. Box 14, Manuka, ACT 2603).

CESSNOCK Westcott St. (Rec.: Bro. A. W. Allison, 49 Appleton Ave., Weston 2326).

CHARLESTOWN—Smart St. (Rec.: Bro. A. Clayton, 57 Bulls Garden Rd., Whitebridge 2290).

CHATSWOOD—"Laurelbank," Laurel St. (Rec.: Bro. G. Ewington, 15 Clanwilliam St., Willoughby 2068).

COFFS HARBOUR—Boambee Memorial Hall. (Rec.: Bro. W. Bamford, Sth Boambee Rd., Coffs Harbour 2450).

DOONSIDE—Doonside Cres. (Rec.: Bro. J. Horne, 11 Myall St. Doonside 2767).

GRANVILLE—26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guilford 2161).

HURSTVILLE—1 Rose St.

LAKEMBA—232 Lakemba St. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

NARWEE—RSS&AILA Hall, Bryant St. (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

NEWCASTLE—Perry St. (Rec.: Bro. A. H. Mogg, 159 Dennison St., Hamilton 2303).

PT. HACKING—Senior Citizen's Hall, Gymea Bay Rd., Gymea. (Rec.: Bro. F. J. Ryan, 51 Caravan Head Rd., Oyster Bay 2225. Tel: 528 7571).

SHAFTESBURY RD—Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel: 85 1820).

SYDNEY—Regent St. (Rec.: Bro. N. A. Phipps, 30a Lang St., Mosman 2088).

SUTHERLAND—Acacia St. (Rec.: Bro. G. Alchin, 22 Venetia St., Sylvania Heights 2224. Tel: 522 0287).

UPPER COOPER'S CR.—(Rec.: Bro. D. C. Leadbeatter. Tel: Rosebank 88 2161).

UPPER HUNTER—(Rec.: Bro. L. Ackers, Bengalla, Muswellbrook 2333. Tel: Mus. 153).

WEST RYDE—Maxim St. (Rec.: Bro. N. French, 64 Excelsior Ave., Castle Hill 2154).

WOLLONGONG—Railway St., Corrimal. (Rec.: Bro. N. E. Roberts, 26 Pindari St., Keiraville 2500).

YAGOONA—Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn 2144 Tel: 649 9483).

ECCLESIAS IN QUEENSLAND

ATHERTON TABLELAND—CWA Rooms, Tolga (Rec.: Bro. J. Wooldridge, 34 Solar Cr., Atherton 4883).

BOOVAL—62 Station Rd. (Rec.: Bro. C. P. Rossow, 101 Downs St., Nth. Ipswich 4305).

BRISBANE—134 Petrie Tce. (Rec.: Bro. R. N. Collins, 32 Rossett St., Chermside 4032).

STH BRISBANE—Park Rd. West, Dutton Park. (Rec.: Bro. W. T. Clark, 88 Lugg St., Bardon 4065).

BUARABA—via Coominya. (Rec.: Bro. C. Pryde, Buaraba 4305).

BUNDABERG—Friendly Soc. Bld., Bourbong St. (Rec.: Bro. R. H. Winch, 32 Walker St, Sth. Bundaberg 4670).

CABOOLTURE—Bro. T. R. Fox, Toorbul Pt. Rd., Caboolture 4510.

CALOUNDRA—Kalinga St. (Rec.: Bro. C. S. Rasmussen, 2 Monash St., Golden Bch, Caloundra 4551).

COORPAROO—School of Arts, cnr. Cavendish Rd. & Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel: 56 3627).

DALBY—Rec.: Bro. A. W. Hold, Pratern St., Dalby 4405.

KEDRON-BROOK—Gordon Pk. Progress Hall, Khartoum St. (Rec.: Bro. D. Lay, P.O. Box 104, Kedron 4031. Tel: 63 4310).

MACKAY—AFS Hall. (Rec.: Bro. E. Bundesen, 45 Evan St., Mackay 4740).

REDCLIFFE—6 Irene St. (Rec.: Bro. W. Collins Brandt, 166 Prince Edward Pde., Redcliffe 4020).

ROCKHAMPTON—Denham St. (Rec.: Bro. K. O'Toole, 4 Flynn St., Rockhampton 4700).

STH BURNETT—Oddfellows Hall, Nanango and Christadelphian Hall, Coolabunia. (Rec.: Bro. C. E. Arthur, 33 Belle St., Kingaroy 4610).

SOUTHPORT—Masonic Hall, Nerang St. (Rec.: Bro. J. Carnes, 30 West St., Burleigh Heads

STANTHORPE—Rec.: Bro. P. A. Clare, 7 Aplin St., Stanthorpe 4380.
THE SUMMIT—Rec.: Bro. W. Rossow, The Summit 4377.
TOOGOOLAWAH—Rec: Bro. R. Dixon, Box 5, Toogoolawah 4313.
TOOWOOMBA—204 Hume St. (Rec.: Bro. L. E. Anderson, 205 Russell St., Toowoomba 4350).
TOWNSVILLE—Mooney St., Warrina. (Rec.: Bro. K. Holman, Pioneer Sugar Mill, Pioneer 4807).
URANGAN—Rec.: Bro. P. Palmer, 19 Crescent St., Urangan 4658.
WYNNUM CENTRAL—Andrew St. (Rec.: Bro. S. Marriott, Birkdale 4159. Tel: Wellington PT399).
YALBOROO (via Mackay)—Bro. L. Bundesen, Bloomsbury 4740.
YEPPOON—Bro. F. Bundesen, Hill St., Yeppoon 4703.

ECCLESIAS IN SOUTH AUSTRALIA

ADELAIDE—Halifax St. (Rec.: Bro. P. B. Hurn, 12 Newark Rd., Torrens Pk 5062).
BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton 5048).
BUNBURY—Bro. M. Pitt, Bunbury, Box 106, Keith 5267. Tel: McNamara 6).
CUMBERLAND—209 Goodwood Rd., Colonel Light Gardens. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama 5041. Tel: 76 5669).
ELIZABETH—Tolmer Rd., Elizabeth Pk. (Rec.: Bro. C. A. Risley, 61 Heytesbury Rd., Elizabeth West 5113).
ENFIELD—334 Hampstead Rd., Clearview (Rec.: Bro. D. Horgan, 88 Tait St., Renown Pk. 5008).
GLENLOCK—via Morgan. (Rec.: Bro. A. M. McLean, "Four Winds," Pt. Bag 44, Morgan 5320. Tel: Taylorville 43 2267).
KADINA—Bro. M. Kennett, 13 Verran St., Kadina 5554.
SOUTH EAST—Bro. M. E. Lawrey, Rectory Pl., Naracoorte 5271. Tel: 22516.
VICTOR HARBOUR—Masonic Hall (Rec.: Bro. H. Mansfield, Myponga 5202. Tel: 328).
WOODVILLE—Aberfeldy Ave. (Rec.: Bro. G. E. Mansfield, 489 Burbridge Rd., West Beach 5024. Tel: 56 2278).

ECCLESIAS IN TASMANIA

HOBART—Dora Turner School, Hampden Rd. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson 7007).
LAUNCESTON—69 Balfour St. (Rec.: Bro. W. T. Case, 6 Chant St., Launceston 7250. Tel: 31 1687).

ECCLESIAS IN VICTORIA

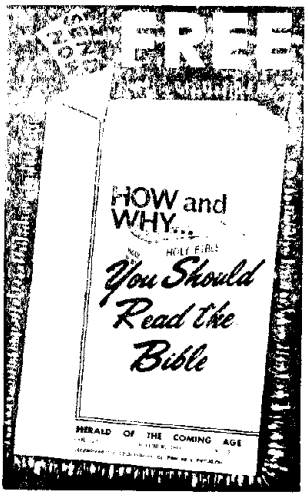
BALLARAT—Protestant Hall, Grenville St. (Rec.: Bro. L. E. Cresswell, 40 Eleebana Ave., Oakleigh 3166).
BEECHWORTH—Bro. C. A. Ladson, Sydney Rd., Beechworth, 3747.
CANTERBURY—Faversham Rd. (Rec.: Bro. E. Lowless, 17 Cypress Ave., Burwood 3125).
CHADSTONE 696 Warrigal Rd. (Rec.: Bro. J. H. Footitt, 36 Milloo Cres., Mt. Waverley 3149).
COBURG—Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel: 36 9444).
FRANKSTON—Mechanics Hall, Bay St. (Rec.: Bro. D. J. Caudery, 22 Luxton Tce., Seaford 3198).
GEELONG—The Guildhall, Myers St. (Rec.: Bro. D. J. King, 20 Learmouth St., Belmont, Geelong 3220).
GLENGARRY—Bro. H. Sunderland, "Glenview," Glengarry 3854.
LOWER PLENTY—Progress Hall, Para Rd. (Rec.: Bro. R. Perry, 274 Lower Heidelberg Rd., East Ivanhoe 3079).
McKINNON—Progress Hall, 118 McKinnon Rd. (Rec.: Bro. K. Longley, 11 Spicer St., Beaumaris 3193).
MELBOURNE—Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew 3101).
MOE—Library Hall, Yallourn. (Rec.: Bro. G. S. Howe Box 59, Yarragon 3823. Tel: 141).
ORMOND—North Rd. (Rec.: Bro J. Byrt, 132 Murrumbeena Rd., Murrumbeena 3163).
PASCOE VALE—Progress Hall, Park St. (Rec.: Bro. I. Chalmers, 670 Pascoe Vale Rd., Glenroy 3046. Tel: 306 9345).
RINGWOOD—Rupert St. (Rec.: Bro. P. Morgan, 49 Nathan St., Ferntree Gully 3156).
SHEPPARTON—Foresters Hall, Welsford St. (Rec.: Bro. D. McKinlay, Shepparton 3630. Tel: Tatura 196).
STAWELL—Bro. K. Thomas, Box 29, Stawell 3380.
TECOMA—Bro. F. M. Harris, Main Rd., Belgrave 3160.
TYERS—Bro. L. Galbraith, 3 Tanjil St., Traralgon 3844.

ECCLESIAS IN WESTERN AUSTRALIA

COLLIE—28 Bedlington St. (Rec.: Bro. K. H. Digney, P.O. Box 169, Collie 6225—Tel: 532).
PEMBERTON—Bro. N. Warren, Nornalup Rd., Manjimup 6258.
PERTH CENTRAL—62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 30 4199).
PERTH YOKINE—Spencer Ave. (Rec.: Bro. A. S. Hearn, 6 Clive Rd., Cottesloe 6011).
PERTH SUBIACO—Freemasons Hall, Robert Rd. (Rec.: Bro. L. Dorman, 9 Hilory St., Coolbellup 6163).

Block No. 18

Commence the new year with a planned program of advertising! To create more interest and success, we recommend the use of these illustrations, in which the Truth's literature is offered freely to the public. This, and many other printer's blocks, are available on loan free of charge on application to GPA, P.O., West Beach, S.A. 5024.



Leaflets Available

Circulars for general distribution and for advertising public addresses are provided by the GPA. Two particularly interesting leaflets are entitled: "The End Of Communism," and "The Fool has Said: There Is No God!" Both are two-color cards, and include a reply-paid "tear-off" section.

Digest of Truth No. 146

This is entitled: "Israel's National Revival — Prelude to Russia's Final Destruction." 46,000 copies have been despatched already, and we invite further orders. Please include details for your special Ecclesial requirements. Cost including reply-paid cards) is only $1.60 per 100. These leaflets are especially designed for letter-box distribution.

Report of Applications

The following enquiries have been received during the past four weeks: NSW 55; Qld 41; WA 28; SA 108; Vic 7; Tas 7; Papua 1, N.Z. 1, Overseas 8. Total: 256. This includes 31 applications for 12 months supply of the "Herald". In all, 270 "Heralds" were posted to these applicants.

DAILY BIBLE READINGS FOR JANUARY 1969

Wednesday	1	Genesis	1, 2	Psalms	1, 2	Matthew	1, 2
Thursday	2	.....	3, 4	.....	3, 5	.....	3, 4
Friday	3	.....	5, 6	.....	6, 8	.....	5
Saturday	4	.....	7, 8	.....	9, 10	.....	6
Sunday	5	.....	9, 10	.....	11, 13	.....	7
Monday	6	.....	11, 12	.....	14, 16	.....	8
Tuesday	7	.....	13, 14	.....	17	.....	9
Wednesday	8	.....	15, 16	.....	18	.....	10
Thursday	9	.....	17, 18	.....	19, 21	.....	11
Friday	10	.....	19	.....	22	.....	12
Saturday	11	.....	20, 21	.....	23, 25	.....	13
Sunday	12	.....	22, 23	.....	26, 28	.....	14
Monday	13	.....	24	.....	29, 30	.....	15
Tuesday	14	.....	25, 26	.....	31	.....	16
Wednesday	15	.....	27	.....	32	.....	17
Thursday	16	.....	28, 29	.....	33	.....	18
Friday	17	.....	30	.....	34	.....	19
Saturday	18	.....	31	.....	35	.....	20
Sunday	19	.....	32, 33	.....	36	.....	21
Monday	20	.....	34, 35	.....	37	.....	22
Tuesday	21	.....	36	.....	38	.....	23
Wednesday	22	.....	37	.....	39, 40	.....	24
Thursday	23	.....	38	.....	41, 43	.....	25
Friday	24	.....	39, 40	.....	44	.....	26
Saturday	25	.....	41	.....	45	.....	27
Sunday	26	.....	42, 43	.....	46, 48	.....	28
Monday	27	.....	44, 45	.....	49	Romans	1, 2
Tuesday	28	.....	46, 47	.....	50	.....	3, 4
Wednesday	29	.....	48, 50	.....	51, 52	.....	5, 6
Thursday	30	Exodus	1, 2	.....	53, 55	.....	7, 8
Friday	31	.....	3, 4	.....	56, 57	.....	9

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 MEMORIAL FEAST

The Breaking of Bread is a divine institution. To treat it with indifference, or lightly, is to insult Christ. If we would show ourselves commendable in regard to it, we shall be careful to observe the following rules:

1. **to assemble in time and in the right spirit — divesting ourselves as much as possible of all that would divert from the solemn object in view;**
2. **to give earnest heed to what is said in the nature of faithful exhortation;**
3. **not to take offence at remarks which appear to touch our own doings or misdoings;**
4. **to remember that if the service is carried through, as divinely directed, it affords the Father and the Lord Jesus real pleasure, as well as bringing great spiritual good to ourselves.**

What is more important than anything is to engage in the service with a good conscience, which can only result from walking faithfully throughout the week which precedes the meeting. Helpful in this direction are the searching and serious words in Micah 6:6-8 and Isaiah 1:11-16.

THE ECCLESIAS REPORT . . .

BAPTISMS

Reports to hand of further baptisms provide an encouraging note as we commence a further year in the Master's service. We extend our best wishes to the following new brethren and sisters:

Perth—Miss Christine Potter, daughter of Bro. J. Potter (23/12/68); Mr. Gary Fergusson (15/1/69).

Tecoma—Mrs. H. Ihde (10/12/68).

Glenlock—Miss Lynnette Clarke, daughter of Sis. Clarke (25/10/68, at the home of Bro. & Sis. M. Lunn). Miss Carol Shugg, daughter of Bro. & Sis. C. Shugg, of Loxton (22/12/68 at River Murray).

MARRIAGES

We congratulate the following, as they commence a united walk towards Zion. May the Divine blessing be with them.

21/12/68—Bro. Richard Pillion and Sis. Heather Dangerfield (Brighton).

26/12/68—Bro. Rick Bradley and Sis. Yvonne Courtenay (Narwee).

11/1/69—Bro. Sydney Bailye and Sis. Judy Bernett (Brighton).

15/2/69—Bro. Errol Hubbard and Sis. Shirley Muggleton (Woodville).

22/2/69—Bro. Barry Steele and Sis. Christine Thiele (Cumberland).

TRANSFERS

We commend the following to their new ecclesial associations:

To Christchurch, N.Z.—Bro. Ken McGeorge (from Brighton).

To Adelaide—Bro. & Sis. C. Linke (from Enfield), Sis. F. Beecroft (from Woodville).

To Coorparoo—Sis. E. Henney from Wynnum).

DEATHS

We regret to advise that the following members have passed away, and now await the resurrection morn:

Sis. Alice Goodman (Ringwood), who was an aged resident of the "Olivet" home in Melbourne.

Sis. Hilda Davies (Melbourne), wife of Bro. Charles Davies. Sis. Davies was baptised in December 1918, and has long served the Truth.

Sis. Yvonne Monk (Melbourne), wife of Bro. Alex Monk and mother of Suzanne.

Sis. Edna Marks (Woodville), 12/1/69, mother of Sis. J. Gledhill.

Bro. Philip Gould (Adelaide), 15/1/69.

Such occasions remind us that we are still surrounded by the incident of sin and death, and must needs "redeem the time" during the period of our probation. Our brother and sisters now await the advent of the Master, to reward them according to their life's labors. Their lives remain our example, and remind us of our responsibilities. We extend our sympathies to those who mourn.

PROGRESS IN FIJI

The Bible Mission advises the baptism in Fiji on November 30th, of **Malachi Ganikeli,** a Fijian contact of several years, and who previously had been a Methodist lay preacher. He now works amongst his countrymen to educate them in the One Hope of the Gospel. On December 8th, **Namani Tausere** passed through the waters of baptism. He comes from the island of Lau, but has been in Viti Levu for some time. Also Fijian, he was introduced to the Truth by Brother Akariva Tawake, who has been largely responsible for his instruction. It is also reported that several others are receiving instruction in the Scriptures, and we hope that this may be effective to their salvation. (Bro. A. Clarke).

WE WELCOME READERS' INTEREST AND COMMENTS

STUDYING THE WORD

The Truth is the means that God has provided for the sanctification of believers (John 17:17), and we best come under its influence by the systematic study of the Word. This will be found most profitable when done communally. Your attendance at a class where such study is engaged upon will be found beneficial to yourself, the class, and the Ecclesia. Join one of the classes herein advertised, and attend it regularly, and your "profiting will appear to all" (1 Tim. 4:16).

In Adelaide

STUDIES IN OLD TESTAMENT

Time: 8 p.m., Feb. 12, 26.

Place: See details under "Brighton."

A series of studies scanning through history, prophecy and exhortation. Dealing firstly with the Exhortation of Nehemiah, then investigating the amazing incidents of the antediluvian age: (1) Cain and Abel, the Seed of the Serpent versus the Seed of the Woman; (2) The Moral Decline of Creation; (3) The Flood and Its Aftermath.

In Sydney

THE LIFE OF THE LORD

Leader: Bro. E. Mansfield

The study provides a systematic consideration of the Life of Christ, harmonising the four Gospel records, setting forth the historical and archaeological background of the Times, and providing detailed exposition of related Scriptures.

Study notes are provided.

For further information, ring: 36 5287.

In Sydney

GALATIANS

A Verse by Verse study.

Leader: Bro. D. Pogson

Place: 96 Maxwells Ave., Green Valley.

Time: 8 p.m., Feb. 6, 20.

Featuring: Interesting, instructive, and moving study, bringing to life the vital issues and first century background of the Epistle.

Supper and fraternising follow.

In Melbourne

NEHEMIAH & EPHESIANS

Place: 7 Wills St., Kew.

Time: 8 p.m., Fridays.

An alternating study, under various leaders, based upon the book of Nehemiah, the man "of prayer and action," and the Epistle of Paul to the Ephesian Ecclesia.

For further information, ring 86 8560.

Christ answered many questions put alike by the sincere and the insincere—the honest truth-seeker and the profound hypocrite. His replies were enlightening to the one class and crushing to the other. What consummate wisdom was contained in his answer respecting his claims to Messiahship (Luke 20:2-8) — in the accusation brought against him for healing on the sabbath day (Luke 6:6-11) — in the case of the tribute money (Luke 22:15-22)!

ENTHUSIASTIC "EUREKA" EFFORT

A special week of study and activity synchronised with the visit of Canadian and American brethren recently in Sydney. Theme of the effort was the "Centenary of Eureka", commemorating the production of Bro. Thomas' masterly exposition of the Apocalypse, 100 years ago. Meetings were held at Sydney Central, Yagoona, Lakemba, Campsie, Sutherland, and Collaroy meeting halls, and many local brethren presented thoughts based upon "Eureka". Interstate speakers included Bro. I. Knauwen (Enfield) and Bro. J. Ullman (Perth Central). Attendances ever last week were 300-400 each night during the week's intensive effort.

We understand a special 16 page souvenir brochure is in course of preparation, summarising the various studies held and providing an interesting outline of the pioneer labors that gave the brotherhood the volumes of "Eureka".

Sets of "Eureka" are available from Logos Publications at a cost of $6.88 plus postage. These are nicely produced in large clear type, and contain the unamended, original exposition of Brother Thomas. This exposition is a "must" for every Bible student.

COLLIE REPORTS RESPONSE TO DISTRIBUTION

A distribution of leaflets in the Collie area last November resulted in over 10 replies, although the associated lecture was not attended by any residents. Nevertheless we hope the printed word may be effective in causing some to consider the Truth.

LOGOS TOUR OF BIBLE LANDS 1969

It has been necessary to alter the travelling dates of this tour, and these have now been set from Wednesday, 9th April, to approximately 8th May. This period will avoid the Passover in Israel, when considerable accommodation difficulties would be experienced. Arrangements now completed indicate a very successful and enjoyable experience. It is planned to study aspects of the Bible on the very sites where they occurred, and follow in the footsteps of Moses and of Christ, as they went from place to place. Special folders and study notes on all places to be visited are in course of preparation, and these will be available to all members of the Tour. This will supplement the personal experience of visiting the Lands of the Bible, and greatly assist in the understanding of the Scriptures.

All inclusive costs, involving first-class accommodation, air travel from and to Australia, some thirty days of intensive travel, covering India, Kuwait, Iraq, Jordan, Egypt, Syria, Lebanon, Israel, China and other parts, has been set at $1,200.

A few vacancies still remain but those interested are urged to send immediately to Logos Publications, P.O., West Beach, S.A. 5024 for further details.

Obeying Commandments

Trouble in an ecclesia may be allowed to arise as a test of the brethren's faithfulness. Bro. Roberts used to say that if Christ gives a command he also gives the opportunity for obeying it. If you have shown kindness, and evil is returned, then is your opportunity to "be not ovecome of evil, but overcome evil with good." If rudeness is shown to you, you can refrain from retaliation, and thus uphold the dignity of the Truth, and so with the whole round of Christ's commandments. The coming in contact with others, whether in the Truth or not, always affords room for forbearance, that divinely inculcated and divinely shown quality.

FORTHCOMING EVENTS (God willing)

EFFORT ON PETER'S EPISTLE

Bro. John Ullman (Perth) is to lead an ecclesial study at Enfield, S.A. on the theme: TRIUMPH THROUGH TRIBULATION, SUFFERING BEFORE GLORY. Taken from 1st Peter, many exhortations will be drawn from this "persecution epistle." Peter wrote at a time of ecclesial crisis, and was able to provide needed encouragement to the faithful, who were being subjected to tribulation, trial, and trends. Though circumstances differ today, we nevertheless face another era of difficulty, before the impending divine judgments — and therefore need to heed Peter's faithful warnings.

Enfield Ecclesia has also planned a Proclamation effort during this period (Feb. 1st-16th), and the following meetings are scheduled:

Peter Study:

Sat. 1st—Fraternal at 7.45 p.m.—"The Transformation of Peter."
Tue. 4th—Study at 8 p.m.—"The Living Word."
Thur. 6th—Study at 8 p.m.—"A Pilgrim's Life and How to Lead It".
Sat. 8th—Study at 8 p.m.—"The Saints and the Sin Power, Compromise Breeds Apostasy."
Tue. 11th—Study at 8 p.m.—"The Fiery Trial and How to Bear It".
Sat. 15th—Study at 8 p.m.—"Faith and the Weapons of Victory."
Sun. 16th—11 a.m. Exhort: "Peace Be With You All."

Gospel Proclamation Activities:

Sun. 2nd—7 p.m. Lecture: "Armageddon, God's Way for World Disarmament and Lasting Peace."
Sun. 9th—7 p.m. Lecture: "Christ will Destroy a Corrupt Christianity and the Power of All Nations."
Thur. 13th—Special Lecture at Brahma Lodge Progress Hall, Harrow Rd., Brahma Lodge, 8 p.m.: "God will Bury Russia in Israel."
Sun. 16th—7 p.m. Lecture: "Jerusalem, Christ's Future Throne on Earth."

Verse by Verse study notes on the Epistles of Peter are available (50c plus postage), and can assist in the development of this important subject. The support of brethren and sisters is urged to this effort.

MOE ECCLESIA'S ANNUAL PICNIC

The Willowgrove Sports Ground is the venue for the Moe Picnic to be held on 8th February (God willing) from 11 a.m.-4 p.m. A particularly interesting program is scheduled, and brethren and sisters are welcome to attend. The following schedule is planned:

11 a.m.—Games, directed by Bro. Raymond Smith.
12 noon—Lunch, with Milk, tea, sugar, cordial and fruit provided.
1.30 p.m.—Devotional meeting. Preside: Bro. John Stewart. Address by Bro. Ken Quixley.
2 p.m.—Games afternoon.
3.15 p.m.—Afternoon tea.

The support of as many as possible will be appreciated, so that this occasion will be beneficial fraternally.

GOSPEL PROCLAMATION ASSOCIATION REPORTS . . .

The flow of applications for literature has continued over recent weeks, although the holiday mails caused slight delays. The following were received — N.S.W. 44; Qld. 28; W.A. 6; S.A. 17; Vic. 6; Tas. 18; N. Zealand 1; Overseas 8. 143 copies of the "Herald" were posted to meet requirements

of enquirers, and 21 names were placed on our regular "Herald" mailing list.

The GPA continues to receive considerable correspondence from readers, upon many aspects of the Truth. This varies from unreasoning criticism by those who are unprepared to sever their minds from their church associations, to the sincere enquiry concerning the Truth. All letters are answered personally, with a desire to turn many to righteousness, and this is followed up by personal contact where possible.

WHAT MAKES THE PRINTED PAGE SO POTENT?

Some of the benefits of Gospel proclamation literature, and personal letter-box distribution:

★ Literature can be studied privately, in the quiet of one's home.
★ It can get undivided attention — without distraction, or fear — in quiet hours.
★ It leaps language barriers and race tensions that can hamper personal contacts.
★ It has permanency — it can be read over and over again.
★ It can go where it is sometimes impossible for a person to go.
★ It lives after spoken words are lost and forgotten.
★ It never gets tired, but can minister day and night.
★ It remains constant, and is immune to the pressures and circumstances of every-day life.
★ It speaks to more people than is possible by personal words.
★ It remains the most effective means of presenting the Truth today!

Ecclesial Calendar

ECCLESIAL EVENTS FOR FEBRUARY 1969 (God willing)

TASMANIAN ECCLESIAS

HOBART—Dora Turner School, Hampden Rd. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson. 7007).

1—Senior and Junior CYC.
2—Exhort and Lecture: Bro. J. Kershaw (Launceston) — "If God is love, Why so much Suffering."
7—Home study evening.
9—Exhort: Bro. H. Taylor. Lecture: Bro. D. Ledger — "Is It Needful To Go To Church!"
11—Bible class.
12—Dorcas class.
14—Home study.
15—Senior and Junior CYC.
16—Exhort: Bro. H. Arnott. Lecture: Bro. G. Rosenthal — "The Kingdom of God and the Church."
21—Home study evening.
23—Exhort: Bro. E. Harrington. Lecture: Bro. I. Butler — "God, Angels, Jesus Christ, and the Crucifixion."
25—Bible class.
26—Dorcas class.
28—Home study.

LAUNCESTON — 69 Balfour St., Launceston. (Rec.: Bro. W. T. Case, 6 Chant St., Launceston 7250. Tel.: 31 1687).

1—Junior and Senior CYC.
2—9.30 Sunday School and Senior Elpis Israel class. 11 a.m. Exhort: Bro. C. Blanch. 7 p.m. Lecture: Bro. F. Bracey — "Christ — Modern Israel's Coming King."
5—7.45 Bible class.
7—Eureka class (phone 44 2207).
9—S.S. and Senior Elpis Israel class. Exhort: Bro. H. Day. Lecture: Bro. M. Wright — "Christ's Resurrection, The Greatest Fact

KEEP THIS CALENDAR IN YOUR BIBLE FOR READY REFERENCE

of History."
12—7.45 p.m. MIC.
13—Dorcas class.
14—Eureka class.
15—Junior and Senior CYC.
16—S.S. and Senior Elpis Israel class. Exhort: Bro. J. Kershaw. Lecture: Bro. H. Day — "How Jesus Slew the Devil."
19—7.45 p.m. Bible Class.
21—Eureka study.
23—S.S. and Senior Elpis Israel class. Exhort: Bro. K. Niejalke. Lecture: Bro. F. Onley — "Resurrection and Judgment before Immortality."
26—7.45 p.m. MIC.
27—Dorcas class.
28—Eureka study.

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton. 5048)

2—Exhort: Bro. K. Gore. Lecture: Bro. I. Topham — "The Promise in Eden, Key to the Understanding of the Bible."
6—Acts study class at 25 Gibson St., West Beach.
9—Exhort: Bro. K. Martin. Lecture: Bro. B. Luke — "The Genesis Flood, Its Warning to this Generation."
12—Bible study: Bro. J. Ullman — "Let us Rise up and Build." Held at 44 Tobruk Ave., St. Marys.
16—Exhort: Bro. J. Martin. Lecture: Bro. A. C. Dangerfield—"The Land of Israel Promised to Abraham, and His Seed for an Everlasting Possession."
18—A.B. meeting.
20—Acts class at 456 Morphett Rd., Warradale.
23—Exhort: Bro. D. Horgan. Lecture: Bro. G. Mansfield—"God's Covenant with David; Christ will Rule in Jerusalem."
26—Bible study: Bro. J. Berry: "Cain and Abel, the Seed of the Woman versus the Seed of the Serpent (Gen. 4, 5)." Held at 20 Tucker St., Sth. Brighton.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

2—Exhort: Bro. P. Weller. Lecture: Bro. J. Knowles — "Modern History Proves the Bible True."
5—Sisters' class; All-day picnic at Seacliff.
8—Suburban Young peoples class at Enfield.
9—Exhort: Bro. S. Cattermole. Lecture: Bro. J. Luke — "The Coming Conflict in the Middle East; God's Solution."
10—Int. Friends class 8 p.m. at 138 Edward St., Edwardstown: Bro. J. Ullman — "Where Is The Promise of Christ's Coming."
16—Exhort: Bro. L. J. Colquhoun. Lecture: Bro. Max Lund — "Will Russia Dominate Europe?"
22—5 p.m. Marriage of Bro. Barry Steele (Woodville) and Sis. Christine Thiele (Cumberland).
23—Exhort: Bro. W. Gurd. Lecture: Bro. Murray Lund — "The Fallibility of the Space Race; Man's True Hope on Earth."
26—Opening Revelation class — Special consideration of Rev. 11: "The Two Witnesses" (Bro. M. Lund).

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

1st-16th: Special Study effort under leadership of Bro. J. Ullman (Perth) to the theme: TRIUMPH THROUGH TRIBULATION, SUFFERING BEFORE GLORY (1st Peter).

1—Opening Fraternal: Bro. J. Ullman — "The Transformation of Peter."
2—Exhort, Sunday School, and Lecture: Bro. J. Ullman — "Armageddon, God's Way for World Disarmament and Lasting Peace."
4—8 p.m. study: "The Living Word."
6—8 p.m. study: "A Pilgrim's Life and How to Lead It."

"BE THOU AN EXAMPLE OF THE BELIEVERS"

8—8 p.m. Suburban young peoples class: "The Saints and the Sin Power, Compromise Breeds Apostasy."
9—Exhort and Lecture: "Christ will Destroy a Corrupt Christianity and the Power of all Nations."
11—8 p.m. study: "The Fiery Trial, and How to Bear It."
13—Lecture in Brahma Lodge Progress Hall, Harrow Rd.; "God Will Bury Russia in Israel."
15—8 p.m. study: "Faith and the Weapons of Victory."
16—Exhort: "Peace be with you all." Lecture: "Jerusalem, Christ's Future Throne on Earth."

Conclusion of Special Study

18—Life of Christ study (Bro. J. Knowles).
20—8 p.m. Int. friends class at 11 Brussels St., Broadview: Bro. R. Stokes.
23—Exhort: Bro. K. Martin. Lecture: Bro. J. Martin — "The Challenge of the Truth in an Evil Age."
25—8 p.m. Law of Moses class (Bro. J. Martin).
27—8 p.m. Bible marking evening.

GLENLOCK — Via Morgan. (Rec.: Bro. A. M. McLean "Four Winds", Pte. Bag 44. via Morgan. 5320).

2—Exhort: Bro. B. G. Hollamby.
9—Exhort: Bro. A. M. McLean.
16—Exhort: Bro. D. Manser.
23—Exhort: Bro. John Hodges.

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 — Masonic Hall (Sec.: Bro. H. Mansfield, Myponga. 5202. Tel.: 328).

2—Exhort: Bro. M. Ide.
7—Special Lecture 8 p.m. (Bro. J. Ullman).
9—Exhort: Bro. B. King. 7.30 p.m. Lecture: Bro. B. Luke — "Destruction Impending on a Civilisation that Corrupts God's Way."
14—8 p.m. Study class: "Life of Christ" (Bro. H. P. Mansfield).
16—Exhort: Bro. W. Stephenson.
20—8 p.m. special evening: Bro. A. D. Norris — "Lord, Teach us to Pray."
21—1st principle class 8 p.m.: "Who or What is the Devil?"
23—Exhort: Bro. A. Cheek Jnr. 7.30 p.m. Lecture: "When Does Eternal Life Begin?"
28—8 p.m. Study: Bro. H. P. Mansfield — "Life of Christ."

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

2—Exhort: Bro. A. Wigzell. 3 p.m.: Open Air Speaking at beachfront. Lecture: Bro. P. J. Mansfield — "Rome, City of Superstition."
8—Young Peoples evening.
9—Exhort: Bro. G. E. Mansfield. 3 p.m.: Open Air Speaking at beachfront. 7 p.m. Lecture: Bro. H. Muggleton — "The Destiny of Saints and Sinners."
10—7.30 p.m. A.B. Meeting.
12—Opening meeting of Dorcas class. Combined picnic to be at Botanical Gardens.
15—Wedding of Bro. S. Hubbard and Sis. S. Muggleton, 5.30 pm.
16—Exhort: Bro. R. Kryger. 3 p.m.: Open Air speaking at beachfront. Lecture: Bro. J. Martin — "Mid-East Conflict Fulfils Bible Prophecy."
17—Home study evening: "The Gospel Explained." Held at 4 Lascock Ave., Findon.
23—Special Youth Aliyah Sunday. Exhort: Bro. H. P. Mansfield. 3 p.m.: Open air speaking at beachfront. 7 p.m. Lecture: Bro. A. Wigzell — "The Revival of Israel Portends Messiah's Advent."
26—Bible Study evening. Special program under theme: "For Christ's Sake," in which current trends and problems to be considered in the light of the Truth's responsibilities.

"STUDY TO SHOW THYSELF APPROVED UNTO GOD"

QUEENSLAND ECCLESIAS

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

2—Exhort: Bro. D. McGahey. Lecture: Bro. C. Bartley — "The Gospel in the Old Testament (The Psalms)".
6—James study class at home Bro. D. Bartley, Tingalpa (Bro. D. McGahey).
9—Exhort: Bro. R. Rock. Lecture: Bro. B. Cutler — "The Gospel in the Old Testament, (The Prophets)".
13—Ecclesial responsibilities class at home Bro. Bartley (Bro. S. Arthur).
16—Exhort: Bro. S. Arthur. Lecture: Bro. D. Bartley — "The Gospel in the New Testament (The Gospel Jesus Preached)".
20—James study class at home Bro. Bartley (Bro. D. McGahey).
23—Exhort: Bro. D. Evans. Lecture: Bro. R. Johnson — "The Witness of Prophecy to the Divine Origin of the Bible."
28—Ecclesial class in hall, commencing weekend of addresses by Bro. G. Philip (Sutherland) and Bro. K. Dennes (Nerwee).

KEDRON-BROOK — Gordon Pk., Progress Hall, Robertson St., Gordon Pk. (Rec.: Bro. D. Lee, P.O. Box 104, Kedron 4031. Tel.: 63 4310).

2—Exhort: Bro. D. Evans. Lecture: Bro. E. Crew — "The Origin of Gospel as Preached by the Lord Jesus Christ."
9—Exhort: Bro. E. Crew. Lecture: Bro. K. Thurlow — "Did Christ Pre-Exist?"
16—Exhort: Bro. R. Burtsworth. Lecture: Bro. H. Finch — "The Jews Prove the Bible True."
23—Exhort: Bro. H. Finch. Lecture: Bro. A. Collins — "Infant Baptism, not a Bible Teaching."

WYNNUM CENTRAL — Andrew St. (Rec.: Bro. S. Marriott, Birkdale. 4159. Tel.: Wellington PT399).

2, 9, 16, 23—Sunday services.
4—Dorcas class.
7—Under12's evening.
14—CYC.
28—Cottage meeting.

SOUTHPORT—Masonic Hall, Nerang St., (Rec.: Bro. J. Carnes, 32 West St., Burleigh Heads 4220. Tel.: 5 2125).

2—Exhort: Bro. L. Lepherd. Evening Bible class: Bro. L. Dodd — "Paul's Journey and Letters from Ephesus to Macedonia and Greece."
9—Exhort: Bro. E. Spall. Lecture: Bro. C. Roberts — "The Stones Cry Out, The Bible Is True."
16—Exhort: Bro. C. Roberts. Evening Bible class: Bro. J. Carnes — "Paul's Farewell Meeting at Troas; Eutychus; Paul's Miracle.
23—Exhort and Lecture: Bro. R. Burtsworth (Kedron-Brook).

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

2—Exhort: Bro. Witton. Lecture: Bro. N. Davies — "Current Affairs in the Light of Bible Prophecy." 3 p.m. Cessnock visit, Exhort: Bro. K. Whitehead.
4—A.G. Meeting.
5—Bible class: Bro. N. Davies — "Selected Studies on the Psalms (Psa. 1)".
6—First principles class.
8—MiC. Exposition Elpis Israel pp. 181-187 by Bro. K. Whitehead — "Dissertation on the Elohim."
9—Exhort: Bro. S. Lake. Lecture: Bro. F. Ryan — "The Angels and Their Work, Scripturally Demonstrated."
12—Exposition on 2nd Peter: Bro. G. Alchin — "Introduction."
13—1st principles class.
16—Exhort: Bro. B. Butters. Lecture: Bro. H. Ryan — "The Hope of the Gospel."
19—Bible Class: Bro. N. Davies — "Selected Studies on the Psalms (Psa. 2)".

"REDEEM THE TIME FOR THE DAYS ARE EVIL"

20—1st principles class.
23—Exhort and Lecture: Bro. J. Mansfield — "Through Death to Life, How Christ's Sacrifice Can Work for You."
26—Half-yearly business meeting.
27—1st principles class.

AVOCA BEACH—316 Round Drive. (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Beach 2251).

2—Memorial meeting, 11 a.m.
9—Meeting at 2 p.m. with visiting Sydney brother.
16—Memorial meeting, 11 a.m.
23—2 p.m. meeting with CYC at CWA centre, Avoca Rd.

After each gathering refreshments are provided.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).

2—Exhort: Bro. C. Leeson. Lecture: Bro. R. Window — "Russia Will Not Deter God's Purpose with Israel."
5—Young peoples class at home Bro. A. Russell.
7—MIC at home Sis. Denford.
9—Exhort: Bro. A. Rowlstone. God manifestation class at home Bro. D. Moss. Isolation meeting at Wyrallah (Exhort: Bro. A. Russell).
12—Young peoples class at home Bro. L. Stone.
14—Elpis Israel class at home Sis. B. Denford.
16—Exhort: Bro. C. Hermann — Parables class, at home Bro. C. Hermann.
19—Young peoples class at home Bro. A. Russell.
21—MIC at home Sis. B. Denford.
23—Exhort: Bro. R. Window. Daniel class at home Bro. L. Stone.
26—Young peoples class at home Bro. L. Stone.
28—Elpis Israel class at home Sis. B. Denford.

BOSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

2—9.30 S.S. 11.15 a.m. Exhort: Bro. J. J. Rosser. 7 p.m. Lecture: Bro. L. J. Green — "Eternal Life Promised, but not yet Possessed."
4—10.30 a.m. Dorcas class at 22 Kendee St., Green Valley.
6—Galatians study 8 p.m. at 96 Maxwells Ave., Green Valley. (Bro. D. Pogson): "Galatians 3".
7—1st principles class 8 p.m. at 18 Canara Pl. Smithfield.
9—S.S. Exhort: Bro. E. H. Baird. Lecture: Bro. W. E. Sawell — "Mormon Teaching Astray from Bible Truth."
13—8 p.m. Elpis Israel class at 3 Hemingway Cres, Fairfield: "The Earth, the Woman and the Holy City" (pp. 341-350).
16—S.S. Exhort: Bro. B. Bowen. Lecture: Bro. G. Hatchell—"Sweeping Changes to World Governments are Impending."
20—Galatians study cont.: "Ch. 4".
21—1st principle class cont.
23—S.S. Exhort: Bro. H. Ceiley. Lecture: Bro. H. Burns — "The Covenant with Abraham is the basis of Salvation."
27—Elpis Israel class cont. "Roman Babylon" (Ch. 2, p. 351).

COLLAROY — Masonic Hall, Pittswater Road. (Sponsored by Granville Ecclesia).

1—7.30 p.m. First principles class at 2 Bishops St., Newport (Bro. J. Granter).
2—7 p.m. Lecture: Bro. C. Hocking — "The Fundamental Message of the Bible."
4—8 p.m. Apocalypse class at 45 Adams St., Harboard (Bro. S. Kingsbury).
9—7 p.m. Lecture: Bro. B. Bowen — "Why Creation is True and Evolution is False."
11—8 p.m. Law of Moses class at 45 Adams St., Harboard (Bro. C. Bolstad).
15—7.30 p.m. 1st principles class cont. (Bro. J. Granter).
16—7 p.m. Lecture: Bro O. Forsdike — "The Law of Moses and the

"I KNOW THY WORKS," SAYS CHRIST TO THE ECCLESIAS

Law of Christ".
18—8 p.m. Apocalypse class cont. (Bro. S. Kingsbury).
23—7 p.m. Lecture: Bro. D. Shaw — "Materialism, the Plague of Modern Society."
25—8 p.m. Law of Moses class cont. (Bro. C. Bolstad).

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

2—Exhort: Bro. E. Spongberg. 7 pm. Lecture: Bro. J. Mansfield — "The Fundamental Message of the Bible."
5—8 p.m. Romans Study: Bro. E. Spongberg — "Deliverance in Christ".
9—Exhort: Bro. K. Wassell. 2.30 p.m. MIC. 7 p.m. Lecture: Bro. D. Shaw — "Why Creation is True and Evolution is False."
12—Elpis Israel class (Bro. G. T. Darke).
16—Exhort: Bro. S. Kingsbury. 7.00 p.m. Lecture: Bro. B. Gilham — "The Law of Moses and the Law of Christ."
19—8 p.m. Romans study: Bro. E. Spongberg — "The Spirit-Life Reveals the Pathway to Glory."
23—Exhort: Bro. W. Britain. 2.30 p.m. Domain meeting. 7 p.m. Lecture: Bro. E. Mansfield — "Materialism, the Plague of Modern Living."
26—Elpis Israel class (Bro. G. T. Darke).

NARWEE—R.S.L. & A.I.L.A. Hall, Bryant St. (Rec.: Bro. P. Gilmore, 3 Jordan Ave., Beverly Hills, 2209. Tel.: 533 1571).

2—Exhort: Bro. R. O'Connor. Lecture: Bro. V. Dowe — "The Christadelphian Answer to the Trinity."
5—Bible class at home Bro. P. Russell — "Gideon", by Brn. K. Dennes and F. Hulks.
9—Exhort: Brn. L. Ebers and P. Russell. Lecture: Bro. G. Bacon — "Middle East, the Key to Christ's Return."
12—Bible class at home Bro. Lanham — Brn. Jn. Thatcher and D. Gilmore—"The Book of Ruth."
16—Exhort: Bro. C. Lanham. Lecture: Bro. C. H. French — "The Bible Interprets World Affairs."
19—Bible class at home Bro. Hulks Brn. P. Thatcher & C. Hocking — "Samuel, the Messenger of the Lord."
23—Exhort: Bro. C. Wotton. Lecture: Bro. J. Rosser — "The Christadelphian Answer to the State of Israel."
26—Bible class at home Sis. Gow — Brn. A. Rosser and G. Russell — "A Change in the Priesthood."

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).

2—Exhort: Bro. J. Drake. Lecture: Bro. E. Mansfield — "Can We Trust the Bible?"
9—Exhort: Bro. J. J. Rosser. Lecture: Bro. J. Mansfield — "Doth God Take Knowledge?"
16—Exhort: Bro. E. Mansfield. Lecture: Bro. W. Pearce Jnr. — "God, The Creator".
23—Exhort: Bro. J. Mansfield. Lecture: Bro. A. G. Russell — "Jesus Christ as Portrayed in the Gospels."

UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla, Muswellbrook, 2333. Tel.: Mus. 153).

9—Exhort: Bro. Thomas, at home Bro. Taylor (Merriwa).
23—Exhort: Bro. Taylor, at home Bro. L. Ackers (Muswellbrook).

WAGGA WAGGA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn, 2144. Tel.: 649 9483).

1—7.30 p.m. Abraham class for young people (Bro. K. Wassell).
2—Exhort: Bro. W. Britain. Lecture: Bro. N. Rice — "The Prophecy of Micah, The Word of The Lord shall go forth from Jerusalem."
4—Elpis Israel class: "Ch. 3" at home Bro. Ceiley (Bro. S. Evans).
5—First principles class at home Bro. Munro (Bro. D. Pogson).
9—Exhort: Bro. M. Bonner. Lec-

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

ture: Bro. B. Philp — "The Prophecy of Micah, Israel's Everlasting Ruler Born in Bethlehem."

13—Hebrews Class (Bro. K. Cook).

16—Exhort: Bro. E. Baird. Lecture: Bro. J. Granter — "The Prophecy of Micah. The Goodness Required by God, Justice, Mercy and Humility."

18—Elpis Israel class Ch. 3 Cont. (Bro. S. Evans).

19—1st principles class cont. (Bro. D. Pogson).

23—Exhort: Bro. J. Ceiley. Lecture: Bro. E. Spongberg — "The Prophecy of Micah, Israel Will Acknowledge Jesus Christ as King."

25—MIC.

27—Hebrews Class (Bro. K. Cook).

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

2—Exhort: Bro. L. Harrison.

5—1st Peter study: Bro. K. Digney — "As We Have Received, So Let Us Act — Ch. 4:6-11".

9—Exhort: Bro. K. Digney.

12—Elpis Israel: Bro. L. Harrison.

16—Exhort: Bro. L. Harrison.

19—1st Peter study: Bro. K. Digney — "Be a Sufferer for Good, Not for Evil — Ch. 4:12-16."

23—Exhort: Bro. K. Digney.

26—1st Peter study: Bro. K. Digney — "The Time for Judgment; Will We Be Saved? — Ch. 4:17-19".

30—Exhort: Bro. L. Harrison.

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

2—Exhort: Bro. D. Moore. Lecture: Bro. J. Ullman — "Sin, The Serpent, and Salvation."

9—Exhort: Bro. A. Newton. Lecture: Bro. B. Hayles — "Jesus Christ, Earth's Future Monarch."

16—Exhort: Bro. D. Hurn. Lecture: Bro. W. Excell — "How You Can Understand the Bible".

23—Exhort and Lecture: Bro. A. Newton — "Bible Prophecy, Russia Must Invade the Middle East."

VICTORIAN ECCLESIAS

CORIO — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., Northcote 3070. Tel.: 36 9444).

2—Preside: Bro. S. J. Mansfield. Exhort: Bro. W. Gulev.

4—Bible class at 2 Horton Street, Reservoir. Bro. P. Pickering — "Why Bear Records in the Gospels?"

9—Preside: Bro. P. Pickering. Lecture: Bro. G. Istin.

11—Quarterly business meeting at 11 Beckley St., East Coburg.

14—8 p.m. Eureka Class at 72 Wood St., Templestowe.

16—Preside: Bro. H. C. Hughes.

18—"Life of Christ" study: Bro. R. Goodman — "Luke, the Man and His Introduction, Luke 1:1-4." Held at 2 Horton St., Reservoir.

23—Preside: Bro. S. J. Mansfield. Exhort: Bro. E. Crouch.

28—Eureka study, 8 p.m. at 72 Wood St., Templestowe.

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).

2—Exhort: Bro. R. Taylor. Lecture: Bro. B. Williams—"What Jesus said about Belief." 8.15 p.m. 3XY Enlightening Truth session: Bro. L. Cresswell — "You will Never Go to Heaven!"

7—Bible study at Canterbury Hall: Bro. A. D. Norris — "Cameos from the Kings."

8—Special study continued at Canterbury Hall: "Cameos from the Kings."

9—Combined meeting at Kew City Hall: Exhort and Lecture (3 p.m.): Bro. A. D. Norris.

14—Study at 7 Wills St., Kew: "Nehemiah" — Brn. R. Russell, P. Wallace.

15—SPL at home Bro. Reeve—"Turn us again, O God (Psa. 80:3)."

WE INVITE NEWS AND REPORTS OF STUDY CLASSES

16—Exhort: Bro. L. Saxon. Lecture: Bro. P. Brown — "What Jesus Christ said about Death." 8.15 p.m. 3XY Enlightening Truth session: Bro. H. Hughes — "Jerusalem, World's Greatest City."
21—Study class at 7 Wills St., Kew: "Ephesians" — Brn. L. Saxon, P. Brewer.
23—Exhort: Bro. E. Cresswell. Lecture: Bro. B. Jones — "What Jesus Christ Taught About Resurrection." 3XY radio session: Bro. M. Clementson—"A Warning for the Present Day."
28—Study at 7 Wills St., Kew: "Nehemiah" — Brn. B. Reeve, T. Galbraith.

McKINNON — Progress Hall, 119 McKinnon Rd. (Rec.: Bro. K. Longley, 11 Spicer St., Beaumaris. 3193).

2—Exhort: Bro. S. Jones. 7 p.m. Special night illustrated.
9—Combined meeting in Kew City Hall. Exhort: Bro. A. Norris.
12—Business meeting.
16—Exhort: Bro. A. Brewer. 7.00 p.m. Address: "Fire in Scriptural Usage".
23—Exhort: Bro. A. Symes. 7 p.m. Address: Bro. R. Terrell — "God's Covenant — Gen. 6:18."
26—MIC.

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

2—1.30 p.m. Exhort: Bro. P. Pickering.
5—8 p.m. Bible class at home of Bro. Burrage.
8—11 a.m.-4 p.m. Ecclesial Picnic at Willowgrove Sports Grounds.
11—2 p.m. Bible class at home of Bro. Howe, Yarragon.
14—8 p.m. "Life of Christ" class at home of Bro. J. Stewart, Newborough.
16—1.30 p.m. Exhort: Bro. J. White. Youth Fellowship class at home of Sis. J. Galbraith, Tyres. 4 p.m. Study — "Galatians."
19—8 p.m. Bible class at home Bro. Burrage.
25—2 p.m. Bible class at home Bro. F. Howe.
28—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).

2—Exhort: Bro. E. Crouch. Lecture: Bro R. Noakes — "Questions for Christians, Is The Bible Wholly Inspired?"
9—Exhort: Bro. A. Fletcher. Lecture: Bro. I. Chalmers—"Questions for Christians, Will the Earth be Destroyed?"
11—Bible class at 670 Pascoe Vale Rd. — "The Washing of the Disciples' Feet, John 13."
16—Exhort: Bro. C. Carter. Lecture: Bro. W. Taylor — "Questions for Christians, Is Heaven the House of Many Mansions?"
23—Exhort: Bro. E. Nichol. Lecture: Bro. D. Goodman — "Questions for Christians, How Is Salvation of the Jews?"
25—Bible class cont.: "The Father's House and Promise of the Comforter — John 14."

RINGWOOD — Rupert St. (Rec.: Bro. P. Morgan, 49 Nathan Street, Ferntree Gully. 3156).

2—Exhort: Bro. D. McCallum. Lesture: Bro. S. Snow — "A New Leader for a New World."
9—Combined meeting at Kew City Hall. Exhort: Bro. A. D. Norris. Lecture at Ringwood: Bro. R. Galbraith — "God's Promises to Men."
12—MIC. Two 12 minute exhorts: Brn. K. Jowett and K. Cornish.
16—Exhort: Bro. P. Morgan. Lecture: Bro. S. Jones — "God's Hand in Middle East History."
19—Bible class at home Bro. A. Loveday: Bro. K. Jowett — "Daily Readings".
23—Exhort: Bro. A. C. Morgan. Lecture: Bro. D. McCallum — "Practical Religion."
26—MIC: 10 min. addresses: Bro. G. Funder — "Archaeology and the Bible"; Bro. B. Williams "Prophecy and the Bible"; Bro. H. Baum—"Science and the Bible".

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ECCLESIAL DIARY

ECCLESIAS IN NEW SOUTH WALES

ADAMSTOWN—Masonic Hall, Teralba Rd. (Bro. E. C. Witton, 15 OBrien St., Gateshead 2290. Tel.: 41 534)

AVOCA BEACH—316 Round Drive, Avoca, via Gosford (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Bch. 2251).

BALLINA—Cherry St. (Rec.: Bro. L. G. Stone, 123 Martin St., Ballina 2478. Tel: 86 2870).

BLUE MOUNTAINS—Rec.: Bro. W. L. Hodgkinson, "Eureka," Connaught Rd., Blackheath 2785.

BOSSLEY PK—Progress Hall, Mimosa Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel: 729765).

BURWOOD—47 Belmore St. (Rec.: Bro. J. A. Kingston, 5 Perkins St., West Ryde 2114).

CAMPSIE - Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill 2023. Tel: 36 5287).

CANBERRA—CWA Hall, Moore St., Turner (Rec.: Bro. F. H. White, P.O. Box 14, Manuka, ACT 2603).

CESSNOCK—Westcott St. (Rec.: Bro. A. W. Allison, 49 Appleton Ave., Weston 2326).

CHARLESTOWN—Smart St. (Rec.: Bro. A. Clayton, 57 Bulls Garden Rd., Whitebridge 2290).

CHATSWOOD—"Laurelbank," Laurel St. (Rec.: Bro. G. Errington, 15 Clanwilliam St., Willoughby 2068).

COFFS HARBOUR—Boambee Memorial Hall. (Rec.: Bro. W. Bamford, Sth Boambee Rd., Coffs Harbour 2450).

DOONSIDE—Doonside Cres. (Rec.: Bro. J. Horne, 11 Myall St. Doonside 2767).

GRANVILLE—26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guilford 2161).

HURSTVILLE—1 Rose St.

LAKEMBA—232 Lakemba St. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

NARWEE—RSS&AILA Hall, Bryant St. (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

NEWCASTLE—Perry St. (Rec.: Bro. A. H. Mogg, 159 Dennison St., Hamilton 2303).

PT. HACKING—Senior Citizen's Hall, Gymea Bay Rd., Gymea. (Rec.: Bro. F. J. Ryan, 51 Caravan Head Rd., Oyster Bay 2225. Tel: 528 7571).

SHAFTESBURY RD—Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel: 85 1820).

SYDNEY—Regent St. (Rec.: Bro. N. A. Phipps, 30a Lang St., Mosman 2088).

SUTHERLAND—Acacia St. (Rec.: Bro. G. Alchin, 22 Venetia St., Sylvania Heights 2224. Tel: 522 0287).

UPPER COOPER'S CR.—(Rec.: Bro. D. C. Leadbeatter. Tel: Rosebank 88 2161).

UPPER HUNTER—(Rec.: Bro. L. Ackers, Bengalla, Muswellbrook 2333. Tel: Mus. 153).

WEST RYDE—Maxim St. (Rec.: Bro. N. French, 64 Excelsior Ave., Castle Hill 2154).

WOLLONGONG—Railway St., Corrimal. (Rec.: Bro. N. E. Roberts, 26 Pindari St., Keiraville 2500).

YAGOONA—Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn 2144. Tel: 649 9483).

ECCLESIAS IN QUEENSLAND

ATHERTON TABLELAND—CWA Rooms, Tolga (Rec.: Bro. J. Wooldridge, 34 Solar Cr., Atherton 4883).

BOOVAL—62 Station Rd. (Rec.: Bro. C. P. Rossow, 101 Downs St., Nth. Ipswich 4305).

BRISBANE—134 Petrie Tce. (Rec.: Bro. R. N. Collins, 32 Rossett St., Chermside 4032).

STH BRISBANE—Park Rd. West, Dutton Park. (Rec.: Bro. W. T. Clark, 88 Lugg St., Bardon 4065).

BUARABA—via Coominya. (Rec.: Bro. C. Pryde, Buaraba 4305).

BUNDABERG—Friendly Soc. Bld., Bourbong St. (Rec.: Bro. R. H. Winch, 32 Walker St, Sth. Bundaberg 4670).

CABOOLTURE—Bro. T. R. Fox, Toorbul Pt. Rd., Caboolture 4510.

CALOUNDRA—Kalinga St. (Rec.: Bro. C. S. Rasmussen, 2 Monash St., Golden Bch, Caloundra 4551).

COORPAROO—School of Arts, cnr. Cavendish Rd. & Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel: 56 3627).

DALBY—Rec.: Bro. A. W. Hold, Pratern St., Dalby 4405.

KEDRON-BROOK—Gordon Pk. Progress Hall, Khartoum St. (Rec.: Bro. D. Lay, P.O. Box 104, Kedron 4031. Tel: 63 4310).

MACKAY—AFS Hall. (Rec.: Bro. E. Bundesen, 45 Evan St., Mackay 4740).

REDCLIFFE—6 Irene St. (Rec.: Bro. W. Collins Brandt, 166 Prince Edward Pde., Redcliffe 4020).

ROCKHAMPTON—Denham St. (Rec.: Bro. K. O'Toole, 4 Flynn St., Rockhampton 4700).

STH BURNETT—Oddfellows Hall, Nanango and Christadelphian Hall, Coolabunia. (Rec.: Bro. C. E. Arthur, 33 Belle St., Kingaroy 4610).

SOUTHPORT—Masonic Hall, Nerang St. (Rec.: Bro. J. Carnes, 32 West St., Burleigh Heads

STANTHORPE—Rec.: Bro. P. A. Clare, 7 Aplin St., Stanthorpe 4380.
THE SUMMIT—Rec.: Bro. W. Rossow, The Summit 4377.
TOOGOOLAWAH—Rec: Bro. R. Dixon, Box 5, Toogoolawah 4313.
TOOWOOMBA—204 Hume St. (Rec.: Bro. L. E. Anderson, 205 Russell St., Toowoomba 4350).
TOWNSVILLE—Mooney St., Warrina. (Rec.: Bro. K. Holman, Pioneer Sugar Mill, Pioneer 4807).
URANGAN—Rec.: Bro. P. Palmer, 19 Crescent St., Urangan 4658.
WYNNUM CENTRAL—Andrew St. (Rec.: Bro. S. Marriott, Birkdale 4159. Tel: Wellington PT399).
YALBOROO (via Mackay)—Bro. L. Bundesen, Bloomsbury 4740.
YEPPOON—Bro. F. Bundesen, Hill St., Yeppoon 4703.

ECCLESIAS IN SOUTH AUSTRALIA

ADELAIDE—Halifax St. (Rec.: Bro. P. B. Hurn, 12 Newark Rd., Torrens Pk 5062).
BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton 5048).
BUNBURY—Bro. M. Pitt, Bunbury, Box 106, Keith 5267. Tel: McNamara 6).
CUMBERLAND—209 Goodwood Rd., Colonel Light Gardens. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama 5041. Tel: 76 5669).
ELIZABETH—Tolmer Rd., Elizabeth Pk. (Rec.: Bro. C. A. Risley, 61 Heytesbury Rd., Elizabeth West 5113).
ENFIELD—334 Hampstead Rd., Clearview (Rec.: Bro. D. Horgan, 88 Tait St., Renown Pk. 5008).
GLENLOCK—via Morgan. (Rec.: Bro. A. M. McLean, "Four Winds," Pt. Bag 44, Morgan 5320. Tel: Taylorville 43 2267).
KADINA—Bro. M. Kennett, 13 Verran St., Kadina 5554.
SOUTH EAST—Bro. M. E. Lawrey, Rectory Pl., Naracoorte 5271. Tel: 22516.
VICTOR HARBOUR—Masonic Hall (Rec.: Bro. H. Mansfield, Myponga 5202. Tel: 328).
WOODVILLE—Aberfeldy Ave. (Rec.: Bro. G. E. Mansfield, 489 Burbridge Rd., West Beach 5024. Tel: 56 2278).

ECCLESIAS IN TASMANIA

HOBART—Dora Turner School, Hampden Rd. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson 7007).
LAUNCESTON—69 Balfour St. (Rec.: Bro. W. T. Case, 6 Chant St., Launceston 7250. Tel: 31 1687).

ECCLESIAS IN VICTORIA

BALLARAT—Protestant Hall, Grenville St. (Rec.: Bro. L. E. Cresswell, 40 Eleebana Ave., Oakleigh 3166).
BEECHWORTH—Bro. C. A. Ladson, Sydney Rd., Beechworth, 3747.
CANTERBURY—Faversham Rd. (Rec.: Bro. E. Lawless, 17 Cypress Ave., Burwood 3125).
CHADSTONE—696 Warrigal Rd. (Rec.: Bro. J. H. Footitt, 36 Milloo Cres., Mt. Waverley 3149).
COBURG—Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel: 36 9444).
FRANKSTON—Mechanics Hall, Bay St. (Rec.: Bro. D. J. Caudery, 22 Luxton Tce., Seaford 3198).
GEELONG—The Guildhall, Myers St. (Rec.: Bro. D. J. King, 20 Learmouth St., Belmont, Geelong 3220).
GLENGARRY—Bro. H. Sunderland, "Glenview," Glengarry 3854.
LOWER PLENTY—Progress Hall, Para Rd. (Rec.: Bro. R. Perry, 274 Lower Heidelberg Rd., East Ivanhoe 3079).
McKINNON—Progress Hall, 118 McKinnon Rd. (Rec.: Bro. K. Longley, 11 Spicer St., Beaumaris 3193).
MELBOURNE Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew 3101).
MOE—Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon 3823. Tel: 141).
PASCOE VALE—Progress Hall, Park St. (Rec.: Bro. I. Chalmers, 670 Pascoe Vale Rd., Glenroy 3046. Tel: 306 9345).
RINGWOOD—Rupert St. (Rec.: Bro. P. Morgan, 42 Nathan St., Ferntree Gully 3156).
SHEPPARTON—Foresters Hall, Welsford St. (Rec.: Bro. D. McKinlay, Shepparton 3630. Tel: Tatura 196).
STAWELL—Bro. K. Thomas, Box 29, Stawell 3380.
TECOMA—Bro. E. Theobald, 37 McMahon's Rd., Ferntree Gully 3156.
TYERS—Bro. L. Galbraith, 3 Tanjil St., Traralgon 3044.

ECCLESIAS IN WESTERN AUSTRALIA

COLLIE—28 Bedlington St. (Rec.: Bro. K. H. Digney, P.O. Box 169, Collie 6225—Tel: 532).
PEMBERTON—Bro. N. Warren, Nornalup Rd., Manjimup 6258.
PERTH CENTRAL—62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 30 4199).
PERTH YOKINE—Spencer Ave. (Rec.: Bro. A. S. Hearn, 6 Clive Rd., Cottesloe 6011).
PERTH SUBIACO—Freemasons Hall, Robert Rd. (Rec.: Bro. L. Dorman, 9 Hilory St., Coolbellup 6163).

FORTHCOMING EVENTS (GOD WILLING) . . .

March 22-30 at Bossley Park, NSW.

A fraternal gathering, study, and lecture effort will be conducted by Bro. J. Luke (Cumberland), under the theme: "Paul's Epistle to the Phillipians." 3 Gospel addresses will be given, highlighting a special meeting on Friday 28th, at Merrylands. Preparations will include an extensive literature distribution.

April 19 to May 4 at Cumberland, SA.

Bro. G. Hawkins (Perth Central) will undertake a study campaign based on the Apocalypse, and entitled: "Dr. Thomas, Eureka, and the Servants of God." The opening Saturday evening will form a fraternal evening, in which various musical items will be featured. The effort will include exhortations, studies and lectures designed to interest the public in the thrilling fulfilment of the prophecies of the last days. Special large display charts are being prepared to illustrate the Apocalypse. There will also be a display of early "Heralds" and magazines produced by Bro. Thomas as he struggled to revive the Truth from the morass of Gentile error. Brethren and sisters from local and interstate areas are invited to attend the effort, which, in the words of the leader, "is most appropriate for these last faith-denying days."

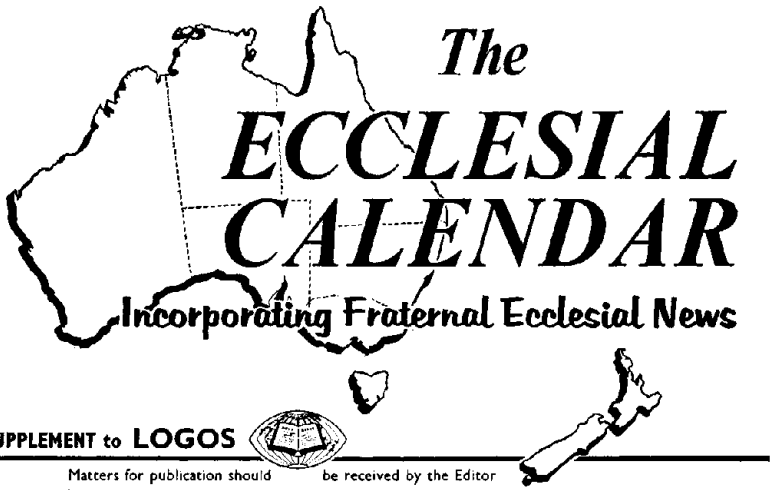
August 16 to 27 at Woodville, SA.

The Annual Woodville Effort will combine lectures on the subject of "Armageddon," with studies on "The Song of Solomon." This will feature the impact of Christ on the world — and on the Ecclesia, the Bride! Special study notes upon the "Song" will be produced, and unusual features introduced.

DAILY READINGS FOR FEBRUARY 1969

Saturday	1	Exodus	5, 6	Psalms	58, 59	Romans	10, 11
Sunday	2	.....	7, 8	.....	60, 61	.....	12
Monday	3	.....	9	.....	62, 63	.....	13, 14
Tuesday	4	.....	10	.....	64, 65	.....	15, 16
Wednesday	5	.....	11, 12	.....	66, 67	Mark	1
Thursday	6	.....	13, 14	.....	68	.....	2
Friday	7	.....	15	.....	69	.....	3
Saturday	8	.....	16	.....	70, 71	.....	4
Sunday	9	.....	17, 18	.....	72	.....	5
Monday	10	.....	19, 20	.....	73	.....	6
Tuesday	11	.....	21	.....	74	.....	7
Wednesday	12	.....	22	.....	75, 76	.....	8
Thursday	13	.....	23	.....	77	.....	9
Friday	14	.....	24, 25	.....	78	.....	10
Saturday	15	.....	26	.....	79, 80	.....	11
Sunday	16	.....	27	.....	81, 82	.....	12
Monday	17	.....	28	.....	83, 84	.....	13
Tuesday	18	.....	29	.....	85, 86	.....	14
Wednesday	19	.....	30	.....	87, 88	.....	15, 16
Thursday	20	.....	31, 32	.....	89	1 Corinthians	1, 2
Friday	21	.....	33, 34	.....	90, 91	.....	3
Saturday	22	.....	35	.....	92, 93	.....	4, 5
Sunday	23	.....	36	.....	94, 95	.....	6
Monday	24	.....	37	.....	96, 99	.....	7
Tuesday	25	.....	38	.....	100, 101	.....	8, 9
Wednesday	26	.....	39, 40	.....	102	.....	10
Thursday	27	Leviticus	1, 2	.....	103	.....	11
Friday	28	.....	3, 4	.....	104	.....	12, 13

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.

AROUND THE TABLE OF THE LORD

To have fellowship is to be fellow of, to be one with, therefore to have "communion" or union together. To say that the breaking of bread has nothing to do with this is to go against the meaning of the ordinance and to express terms of apostolic affirmation. The institution is not only memorial, but spiritually significative. Paul says: "The bread which we break, is it not the communion of the body of Christ?" If the bread signifies the body of Christ, then our partaking of the same bread is an act of joining together, or communion with fellowship in that body. So Paul says and reason requires: "We being many are one bread and one body: FOR we are all partakers of that one bread" (1 Cor. 10:16-17). To break bread is to "partake of the Lord's table", and all who do so are fellows one with another in the act and meaning of the act. Though many, they become one body and therefore in fellowship. The breaking of bread together is therefore the highest act of fellowship. possible in this present state.

—R.R.

Numerous are the figures which the Scriptures employ to describe a Christadelphian's duty in relation to the Truth — a soldier, an athlete, a slave, a watchman. How suggestive are these similes of obedience, exertion, alertness, courage, endurance, and how they condemn sleepiness, supineness, indolence. What an example does Paul set in the matter of faithfulness as to what is pleasing to God!

THE ECCLESIAS REPORT . . .

BAPTISMS

We rejoice to learn of further immersions in the saving name of Christ Jesus, and extend our best wishes to the following:

Adamstown—Mrs. Mary Lake, mother of Bro. Stephen Lake, and Sister Marion Lake (of Burwood), was baptised in the waters of Lake Macquarie (26-1-69).

Adelaide—Mrs. Burke; Mr. Adrian Dangerfield (4-2-69).

Enfield—Mr. Eric and Mrs. Joan Parry (30-1-69).

Granville—Mr. Reginald Smith, son of Sister Edith Smith (28-1-69).

Perth—Mr. Peter Fergusson, son of Bro. and Sis. G. Fergusson of Busselton (8-2-69).

Yagoona—Miss Clytie Hockley, daughter of Bro. and Sis. C. Hockley (14-2-69).

TRANSFERS

The following members have new ecclesial associations:

To Adamstown—Bro. and Sis. J. Richards (from Enfield).

To Adelaide—Bro. and Sis. S. Hill (from Enfield); Sis. F. Beecroft (from Woodville).

To Brisbane—Bro. and Sis. R. Weldon (from Enfield).

To Cooparoo—Bro. and Sis. R. Hill; Sis. L. Coffey (from Kedron-Brook).

To Enfield—Bro. and Sis. Grant Hyndman (from Pascoe Vale).

To Hobart—Bro. and Sis. Dennis Hazzard (from Folkestone, England).

MARRIAGE

We extend our congratulations to the following, as they commence a united walk to the Kingdom:

22-3-69—Bro. Dean Brumby (Cumberland) and Sis. Jenny Jolly (Woodville).

8/3/69—Bro. Colin Hollamby (Glenlock) and Sis. Dianne Christine Bartholomew, whose wedding will be held 4 p.m., Lakeside Hotel, Dining Room, Ohanagan Landing, B.C., Canada.

SICKNESS

We are pleased to learn from Moe Ecclesia that after almost six months in hospital, Bro. Oscar Smith is now home again, walking with the aid of crutches.

DEATH

On 13th February, Bro. J. Charles (Perth Central) passed away, following upon a long illness.

Hobart Ecclesia advises that Sis. Pearl Amy Poultney passed away on 9th January, aged 78. Sis. Poultney had been in the Truth for about 55 years, having been baptised in Hobart in 1913, and had lived for many years in semi-isolation. Our sister was an example of patient endurance and faithfulness to the Truth, and now awaits the Master's return.

WOODVILLE ECCLESIAL PICNIC

This was held in the picturesque surrounds of the Morialta Reserve in the Adelaide foothills on Monday, January 26, during the visit of the American and Canadian brethren and sisters. Some 700 folk gathered together and enjoyed a most pleasant time. A particular feature was the display of ecclesial activities and intended projects, which was set out in two large marquees.

The Woodville Ecclesia wish to acknowledge the co-operation received from members of all local ecclesias in making this venture an outstanding success.

ENTHUSIASTIC "EUREKA" WEEK IN SYDNEY

To commemorate One Hundred Years of service to the Brotherhood provided by "Eureka", the Sydney ecclesias arranged a special week of activity from 6th to 11th January, in which meetings were held in various Ecclesial Halls. Sections of "Eureka" were expounded, and the value of the pioneer expositions was impressed. The addresses were given by visiting interstate speakers and as well as by local brethren, and were greatly appreciated by the large audiences present on each occasion. A special supplement detailing these addreses is being included in LOGOS.

VISITORS IN HOBART

A number of interstate and overseas visitors have met with the Hobart Ecclesia during recent weeks. Bro. R. Stone (Los Angeles) presented a study upon "Epistle of James", and a lecture entitled: "The Imperishable Jew . . . His tragedy and His triumph". Four interested friends attended the lecture. More recently, Bro. A. Norris gave a public lecture: "The Miracle of Israel", which was also attended by four visitors. Such efforts have strengthened and encouraged us in the work of the Truth.

SPECIAL LECTURE AT AVOCA

A special lecture was given by Bro. R. Pogson at the C.W.A. centre, Avoca Beach, on January 26th. To support this lecture, a number of circulars were produced, entitled: "Russia's Policy in the Middle East", which were distributed with pre-paid reply cards.

REPORT FROM ADAMSTOWN

During January, Bro. R. Stone (Los Angeles) and Bro. J. Berry (Woodville) visited Adamstown to provide a series of studies and lectures. The public lecture given by Bro. Stone on "God Will Destroy Russia in Israel" was attended by 190 persons (some of whom had travelled from the Rathmines Bible School for this occasion). There were 45 unbaptised, of whom 20 were complete strangers. Before the lecture, the Ecclesial First Anniversary Fraternal Tea was held, and the company of visiting American and Canadian brethren and sisters were present.

Following this, Bro. J. Berry led studies based on the daily readings, under the titles: "Foundation Facts of Genesis"; "Psalms of Suffering and Songs of Salvation"; and "Godliness in the Gospels". The activities included family group evenings in the homes of members, and upwards of 40 gathered together on these occasions. (E.C.W.)

BOUND LOGOS FOR BROTHER MAURICE STEWART

Brethren and sisters who kindly forwarded old copies of LOGOS for Brother Stewart are advised that sufficient were received to produce 13 volumes. These were bound, embossed with Bro. Stewart's initials in gold lettering, and inscribed as being presented in fond remembrance of his 1968 visit from the Australian brethren and sisters. The volumes were posted late December to America. (B.P.)

Christ's mind was reflected in his life and teaching. If we have not his mind we do not belong to him (Rom. 8 : 9), whatever our profession. Do we realise this? Is it any wonder that we should be told so repeatedly to remember and consider him, with a view to following his example (Phil. 2 : 5, 1 Pet. 2 : 21). A mere admiration of Christ will not meet the divine requirement.

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.

FORTHCOMING EVENTS (GOD WILLING) . . .

EASTER AT GLENOCK

The pleasant surroundings of the River Murray area at Glenlock will again provide the background to the Easter Holiday Camp, held from April 4-7th. Study leader will be Bro. J. Martin (Enfield) and his theme: "The Spirit and Power of Elijah". This will be graphically illustrated, and provide a moving and compelling subject.

The program is as follows:

Fri., 2.30 p.m.—Introduction: "Elijah, the Man of God".
7.30 p.m.—1st Study: "Thou Sufferest That Woman Jezebel" — A background to Elijah's times.
Sat., 9.30 a.m.—2nd Study: "The Triumph of Mt. Carmel" — The apostacy overthrown.
7.30 p.m.—3rd Study: "Elijah at Horeb".
Sun., 11 a.m.—Exhortation: "Elijah, a Man Subject to Like Passions as We Are".
3 p.m.—4th Study: "The Vineyard of Naboth".
7 p.m.—Concert and barbecue.
Mon., 9.30 a.m.—5th and concluding study: "Behold, I Send You Elijah the Prophet!" — A glimpse of the future.

Costs for attending the Camp are:

Married Couples $4; Single adults (18 and over) $2; Young people (14-17) $1. Young people under 14 yrs. are to be with parents or responsible adult. Further details can be obtained from Ecclesial doorkeepers, or by writing this Office. Those attending are reminded that certain rules are established for the safety and pleasure of all participating in the Camp, and these will be maintained.

Glenlock is a delightful setting, and the Camp is arranged in a secluded area on the riverfront. It is situated about 18 miles beyond Morgan on the Barmera Road; or if proceeding through Waikerie, motorists should cross the river, proceed on the road to Taylorville and Morgan for about 8 miles. Watch for special Camp signs.

EASTER AT REDCLIFFE

A special study on the theme "The Drama of Daniel" will form the basis for activities at Redcliffe (Qld.) during the holiday weekend. Bro. John Knowles (Enfield) will be present as study-leader. Studies will be held in the Ecclesial Hall, and will be supplemented by charts and verse-by-verse expository notes. Details of the meetings are:

Fri., 3 p.m.—1st Study: "The Conflict of the Ages . . . The Kingdom of God versus the Kingdom of Men (Dan. 1)".
6.30 p.m.—2nd Study: "Man's View of the Kingdom of Man . . . A Mighty Image (Dan. 2)".
Sat., 3 p.m.—3rd Study: "God's Estimation of the Kingdom of Men . . . Four Beasts (Dan. 7)".
6.30 p.m.—4th Study: "Pride Goeth Before Destruction and a Haughty Spirit Before a Fall (Dan. 5)".
Sun., 11.10 a.m.—Exhortation.
3 p.m.—Lecture: "Russia's Policy; Will It Mean War?"
6.30 p.m.—5th Study: "Daniel's Fervent Prayer for the Peace of Jerusalem (Dan. 9)".
Mon., 10.30 a.m.—6th Study: "Daniel's Vision of the Saints in Glory (Dan. 10)".

The support and interest of brethren and sisters, who can attend these studies will be greatly appreciated by the Redcliffe Ecclesia.

At Bossley Park

ANNIVERSARY ACTIVITIES

A series of study evenings around the EPISTLE TO THE PHILIPPIANS is the basis for a special effort at Bossley Park Ecclesia, commencing March 22nd. Visiting speaker is to be Bro. J. Luke (Brighton), and a cordial invitation is extended to all to attend and support this effort. Details of studies are listed in the ECCLESIAL CALENDAR. To assist the public proclamation efforts, 10,000 leaflets have been prepared, and a distribution will be held on Saturday, March 22nd, commencing 7 a.m. at 141 Hamilton Road. Helpers would be greatly appreciated! This will advertise the special lecture in Masonic Hall, Pitt St., Merrylands, on March 28th, 8 p.m.: "Russian Activity in the Middle East, Sure Sign of Christ's Coming for Judgment and Salvation".

LOGOS TOUR OF BIBLE LANDS 1969

This is scheduled to leave Australia on 9th April (God willing), and will comprise participants from all parts of Australia, New Zealand, U.S.A. and Canada.

There is room at present for a further three participants, and arrangements can be made to fit you in if a firm booking is made immediately.

It is not intended to organise a tour for 1970, as commitments will not permit it. Therefore if you are interested in touring these countries, we suggest you book now. Write immediately to this Office.

Ecclesial Calendar

ECCLESIAL EVENTS FOR MARCH, 1969 (God Willing)

KEEP THIS CALENDAR IN YOUR BIBLE FOR READY REFERENCE

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton. 5048)

2—Exhort: Bro. F. Russell. Lecture: Bro. Murray Lund — "The Bible's Only Way to Salvation."

6—Acts study at 61 Auricchio Ave., Sth. Rd. Estate: "Murmurings and Contentions in the Ecclesia (Acts 6:1-15)."

9—Exhort: Bro. R. Stokes. Lecture: Bro. J. Lunn — "The World at Peace, Will You be in It?"

10—Literature distribution.

12—Faith of the Prophets class: "The Moral Decline of God's Creation," (Bro. J. Berry). Held at 29 Pemberton St., Oaklands Pk.

13—Special lecture at Brighton City Hall, Jetty Rd., Brighton (near Brighton Railway Station: "On the Eve of World War 3!" (Bro. H. P. Mansfield).

This lecture will be illustrated with slides taken in many parts of the world, and will dramatically portray the trouble spots in Russia, Israel, Berlin, and the West.

15—All day picnic at Loftia Park.

16—Exhort: Bro. P. Weller. Lecture: Bro. R. Mansfield — "Christ Died for us; Not Instead of Us."

18—A.B. meeting.

20—Acts class at 1 Abbotshall Rd., Hawthorn: "Abraham, Called in Ur and Honored in Canaan."

23—Exhort: Bro. E. Wilson. Lecture: Bro. A. Pitcher — "The Key to the Book of Revelation."

26—Faith of the Prophets class at 16 Renwick St., West Beach: "The Flood and its Aftermath" (Bro. J. Berry).

29—Suburban young peoples even-

ing.
30—Exhort: Bro. S. Cattermole. Lecture: Bro. J. Knowles: "This Violent Age; an Important Sign of Christ's Coming."

BUNBURY — (Phone McNamara 6)
Memorial Meetings held at home of Bro. K. Pitt.
2, 9, 16, 23, 30—Memorial meeting at homestead 11 a.m.
5, 12, 19, 26—8 p.m. Study evening on: "In the Steps of the Master" with the aid of Bible Marking Tapes. Held at home Bro. Dean Pitt.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).
2—Exhort: Bro. N. Wigzell. Lecture: Bro. H. P. Manseld — "The Bible, Its Power to Save."
5—Open Elpis Israel class 8 p.m.: "Part 2 — The Gospel in Relation to Israel and the Gentiles."
9—Exhort: Bro. A. Hollamby. Lecture: Bro. R. Flint — "The Bible; Its Voice of Authority."
10—8 p.m. Christendom Astray class at home Bro. A. Hollamby.
12—8 p.m. Revelation Class: "The Resurrection of the Witnesses. Ch. 11" (Bro. Murray Lund).
13—2 p.m. Sisters Class.
8 p.m. MIC: Lecture: Bro. P. Beard — "The Visible Hand of God." Exhort: Bro. B. Wigzell "The Tongue is a Little Member".
15—8 p.m. Suburban Young Peoples class at Woodville.
16—Exhort: Bro. J. Luke. Lecture: Bro. J. Sivior — "The Bible; its Voice Guides the Future of Nations.
17—Int. Friends class at 138 Edward St., Edwardstown: Bro. Murray Lund — "God's Design in the Creation of the World."
19—8 p.m. Elpis Israel class: "The Gospel in Israel".
23—Exhort: Bro. Max Lund. Lecture: Bro. P. Weller — "The Bible; Basis for Man's Future."
24—8 p.m. Christendom Astray class at home Bro. A. Hollamby.
26—8 p.m. Bible marking evening: "The Soul is Mortal".
27—2 p.m. Sisters class.
8 p.m. MIC: Lecture: "What is True Repentance." Exposition: Bro. M. Brumby — "Ye Are My Witnesses."
30—Exhort. Bro. Murray Lund. Lecture: Bro. R. Edgecombe—"The Word of God Endureth forever".

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Morgan, 88 Tait St., Renown Park. 5008.)
2—Exhort.: Bro. J. Berry. Lecture: Bro. R. Stokes — "Sincerity Without the Truth Cannot Save You".
4—Life of Christ study 8 p.m. (Bro. J. Knowles.)
5—11 a.m. Sisters class.
9—Exhort.: Bro. D. Matthews. Lecture: Bro. J. Luke — "Did God Make a Mistake When He Chose the Jews?"
11—8 p.m. Law of Moses class.
16—Exhort.: Bro. H. P. Mansfield. Lecture: Bro. D. McColl — "God's Purpose in Creation, and How it Affects You".
18—8 p.m. Life of Christ study cont.
20—Int. Friends class at 11 Brussels St., Broadview, 8 p.m.
23—Exhort.: Bro. L. J. Colquhoun. Lecture: Bro. Max Lund — "The Bible, The Impregnable Rock of Truth".
25—8 p.m. Law of Moses study (Bro. J. Martin.)
30—Exhort.: Bro. J. Martin. Lecture: Bro. J. Mansfield — "Christ and Christendom, The Gulf Between".

GLENLOCK — Via Morgan. (Rec.: Bro. A. M. McLean "Four Winds", Pte. Bag 44. via Morgan. 5320).
2—Exhort: Bro. C. Shugg.3 p.m. S.S. 7 p.m. Lecture
9—Exhort: Bro. B. G. Hollamby.
16—Exhort: Bro. M. S. Lunn.
23—Exhort: Bro. W. Stephenson.

VICTOR HARBOUR — Masonic Hall (Sec.: Bro. H. Mansfield, Myponga. 5202. Tel.: 328).

2—11 a.m. Exhort.: Bro. A. Cattermole.
7—8 p.m. Study: "In the Footsteps of the Master" (Bro. H. P. Mansfield).
9—Exhort.: Bro. A. Cobbledick. 7.30 p.m. Lecture: "Back to the Bible" (Bro. R. Palmer).
14—1st principles class 8 p.m.: Bro. A. Cheek.
16—Exhort.: Bro. R. Palmer.
21—8 p.m. Study: "In the Footsteps of the Master" (Bro. H. P. Mansfield).
23—Exhort.: Bro. G. Kennedy. Lecture: Bro. G. Preston — "Peace a Myth or Reality?"
28—1st principles class cont.: Bro. A. Cheek.
30—Exhort: Bro. S. Hermann.

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

1—Sunday School outing and evening activities.
2—Exhort: Bro. A. Cheek. Lecture: Bro. J. Knowles — "Where Christendom Has Failed."
5—Bible study "In the Footsteps of the Master . . . Review of the Lord's Early Life". (Bro. H. P. Mansfield).
7—Eureka Study: Opening Review of Revelation Ch. 6 (Bro. J. Berry).
8—3 p.m.: Literature Distribution. 6 p.m.: Tea at Ecclesial Hall. 7.30 p.m.: Bible Marking evening.
9—Exhort: Bro. F. King. Lecture: Bro. R. Krygger — "What Repentance Really Means."
10—7.30 p.m. A.B. meeting.
12—Bible Study: "In the Steps of the Master: The Ministry of John Baptist — Luke 3:1-22" (Bro. H. P. Mansfield).
14—MIC — The Approach to the Master's Service.
15—Young peoples evening.
16—Exhort: Bro. H. Muggleton. Lecture: Bro. J. Berry — "Beware of Science Falsely So Called."
17—Home study evening at 4 Lasscock Ave., Findon.
19—Bible study: "In the Steps of the Master: The Ministry of John —Lk. 3:1-22."
21—Eureka class: "The Day of the Lamb's Wrath — Rev. 6:12-17" (Bro. J. Berry).
22—Marriage of Bro. Dean Brumby (Cumberland) and Sis. Jenny Jolly (Woodville).
23—Exhort: Bro. C. C. Wigzell. Lecture: Bro. Murray Lund — "Zionism, A Power to Shatter the World".
26—Bible Study: "In the Steps of the Master: Genealogy through Mary".
29—Sunday School outing.
30—Exhort: Bro. P. J. Mansfield. Lecture: Bro. A. Dangerfield — "Training the World's Future Rulers".

QUEENSLAND ECCLESIAS

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

2—Exhort and Lecture: Bro. K. Dennes—"The Middle East Aflame, Christ's Return Draws Near."
6—"James study class at home Bro. D. Bartley, Tingalpa (Bro. D. McGahey).
8—Tabernacle class at home Bro. D. Venn, Redland Bay.
9—Exhort. Lecture: Bro. R. Rock — "God and the World Today, Does God Rule?"
13—Ecclesial Responsibilities class at home Bro. D. Bartley, Tingalpa (Bro. S. Arthur).
16—Exhort: Bro. C. Venn. Lecture: Bro. S. Arthur — "The Nuclear Age; Will Man survive? God's Answer."
20—"James" study class at home Bro. D. Bartley (Bro. D. McGahey).
22—Tabernacle study class cont.
23—Exhort: Bro. R. Johnson. Lecture: Bro. L. Crowther — "Who Are the Saints?"
28-30—SPECIAL STUDY WEEKEND. Subject: "The Psalms." Leader: Bro. B. Philp (Sutherland."

30—Exhort and Lecture: Bro. B. Philp.

KEDRON-BROOK — Gordon Pk., Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. D. Lay, P.O. Box 104, Kedron 4031. Tel.: 63 4310).

2—Exhort.: Bro. A. Collins. Lecture: Bro. E. Crew — "The Image of Daniel 2".

6—Bible Class "Rejoicing in our Hope — 1 Thess. 2:19" (Bro. E. Crew).

9—Exhort.: Bro. T. Holt (Petrie Tce.). Lecture: Bro. D. Evans — "Evolution — an Ungodly Doctrine".

16—Exhort.: Bro. D. Evans. Lecture: Bro. R. Buttsworth — "Did Jesus Exist Before He Was Born?"

19—Bible Class "Bible Teaching of Meat and Milk — Heb. 5:13-14" (Bro. R. Buttsworth).

23—Exhort.: Bro. L. Gradwell. Lecture: Bro. A. Collins — "The Earth Will Never Be Destroyed".

30—Exhort.: Bro. R. Buttsworth. Lecture: Bro. H. Finch — "Why Christians Need Not Keep the Sabbath".

SOUTHPORT—Masonic Hall, Nerang St., (Rec.: Bro. J. Carnes, 32 West St., Burleigh Heads 4220. Tel.: 5 2125).

2—Exhort: Bro. J. Carnes — "Continuation; Paul, His Life, Journey and Letters."

5—7.30 p.m. class: Bro. B. Spall — "The Suffering Messiah; His Mind and Confidence (Psa. 22)".

9—Exhort and Lecture: Bro. K. Fotheringham — "World Racial Problems; the Bible Solution."

12—Bible class: Bro. J. Carnes — "The Shepherd Psalm (Psa. 23).

16—Exhort: Bro. E. Spall — "Continuation; Paul, His Life, Journey and Letters."

19—Study class: E. Fotheringham— "The Shepherd King, His Triumphant Entry into Zion. (Psa. 24)".

23—Exhort: Bro. C. Roberts — "Continuation; Paul, His Life, Journeys and Letters."

26—Study evening: "Psalm 25 — Prayer and True Worship."

30—Exhort and Lecture: Bro. A. C. Mogg — "Earthquakes, God's Warning to Man."

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

2—Exhort.: Bro. G. Alchin. Lecture: Bro. E. Witton — "The Birth, Life and Death of the Devil".

3—A.B. meeting.

5—Bible Class — Study on the Psalms "In the Palace of Saul" (Psalms 11, 12, 59).

6—First Principles Class.

8—M.I.C. Lecture on "Elpis Israel" pp. 188-209 (Leader: Bro. S. Lake).

9—Exhort.: Bro. N. Davies. Lecture: Bro. G. Alchin — "Current Affairs in the Light of Current Prophecy".

12—Bible Class on 2 Peter 2:1-9 "Let Apostates be Forewarned" (Leader: Bro. G. Alchin).

13—First Principles Class.

16—Exhort.: Bro. F. Ryan. Lecture: Bro. K. Whitehead — "The Promise to Abraham Should Effect You".

19—Bible Class — "David's Wanderings as a Fugitive" (Psalms 34, 52).

20—First Principles Class.

23—Exhort. and Lecture: Bro. J. Mansfield — "Through Death to Life — How Christ's Sacrifice Can Work For You".

26—Half-Yearly Business Meeting at home of Bro. E. Witton.

27—First Principles Class.

30—Exhort.: Bro. R. Witton. Lecture: Bro. S. Lake — "The Kingdom of Heaven on Earth" Pamphlet Distribution at 3 p.m.

AVOCA BEACH—316 Round Drive. (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Beach 2251).

After each gathering refreshments are provided.

2—11 a.m. Memorial meeting.

9—2 p.m. Meeting with visiting Sydney Brother.

16—11 a.m. Memorial meeting.

Our Aim...(MARK. 16. 15-16) (REV. 5. 9-10)...*The Reward*

GOSPEL PROCLAMATION ASSOCN.

a look at G.P.A.

Dear Brethren and Sisters,

When another Ecclesia or individual comes in contact with the work of the G.P.A.; when some new avenue is opened up or some existing function revised; when some aspect of the Association's activities is publicised, quite often the questions are prompted — Who administers the G.P.A.? How is it conducted? What are its aims? How is it financed? In the course of this review we hope to answer them collectively as well as highlight some aspects of our service to the Brotherhood.

During the last couple of years the volume and scope of the work of the G.P.A. has increased considerably. At times we have experienced difficulty in keeping up with the expansion. For example, the demand for the 'Digest of Truth' has trebled over this period, and despatch of these, once a relatively minor consideration, has become a specialised function requiring many hours of dedicated labour. Similar stories could be told regarding the other departments of work.

The administration is centred in a committee of brethren drawn from the Adelaide suburban ecclesias together with ecclesial representatives who meet regularly once a month. There are representatives in other states too.

The aim of the G.P.A. is to serve the Brotherhood in the proclamation of the Truth by providing the widest possible range of aids and by assisting the planning of special efforts, and in the design of literature and newspaper advertisements. We have on our files hundreds of clippings from past advertising campaigns. These are usually illustrated with one of the small 'Herald' blocks which have proved very effective. They are in constant circulation and are available for the use of ecclecias free of charge.

The Association charges for the 'Digest', leaflets and 'Heralds' that it produces, but such charges are kept to an absolute minimum. The G.P.A. must therefore rely heavily upon the generosity of supporters of the work to enable these services to continue. Monies given are used solely for the proclamation of the Truth. This brochure that you are reading is an example of the care exercised in this direction insofar as all costs related to its production have been donated. We would very much appreciate the support of the Brotherhood again at this time and your attention is drawn to the appeal set out on the last page of this brochure.

We trust that the details outlined on the following pages will give you a greater insight into the work undertaken by the G.P.A. and look forward, with the blessing of our Heavenly Father and your assistance to even greater efforts in this service of Christ,

In whose Name we labour,

Arthur Edgecombe

"Occupy till I come"

OTHER G.P.A. SERVICES

• INVITATION CARDS . . .

Made to your own specifications and details. Suitable to advertise Home Bible Study Classes for interested friends.

• QUESTION CARDS . . .

Questions can be jotted down during the address and handed to the ushers or doorkeeper on conclusion. These can be printed to your own details if required.

• SUNDAY SCHOOL INVITATIONS

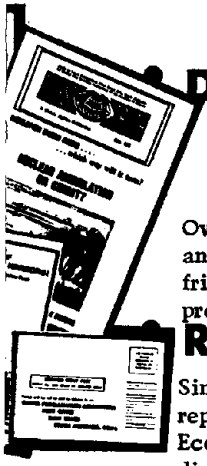
Just reprinted entitled "Come to Sunday School". Attractively presented and designed to be used in canvassing the area around your school. Thoughtfully worded to encourage parents' response. Stocks available.

• STANDARD LEAFLETS . . .

On typical and doctrinal subjects, designed for advertising special addresses. Provision made for printing all necessary details. Available in small or large quantities.

We have wide variety of subjects available and will overprint your own details. We are happy to help in the design of any leaflet you may require. Remember this... Any leaflet we prepare and print for you will also help other brethren in proclaiming the TRUTH in their area.

"Go ye into all the world . . .



DIGEST OF TRUTH . . .

Printed quarterly and suitable for door to door distribution.

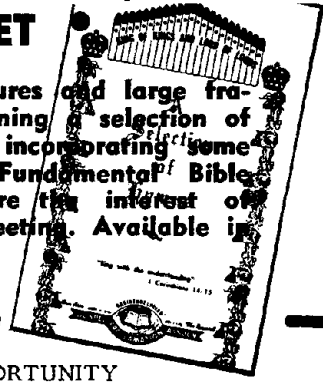
Arrangements can be made to print local ecclesial addresses on the leaflet.

Over the past 12 months 400,000 Digests have been distributed and are a major contribution to increased applications from our friends. These are the most economical method of wide spread preaching work.

REPLY PAID CARDS . . .

Since introducing this method with Digest distribution our ratio of replies per 1000 has dramatically risen. We strongly counsel Ecclesias to 'dig a little deeper in the pocket' to include these in distribution work. The encouraging results far outweigh any increase in expense. After all... our interest is to get the names of as many people as possible to whom we can speak the TRUTH.

HYMN BOOKLET



Suitable for special lectures and large fraternal gatherings, containing a selection of well known Hymns and incorporating some simple statements of Fundamental Bible Truths that could capture the interest of strangers attending a meeting. Available in any quantities.

DISTRIBUTION

TODAY !! IS OUR OPPORTUNITY

PREACHING THE TRUTH IS OUR RESPONSIBILITY

INDIVIDUALLY

What can I do? Put your name on our regular list for quarterly distribution of the Digest and reply paid cards. For but $1.60 you can enter 100 homes around your own. Some brethren and sisters privately take as many as 3,000 per issue !

ECCLESIALLY

Ecclesial participation sets the 'whole' ecclesia at work both folding and distributing. Entire families can enter into this activity. Some small ecclesias commit themselves to 10,000 Digests and cards per issue. Is your Ecclesia active in this work?

. . and preach the Gospel"

★ ADVERTISING BLOCKS

The Association . . .

Is pleased to offer a series of adv[illegible] blocks such as those illustrated in this brochure, for the use [illegible] their preaching of the One Gospel.

These are particularly suitable f[illegible] literature, advertising special lectures and [illegible] to local meetings.

THERE IS NO CHARGE MAD[illegible]OR THIS SERVICE . . .

The only request that we m[illegible] is that you return the blocks as soon as possible to release them [illegible] other centres.

Examples of possible adv[illegible] overleaf for your guidance.

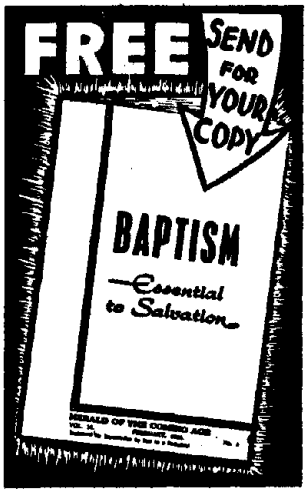
Advertising of the Herald of the Coming age ha[illegible]en greatly enhanced over the last two years with the production of these blocks, which are themselves but copies of the front covers.

They have an added advantage in that the public can see the style of booklet they are to receive which has obvious appeal over a bare title. The bold surround makes them stand out in advertisements.

It may be felt by brethren and sisters in isolation that this is a field in which they cannot participate but over the last year or so a number of brethren and sisters in such circumstances have used these blocks in small advertisements in their local paper. By this method a facet of the truth has been presented in an appealing manner to a large number of people for only the cost of the advertisement. This method would be of great use to a brother or sister living in complete isolation, who, although lacking the backing of an ecclesia, can nevertheless, play his or her small part in proclaiming the saving truth of God's word.

Why not avail yourself of this FREE service and help to proclaim the truth of God's word whilst in His mercy we are permitted to do so.

"He gave to every man . . .



Absolutely no obligation.
Post this coupon to —
Box 1 West Beach P.O., S.A.
NAME.....
ADDRESS.....

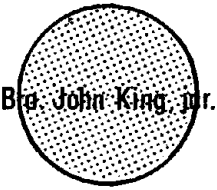
The cost of an advertisement of this size would be approximately —

CITY $14.00
COUNTRY $3.00

We would provide the block for **NO COST.**

There are 26 Blocks of this size available and others are in the course of preparation.

Write to



GOSPEL PROCLAMATION ASSOCIATION
West Beach P.O., South Australia 5024
for full details of this service.

• ADVICE IN COMPILING ADVERTS

• ASSISTANCE IN ARRANGING SPECIAL EFFORTS . . .

We would be very happy to work with your ecclesia in the preparation of special efforts, whether it be suggestion of speakers, subjects, lecture titles, literature preparation or advertising. Don't be afraid to ask. This is our work. Our experience gained could be of benefit to you.

CHARTS - Many varieties available. Also should you need help in preparation of new charts then do not hesitate to seek our help.

Enquiries to
Bro. Arthur Edgecombe.

. . according to his several ability"

An Earnest Appeal

Regarding Finance

A suggestion was once made that "The Association cannot conduct its affairs very efficiently, if it is necessary to periodically appeal for funds to continue its work".

Unkind, but in a sense true. For example, the costs to produce an order for 500-1000 "Digest of Truth" is proportionately much higher than an order for 5000. If we were money-wise, we would charge according to cost, whereas, in fact, the Digest costs the same per 1000 irrespective of the quantity required and costing is based on the larger volume. Why? Because the Digest is fulfilling an important role in taking the Truth into the homes of the public and the consistently low cost to the Brotherhood encourages regular distribution to be undertaken. The same principle is applied to all of the G. P. A. leaflets and advertising, resulting in a heavier drain on the funds donated, as the demand for the Association's services increases.

During the last twelve months approximately $8000 have been spent on producing the Digest, leaflets and reply paid cards. Advertising amounted to $2500. Most of this would have been recovered from the ecclesias for whom the work was produced, but such items as postage ($900), "Heralds" ($400), Advertising blocks ($150) and processing applications for literature ($350) plus assistance given for special efforts and lectures have eaten into the Association's funds.

Services have been extended throughout Australia, New Zealand, South Africa, North America and England.

We would be pleased to receive any assistance you may desire to offer and suggest that any donations be forwarded direct to the Treasurer.

The following form is prepared for your convenience.

TO THE GOSPEL PROCLAMATION ASSOCIATION.

Please find enclosed the sum of $.....
being a donation for the Association's funds.

Signed.....

Suggestions or comments for G. P. A. services.

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Please forward your donation to the Treasurer, -

L. J. Luke,
1 Mitcham Ave.,
Lower Mitcham,
S. A. 5062

. . to every one that hath, shall be given."

23—2 p.m. Meeting with C.Y.C. at C.W.A. Centre, Avoca Rd.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).

2—Exhort.: Bro. J. Russell. Lecture: Bro. A. Russell — "The Bible — Can We Trust it Anymore?"
5—First Principles Class at home Bro. A. Russell (Leader: Bro. K. Window).
7—M.I.C. at home Sis. B. Denford.
9—Exhort.: Bro. A. Leadbeather. Isolation meeting at Wyrallah (Exhort.: Bro. C. Leeson) God manifestation class at home Bro. D. Moss (Leader: Bro. K. Window).
12—Zechariah Study at home Bro. A. Russell (Leader: Bro. J. Russell).
14—Elpis Israel class at home Sis. B. Denford (Leader: Bro. K. Window).
16—Exhort.: Bro. C. Hermann. Parables Class at home Bro. C. Hermann.
19—First Principles Class at home Bro. A. Russell (Leader: Bro. J. Corby).
21—M.I.C. at home Sis. B. Denford.
23—Exhort.: Bro. C. Leeson. Daniel Class at home Bro. L. Stone.
26—Zechariah Study at home Bro. L. Stone. Leader: Bro. K. Stone.
28—Elpis Israel class at home Sis. B. Denford. Leader: Bro. C. Hermann.
29—Literature Distribution.
30—Exhort.: Bro. A. Russell. Musical Evening at home Bro. C. Hermann.

BOSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

2—9.30 S.S. 11.15 Exhort.: Bro. W. Brittain. 7 p.m. Lecture: Bro. E. Murphy — "Why Christadelphians Believe that the End of the Roman Catholic System is Prophesied in the Bible".
20—Galatians class cont. (Bro. D. Pogson).
21—1st principles class cont.
Special Study Effort under theme "Paul's Epistle to the Philippians" by Guest Speaker: Bro. J. Luke (Brighton).
22—Fraternal Tea 5 p.m. at Masonic Hall, York St., Fairfield. 7.30 p.m. Opening study: "Philippians Ch. 1".
23—S.S. Exhort.: (Phil. Ch. 2) and Lecture: Bro. J. Luke — "The Jews Hold the Key to World Peace".
25—8 p.m. Study in Progress Hall: "Phil. Ch. 3".
27—8 p.m. Study: "Phil. Ch. 4".
28—Special lecture in Masonic Hall, Pitt St., Merrylands, 8 p.m.: "Russian Activity in the Middle East, Sure Sign of Christ's Coming for Judgment and Salvation".
30—S.S. Exhort.: Bro. B. Philp. 7 p.m. Lecture: Bro. J. Luke — "What You Must Do To Be Saved"

CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. 2023. Tel.: 36 5287).

2—Exhort.: Bro. B. Bowen. Lecture: Bro. E. Spongberg — "Love's Fulfilment in the Christian Life" (Special "Ephesians" lecture).
4—Commencing Study on Galatians. Introductory talk by Bro. D. Pogson — 8 p.m. For location details phone 36 5287.
9—Exhort.: Bro. K. Jamieson. Lecture: Bro. B. Shaw — "The Holy Spirit Among the Churches: A False Claim".
11—Bible class at 65 Charlotte St., Campsie: "Life of the Lord" (Bro. E. Mansfield).
16—Exhort.: Bro. K. Wassell. Lecture: Bro. E. Hendricksen — "Events Subsequent to Christ's Return".
18—Study evening on Galatians.
23—Exhort.: Bro. N. Rice. 2.15 p.m. Leaflet distribution. Lecture: Bro. B. McClure — "How the Judgments of God Shall be Revealed (Psa. 18)" (Special

series on Psalms).
25—Bible study cont.: "Life of the Lord".
30—Exhort.: Bro. A. Pooley. Lecture: Bro. R. Pogson — "You Can Live to be 1,000" (Special monthly advertised address).

COLLAROY — Masonic Hall, Pittswater Road. (Sponsored by Granville Ecclesia).

1—7.30 p.m. First Principles Class at 2 Bishop St., Harboard (Bro. J. Granter).
2—7 p.m. Lecture: Bro. G. Gilham "Why Israel is the Firstborn Son of God".
4—8 p.m. Apocalypse Class at 45 Adams St., Harboard (Bro. S. Kingsbury).
9—7 p.m. Lecture: Bro. R. Pogson — "The Ways of Providence—How God Can Guide Our Lives Today".
11—8 p.m. Law of Moses class at 45 Adams St., Harboard (Bro. C. Bolstad).
15—First Principles Class cont. (Bro. J. Granter).
16—Lecture: Bro. E. Mansfield — "The Future Significance of God's Plagues Upon Egypt".
18—Apocalypse class cont. (Bro. S. Kingsbury).
23—Lecture: Bro. C. O'Connor — "Israel, Destined Possessor of the Middle East".
25—Law of Moses class cont. (Bro. C. Bolstad).
29—7.30 p.m. First Principles Class cont. (Bro. J. Granter).
30—Lecture: Bro. B. McClure — "The Sacrifice of the Passover Lamb".

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

2—Exhort.: Bro. C. O'Connor. Lecture: Bro. G. Ritchie — "Why Israel is the Firstborn Son of God".
5—8 p.m. Romans Study: Bro. E. Spongberg—"Israel's Selection" (Ch. 9).
9—Exhort.: Bro. G. O'Niell. 2.30 p.m. M.I.C. 7 p.m. Lecture: Bro. B. Philp — "The Ways of Providence — How God Can Guide Our Lives Today".
12—8 p.m. Elpis Israel Class. Leader: Bro. G. T. Darke.
16—Exhort.: Bro. C. Hocking. Lecture: Bro. J. Dawson — "The Future Significance of God's Plagues Upon Egypt".
19—Romans Study: Bro. E. Spongberg — "Israel's Rejection" (Ch. 10).
23—Exhort.: Bro. B. Bowen. 3 p.m. Domain meeting. Lecture: Bro. W. Britain — "Israel — Destined Possessor of the Middle East".
26—Elpis Israel Class — Bro. G. T. Darke.
30—Exhort.: Bro. J. Mansfield. Lecture: Bro. C. Hocking — "The Sacrifice of the Passover Lamb".

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

1—Young Peoples "Life of David" Study (Leader: Bro. R. Pogson).
2—Exhort.: Bro. B. Stretton. Lecture: Bro. M. Harris — "What Does the Bible Reveal Concerning God and His Character?"
5—Bible Class on "The Life of Christ" (Bro. B. Stretton).
9—Exhort.: Bro. A. G. Russell. Lecture: Bro. J. Rosser—"What is the Spirit of God?"
11—"Visible Hand of God" study at home Bro. Butters (Leader: Bro. C. O'Connor).
12—M.I.C.
15—Young Peoples "Judges Class" — Bro. B. McClure.
16—Exhort.: Bro. C. McGonigal. Lecture: Bro. E. Mansfield — "We Mortals Can Become Immortal".
19—"Life of Christ" Bible Class — Bro. B. Stretton.
23—Exhort.: Bro. J. Gilmore. Lecture: Bro. D. Pogson—"Russian Policy in the Middle East — Does it Mean War?"
25—"Visible Hand of God" study at home Bro. Butters (Leader: Bro. C. O'Connor.

26—M.I.C.
27—Young Peoples First Principles Class at home Bro. W. Wolstencroft. "Events Subsequent to Christ's Return" (Leader: Bro. C. O'Connor).
30—Exhort.: Bro. H. Ceiley. Lecture: Bro. W. Britain — "Christ to Rule the World Soon".

NARWEE—R.S.S. & A.I.L.A. Hall, Bryant St. (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills. 2209. Tel.: 533|1571).

2—Exhort: Bro. C. Russell. Lecture: Bro. F. Hulks—"The Christadelphian Answer to Immortality."
5—8 p.m. Bible class in home Bro. Dennes: "The People Request a King; Saul" (Brn. G. Gilmore and J. Rosser).
9—Exhort: Bro. C. R. O'Connor. Lecture: Bro. Jn. Thatcher — — "The Christadelphian Answer to the Devil."
12—Bible class in home Bro. Jenkins: "Saul; Obedience is Better than Sacrifice" (Brn. R. Bradley and C. Wotton).
16—Exhort: Bro. J. Rosser. Lecture: Bro. J. Mansfield — "Is Christ's Way of Life Practical Today?"
19—Bible class at home Bro. J. Rosser: "David; The Man after God's Own Heart" (Brn. C. Russell and G. Bacon.
23—Exhort: Bro. K. Dennes. Lecture: Bro. A. Rosser — "The Christadelphian Answer to Infant Baptism."
26—Bible class at home Bro. Gilmore: "Home Study: From the Diary of the Ancient Mariner" (Bro. D. Gilmore).
30—Exhort: Bro. B. McClure. Lecture: Bro. C. Lanham — "What is the Gospel?"

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).

2—Exhort and Lecture: Bro. A. Chambers — "Science Proves the Bible True."
5—Ecclesial business meeting.
6—Revelation Study 8 p.m. at home Bro. F. Ryan.
9—Exhort: Bro. K. Dennes. Lecture: Bro. R. Lapham — "The God of the Bible."
12—11 a.m. Dorcas class in home.
13—Revelation class cont.
16—Exhort: Bro. L. Ryan. Lecture: Bro. D. Kirkwood — "The Hope of Israel."
20—Revelation class cont.
23—Exhort: Bro. S. Stokes. Lecture: Bro. W. Lapman — "The Message of Isaiah."
27—MIC in home Bro. G. Swan.
30—Exhort: Bro. R. Kirkwood. Lecture: Bro. S. Stokes — "Even so Come, Lord Jesus."

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).

2—Exhort.: Bro. N. Morgan. Lecture: Bro. J. Powell — "What Has Religion to do with Politics?"
5—Bible Class: "A Study of Paul's Teaching to the Ecclesia concerning Family Life".
9—Exhort.: Bro. H. Pearce. Lecture: Bro. W. R. Pearce — "Guns Before Butter".
12—Panel Discussion Concerning Family Life. Bible Class.
16—Exhort.: Bro. A. G. Russell. Lecture: Bro. J. Court — "The Scientific Outlook and the Christian Faith".
19—Bible Class: Question Night.
23—Exhort.: Bro. W. Pearce Jnr. Lecture: Bro. J. Doble — "Modern Europe in Bible Prophecy" (illust.)
26—Bible Class: "A Study of Jude —1".
30—Exhort.: Bro. K. Dawe. Lecture: Bro. J. Darke — "The Bible Promise of Christ's Second Coming".

UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla, Muswellbrook, 2333, Tel.: Mus. 153).

9—Exhort: Bro. L. Ackers at home Bro. Thomas, Denman.
23—Exhort: Bro. Thomas at home Bro. Taylor, Merriwa.

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).

1—7.30 p.m. Abraham class (young people): Bro. K. Wassell.
2—Exhort.: Bro. B. Stretton. Lecture: Bro. D. Carroll — "A United Europe, Is It Possible?"
4—Elpis Israel class at home Bro. Ceiley: "Ch. 3". (Bro. S. Evans.)
9—Exhort.: Bro. K. Wassell. Lecture: Bro. C. O'Connor — "Middle East Troubles, Is It War?"
13—Hebrews study class: "A Greater Leader Than Joshua, Ch. 4" (Bro. K. Cook).
16—Exhort.: Bro. G. Alchin. Lecture: Bro. D. Pogson — "Russia's Middle East Interest Leads to Her Own Destruction".
18—Elpis Israel class cont.
19—1st principles class at home Bro. Munro (Bro. D. Pogson).
23—Exhort.: Bro. S. Kingsbury. Lecture: Bro. W. Wolstencroft — "A New Middle East Kingdom Under Christ".
25—M.I.C.
27—Hebrews study cont.
30—Exhort.: Bro. E. Spongberg. Lecture: Bro. W. Lapham — "Christ's Coming World Kingdom and Your Part In It".

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

2—Exhort: Bro. L. Harrison.
9—Exhort: Bro. K. Digney.
16—Exhort: Bro. L. Harrison.
19—Elpis Israel Class.
23—Exhort: Bro. K. Digney.
30—Exhort: Bro. L. Harrison.
5, 12, 26—Study on Epistle of Peter (Bro. K. Digney).

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

1—Study sessions on "Nehemiah".
2—Exhort.: Bro. J. Ullman. Lecture: Bro. A. Hayles—"Genesis, the Key to the Understanding of the Bible."
5—Study: 2nd Epistle of Peter — Bro. J. Ullman.
7—Elpis Israel home study evening.
9—Exhort: Bro. G. Hawkins. Lecture: Bro. P. Duperouzel—"The Devil is Sin Personified, Not a Fallen Angel."
12—Eureka study: Bro. G. Hawkins.
14—How to study class: Bro. A. Newton.
16—Exhort: Bro. B. Hayles. Lecture: Christ is coming; Are You Ready?"
19—Study class on 2nd Epistle of Peter — Bro. J. Ullman.
21—Elpis Israel home study.
23—Exhort: Bro. W. Excell. Lecture: Bro. D. Hurn — "The Past 100 Years in Bible Prophecy."
26—Eureka study: Bro. G. Hawkins.
28—How to study class: Bro. A. Newton.
30—Exhort. Lecture: "Christ died for us; not instead of us. Do You Know Why?"

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

2—Preside: Bro. S. Snow. Exhort: Bro. D. Wright.
4—Bible class: "John the Baptist's Parents Introduced; Luke 1:5-10" (Bro. D. Brewer).
9—Preside: Bro. P. Pickering. Exhort: Bro. H. Mullin.
14—Eureka study, at 72 Wood St., Templestowe 8 p.m.
16—Preside: Bro. D. Goodman. Exhort: Bro. J. Saliba.
18—Bible class at 2 Horton Street, Reservoir: "Drama in the Holy Place; John's Ministry Foretold — Lk. 1:11-17" (Bro. P. Brew-

er).
23—Preside: Bro. S. J. Mansfield. Exhort: Bro. A. Brewer.
28—Eureka study cont.
30—Preside: Bro. H. Mullin. Exhort: Bro. I. Chalmers.

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).

2—Exhort: Bro. A. Brewer. Lecture: Bro. R. Russell — "What Jesus Christ said about Judgment." 8.15 p.m. 3XY "Enlightening Truth Session": Bro. D. Caudery — "Life and Death; Face the Facts!"
7—Study at 7 Wills St., Kew 8 p.m. Brn. I. Wallace and D. Brewer.
9—Exhort: Bro. P. Jobson. Lecture: Bro. R. D. Walker — "What Jesus Christ said about A Future Life." 8.15 p.m. 3XY: Bro. K. Quixley — "God's Purpose in Creation."
14—Bible class cont: Brn. T. Millar and R. Walker.
15—SPL: at home of Bro. Kennett — "Lord of the Sabbath, Luke 6:5".
16—Exhort: Bro. D. McCullen. Lecture: Bro. W. Taylor — "Modern Living; God's Standard or Man's?" 8.15 p.m. 3XY: Bro. H. Fletcher — "What is Truth?"
21—Bible class cont.: Brn. J. Ilkin and V. Cresswell.
23—Exhort: Bro. J. Saliba. Lecture: Bro. R. Perry — "Is the Bible Inspired?" 8.15 p.m. 3XY: Bro. A. Clarke — "Cornelius and Baptism."
28—Bible class cont.: Brn. A. Brewer and C. Wallace.
30—Exhort: Bro. J. Smith. Lecture: Bro. M. Clementson — "Can You Believe the Bible Today?" 8.15 p.m. 3XY: Bro. L. Cresswell — "Jesus Christ; Why He Came!"

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

2—1.30 p.m. Exhort: Bro. S. Snow.
5—Bible class at 6 Langford St., Moe at 8 p.m.
11—2 p.m. Bible class at home Bro. G. Howe.
14—8 p.m. "Life of Christ" class at 45 Northern Ave., Newborough.
16—1.30 p.m. Exhort: Bro. Don Galbraith. Youth fellowship class at home Sis. J. Galbraith, Tyers, 4 p.m.: "Galatians."
19—8 p.m. Bible class at home Bro. Burrage, Moe.
25—2 p.m. Bible class at home Bro. G. Howe.
28—8 p.m. "Life of Christ" study cont.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).

2—Exhort.: Bro. R. Hyndman. Lecture: Bro. P. Morgan—"Life and Death; Face the Facts".
9—Exhort.: Bro. M. Fletcher. Lecture: Bro. R. Hyndman — "Life and Death; Religious Confusion; What is the Truth?"
11—Bible class at 670 Pascoe Vale Road — "Allegory of the Vine, John 15".
16—Exhort.: Bro. C. Gee. Lecture: Bro. E. Crouch — "Life and Death; the Millenium, Christ's Rule on Earth".
23—Exhort.: Bro. E. King. Lecture: Bro. I. Chalmers — "Life and Death; Belief and Baptism; Key to your Destiny".
25—Bible Class: "The Work of the Holy Spirit — John 16".
30—Exhort.: Bro. B. Jones. Lecture: Bro. R. D. Walker — "Life and Death; Salvation — by Deeds or Faith?"

RINGWOOD — Rupert St. (Rec.: Bro. P. Morgan, 49 Nathan Street, Ferntree Gully. 3156).

2—Exhort: Bro. W. Galna. Lecture: Bro. E. King — "Life and Death; Face the Facts!"
5—Bible class at home Bro. H. Galbraith — "Daily Readings" (Bro. P. Brown).
9—Exhort: Bro. J. Ikin. Lecture: Bro. P. Brown — "Religious Confusion; What is the Truth?"
12—MIC: Presiding and Chairman-

ship.
16—Exhort: Bro. M. Ridge. Lecture: Bro. R. Noakes — "Belief and Baptism; Key to Your Eternal Destiny."
19—Bible class at home Bro. S. Brake — "Daily Readings" (Bro. R. Galbraith).
23—Exhort: Bro. J. Moon. Lecture: Bro. G. C. Pearson — "The Millenium; Christ's Rule on Earth."
26—MIC: Address by Bro. G. Funder — "Vocational Campaigns," followed by Impromptu talks.
30—Exhort: Bro. P. Brown. Lecture: Bro. N. Jenkins — "The Bible Jesus Used."

TASMANIAN ECCLESIAS

HOBART—Dora Turner School, Hampden Rd. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson. 7007).

1—6.15 p.m. Junior CYC: "Solomon Builds the Temple." 7 p.m. Senior CYC: "The 12 Spies and the Rebellion."
2—Exhort: Bro. A. Ansell. Lecture: Bro. D. P. Taylor — "The Ways of Christendom Inconsistent with the Commands of Christ."
4—Bible class at 142 Macquarie St: "Judgments of Jerusalem; Ezek. 22" (Bro. E. Harrington).
5—Dorcas class, 10 a.m.
7—7.45 p.m. Home study class in private homes.
9—S.S. Exhort: Bro. E. Harrington. Lecture: Bro. H. E. Taylor — "The Bible, our Guide".
11—Bible class cont: "Aholah and Aholibah; Ezek. 23" (Bro. H. E. Taylor).
14—7.45 p.m. study classes in brethren's homes.
15—6.15 p.m. Junior CYC: "Zaccheus and Blind Bartimaeus." 7 p.m. Senior CYC: "Korah, Dathan and Abiram."
16—S.S. Exhort: Bro. D. P. Taylor. Lecture: Bro. E. Harrington — "The Invitation of a king."
18—Bible class cont.: "End of the Kingdom; Ezek. 24" (Bro. D. P. Taylor).
19—"Dorcas" class 10 a.m. in homes of sisters.
21—Bible study class 7.45 in homes.
23—S.S. Exhort.: Bro. H. E. Taylor. Lecture: Bro. D. P. Taylor — "Does It Matter What We Believe?"
25—Bible class cont.: "Prophecies concerning Ammon; Ezek. 21, 25". (Bro. S. J. Taylor.)
28—Bible study in private homes.
30—S.S. Exhort. and Lecture: Bro. G. Dangerfield (Launceston) — "Resurrection is Not Out of Date".

LAUNCESTON — 69 Balfour St., Launceston. (Rec.: Bro. W. T. Case, 6 Chant St., Launceston 7250. Tel.: 31 1687).

1—Junior and Senior C.Y.C.
2—9.30 Sunday School and Senior Elpis Israel Class. 11 a.m. Exhort.: Bro. F. Onley. 7 p.m. Lecture: Bro. J. Kershaw — "Thy Kingdom — What Did Jesus Mean?"
5—7.45 M.I.C.
6—Dorcas Class.
7—Eureka Study—Phone 44 2207.
9—S.S. and Senior Elpis Israel Class. Exhort.: Bro. M. Wright. Lecture: Bro. F. Bracey — "Baptism — What it is and What it Means".
12—7.45 Bible Class.
14—Eureka Class.
15—Junior and Senior C.Y.C.
16—S.S. and Senior Elpis Israel Class. Exhort.: Bro. F. Bracey. Lecture: Bro. J. Duckworth — "Jerusalem — Yesterday, Today and Tomorrow".
19—M.I.C.
20—Dorcas Class.
21—Eureka Class.
23—S.S. and Senior Elpis Israel Class. Exhort.: Bro. C. Blanch. Lecture: Bro. D. Case — "If I Go Away I Will Come Again".
26—Bible Class.
28—Eureka Study.
29—Junior and Senior C.Y.C.
30—S.S. and Senior Elpis Israel Class. Exhort.: Bro. G. Powers. Lecture: Bro. M. Wright — "By Grace Ye Are Saved Through Faith".

STUDYING THE WORD

In Adamstown

Wednesday Evening Meetings

STUDIES IN THE PSALMS

The Songs of the Psalmist beautifully describes God's greatness and glory, and reveal the Messiah's sufferings, death and resurrection, bringing to light the salvation of the saints and the benefits of the coming kingdom.

Leader: Bro. N. Davies.

SECOND EPISTLE OF PETER

The "persecution" epistle, in which the apostle strengthened the believers in view of the impending trouble and developing apostasy. A valuable study outlining the privileges and responsibilities of the ecclesia.

Leader: Bro. Garnet Alchin.

Further details listed under "Adamstown".

In Melbourne

NEHEMIAH & EPHESIANS

Place: 7 Wills St., Kew.

Time: 8 p.m., Fridays.

An alternating study, under various leaders, based upon the book of Nehemiah, the man "of prayer and action," and the Epistle of Paul to the Ephesian Ecclesia.

For further information, ring 86 8560.

In Sydney

GALATIANS

A Verse by Verse study.

Leader: Bro. D. Pogson

Place: 96 Maxwells Ave., Green Valley.

Time: 8 p.m.

Featuring: Interesting, instructive, and moving study, bringing to life the vital issues and first century background of the Epistle.

Supper and fraternising follow.

In Adelaide

IN THE STEPS OF THE MASTER

Place: Woodville Ecclesial Hall.

Time: Each Wednesday

Leader: Bro. H. P. Mansfield.

A detailed consideration of Luke's Gospel, harmonising all four records of the Lord's life, and setting forth the dramatic events of 1900 years ago. Special notes available each night, together with diagramatic illustrations.

In Sydney

THE LIFE OF THE LORD

Leader: Bro. E. Mansfield

The study provides a systematic consideration of the Life of Christ, harmonising the four Gospel records, setting forth the historical and archaeological background of the Times, and providing detailed exposition of related Scriptures.

Study notes are provided.

For further information, ring: 36 5287.

In Adelaide

STUDIES IN OLD TESTAMENT

Place: See details under "Brighton."

A series of studies scanning through history, prophecy and exhortation. Dealing firstly with the Exhortation of Nehemiah, then investigating the amazing incidents of the antediluvian age: (1) Cain and Abel, the Seed of the Serpent versus the Seed of the Woman; (2) The Moral Decline of Creation; (3) The Flood and Its Aftermath.

ECCLESIAL SPECIAL EFFORTS (God Willing)

Ecclesias are invited to list their efforts hereunder, which will be repeated each month, until the effort takes place. Additional details will be included as they come to hand.

March 22-30 at Bossley Park

A fraternal gathering, study and lecture effort under leadership of Bro. J. Luke, to the theme: "Paul's Epistle to the Philippians". Special lecture at Merrylands on the 28th.

April 3-7 at Yagoona

Subject: "The Prophecy of Malachi", under the leadership of Bro. J. Ullman (Perth).

April 4-7 at Melbourne

Fraternal and study effort. Themes: "The Power of Words" (Bro. A. C. Newton) and "Paul's Letter to the Philippians" (Bro. K. Quixley). The effort will involve five study sessions during the weekend. In addition, Bro. Newton will give the exhortation and public lecture entitled: "Jesus Christ; Why He Died".

April 19 to May 4 at Cumberland

A study campaign based on the apocalypse, and entitled: "Dr. Thomas, Eureka, and the Servants of God". Leader will be Bro. G. Hawkins (Perth). The effort will include a special display of early "Heralds" and magazines produced by Bro. Thomas.

August 16-27 at Woodville

The annual ecclesial effort will surround: "The Song of Songs", with special lectures on the theme: "Armageddon". Study notes will be provided.

DAILY BIBLE READINGS FOR MARCH, 1969

Saturday	1	Leviticus	5, 6	Psalms	105	1 Corinthians	14
Sunday	2	.....	7	.....	106	.....	15
Monday	3	.....	8	.....	107	.....	16
Tuesday	4	.....	9, 10	.....	108, 109	2 Corinthians	1, 2
Wednesday	5	.....	11	.....	110, 112	.....	3, 4
Thursday	6	.....	12, 13	.....	113, 114	.....	5, 6, 7
Friday	7	.....	14	.....	115, 116	.....	8, 9
Saturday	8	.....	15	.....	117, 118	.....	10, 11
Sunday	9	.....	16	.....	119, v. 40	.....	12, 13
Monday	10	.....	17, 18	.....	v. 41-80	Luke	1
Tuesday	11	.....	19	.....	v. 81-128	.....	2
Wednesday	12	.....	20	.....	v. 129-176	.....	3
Thursday	13	.....	21	.....	120, 124	.....	4
Friday	14	.....	22	.....	125, 127	.....	5
Saturday	15	.....	23	.....	128, 130	.....	6
Sunday	16	.....	24	.....	131, 134	.....	7
Monday	17	.....	25	.....	135, 136	.....	8
Tuesday	18	.....	26	.....	137, 139	.....	9
Wednesday	19	.....	27	.....	140, 142	.....	10
Thursday	20	Numbers	1	.....	143, 144	.....	11
Friday	21	.....	2	.....	145, 147	.....	12
Saturday	22	.....	3	.....	148, 150	.....	13, 14
Sunday	23	.....	4	Proverbs	1	.....	15
Monday	24	.....	5	.....	2	.....	16
Tuesday	25	.....	6	.....	3	.....	17
Wednesday	26	.....	7	.....	4	.....	18
Thursday	27	.....	8, 9	.....	5	.....	19
Friday	28	.....	10	.....	6	.....	20
Saturday	29	.....	11	.....	7	.....	21
Sunday	30	.....	12, 13	.....	8, 9	.....	22
Monday	31	.....	14	.....	10	.....	23

Keep this Calendar in Your Bible for Ready Reference!

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 TRUE SECRET OF SUCCESS

This lies in the rich indwelling of the word of Christ in each individual member of the ecclesia — a state to be attained in our day only by the daily and systematic reading of the Scriptures. When every mind is influenced by the word, the worst rules work smoothly. When it is otherwise, the best will miscarry. The system of daily reading, laid out in "The Bible Companion," has for years been followed by thousands with increasing benefit. The brethren ought, above all things, to help one another in its observance. It is with a view to this that in more than one ecclesia each new brother and sister is presented with a copy of "The Bible Companion" on their entrance. In some ecclesias a copy of "The Commandments Of Christ" is also given to each new member. When the commandments of Christ are remembered and acted on (and Jesus says none who fail to do so are his brethren) it will be easy to carry out any system of rules.

— Bro. Roberts (Ecclesial Guide)

THE ECCLESIAS REPORT . . .

BAPTISMS

We rejoice with the following brethren and sisters, and their ecclesias, as they commence the new life in Christ Jesus, providing an example of dedication in an unworthy world:

Adelaide — Mr. John Schipper (16/2/69).

Cumberland — Mr. and Mrs. Brown (31/1/69). Sis. Brown is the daughter of Sis. Spiers of Ballarat; Mr. Stephen Johns (28/2/69), the son of Bro. and Sis. Bruce Johns.

Doonside — Mr. Ron McCann, grandson of the late Bro. W. Francis.

Enfield — Mr. Brian Kenneth Johnstone (27/3/69).

Frankston — Mrs. Shirley Huyton (3/2/69). Sis. Huyton was formerly a 7th Day Adventist, and first made contact with the Truth by sending for a Bible Companion, and other literature. Her baptism, conducted in the sea at Mornington, gave great joy to the Ecclesia. Her 5 children now attend the Sunday School.

Granville — Miss Cheryl Hobbs (14/2/69).

Perth — Mr. Ian Danby, son of Bro. and Sis. L. Danby (20/2/69); Miss Kay Mercey (12/3/69).

Ringwood — Mr Colin Sykes (10/2/69), a senior Sunday School scholar.

Woodville — Miss Susan Kay Duncan (6/3/69).

TRANSFERS

We commend the following to their new ecclesial associations:

To Adamstown — Bro. and Sis. J. Richards (from Enfield).

To Brighton — Bro. and Sis. M. Gee (from Glenlock); Sis. R. Lunn (from Glenlock); Bro. G. Palmer (from Uranga).

To Clayton — Bro. and Sis. E. Heinbeck (from Ringwood).

To Cumberland — Sis. Lynette Gibbons (from Adelaide).

To Elizabeth — Bro. and Sis. D. Ward; Bro. and Sis. A. Cowie (from Enfield).

To Enfield — Bro. Peter and Sis. Julie Dodson (from Pascoe Vale).

To Granville — Bro. R. Etherington (from Perth).

To Hobart — Bro. R. Pike (from Wynnum, Qld.).

To Melbourne — Sis. R. Brown (from Perth).

To Lancelin (isolation, W.A.) — Bro. and Sis. W. Tyson Jnr. (from Perth).

To Perth — Sis. Judy Martin (from Adelaide); Bro. and Sis. R. Hunter (from Boscabel and Cumberland); Bro. G. Quartermaine (from Geraldton); Bro. and Sis. L. Smith Snr. (from Balingup); Bro. and Sis. H. Jones (Old Trafford, England); Bro. A. Symington (Subiaco); Bro. C. Ricca (returned from Italy); Bro. and Sis. R. Martin (from Enfield).

To Wynnum — Bro. and Sis. W. Bray (from Coorparoo).

MARRIAGE

On 1st March, Bro. Peter Horne and Sis. Cheril Hobbs were united in marriage at Granville, N.S.W. We extend our best wishes to our brother and sister in their united walk towards the Kingdom.

DEATHS

We are sorry to report the incident of death again in our midst. On 22nd February, Bro. Cyril Seaman (Adelaide), and Bro. Max Nettlebeck (Nuriootpa, S.A.) passed away. On 1st March, Bro. Andrew Park (Petrie Tce.) passed away. Our brethren have now ceased their labors, and await the coming of the Son of God, who will bring the power of Resurrection and Life to his saints. We feel this event is imminent; but meanwhile, extend our sympathies to the families of our late brethren.

STUDY ON NAZARETH REVISITED COMMENCED

Hobart Ecclesia has commenced a study of Bro. Robert's outline of the Life of Christ, which is already proving extremely profitable. This is held in the homes of members, and visitors to Hobart would be welcomed to the Class evenings. Location details are indicated in the Calendar.

HOBART HALL APPEAL

Hobart Ecclesia has had considerable difficulty in the rented premises they have occupied during past years. These premises are now to be demolished to make way for road improvements, and the Ecclesia is forced to look elsewhere for accomodation. The prospect of purchasing a suitable hall has developed, which will allow the Ecclesia to meet near the centre of the city, in an ideal location. The building, used previously as a religous hall, is for sale for $8,000. The Ecclesa, which numbers 24 brethren and sisters, and has a Sunday School of over 20 children, would be able to continue to effectively witness to the Truth, if this building can be purchased.

A bank loan of $5,000 is available, and the Ecclesia has already raised 1,500. It is seeking a further $1,500 that the purchase may be finalised, and the assistance of readers is sought to this end. Any donations would be deeply appreciated, and will constitute a positive contrbution towards the maintenance and proclamation of the Truth in Hobart. Contributions should be made payable to HOBART CHRISTADELPHIAN ECCLESIA, and directed to the Recorder: Bro. H. Arnott, P.O. Box 78, Glenorchy, Tas. 7010.

FORTHCOMING EVENTS (GOD WILLING) . . .

EFFORT ON EUREKA

From Saturday, April 19th to Sunday, May 4th, Cumberland (S.A.) Ecclesia will be conducting their annual special effort. Considerable preparations have been arranged, which indicate a particularly stimulating and invigorating occasion.

The effort will be led by **Bro. G. Hawkins** (Perth Central), and is entitled:

DR. THOMAS, EUREKA, AND THE SERVANTS OF GOD.

The Ecclesia has been regularly circulated of progress in planning, through the "Philadelphian" Magazine, a monthly Newsheet. Special charts have been produced for lectures and studies, to add to the interest and value.

Details of the effort are as follows:

Ecclesial Studies

Sat. 19—7.45 p.m. Fraternal: "Dr. Thomas, and the Key to the Apocalypse."

Mon. 21—8 p.m. Study: "The Special Purpose of the Last Book of the Bible."

Wed. 23—"The 7 Fold Blessing and 7 Fold Warning."

Sat. 26—"He Who Was and Is and Is to Come."

Mon. 28—"What are These? The Suffering Witnesses and a Babylonish Church."

Wed. 30—"Our Position in the Apocalyptic Time Chart."

Fri. 2nd May—"The New Jerusalem and the Bride of Christ."

Public Lectures

Sun. 20—7 p.m.: "Russia's Destiny, Victory in Europe, Defeat in Israel."

Sun. 27—7 p.m.: "The Destiny of All Nations, the Climax Armageddon — Through War to Peace."

Tues. 29—Lecture at Marion Shopping Centre, under auspices of Brighton Ecclesia: "Israel Confident Today, God will Humble and Exalt Tomorrow."

Sun. 4th May—"Your Destiny, Are You Interested? Christ's Return

is Near."

Exhortations

Sun. 20, May 7—Exhortations at Cumberland.

Sun. 27—Exhortation at Brighton.

Additional Features

Sun. 20—3 p.m. Special address to Sunday School.

Thurs. 24—Evening with the Glenlock Ecclesia.

Fri. 25—All day picnic at Hahndorf Oval, including 20 minute address. 7.30 p.m.—Special question and discussion evening at which a panel of brethren will speak to the subject: "Difficulties from the Revelation."

Thurs. 1st May—Special study at Brighton.

Sat. 3—Suburban Young Folks class at 8 p.m.: "How to Conquer a Permissive World."

All brethren and sisters are most welcome to attend these activities, that the Ecclesia may be spiritually edified in the glorious heritage of the Truth, as expressed in the pioneer expositions . . . A vital need for these faith-destroying days.

ACTIVITIES DURING EASTER HOLIDAY PERIOD (April 4th to 7th)

CAMP EFFORT AT GLENLOCK (S.A.)

At Glenlock, on the River Murray, a "Camp" will be conducted, based on the theme "The Spirit and Power of Elijah," to be outlined by Bro. J. Martin (Enfield). In 6 studies, the graphic and moving principles in the life of this Man of God will be presented, showing the events of the past; the needs of the present; and the work of Elijah to come!

Details of camp requirements and rules were outlined in last month's Calendar (p.4), to which the attention of readers is directed. A fee of $2 per adult and $1 for young people (14-17 years) is required.

STUDY AT REDCLIFFE (QLD.)

Brother J. Knowles will lead a series of studies on "The Drama of Daniel," which will be held in the Ecclesial Hall, and will be supplemented by charts and verse-by-verse expository notes. This will include 6 studies (details of which were listed in the last Calendar), an exhortation and public address.

IN SYDNEY (N.S.W.)

The subject of "The Prophecy of Malachi" will be provided by Bro. John Ullman (Perth), at the Yagoona Ecclesia.

FRATERNAL EFFORT IN MELBOURNE (VIC.)

Bro. A. C. Newton will speak to the subject of "The Power of Words", and Bro. K. Quixley on the subject: "Paul's Letter to Philippians," during the week-end effort. In addition, Bro. Newton will give the exhortation and public lecture entitled: "Jesus Christ, Why He Died."

The effort will comprise 5 double study sessions, each of 45 minutes followed by a period of 15 minutes for questions and a 10 minute interval. Details are:—

1st Study — Fri. 4th, 2.30 p.m. at Canterbury Hall. "The Great Transgression" (Bro. Newton); "The Beloved Ecclesia" (Bro. Quixley).

2nd Study — Fri. 4th, 7 p.m. at Canterbury Hall. "The Power of Reason" (Bro. Newton); "Christ Magnified, Phil. 1" (Bro. Quixley).

3rd Study — Sat. 5th, 7 p.m. at 7 Wills St., Kew. "The Treasure of Knowledge" (Bro. Newton); "The Mind of Christ, Phil. 2" (Bro. Quixley).

4th Study — Sun. 6th, 2.30 p.m. at Horticultural Hall. "The Works of Faith" (Bro. Newton); "Rejoice in the Lord, Phil. 3" (Bro. Quixley).

5th Study — Mon. 7th, 2.30 p.m. at 7 Wills St., Kew. "The Revelation of the Spirit" (Bro. Newton); "Stand Fast in the Lord, Phil. 4" (Bro. Quixley).

Fraternise together!

A fraternal tea will be provided on Friday, April 4th at Canterbury Hall, commencing 5.30 p.m. Similarly, tea will be provided on Sunday, April 6th at Horticultural Hall, 5.30 p.m. Hot water will be available for those wishing to have a basket lunch on Sunday.

SIXTH BIBLE GATHERING AT PALM BEACH (W.A.)

From April 2nd to 6th, Perth Ecclesia is conducting at Palm Beach, a Bible School gathering, upon the theme: "The Meditations of Moses." Bro. D. Hurn will be leader, and will provide a series of thought-provoking expositions. In addition, a series of four addresses, based on "The Four-fold Ministry of Christ", will be given, in which the four faces of the Cherubim will be linked with the four Gospels, as follows:

The Face of the Lion (Matthew) ..... Bro. B. Hayles
The Face of the Ox (Mark) ..... Bro. A. Hayles
The Face of the Man (Luke) ..... Bro. W. Excell
The Face of the Eagle (John) ..... Bro. P. Duperouzel

WITH DANIEL AT LAUNCESTON (TAS.)

Launceston Ecclesia will be featuring a special effort by Bro. E. M. Spongberg, based on fascinating features from the Book of Daniel. Specific subjects are included under Launceston Calendar Details. Five studies will be undertaken, as well as the Sunday activities.

FAREWELL EVENING FOR TOUR MEMBERS

A specal evening on the eve of the departure of the Logos Tour Group visiting the Middle East, will be held at the Woodville Ecclesial Hall on Tuesday, April 8th, commencing 7.45 p.m. It is hoped that all local brethren and sisters, and those from the eastern states, who have joined the Tour will be present, and an invitation is extended to readers to attend this evening.

It is proposed to present a short talk upon "The Towns in which the Master Ministered." This will provide a valuable introduction to the various localities to be visited by the Tour, and also outline for the local members, an exposition of the life and times of the Lord. Specal charts indicating the entire journeys of the Master will be on display, in addition to maps of present-day Israel.

At the conclusion of the address, a short "farewell" address will be given to the Tour members, as they prepare to depart next morning for overseas.

It would be encouraging to have the company of brethren and sisters in the Adelaide area, to this evening.

STUDY CLASSES IN MELBOURNE

Brethren and sisters in Melbourne are recommended to attend the following studies, designed to provide a varied and valuable spiritual diet.

The Study of Romans (Alternate Thursdays)

To be held at the home of Bro. and Sis. E. Pickering, 49 Hillview Ave., Mt. Waverley on April 3rd and 11th, and alternate Thursdays thereafter. Under the leadership of Bro. Peter Pickering, the wonderful and exhortatory Epistle of Romans is treated in a verse-by-verse fashion — dealing at the moment with the apostle's outline of the principles of the atonement. Class notes are available.

Eureka (Alternate Thursdays)

Under the sponsorship of Coburg Ecclesia, this class is held at 72 Wood St., Templestowe, on April 10th and 24th. This important and vital study directs attention to Christ's last message in the book of Revelation, as expounded in the pioneer writings. The study is currently considering Rev. 9.

Temple of Ezekiel's Prophecy (Saturdays)

Providing a vision of future reality. The class is held on 1st and 3rd Saturdays each month (April 5, 19,), under the leadership of Bro. S. Snow, who has made a detailed study of this subject, and has prepared graphic illustrations of the House of Prayer for All Nations Held at 72 Wood St., Templestowe, under the auspices of Coburg Ecclesia.

Bible Marking Class (Mondays)

Demonstrating methods of this activity which can provide pleasure and

profit. Held alternate Mondays (April 7th, 21st) under leadership of Bro. S. Finnin, at 17 Wordsworth Ave., Clayton. Special tables are arranged to provide facilities for the Class, and charts with special Bible marking kits are available. The first short program for Bible marking is on the theme: "The Divine Purpose Through the Ages."

Life of Christ (Alternate Tuesdays)

Coburg Ecclesial Bible Class has embarked upon a study on the Life of Christ, based on the Gospel of Luke. Various young speakers assist in leadership, supported by Bible marking notes. The class is held in the home of Bro. and Sis. E. Crouch, 2 Horton St., Reservoir, 8 p.m. on alternate Tuesdays (April 1st, 5th, 29th).

Nehemiah and Ephesians (Friday)

Each Friday evening at 7 Wills St., Kew, Melbourne Ecclesia conduct a class alternately considering "Nehemiah: Man of Prayer and Action," and Paul's "Exposition to Ephesians." Various leaders outline the subjects.

Ecclesial Calendar

ECCLESIAL EVENTS FOR APRIL, 1969 (God Willing)

QUEENSLAND ECCLESIAS

BOOVAL---62 Station Rd. (Rec.: Bro. D. Watson, Box 5, P.O. Booval 4304. Tel.: 82 1827).

Sunday activities are conducted, to which visting brethren and sisters are most welcome. Bible studies are held at various homes (details can be obtained from the above telephone number). Alternate weeks a study of the Book of Ruth, and the Daily Readings are under consideration. In addition, regular distributions are conducted, supplemented by personal contacting. Specific details will be included in the next Calendar (God willing).

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

3—James study class at home Bro. D. Bartley, Tingalpa (Bro. D. McGahey).

6—Exhort: Bro. D. McGahey. Lecture: Bro. J. Higgs Snr.—"Coming World Peace . . . God's Promise."

10—Cherubim study class at home Bro. D. Bartley (Bro. J. Higgs.)

11—Study on Isaiah 53 at home Bro. S. Arthur, Yeerongpilly.

13—Exhort: Bro. R. Bailey. 2.30 p.m. Bible marking class in hall. Lecture: Bro. S. Arthur — "Christ is Coming . . . God's Appointed Ruler over all Nations."

17—James study at home Bro. D. Bartley (Bro. D. McGahey).

19—"Tabernacle" class at home Bro. D. Venn, Redland Bay.

20—Exhort: Bro. C. Bartley. Lecture: Bro. R. Johnson — "God's Kingdom . . . Within? In Heaven? Or on Earth?"

24—Cherubim study cont.

25—Commencing a weekend study upon "The Tabernacle" under leadership Bro. K. Cook (Yagoona).

3 p.m.: 1st Session. 7.30 p.m.: 2nd Session.

26—3 p.m.: 3rd Tabernacle session. 7.30 p.m. 4th Session.

27—Exhort: Bro. K. Cook. 2.30 p.m. Final Tabernacle Session. Lecture: Bro. R. Hazell — "Resurrection, A Physical State."

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

2—Study class: Bro. J. Luke — "The Labourers in the Vineyard." (Matt. 20).

3—First Principles class, at home of Bro. Alchin.

6—Exhort: Bro. E. Witton. (Exhort at Cessnock: Bro. G. Alchin).

Lecture: Bro. N. Davies — "Russia Will Never Rule the World."
7—A.B. Meeting.
9—Psalms study: Bro. N. Davies — "David installed as King" (Ps. 21, 24, 68).
10—First Principies class at home of Bro. Alchin.
12—MIC. Bro. R. McRae — "Elpis Israel" pp. 209-218.
13—Exhort: Bro. K. Whitehead. Lecture: Bro. G. Alchin — "British Israelism Based on Sophistry — Not Scripture!"
16—2nd Peter study: Bro. G. Alchin — "Immorality, the Hallmark of Apostacy." (Ch. 2:10-16).
17—First principles class.
20—Exhort: Bro. F. Ryan. Lecture: Bro. H. Ryan — "God Demands Personal Righteousness."
23—Psalms study: Bro. N. Davies— "David's Seven Campaigns." Ps. 2.
24—First principles class at home of Bro. Alchin.
27—Exhort: Bro. B. Bowen. 2 p.m. Pamphlet distribution. Lecture: Bro. B. Bowen — "Current Affairs in the Light of Bible Prophecy."
30—2nd Peter study: Bro. G. Alchin — "The Ways of Unrighteous Men — Baalam." (Ch. 2:15-16).

AVOCA BEACH—316 Round Drive. (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Beach 2251).
After each gathering refreshments are provided.
6—11 a.m. Memorial Meeting.
13—2 p.m. Meeting with visiting Sydney brother.
20—11 a.m. Memoral Meeting.
27—2 p.m. Meeting with CYC at CWA Centre, Avoca Road.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).
1—1st principle class: "Concerning Angels" (Bro. K. Window). At home Bro. A. Russell.
4—MIC at home Sis. B. Denford.
6—Exhort: Bro. A. Leadbeatter. Lecture: Bro. R. Window — "Restored Israel under Christ, the Kingdom of God."
9—Study: "Highlights in Judges" (Bro. J. Russell). Home of Bro. L. Stone.
11—Elpis Israel at home of Sis. B. Denford.
13—Exhort: Bro. C. Hermann. Isolation visit to Yyrallah. (Exhort: Bro. J. Russell). Study of "God Manifestation" at home Bro. D. Moss (Bro. R. Window).
16—1st principle class: "Concerning Man" (Bro. J. Corby). Home of Bro. A. Russell.
18—MIC at home Sis. B. Denford.
20—Exhort: Bro. J. Russell. Lecture in Lismore: Bro. C. Hermann — "God's Warning of a Third World War. Will You Heed it?"
23—Study on "Psalms" at home Bro. L. Stone (Bro. K. Stone).
25—Elpis Israel at home Sis. B. Denford.
26—Literature distribution.
27—Exhort: Bro. R. Window. Study of "Daniel" at home Bro. L. Stone (Bro. L. Stone).
30—Study: "Concerning Christ" at home Bro. A. Russell (Bro. C. Hermann).

BOSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9745).
1—11 a.m. Dorcas class at home Sis. E. Blackwood, 50 Madeline St., Fairfield West.
3—Galatians class 8 p.m.; at 96 Maxfells Ave., Green Valley: "Ch. 5" (Bro. D. Pogson).
4—1st principles class 8 p.m. at 18 Canara Pl., Smithfield.
6—S.S. 9.30 a.m. 11.15 Exhort: Bro. J. Mumby. Lecture: Bro. P. Hudson — "Hell Torments and Purgatory are Not Bible Teaching."
10—Elpis Israel class 8 p.m. at 141 Hamilton Rd., Fairfield: "Roman Babylon and the Resurrection of

the Two Witnesses" pp. 363-375 (Bro. G. Hatchell).

13—S.S.; Exhort: Bro. G. O'Neill. Lecture: Bro. A. Dyer — "Coming Blessings for Mankind During Christ's Reign."

17—Galatians class 8 p.m. cont.

18—1st principles class 8 p.m. cont.

20—S.S.; Exhort: Bro. J. Dawson Jnr. Lecture: Bro. D. Shaw — "The Jew-Arab Conflict, Its Importance to Bible Students."

24—Elpis Israel class 8 p.m. cont.: "Vials of the Wrath of God" pp. 363-375 (Bro. P. Hudson).

27—S.S.; Exhort: Bro. K. Wassell. Lecture: Bro K. Wassell — "The Coming Judgment of the Living and the Dead."

CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. 2023. Tel.: 36 5287).

3—Study class on Galatians at home Bro. R. Croker, George Street, Pennant Hills: "Paul's Credentials, and Astonishment on Galatians Turning From Gospel" Gal. 1:1-12. (Bro. K. Jamieson).

6—Exhort: Bro. J. Granter. Nowra Correspondence Activity. Lecture: Bro. D. Shaw "The Bible Headlines Tomorrow's News".

8—Bible clas on "Life of the Lord," at home Bro. G. Simmons, 65 Charlotte St., Campsie (Bro. E. Mansfield).

13—Exhort: Bro. M. Bonner. 2.15 p.m. "The Truth's Stand on the Godhead — Bible marking afternoon Lecture: Bro. R. Croker — "When Wars Shall Cease, and Weapons Destroyed (Psa. 46)."

17—Study class on Galatians 1:13-24 (Bro. R. Mansfield) For venue, ring 36 5287.

20—Exhort: Bro. K. Cook. Lecture: Bro. E. Spongberg — "Ephesians study: A New Man Created for a New Life (Eph. 4:1-24)".

22—Bible class on Life of the Lord.

27—Exhort: Bro. E. Spongberg. 2.15 p.m. Leaflet distribution. Lecture: Bro. V. Dawe — Illustrated address on "The Folly of Evolution".

COLLAROY — Masonic Hall, Pittswater Road. (Sponsored by Granville Ecclesia).

1—Apocalypse class: Bro. S. Kingsbury at 45 Adams St., Harboard.

6—Lecture: Bro. O. Forsdike — "The Law of Moses and the Law of Christ".

8—Law of Moses class: Bro. C. Balstad, at 45 Adams Street, Harboard.

12—7.30 First Principles class: Bro. J. Granter at 2 Bishop Street, Newport.

13—Lecture: Bro. J. Mansfield — "Lessons for Life from the Book of Exodus."

15—Apocalypse class: Bro. S. Kingsbury.

20—Lecture: Bro. B. Philp — "The Kingdom of God, Past, Present and Future."

22—Law of Moses class: Bro. C. Balstad.

26—7.30 First Principles class: Bro. J. Granter.

27—Lecture: Bro. G. Alchin — "Immortality, A Promise not a Possession."

29—Apocalypse class: Bro. S. Kingsbury.

DOONSIDE—Doonside Cres. (Rec.: Bro. J. Horne, 11 Myall St., Doonside. 2767).

Sunday Activities—9.30 a.m. Sunday School. 11 a.m. Memorial Meeting. 7 p.m. Public Lecture.

Each Wednesday at 8 p.m. Bible class.

Second Saturday each month at 8 p.m. Bro. B. McClure leads study class: "The Ten Commandments."

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

2—Romans study class: Bro. E. Spongberg.

6—Exhort: Bro. L. Goodman. Lecture: Bro. G. T. Duke — "Why God is the Holy One of Israel — Not a Trinity."

9—Elpis Israel class: Bro. G. T.

The Australasian Christadelphian Bible School

RATHMINES, ON LAKE MACQUARIE, N.S.W.

Another spiritually successful Bible School has recently been completed at Rathmines with the completion of the Summer School 1968. Brethren from most Ecclesias in the Commonwealth of Australia attended this school as well as from New Zealand and the U.S.A. and Canada. Many expressed the thought that it was the best school to date both spiritually and materially. This has been the comment School after School and it has been the committee's continuing desire to improve each school in all respects.

RECORD ATTENDANCE

Bookings were so heavy that further accommodation had to be provided at the School, bringing the capacity to approximately 675 beds.

There are now 150 individual accommodation units at the School ranging in size from a 2 bed unit for married couples to the 10 bed dormitories for single members of the School. Additionally the Auditorium's capacity has been increased with the extension of cry room facilities bringing its total capacity to 700.

A LOOK BACK OVER BIBLE SCHOOL WORK

Since the inception of the Bible School activities in Australia in May 1962 the work has continued to flourish with the blessing of Yahweh. The object of the

Bible School has been wholly to assist in 'preparing a people for the Lord' that the members of the true Ecclesia might be ready for the return of the Lord Jesus Christ. It is the committee's belief that Yahweh has indeed blessed the work to the Glory of His great Name.

SPIRITUAL EDUCATION COMMITTEE'S DESIRE

There is no desire to form groups or ideologies amongst Christadelphia, but that those who come to the School may be educated in the things of God, based solely on His glorious Word - the Holy Scriptures. Ample opportunity is given to question and challenge the teaching staff, formally or informally during the course of each School. A volume of tape recorders take down every word spoken which enables close analysis in the quietness of one's home, of all that is considered at the School. The teachers draw heavily on the Word of God for their material and voluminous proofs from the Bible are given on the matter presented.

CONSTRUCTIVE CRITICISM APPRECIATED

Some have come to the School with the stated objective to prove that the School is not an instrument for good - but at the end of the School have left full of praise for its valuable work in edifying the Ecclesia of God. Some have given items of constructive criticism which has been carefully considered and put into effect where it is considered of benefit to the School.

ATTENDANCE TOTALS 5900

From the first school at Magnetic Island, held May, 1962 and sponsored by Townsville Ecclesia, Queensland, which had an attendance of approximately 100 brethren and sisters and children to the 15th School just completed and sponsored by Granville Ecclesia, N.S.W., some 6,000 brethren and sisters and children have been accommodated.

ATTENDANCE OF FAMILY GROUPS INCREASE

Each School sees an increase in the number of family groups - the children ranging in age from a few weeks old through the full range of ages. The facilities provided allow for such groups to enjoy a pleasurable yet spiritually beneficial experience.

At the Summer School 150 children from 5 - 12 worked together in a congenial atmosphere. Many had met on previous occasions at the Bible School and had become close friends, even though usually separated by great distances.

Working together in such an extensive group enables the children to realise that they, as children of Christadelphians, are not alone in the world but that many think and act as they do - a great means of strengthening them, in a world which would lead away from truth to evolution, etc.

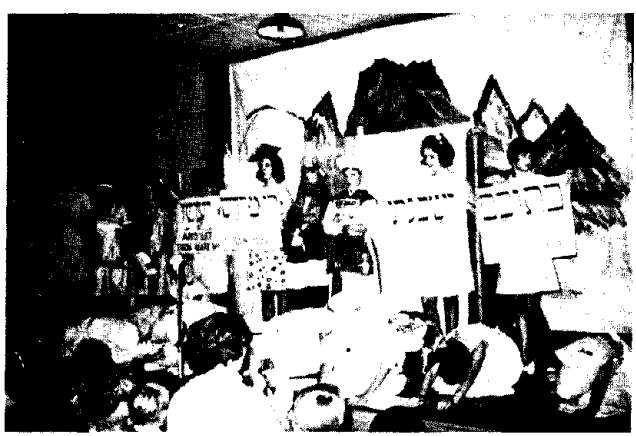
SCHOOL COMPACT

The School premises though previously scattered are now compactly situated in an

JUDAH

ELPIS ISRAEL HOUSE

DAN EPHRAM



[illegible] in excess of two acres, fronting Lake Macquarie, and are almost entirely self supporting.

All services are available at the School and the fully equipped kitchen and bakery provides the bulk of the prepared food use at the School.

A balanced menu is prepared and close quality control is exercised over the food served so that everything is of a high standard.

HAVE YOU A QUESTION?

A few answers to questions asked by prospective 'scholars' :-

Can the kiddies wander from School grounds undetected?

The School property is surrounded by a 6' high man proof fence - the gates are kept closed for full security.

Can I leave the School grounds?

By arrangement with Administrative office it is possible to leave the grounds at any time.

Can I be contacted by telephone?

A trunk line service is available - Number is - Newcastle 75 1145.

Are there cots available?

Yes cots provided for all up to age of two years.

What about washing/ironing facilities?

A fully equipped laundry and ironing roo available.

FUTURE PLANS (GOD WILLING)

The committee is endeavouring to obtain further land to provide extra facilities for young and old.

Additional teaching aids are constantly being prepared to help instil the lessons of the Word on the children, such as, projects, charts, maps, flannelgraphs, etc. illustrations. These young people have an opportunity to learn of God's Word which is far in advance of that of most of us at their age.

CAN YOU HELP?

If you have been to the School before you can help by encouraging others to attend to see the benefits which can accrue from Bible School holidays.

If you have ideas for improving the School, we would welcome them greatly.

YAHWEH'S PROVISION?

In so many varied ways we see the hand of Yahweh at work on behalf of the School - the way the premises became available, the various provisions for teaching in the building. The way every room has had a use and is placed in such a position in relation to each other. The great need in a materialistic age for both parents and children to have somewhere to relax in a wonderful fraternal atmosphere, away from cares of this life completely isolated from the world, has certainly been provided at Rathmines by the hand of Yahweh - the great God of Israel and our God.

For Your Next Holiday . . .
Plan to visit the Bible School!

YOU WILL BE MOST WELCOME.

Full Fees—including full accommodation, costs of tuition, prizes for the children, School picnic and prize-giving children's party, are:

Adults (14 years and over):	
N.S.W. area	$19
Sth. Qld., Vic., Sth. Aust.	$17
Nth. Qld. (from Rockhampton) W.A., Tas., N.Z.	$10
Children (5 years to 14 years):	
All areas	$10
Under 5 years	Free

$2 deposit per person required for all reservations.

For information and bookings write to:

THE BIBLE SCHOOL,
WEST BEACH POST OFFICE,
SOUTH AUSTRALIA.

BOOK EARLY

COMING SCHOOLS TO BE HELD (God Willing)

AUTUMN SCHOOL	..	*10-18 May, 1969.*
SPRING SCHOOL	..	*30Aug.-7Sept. 1969.*
SUMMER SCHOOL	..	*27Dec.69-4Jan., 1970.*
AUTUMN SCHOOL	..	*9-17 May, 1970.*
SPRING SCHOOL	..	*29Aug.-6Sept., 1970.*

Darke.
13—Exhort: Bro. B. Philp. 2.30 p.m.: MIC Lecture: Bro. Jn. Mansfield — "Lessons for Life from the Book of Exodus."
16—Romans study class: Bro. E. Spongberg.
20—Exhort: Bro. B. McClure. Lecture: Bro. R. Pogson — "The Kingdom of God — Past, Present and Future."
23—Elpis Israel class: Bro. G. T. Darke.
27—Exhort: Bro. G. . Darke. 3 p.m. Domain effort. Lecture: Bro. C. O'Connor — "Immortality a Promise not a Possession".
30—Romans study class: Bro. E. Spongberg.

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).
2—Bible study on "Life of Christ" (Bro. B. Stretton).
5—Young peoples cottage meeting: "Life of David" (Bro. R. Pogson).
6—Exhort: Bro. K. Gould. Lecture: Bro. R. Munroe — "Why Die When God Offers Life?"
8—Cottage class at home Bro. C. Butters — "The Visible Hand of God."
9—MIC.
13—Exhort: Bro. J. Rosser. Lecture: Bro. F. Ryan — "The Nature And Function Of The Angels."
16—Bible study "Life of Christ" (Bro. B. Stretton).
19—Young peoples Bible class: "Judges" (Bro. B. McClure).
20—Exhort: Bro. B. McClure. Lecture: Bro. K. Dawes — "What Does the Bible Reveal Concerning Man's Nature."
22—Cottage class at home Bro. C. Butters — "Visible Hand of God."
23—MIC.
24—Young peoples 1st principles class at home Bro. W. Wolstencroft: "Events Subsequent to Christ's Return." (Bro. C. O'Connor).
27—Exhort: Bro. C. O'Connor. Lecture: Bro. W. Wolstencroft— "Man Has No Conscious Existence in Death."
30—"Life of Christ" study (Bro. B. Stretton).

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).
2—Revelation study class held at home of Bro. J. Heffernan.
6—Exhort: Bro. W. Lapham. Lecture: Bro. F. Ryan — "Important Lessons from the Revelation."
8—11 a.m. Dorcas class.
9—Revelation study class.
13—Exhort and Lecture: Bro. E. Mansfield — "The Coming Day of Judgment."
16—Revelation study class.
20—Exhort and Lecture: Bro. C. O'Connor — "Signs of the Times."
23—Mutual Improvement class at home of Bro. G. Swan.
27—Exhort: Bro. B. Philp. Lecture: Bro. R. Kirkwood — "Baptism, A Commandment of God."
30—Revelation study class.

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).
2—Bible class: Bro. W. Brittain — "A Study of Jude."
6—Exhorts: Bros. A. Pooley and J. Henry. Lecture: Bro. E. Mansfield — "Abraham — The Man who was Promised the World."
7—Cricket outing.
9—Bible class: Bro. J. Doble — "Exposition of Col. 1:11-20".
11—CYC — Daniel study class at 2 Bay Street, Croydon.
13—Exhort: Bro. W. R. Pearce. Lecture: Bro. J. Mansfield — "A Phenomenal Disappearance."
16—Bible class: Bro. J. Henry — "Doctrine — Examination of What is No. 1".
18—C.Y.C.—Daniel study class.
20—Exhort: Bro. H. Wright. Lecture: Bro. M. Morgan — "Why

Does it Happen to Me?"
23—Bible class: Bro. W. Pearce Jnr. — "Study of the Ten Commandments."
25-27—CYC Weekend Camp.
27—Exhort and Lecture: Bro. F. Inkster — "Jesus Christ — Triumphant Return."
30—Bible class: Bro. W. Pearce Jnr. — "Study of the Ten Commandments."

UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla, Muswellbrook, 2333. Tel.: Mus. 153).
13—Exhort: Bro. Taylor at home of Bro. Ackers of Muswellbrook.
27—Exhort: Bro. L. Ackers at home of Bro. Thomas of Denman.

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).
2—1st principle class at home Bro. Munro (Bro. D. Pogson).
3—Commencement of special "Malachi" study weekend, led by Bro. J. Ullman, Perth. 8 p.m. Fraternal evening: "An Unholy Nation, Yahweh's Love Rejected and his Name Despised."
4—3.30 p.m.: "A Faithless Priesthood, Levi's Fine Example Ignored — Mal. 2:1-10".
7.30 p.m.: "A Godless People, Dealers in Treachery — Mal. 2:11-16".
5—7.30 p.m. "A Nation of Robbers, Judgment will Come—Mal. 2:17-3:15."
6—11.15 a.m. Exhort: "Family Responsibilities in the Truth." 7 p.m. Lecture: "Jerusalem, Christ's Future Throne upon Earth."
7—10 a.m. study: "A Faithful Remnant to be Vindicated, A Message of Hope — Mal. 3:16-4:6." **Conclusion of effort.**
10—Hebrews class: "Christ is Greater Than Aaron, The Discerning Sword" (Bro. K. Cook).
12—7.30 p.m. Abraham class (young people) — Gen. 24 (Bro. K. Wassell).
13—Exhort: Bro. P. Sawell. Lecture: Bro. K. Wassell — "Life After Death Possible only by Resurrection."
15—Elpis Israel class at home Bro. Ceiley: Chapter 3. (Bro. S. Evans).
16—1st principles class at home Bro. Munro (Bro. D. Pogson).
20—Exhort: Bro. H. Ceiley. Lecture: Bro. B. McKinlay — "The Bible Basis for Resurrection to Judgment."
22—MIC.
23—Hebrews class — "Christ Greater than Aaron, Our High Priest!" (Bro. K. Cook).
27—Exhort: Bro. R. Pogson. Lecture: Bro. E. Mansfield — "Jesus Christ, History's Real Man of Destiny."
29—Elpis Israel class Ch. 3 at home Bro. Ceiley (Bro. S. Evans).
30—1st principles class at home of Bro. Munro (Bro. D. Pogson).

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).
2—8 p.m. Peter study (Bro. K. Digney).
6—Exhort 10 a.m.: Bro. L. Harrison.
9—Wilderness Wandering general study 8 p.m.
13—Exhort: Bro. K. Digney.
16—Peter study 8 p.m. (Bro. K. Digney).
20—Exhort: Bro. L. Harrison.
23—Wilderness wandering general study.
27—Exhort: Bro. K. Digney.
30—8 p.m. Peter Study evening (Bro. K. Digney).

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Dorset St., Alfred Cove 6154. Tel.: 30 4199)
3—Commencing 7th Bible School Gathering at Palm Beach.
6—Exhort: Bro. A. Hayles. Lecture: Bro. G. Hawkins — "Israel, Past and Present, Fulfil-

ment of Bible Prophecy."
9—Eureka Study: "The Period of the Sixth Seal" (Bro. G. Hawkins).
11—How to Study class: Difficult Passages Explained: "The First born of Every Creature (Col. 1)" — Bro. A. Newton.
13—Exhort: Bro. D. Moore. Lecture: Bro. B. Hayles — "Israel's Future Humiliation, then Restoration."
16—2nd Epistle Peter study: "Unity of Believers Through the One Faith (vv. 1-4).."
18—Elpis Israel classes.
20—Exhort: Bro. A. Newton. Lecture: Bro. A. Haustorfer — "How You can Live for Ever."
23—Eureka study class: "The Period of the Sixth Seal" (Bro. G. Hawkins).
25—How to Study class: Difficult Passages Explained — "Absent From the Body, and Present with the Lord" (Bro. A. Newton).
27—Exhort: Bro. D. Hurn. Lecture: Bro. W. Excell — "Bible Prophecy — The Future Role for the Western World."
30—2nd Epistle of Peter study class: "Grow in Christ by Knowing and Manifesting the Living World."

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

1—Bible class at 2 Horton Street, Reservoir, Bro. R. Magennis — "Zacharias Demands a Sign — The Sign Fulfilled."
6—Exhort: Bro. S. Snow.
10—Eureka class at 72 Wood St., Templetstowe.
13—Exhort: Bro. J. Byrt.
15—Life of Christ class: Bro. E. Crouch — "The Birth of Jesus Predicted."
20—Exhort: Bro. B. Hardinge.
22—Quarterly Business Meeting.
24—Eureka class.
27—Exhort: Bro. H. C. Hughes.
29—Life of Christ class: Bro. D. Goodman — "The Holy Spirit Shall Come upon Thee."

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).

6—Exhort and Lecture: Bro. A. Newton. 8.15 Radio 3XY: Bro. H. Hughes — "Jesus Christ — Why He Died."
8—Dorcas class.
11—Bible class at 7 Wills St., Kew. Leaders: Bro. S. Stevenson and Bro. J. Saliba.
13—Exhort: Bro. E. King. Lecture: Bro. H. Fletcher — "The Middle East, A Powder Keg." 8.15 Radio 3XY: Bro. R. Bray — "Jesus Christ — Why He Rose From The Dead."
18—Bible class. Leaders: Bro. L. Cresswell and Bro. H. Taylor.
19—Bro. Millar — "He Hath Hardened Their Hearts."
20—Exhort: Bro. D. H. Wallace. Lecture: Bro. D. McCallum — "The Gospel Preached to Abraham." 8.15 Radio 3XY: Bro. B. Jones — "Parables — The King Who Returned."
25—Bible class. Leaders: Bro. G. Kennett and Bro. D. Wallace Jnr.
27—Exhort: Bro. A. Clarke. Lecture: Bro. G. Kennett — "The Gospel of the Kingdom of God." Radio 3XY 8.15: Bro. D. Caudery — "Parables — The Rich Man and Lazarus."

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

2—8 p.m. Bible class at home Bro. Burrage, 6 Langford Street.
6—1.30 p.m. Exhort: Bro. T. Hardy. Young peoples talk by Bro. Lance Galbraith.
8—2 p.m. Bible class at home Bro. G. Howe, Yarragon.
11—8 p.m. "Life of Christ" class at home Bro. J. Stewart, 45 Northern Ave., Nth. Newborough.
16—8 p.m. Bible class at home Bro. Burrage.
20—1.30 p.m. Exhort: Bro. J. Day. Youth Fellowship class at home

Sis. J. Galbraith, Tyers, continuing study of "Galatians" — 4 p.m.
22—2 p.m. Bible class at home Bro. G. Howe.
25—8 p.m. Life of Christ class at home Bro. J. Stewart.
30—8 p.m. Bible class at home Bro. Burrage.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).
6—Exhort: Bro. I. Chalmers. Lecture: Bro. D. Goodman — "Life and Death — Promises God has Kept."
8—Bible class at 670 Pascoe Vale Road. "Christ's Prayer for his Brethren." (Jn. 17).
13—Exhort: Bro. W. Galna. Lecture: Bro. D. Goodman: "Life and Death — Promises God will Keep."
20—Exhort: Bro. D. Goodman. Lecture: Bro. C. Gee — "Life and Death — How to Read the Bible, God's Word."
22—Bible class: "Betrayal and Arrest." (Jn. 18).
27—Exhort: Bro. F. Morgan. Lecture: Bro. M. Freeman — "Personal Problems — Where Shall we Turn for Guidance?"

RINGWOOD — Rupert St. (Rec.: Bro. P. Morgan, 49 Nathan Street, Ferntree Gully. 3156).
2—Bible class at home Bro. A. Loveday — "Daily Readings" (Bro. S. Brake).
6—Exhort: Bro. B. Hardinge. Lecture: Bro. B. Williams — "The Challenge of Easter".
9—MIC: Bren. P. Morgan, A. Loveday and R. McCallum—"John's Epistles: 1st, 2nd, 3rd."
13—Exhort: Bro. S. Brake. Lecture: Bro. P. E. Pickering — "Baptism is Essential."
20—Exhort: Bro. W. Taylor. Lecture: Bro. P. Brown — "The Bible and Modern World Problems."
23—MIC: "Old Testament Characters" Bro. P. Noy (Daniel), Bro. J. Ilkin (Job), Bro. C. Drewett (Josiah).
27—Exhort: Bro. K. D. Miles. Lecture: Bro. R. D. Walker — "Are We Living or Dying?"
30—Bible class at home Bro. H. Galbraith: "Daily Readings" (Bro. H. Baum).

TASMANIAN ECCLESIAS

HOBART—Auction Room, 142 Macquarie St. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson 7007).
Please note change of meeting place. The previous hall is being demolished, and temporary accomodation has been obtained as above, at which Sunday meetings and Tuesday Bible classes will be held.

1—Bible class at 142 Macquarie St., 7.45 p.m.: "Prophecies Concerning Ammon — Ezek. 21:28-32; 25:1-7 (Bro. S. J. Taylor).
2—Dorcas class, 13 Barossa Road, Glenorchy. 10 a.m.
6—Exhort: Bro. I. F. Butler. Lecture: Bro. H. E. Taylor — "The Promises to Abraham, The Seed of the Gospel."
8—Bible class cont.: "The Judgment of Moab — Ezek. 25" Bro. D. Hazzard).
11—Home study class in private homes, 7.45 p.m. — "Nazareth Revisited" Details: phone 72 7450.
12—Junior CYC. 6.15 p.m.: "Elijah and the Widow of Zarephath." Senior CYC: 7 p.m.
13—S.S.; Exhort and Lecture: Bro. G. Bowers (Launceston): "The Gospel, God's Charter of Freedom."
15—Bible class cont.: "The Fall of Tyre — Ezek. 26" (Bro. E. Harrington).
16—Dorcas class, 602 Nelson Road, Mt. Nelson, 10 a.m.
18—Home study class 7.45 p.m.— "Nazareth Revisited."
20—S.S.; Exhort and Lecture: Bro. J. Duckworth (Launceston) — "The Promises of God, Their Relation to Future Life."

22—Bible class cont.: "A Lamentation over Tyre — Ezek. 27" (Bro. B. D. Jones).
25—Home study class, 7.45 p.m. — "Nazareth Revisited."
26—Junior CYC 6.15 p.m.: "Raising of the Widow's Son at Nain." Senior CYC 7 p.m.: "Stations of the Wilderness Journey — Mount Hor."
27—S.S.; Exhort: Bro. H. E. Taylor. Lecture: Bro. E. Harrington — "The Purpose of Christian Baptism"
29—Bible class cont.: "A Dirge on the Prince of Tyre — Ezek. 28:1-19" (Bro. H. E. Taylor."
30—Dorcas class at 2 Stapleton St., Glenorchy, 10 a.m.

LAUNCESTON — 69 Balfour St., Launceston. (Rec.: Bro. W. T. Case, 6 Chant St., Launceston 7250. Tel.: 31 1687).

2—7.45 p.m. Bible class.
Holiday Effort under leadership of Bro. E. M. Spongberg.
4—Morning study: "The Most Quoted Book in the New Testament". — Dan. 9. Evening study: "The Solution of the Religious Crisis" — Dan. 1-3.
5—Morning study: "The Solution of the Moral Crisis" — Dan. 4-6. Evening study: "The Solution of the Political Crisis" — Dan. 7-8.
6—9.30 a.m. Sunday School and Senior Elpis Israel Class. 11 a.m. Exhort; 7 p.m. Lecture: "Israel's Fight for Survival, Sure Sign of Christ's Coming" (Bro. E. M. Spongberg).
7—Morning study: "The Solution of Daniel's Time Periods" (Dan. 10-12).
9—7.45 p.m. MIC.
10—(7.45 p.m.) Dorcass class.
11—Eureka class. For details phone 44 2207.
12—Junior and Senior CYC.
13—Sunday activities. Exhort: Bro. H. Day. Lecture: Bro. J. Kershaw — "God Is Alive, Man's Faith is Dead."
16—7.45 p.m. Bible class.
18—Eureka Class.
20—S.S. and Snr. Class. Exhort: Bro. J. Kershaw. Lecture: Bro. H. Day — "Resurrection, The Gateway to Life"
23—7.45 p.m. MIC.
24—7.45 p.m. Dorcas class.
25—Eureka study.
26—Jnr and Senior CYC.
27—S.S. and Snr. Class. Exhort: Bro. M. Wright. Lecture: Bro. F. Onley: "The Secret of the Immortal Jew".
30—7.45 p.m. Bible class.

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton. 5048)

3—Acts class: Bro. B. Luke — "Joseph — Parable of Messiah's Life." Ch. 7:9-18. At 6 Winns Road, Blackwood.
6—Memorial meeting and Lecture at Cumberland Hall.
9—Faith of the Prophets class at 20 Eton Avenue, Warradale: Bro. J. King — "Principles in the Life of Abraham."
13—Exhort: Bro. K. Gore. Lecture: Bro. J. Elton — "Daniel's Prophecies—The Mould into which History has been Poured."
14—Sign class at 20 Eton Avenue, Warradale.
15—A.B. Meeting.
17—Acts class: Bro. B. Luke — "Moses and the Prophet Like unto Him." Ch. 7:18-39. At 34 Douglas St., Lockleys.
20—Exhort: Bro. A. Pitcher. Lecture: Bro. J. Berry — "Israel Dominates the Headlines — the Bible Explains Why."
23—Faith of the Prophets class: Bro. J. King — "The Antitype of Armageddon. "Gen. 14. At Flat 1, 5 Crozier Tce., Oaklands Park.
27—Exhort: Bro. G. Hawkins. Lecture: Bro. W. Gurd — "No Peace Without the Prince of Peace."
28—Sign class at 20 Eton Avenue, Warradale.

29—Special Lecture: Bro. G. Hawkins at Lloyd's Auditorium, Marion Shopping Centre — "Israel — Confident Today — God Will Humble and Exalt Tomorrow."

BUNBURY — (Phone McNamara 6)

Memorial Meetings held at home of Bro. K. Pitt.

2, 4, 9, 16, 18, 23 30—Study Meeting.

6—Exhort: Bro. I. Topham.

13 20, 27—Memorial Meeting.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

1—AB Meeting.

2—Elpis Israel class: Bro. Max Lund — "The Gospel Related to Abraham".

6—Exhort: Bro. I. Jackson. Lecture: Bro. A. Pitcher — "The True Message Concerning Christ's Sacrifice."

9—Revelation class: Bro. Murray Lund — "The Resurrection of the Witnesses." (Ch. 11).

10—2 p.m. Sisters' class. MIC Lecture: Bro. P. Flint—"The Kingdom of Heaven is at Hand." Exhort: Bro. S. Bailye.

12—Distribution of 10,000 lecture invitatons.

13—Exhort: Bro. R. Mansfield. Lecture: Bro. P. Dunn — "The Myth of the Super-natural Devil."

14—Interested Friends class at home of Bro. R. Woodward — "You Cannot Deny that the Bible is True." Bro. N. Nelson.

16—Elpis Israel class: Bro. Max Lund — "The Gospel Related to Abraham."

17—Quarterly Business meeting.

18—Young Peoples class: Bro. P. Weller — "The Parables."

19—Beginning of Special Effort: Bro. G. Hawkins — "Dr. Thomas, Eureka and the Servants of God."

20—Exhort and Special Lecture — "Russia's Destiny — Victory in Europe, Defeat in Israel."

21—1st study — "The Special Purpose of the Last Book of the Bible."

23—2nd study — "The Sevenfold Blessing and the Sevenfold Warning."

25—Ecclesial picnic at Hahndorf Oval. 8 p.m. — "Difficult Passages from Revelation."

26—3rd study — "He Who Was and Is and Is To Come."

27—Exhort: Bro. N. Nelson. Lecture: Bro. G. Hawkins — "The Destiny of All Nations; Armageddon — Through War to Peace."

28—4th study — "The Suffering Witnesses and a Babylonish Church."

29—Lecture at Marion Shopping Centre — "Israel Confident Today — God will Humble and Exalt Tomorrow."

30—5th study — "Our Position in the Apocalyptic Time Chart."

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

1—Life of Christ study (Bro. J. Knowles).

4—Youth Group study.

6—Exhort: Bro. B. Manser. Lecture: Bro. D. Matthews — "The Divine Message of the Literal Eden Story."

8—Law of Moses study (Bro. J. Martin).

13—Exhort: Bro. D. Manser. Lecture: Bro. P. Weller—"Immortality, A Present Possession, or A Future Reward?"

15—Life of Christ study.

17—Interested friends class at 11 Brussels Street, Broadview.

18—Youth Group Study.

20—Exhort: Bro. G. Wigzell. Lecture: Bro. A. Dangerfield — "Arab-Israel Crisis, Great Sign of Christ's Coming."

22—Law of Moses study.

27—Exhort: Bro. D. Horgan. Lecture: Bro. J. Knowles—"Christ's Second Coming and Your Personal Responsibility."

29—Life of Christ Study.

GLENLOCK — Via Morgan. (Rec.: Bro. A. M. McLean "Four Winds", Pte. Bag 44, via Morgan. 5320).

2—Elpis Israel class.
4-7—Combined Camp Study on "Elijah the Tishbite" under the leadership of Bro. J. Martin of Enfield.
4—2.30 p.m. — "Elijah, the Man of God." 7.30 p.m. — "Thou Sufferest that Woman, Jezebel."
5—9.30 a.m. — "The Triumph on Mt. Carmel." 7.30 p.m. — "Elijah at Horeb."
6—11.00 a.m. — Memorial Meeting — "Elijah — A Man Subject to Like Passions as we are". 3.00 p.m. — "The Vineyard of Naboth."
7—9.30 a.m. — "Behold I Send you Elijah, the Prophet."
9—Revelation class.
13—Exhort: Bro. J. Lunn.
16—Elpis Israel class.
20—Exhort: Bro. I. Dangerfield.
24—Revelation class — Bro. G. Hawkins of Perth.
27—Exhort: Bro. R. McLean.
30—Elpis Israel class.

VICTOR HARBOUR — Masonic Hall (Sec.: Bro. H. Mansfield, Mypenga. 5202. Tel.: 328).

6—Exhort: Bro. D. Russell. 7.30 p.m. Lecture: Bro. F. Russell — "What Christ Said About Belief."
10—8 p.m. Study: "In the Footsteps of the Master." (Bro. G. Mansfield).
13—11 a.m. Exhort: Bro. D. Wauchope.
18—8 p.m. 1st principles class: "The Truth about the Trinity (John 17)"
20—Exhort: Bro. F. Hackett. Lecture: Bro. Max Lund — "What Christ said about Baptism".
24—8 p.m. study: "Background to the Lord's Birth" (Bro. G. Mansfield).
27—Exhort: Bro. W. Meiklejohn.

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield. 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

1—10.30 a.m. Sisters' meeting.
2—7.45 p.m. Bible study: "In the Steps of the Master — Curing the Stricken Man (Lk. 4:33-44)" Bro. H. P. Mansfield.
4—Eureka Study: "The Seventh Seal is Opened" (Bro. J. Berry).
6—Exhort: Bro. J. Berry. Lecture: Bro. F. King — "Why So Many Gospels?"
8—Special Evening with Logos Middle East Tour Members: "Through the Lands of the Lord's Ministry" (Bro. H. P. Mansfield).
11—MIC. Short talks on "Sanctification."
12—Literature distribution. 7 p.m.—Bible Marking Evening. "Chronology of the Lord's Life."
13—Exhort: Bro. A. Dangerfield. Lecture: Bro. G. Mansfield — "Divine Remedy for a Troubled World."
14—Home study evening: "Redemption Through Christ" (Bro. R. Krygger).
15—10.30 a.m. Sisters class.
16—Bible study: "Amazing Discourse with Simon (Lk. 5:1-11)"
18—Eureka study: "The Work of the Seven Trumpets (Rev. 8:6)" — Bro. J. Berry.
19—Sunday School Outing.
20—Exhort: Bro. L. Colquhoun. Lecture: Bro. C. Wigzell — "The Bible, Understand It or Perish".
21—Quarterly Business Meeting.
23—Bible study: "In The Steps of the Master — A Day of Miracles (Lk. 5:12-26)" Bro. G. Mansfield.
25—MIC: Lecture — Bro. J. Thiele (Bible Answer to a Doomed World). Exposition — Bro. T. Wigzell (Psa. 1). Exhortation—Bro. T. Duncan (Virtues of Charity).
26—Young peoples evening.
27—Exhort: Bro. G. Wigzell. Lecture: "What is Happening in Israel Today?"
29—10.30 a.m. Sisters meeting.
30—Bible study: "In the Steps of the Master — The Call of Levi (Lk. 5:27-39)" Bro. G. Mansfield.

GOSPEL PROCLAMATION ASSOCIATION REPORTS . . .

We advise readers of an extention to our services! The Association intends to maintain a complete file of newspaper advertisements, with statistics on the results obtained from their use. To assist us, we appeal to all Ecclesias to forward us copies of their paper advertisements, together with details of costs, and public response. The GPA will distribute photocopies of successful efforts to all interested ecclesias and readers, so that the greatest benefit can be obtained. In addition, all advertisements will be filed under subject and size, so that we can offer a "return mail service" of copies of advertisements that Ecclesias may desire upon specific subjects. This will be found helpful when formulating advertisements. Further details of this service, and requests for assistance, should be addressed to Bro. K. K. Stewart, GPA, P.O., West Beach 5024.

Response to literature

During the past 4 weeks the GPA has received 220 applications for "Herald" booklets, from the following areas: NSW 34; QLD 69; W.A. 13; S.A. 80; VIC 10; TAS 8; Overseas 6. 236 Heralds were posted to enquirers, including 120 copies of the title: "Russias Policy in the Middle East."

ECCLESIAL SPECIAL EFFORTS (God Willing)

Ecclesias are invited to list their efforts hereunder, which will be repeated each month, until the effort takes place. Additional details will be included as they come to hand.

April 19 to May 4 at Cumberland

A study campaign based on the apocalypse, and entitled: "Dr. Thomas, Eureka, and the Servants of God". Leader will be Bro. G. Hawkins (Perth). The effort will include a special display of early "Heralds" and magazines produced by Bro. Thomas.

June 7 to 15 at Campsie, N.S.W.

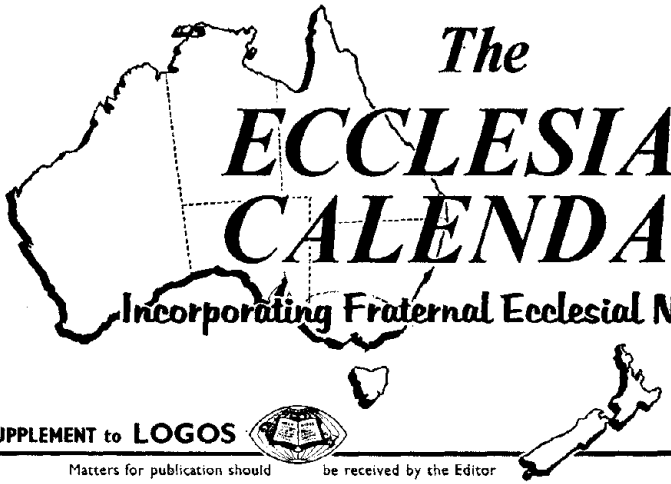
Special anniversary effort will be lead by Bro. H. P. Mansfield (Woodville), providing both study meetings and public lectures.

August 16-27 at Woodville

The annual ecclesial effort will surround: "The Song of Songs", with special lectures on the theme: "Armageddon". Study notes will be provided.

DAILY BIBLE READINGS FOR APRIL, 1969

Tuesday	1	Numbers	15	Proverbs	11	Luke	24
Wednesday	2	.....	16	.....	12	Galatians	1, 2
Thursday	3	.....	17, 18	.....	13	.....	3, 4
Friday	4	.....	19	.....	14	.....	5, 6
Saturday	5	.....	20, 21	.....	15	Ephesians	1, 2
Sunday	6	.....	22, 23	.....	16	.....	3, 4
Monday	7	.....	24, 25	.....	17	.....	5, 6
Tuesday	8	.....	26	.....	18	Philippians	1, 2
Wednesday	9	.....	27	.....	19	.....	3, 4
Thursday	10	.....	28	.....	20	John	1
Friday	11	.....	29, 30	.....	21	.....	2, 3
Saturday	12	.....	31	.....	22	.....	4
Sunday	13	.....	32	.....	23	.....	5
Monday	14	.....	33	.....	24	.....	6
Tuesday	15	.....	34	.....	25	.....	7
Wednesday	16	.....	35	.....	26	.....	8
Thursday	17	.....	36	.....	27	.....	9, 10
Friday	18	Deuteronomy	1	.....	28	.....	11
Saturday	19	.....	2	.....	29	.....	12
Sunday	20	.....	3	.....	30	.....	13, 14
Monday	21	.....	4	.....	31	.....	15, 16
Tuesday	22	.....	5	Ecclesiastes	1	.....	17, 18
Wednesday	23	.....	6, 7	.....	2	.....	19
Thursday	24	.....	8, 9	.....	3	.....	20, 21
Friday	25	.....	10, 11	.....	4	Acts	1
Saturday	26	.....	12	.....	5	.....	2
Sunday	27	.....	13, 14	.....	6	.....	3, 4
Monday	28	.....	15	.....	7	.....	5, 6
Tuesday	29	.....	16	.....	8	.....	7
Wednesday	30	.....	17	.....	9	.....	8



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 objects of ecclesial operations are two-fold: 1. The edification (or refreshment, encouragement, strengthening, or building up) of its individual constituents in the faith — "the edifying of itself in love" (Eph. 4:16); and 2. The exhibition of the light of truth to "those that are without". In this two-fold capacity, the ecclesia is "the pillar (that which upholds) and ground (that which gives standing room) of the truth" (1 Tim. 3:15). These two objects will always be carefully pursued by enlightened and earnest men. Neither is to be lost sight of, and neither sacrificed to the other. Edification is the more agreeable; but the testimony of the truth is equally a dutiful function. We must, therefore, resist the tendency to exalt the former over the latter; and, at the same time, be equally on our guard that we pursue not the latter to the sacrifice of the former. There is a tendency in young ecclesias to give the public testimony the more prominent place; and in older bodies, perhaps the tendency is to prefer that which is individually profitable to that which may seem to them a bootless exhibition of divine matters to a heedless public. A right condition of things gives both an equal place. Duty to Christ will sustain older ecclesias in a course from which their individual preferences would withdraw them: and the need of comfort, and the luxury and service of worship, will help the younger bodies to give due place to breaking of bread and exhortation.

—Brother Roberts.

THE ECCLESIAS REPORT . . .

BAPTISM

The following have entered the "pathway to the Kingdom" through baptism, and we rejoice with their ecclesias at such occasions:

Adamstown — Mr. Dennis Coulter (baptised in Lake Macquarie, 1/4/69).
Adelaide — Helen and Ruth King (16/3/69); Helen Trenwith, Kadina (23/3/69); Bruce Trenwith, Kadina (30/3/69).
Ballina — Malcolm Shaw, son of Bro. and Sis. Shaw, Boambee (25/3/69).
Collie — Miss K. Roads, daughter of Sis. Roads (Baptised at Perth, 16/3/69).
Narwee — Warwick Rosser, son of Bro. and Sis. Jim Rosser (23/3/69); Shirley Dawe, daughter of Bro. and Sis. Vic Dawe (27/3/69).

MARRIAGE

We extend best wishes to the following brethren and sisters who have been united in marriage, and now walk together towards Zion:

Bro. Ron McRae and Sis. Judy Hutson (Adamstown)—29/3/69.
Bro. Jim Stevens (Narrogin) and Sis. Jan Hunter (Katanning), were married at Boscabel, W.A. on 29/3/69.

DEATHS

We join with the members of Adamstown Ecclesia, who write: "We were greatly saddened to hear of the tragic death by drowning of Brother W. Hillhouse, of Charlestown Ecclesia. Bro. Bill was well known to the brethren and sisters of this Ecclesia, and we extend to his family our deepest and sincere sympathy."

We also report the recent decease of Sister Stewart (Adelaide), the sister of Brother M. McLean, of Glenlock.

The era of sin and death will soon give way to the glories of immortality, at the hand of the Divine Physician, who claimed the power to "heal the broken-hearted" (Lk. 4:18) and to provide new "life" to those who sleep (Jn. 11:25). We wait that day, confident that it will reveal our deepest desire.

TRANSFERS

The following have assumed new ecclesial associations:

To Coorparoo—Bro. and Sis. R. Weldon (from Enfield).
To Cumberland—Sis. Jenny Brumby, formerly Sis. Jolly (from Woodville).
To Granville—Sis. Robyn Skelton (from Adamstown).
To Lakemba—Bro. K. Stone (from Ballina).
To Melbourne—Bro. and Sis. W. H. Harris, Sis Sylvia Harris (from Launceston).
To Woodville—Sis. Christine Steele, formerly Sis. Thiele (from Cumberland).
To Yagoona—Bro. Barry Oliver, Sis. Pauline Steele (both from Lakemba).

THE FAITHFUL AND FAITHLESS OF MALACHI'S DAY RECALLED

The Holiday Effort (April 3-7) held by Yagoona Ecclesia was most successful. Bro. John Ullman conducted a study in the Prophecy of Malachi, which was attended by many brethren and sisters from the Sydney ecclesias. The amazing events of this period were considered in the light of ecclesial responsibility today! There was the incredible ignorance of both people and priests, to which Malachi responded: "Who may abide the day of his coming?" And there was a contrast with the few faithful who "Feared Yahweh and spake often one to another," "thinking upon His Name." The exhortation and vision of the prophecy was dramatically brought home to those who attended the effort.

APPLY FOR FREE COPIES OF "INDEX RERUM"

BUILDING PROJECTS

At Hobart

Following an appeal published in the April CALENDAR, and a letter circularised to all ecclesias, a number of donations have been received by the Hobart Ecclesia for their anticipated purchase of suitable accommodation. An offer of a hall near the centre of the city, for $8,000 has been made to the Ecclesia, and to obtain this, the brethren seek $1,500 to provide a deposit of $3,000, together with a bank loan of $5,000. The Ecclesia wishes to gratefully acknowledge the generosity of those who have forwarded donations to date. Further donations should be sent to: Hobart Christadelphian Ecclesia, P.O. Box 78, Glenorchy, Tas. 7010.

Temporary accommodation for Sunday meetings has been obtained at Primary School, Albuera Street, Battery Point, Hobart (see details of location in Hobart's Activities). The Tuesday evening Bible class continues to meet at 142 Macquarie St., and the Friday evening study classes are held in members' homes. The former class has recently concluded a study of the first part of Ezekiel's prophecy, and is now entering the second half. This has greatly assisted the Ecclesia to appreciate the mission of the prophet, and the wonderful visions of the future he has recorded. The support of visiting brethren and sisters would be appreciated.

At Narwee

Since commencing in the Narwee area, the Ecclesia has occupied a rented hall, and a number of recurring difficulties have arisen. This has forced the brethren to consider the erection of an Ecclesial Hall, to permit greater facilities and the extension of the Truth.

An amount of $6,000 has already been raised by the members of the Ecclesia, towards an estimated building expense of $19,000, and it is understood that the balance can, if necessary, be provided by bank loan. However, to avoid the cost of this, the financial support of readers is sought. Donations to assist the Ecclesia can be forwarded to the Recorder: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills, NSW 2209, and made payable to Riverwood Christadelphian Ecclesia Building Fund (by which name the Ecclesia will then be known).

WE INVITE NEWS AND REPORTS OF STUDY CLASSES

BOSSLEY PK.-AVOCA BEACH EFFORT

Five friends attended, and 14 others have applied for literature, as result of a special public lecture at Avoca Beach on 26th January. The effort was supported by the Bossley Pk. GES and Avoca Beach Ecclesia. Bro. R. Pogson gave the address, entitled: "Russia's Policy in the Middle East, Does It Mean War?"

FORTHCOMING EVENTS (GOD WILLING) . . .

BRIGHTON'S STUDY CAMPAIGN

Bro. J. Martin will provide a series of studies upon the theme of "James" at Brighton Ecclesia, during their special campaign (June 21-29). The study will concentrate upon personal responsibilities to the Truth and the Ecclesia, and is captioned: "Be Ye Doers Of The Word."

Details are:

Sat. 21—"James, the Brother of the Lord (Acts. 15:1-29)."
Sun. 22—Exhort: "The Power to Overcome Temptation (James 1)."
Tue. 24—Study: "Faith without Works Is Dead (James 2)."
Thu. 26—Study: "The Power of the Tongue (James 3)."
Sat. 28—Study: "Humble Yourself in the Sight of the Lord (James 4)."
Sun. 29—Exhort: "The Coming of the Lord Draweth Nigh."

A special lecture will be arranged for Friday, July 4th, and we hope to include further details in the June CALENDAR.

VACATIONAL CAMPAIGN IN VICTORIA

The 4th Australian Vacational Campaign will be held from August 30 to September 5th at Morwell and Newborough in the La Trobe Valley area. About 60,000 people live in the area, providing considerable opportunity for Gospel extension. The object of the Campaign is to energetically witness to the community during the holiday period. It is being organised by the Victorian GES in conjunction with the Moe Ecclesia. Further details of accomodation, and application forms, can be obtained from "Vacational Campaign," Box 619E, GPO, Melbourne 3001.

SPECIAL LECTURES IN LISMORE CITY HALL

Ballina Ecclesia (NSW) has engaged the Lismore City Hall for a series of public lectures, once monthly. This hall is nicely appointed, and seats about 80 people. Past actiivties in Lismore have given reasonable response, and it is hoped that the extended campaign, as proposed, will continue this interest. A number of replies to advertising leaflets have already been received. The lecture scheduled for May 18th is entitled: "Jesus Christ to Rule All Nations From Jerusalem."

SPECIAL LECTURE FOLLOWS BIBLE SCHOOL

A public lecture is scheduled for Sunday May 18th, 7 p.m. in Masonic Hall, Adamstown, at which Bro. E. Spongberg will speak to the subject: "Israel's Fight for Survival; Sure Sign of Christ's Second Coming!" Members of the Bible School who are staying overnight, and other brethren in the area are invited to support this activity.

A REPORT FROM THE LAND!

On the return of the Middle East Tour members, Enfield Ecclesia have scheduled a series of special evenings to be lead by Brother John Martin, one of the tour group. Studies and public lectures will be included in the Ecclesial program, as follows:

Theme: "The Glory Of All Lands . . . Impressions from a Tour of Israel."

Sat. May 17, 7.45 p.m.: Combined Fraternal — "The Land, the People and the Book." A Journey through the Middle East, commenting upon past and present events.

Sun. May 18, 7 p.m. Lecture: "Israel's Messiah will Come to Solve Arab, Jewish Problems."

Tue. May 20, 8 p.m.: Study — "If I forget Thee, O Jerusalem . . . "

Tues., May 22, 8 p.m: Public Lecture at Civic Centre, Modbury, (1020 Main North East Road, Modbury)—"The Middle East Prepares for Armageddon."

Sat. May 24, 8 p.m.: Suburban Young Peoples Class — "Youth Aliyah." (Including Illustrated Slides, and a Collection for Youth Rehabilitation).

The interest and support of readers is urged to this interesting and intriguing series.

RESULTS AT YOKINE

Following a recent advertising of the "Herald" booklet "How and When the Sabbath Should be Kept," by the Yokine (WA) Ecclesia, 14 replies were received, and 3 persons attended the associated lecture. A further advert has been inserted in the daily press, and it is hoped that additional enquiries will be received.

CONSISTENCY COUNTS!

Regularity often brings best results. This has been experienced at Adamstown where a monthly distribution of literature has been maintained since the commencement of the Ecclesia 16 months ago. It is conducted on the last Sunday afternoon each month, and the brethren are now following up contacts which have resulted.

WE WELCOME READERS' INTEREST AND COMMENTS

Ecclesial Calendar

ECCLESIAL EVENTS FOR MAY 1969 (God Willing)

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

4—Exhort: Bro. G. Alchin. 3 pm Cessnock exhort: Bro. S. Lake. 7 pm Lecture: Bro. E. Witton—"Sabbath Day Observance Now Unnecessary."
5—AB meeting.
7—Bible class: "Psalms study — David's Great Sin (Ps. 51, 32, 33) — Bro. N. Davies.
8—1st principles class at home Bro. G. Alchin.
11—Special Sunday arrangements. Lecture: Bro. R. Witton.
18—Special arrangements; Lecture: Bro. E. Spongberg — "Israel's Fight for Survival, Sure Sign of Christ's Second Coming."
21—Bible study: "The Catastrophe of Error (2 Peter 2:17-21) — Bro. G. Alchin.
22—1st principles class at home Bro. G. Alchin.
25—Exhort: Bro. D. Carroll. Lecture: Bro. D. Carroll — "Supreme Authority: The Church, or the Bible?" 3 pm Pamphlet distribution.
28—Bible class: "Absalom's Rebellion (Ps. 3, 4, 55) — Bro. N. Davies.
29—1st principles class at home Bro. G. Alchin.

AVOCA BEACH—316 Round Drive. (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Beach 2251).

4—Memorial Meeting, 11 am.
11—2 pm Meeting with visiting Sydney brother.
18—11 am Memorial meeting.
25—2 pm Meeting with CYC at CWA centre, Avoca Rd.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. C. Stone, 128 Martin St., Ballina, 2478. Tel.: 86 2870).

2—MIC at home Sis. B. Denford.
4—Exhort: Bro. C. Leeson. Lecture. Bro. J. Russell — "Christ on Earth Again, Signs that His Coming is Near".
7—1st principles class at home Bro. L. Stone.
9—Elpis Israel evening at home Sis. B. Denford.
11—Exhort: Bro. A. Roulstone. Isolation visit to Wyrallah — Exhort: Bro. A. Leadbeatter. God Manifestation class at home Bro. D. Moss.
14—1st principles at home Bro. A. Russell.
16—MIC at home Sis. B. Denford.
18—Exhort: Bro. A. Russell. Lecture in Lismore: Bro. R. Window — "Jesus Christ to Rule all Nations from Jerusalem."
21—1st principle class at home Bro. L. Stone.
22—Elpis Israel class at home Sis. B. Denford.
25—Exhort: Bro. R. Window. Daniel class at home Bro. L. Stone.
28—1st principles at home Bro. A. Russell.
30—MIC at home Sis. B. Denford.
31—Literature distribution.

BOSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

1—Galatians class 8 pm at 96 Maxwells Ave., Green Valley (Bro. D. Ponson).
2—1st princ. class 8 pm at 18 Canara Pl., Smithfield (incorporating Bible marking).
4—9.30 S.S. 11.15 Exh: Bro. E. Ritchie. 7 pm Lect.: Bro. J. Granter — "How Christ's Death Expresses God's Love."
8—Elpis Israel class 8 pm at 141 Hamilton Road, Fairfield.
11—Exh.: Bro. J. Mumby. Lect.: Bro.

R. W. Sawell — "The Nature and Work of Angels".
15—Galatians class cont.
16—1st princ. class cont.
18—Exhort: Bro. J. Muir. Lecture: Bro. J. Mumby — "The Holy Spirit is Not a Person, but the Power of God."
22—Elpis Israel class.
25—Exh.: Bro. G. T. Darke. Lect.: Bro. R. Pogson — "Babylonian Myths Adopted Into Church Teaching."
29—Galatians class cont.
30—1st princ. class cont.

Forthcoming study: "Epistle of Paul to Hebrews" (Bro. K. Cook). Further details next issue.

CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. 2023. Tel.: 36 5287).

1—Galatians study: Bro. J. Mansfield — "Christ is Coming to Bring World Government and Peace."
6—Bible class on "Life of the Lord." Held at home Bro. G. Simmons, 65 Charlotte St., Campsie.
11—Exhort: Bro. E. Murphy. Lect: Bro. N. Rice — "The Kingdom of Justice, Mercy, Truth and True Joy (Psa. 72)".
15—Galatians study: Bro. B. Shaw— "Paul and Peter at Antioch; Law Cannot Justify."
18—Exhort: Bro. D. Pogson. Lect.: Bro. E. Murphy — "Christ Will Reign for 1,000 Years on Earth."
20—Life of the Lord, study.
25—Exhort: Bro. J. Dawson. 2.15 pm Leaflet distribution. Lect.: Bro. E. Mansfield — "Where Christianity Has Failed, the the Bible's Challenge to Religion".
29—Galatians study: Bro. D. Shaw — "Faith, Condition of Blessing."

COLLAROY — Masonic Hall, Pittswater Road. (Sponsored by Granville Ecclesia).

4—Lecture: Bro. C. Salmon—"One Bible, Yet Many Churches! Who Shall We Believe?"
6—8 pm Law of Moses class at 45 Adams St., Harboard (Bro. C. Bolstad).
10—7.30 pm 1st principles class at 2 Bishops St., Newport (Bro. J. Granter).
11—Lecture: Bro. C. Hocking — "The Bible View of Sin and Its Effects."
13—8 pm Apocalypse class at 45 Adams St., Harboard (Bro. S. Kingsbury).
18—Lecture: Bro. J. Mansfield — "Communism or the Kingdom of God."
20—8 pm Law of Moses class at 45 Adams St., Harboard (Bro. C. Bolstad).
24—7.30 pm 1st principles class at 2 Bishop St., Newport (Bro. J. Granter).
25—Lecture: Bro. Jn. Mansfield — "The Purpose of God to fill this Earth with His Glory."
27—8 pm Apocalypse class at 45 Adams St., Harboard (Bro. S. Kingsbury).

DOONSIDE—Doonside Cres. (Rec.: Bro. J. Horne, 11 Myall St., Doonside. 2767).

Sundays: 9.30 am S.S. 11 am Exh. 7 pm Lectures.
7, 14, 21, 28—8 pm Bible class.
10—8 pm Study of "The Ten Commandments" (Bro. B. McClure.

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

4—Exhort: Bro. N. Rice. Lecture: Bro. J. J. Rosser — "One Bible, Yet Many Churches! Who Shall We Believe?"
7—Quarterly business meeting 8.00 pm.
11—Exhort: Bro. R. Carr. 2.30 pm MIC. 7 pm Lecture: Bro. M. Bonner — "The Bible View of Sin and Its Effects."
18—Exhort: Bro. B. Gilham. Lecture: Bro. S. Kingsbury — "God's Refuge from the Coming Storm — The Lord Jesus Christ."
21—8 pm Elpis Israel class (Bro. B. Gilham).
25—Exhort: Bro. R. Pogson. 2.30 pm

Domain effort. 7 pm Lecture: Bro. K. Wassall — "The Purpose of God to Fill the Earth with His Glory."
28—8 pm Romans study class (Bro. E. Spongberg).

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).
3—Young peoples cottage class at home Bro. B. McClure: "Life of David" (Bro. R. Pogson.)
4—Exhort: Bro. E. Mansfield. Lecture: Bro. J. Doble — "God's Offer of Salvation"
6—Cottage class at home Bro. C. Butters — "The Visible Hand of God."
7—MIC.
11—Exhort: Bro. J. Muir. Lecture: Bro. G. Denford — "God's Promise to Man."
14—Bible study class: "The Life of Christ" (Bro. B. Stretton).
18—Exhort: Bro. M. Harris. Lecture: Bro. K. Gould — "Who Was Jesus Christ?"
20—Cottage class at home Bro. C. Butters — "The Visible Hand of God."
21—MIC.
22—Young peoples 1st principles class at home Bro. W. Wolstencroft — "Events Subsequent to Christ's Return" (Bro. C. O'Connor).
25—Exhort: Bro. B. Stretton. Lecture: Bro. E. Spongberg—"Why Did Christ Die?"
28—Bible study class: "Life of Christ" (Bro. B. Stretton).

NARWEE—R.S.S. & A.I.L.A. Hall, Bryant St. (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills. 2209. Tel.: 533|1571).
4—Exhort: Bro. D. Gilmore. Lecture: Bro. C. Russell — "The Christadelphian Answer to Death."
7—Bible class at home Sis. Gow: "Jehu" (Bro. Jn. Thatcher); "Man of God—1 Kg. 13" (Bro. F. Hulks).
11—Exhort: Bro. A. Rosser. Lecture: Bro. V. Dawe — "The Christadelphian Answer to Universal Salvation."
14—Bible class at home Bro. Dennes — "Elah, Zimri" (Bro. P. Thatcher); "Omri" (Bro. G. Russell).
18—Exhort: Bro. E. Russell. Lecture: Bro. J. Kingston — "Does Religion Need Updating?"
21—Bible class at home Bro. Jenkins — "Ahab" (Bro. A. Rosser); "Jezebel" (Bro. S. Hocking).
25—Exhort: Bro. F. Hulks. Lecture: Bro. K. Dennes — "Follow God's Way and Inherit the Earth."
28—MIC at home of Bro. J. Rosser.

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).
4—Exhort: Bro. J. Muir. Lecture: Bro. K. Dennes — "Jerusalem, The World's Future Capital."
7—Revelation study at home Bro. J. Hefferman.
11—Exhort: Bro. G. O'Niell. Lect.: Bro. L. Ryan — "The Rise of Russia Foretold."
13—Dorcas class.
14—Revelation class.
18—Exhort: Bro. F. Ryan. Lecture: Bro. W. Lapham — "The Truth about the Devil and Hell."
21—Revelation study.
25—Exhort and Lecture: Bro. W. Wolstencroft — "Man is Mortal."
28—MIC.

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).
2—CYC: Daniel study.
3—CYC social night.
4—Exhort: Bro. W. Brittain. Lect: Bro. H. Wright — "Where the Roads of Prophecy Lead."
7—Quarterly business meeting.
11—Exhort: Bro. J. Burns. Lecture: Bro. H. Pearce — "Thy Kingdom Come."
14—Bible class: Bro. J. Court — "Transmission of the New Testament."

18—Exhort: Bro. J. Drake. Lecture: Bro. W. R. Pearce—"Are Hell Torments Taught in the Bible."
21—Bible class: Bro. J. Henry — "Doctrine; A Study of what is Basic No. 2."
23—CYC: Daniel study.
25—CYC Isolation visit. Exhort: Bro. H. Wiggins. Lecture: Bro. A. G. Russell — "A Prince and a Saviour."
28—Bible class: Brn. E. Mansfield, W. R. Pearce — "Current Events in Prophecy."

UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla, Muswellbrook, 2333. Tel.: Mus. 153).
11—Exhort: Bro. Thomas (at home Bro. Taylor, Merriwa).
25—Exhort: Bro. L. Taylor (at home Bro. Ackers, Muswellbrook).

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).
3—7.30 pm Abraham class (young people) — Bro. K. Wassell.
4—Exhort: Bro. J. Mansfield. Lecture: Bro. B. Bowen — "The Time When Jew And Arab will Live in Peace."
8—Hebrews study class: "Christ Greater Than Aaron, Our High Priest (Heb. 4:15-16)" Bro. K. Cook.
11—Exhort: Bro. D. Pogson. Lecture: Bro. J. Scull — "The Time When All Nations Will Worship at Jerusalem."
18—Exhort: Bro. S. Evans. Lecture: Bro. J. Ceiley — "The Time When Justice and Truth will Prevail."
20—MIC.
22—Hebrews study class: "The Priestly Qualifications (Heb. 5: 1-4)" Bro. K. Cook.
25—Exhort: Bro. C. OConnor. Lecture: Bro. K. Cook — "World History Foretold in Bible Prophecy" (Illustrated Address).
27—Elpis Israel class at home Bro. Ceiley: "Chapter 4" (Bro. J. Ceiley).

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 10 am: Bro. L. Harrison.
7—Study on "Wilderness Wandering" 8 pm at home Bro. K. Digney (Bro. L. Harrison).
11—10 am Exhort: Bro. K. Digney.
14—Peter study class 8 pm at home Bro. Digney.
18—10 am Exhort: Bro. L. Harrison.
21—"Wilderness Wandering" study,
25—Exhort: Bro. K. Digney.
28—Peter study class, cont.

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).
2—Elpis Israel classes.
4—Exhort: Bro. H. West. Lecture: Bro. A. Hayles — "Man's Nature Evil; the Need for Divine Enlightenment."
7—Eureka study class.
9—"How to Study Class." Difficult passages explained: "To be Absent from the Body and Present with the Lord" (2 Cor. 5:8) — Bro. A. Newton.
11—Exhort: Bro. J. Ullman. Lecture: Bro. P. Duperouzel — "Church Unity Doomed Because of Christ's Coming".
14—2nd Peter study class.
16—Elpis Israel class.
18—Exhort: Bro. G. Hawkins. Lecture: Bro. A. Newton — "If a Man Claims to be a Christian, He must prove it from the Scriptures."
21—Eureka study class.
23—"How to Study class". Difficult passages explained: "Thy Throne, O God, is for ever and ever" (Heb. 1:8).
25—Exhort: Bro. B. Hayles. Lecture: Bro. D. Hurn — "Daniel's Amazing Prophecies of our Times."
28—2nd Peter study evening.
30—Elpis Israel classes.

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

4—Exhort: Bro. P. Jobson.
8—Eureka study at 72 Wood St., Templestowe.
11—Exhort: Bro. S. Finnin.
13—Bible class at 2 Horton Street, Reservoir: Bro. G. Churches—"Mary Visits Elizabeth, The 2 Selected Mothers (Lk. 1:39-45)."
18—Exhort: Bro. R. Terrel.
22—Eureka study cont.
27—Bible study: Bro. R. Magennis — "Mary's Song (Lk. 1:46-55)."

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).

2—Bible class at 7 Wills St, Kew: Brn. D. H. Wallace, P. Brewer.
4—Exhort: Bro. M. Clementson. Lecture: Bro. R. Russell — "Can Mankind Find Peace." 8.15 pm Radio 3XY: Bro. K. Quixley — " The Parables; The Sheep and Goats."
9—Bible class: Brn. D. McCullem, P. Wallace.
Wallace.
11—Exhort: Bro. B. Reeve. Lect.: Bro. D. Caudery — "There Is One God." Radio 3XY: Bro. H. Fletcher — "Can the Future Be Foretold?"
13—Dorcas class.
16—Bible class: Brn. I. Chalmers; T. Galbraith.
17—SPL: Bro. Armstrong — "Knowing Your Election of God."
18—Exhort: Bro. R. Taylor. Lect.: Bro. E. King — "Our Troubled Times, Their Significance." Radio 3XY: Bro. L. Cresswell — "Know Your Bible."
23—Bible class: Brn. A. Wallace, D. Brewer.
25—Exhort and Lecture: Bro. H. Tennant. Radio 3XY: Bro. A. Clarke — "Nebuchadnezzar's Dream."
30—Bible class: Brn. P. Jobson, R. Walker.

McKINNON — Progress Hall, 118 McKinnon Rd. (Rec.: Bro. K. Longley, 11 Spicer St., Beaumaris. 3193).

4—Exhort: Bro. P. Terrell. 7 pm. Lecture: Bro. J. Brestheuer — "Church Unity, Can It Be Achieved."
7—Business meeting.
11—Exhort: Bro. D. H. Wallace. 3 pm Discussion: Bro. N. Stevenson — "The Truth in the First Century."
14—MIC: Bro. G. Byrt.
18—Exhort: Bro. R. Crampton. 7 pm Lecture: Bro. P. Brown — "Will Death End All for You?"
25—Combined memorial meeting in Kew City Hall. Exhort: Bro. H. Tennant.
28—Commencing study of "Ephesians" at home of Bro. N. Stevenson. "Introduction to Ch. 1."

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

4—1.30 pm Exhort: Bro. R. Cameron.
6—2 pm Bible Class at home of Bro. G. Howe, Yarragon.
9—8 pm "Life of Christ" class at home of Bro. Burrage, 6 Langford St., Moe.
14—8 pm Bible Class at home of Bro. Burrage.
18—1.30 pm Exhort Bro. B. Williams. 4 pm Youth Fellowship Class at home of Sis. J. Galbraith, Tyers. Study of "Galations."
20—2 pm Bible Class at home of Bro. Howe.
23—8 pm "Life of Christ" class at home of Bro. Burrage.
28—8 pm Bible Class at home of Bro. Burrage.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).

4—Exhort: Bro. N. Stevenson. Lecture: Bro. A. Galbraith — "Personal Problems: Marriage and the Word of God."
6—Bible Class at 670 Pascoe Vale

Road. "The Crucifixion" (John 19:1-22).
11—Exhort: Bro. D. Wright. Lecture: Bro. L. Cresswell — "Personal Problems: The Christian and the State."
18—Exhort: Bro. C. Gee. Lecture: Bro. R. Hyndman — "Personal Problems: The Christian and Ecumenism."
20—Bible Class: "The Crucifixion" cont. (John 19:23-42).

RINGWOOD — Rupert St. (Rec.: Bro. P. Morgan, 49 Nathan Street, Ferntree Gully. 3156).

4—Exhort: Bro. N. Jenkins. Lecture: Bro. P. Morgan — "Family Evening."
7—MIC. 7 minute address on theme "Practical Discipleship". Bro. D. McCallum: "Courtesy To All." Bro. A. Loveday: "Love Your Neighbour." Bro. R. King: "Visit the Sick."
11—Exhort: Bro. G. Funder. Lecture: Bro. J. Bryt—"Purposeful Creation, Not Blind Chance."
14—Bible class at "Olivet" Home. (Bro. S. Mansfield).
18—Exhort: Bro. R. Galbraith. Lecture: Bro. D. McCallum — "Your Bible or Your Life".
21—MIC. 15 minute addresses on theme "Thoughts on Baptism." Bro. N. Jenkins: "What It Means (Rom. 6)". Bro. K. Charles: "Why Baptism (Gal. 3)."
25—Exhort: Bro. R. L. Saxon. Lecture: Bro. P. Morgan — "Miracles and the Christian Faith".
28—Bible class at home Bro. S. Brake — "Daily Readings" (Bro. A. Brown).

TASMANIAN ECCLESIAS

HOBART—Primary School, Albuera St., Battery Pt. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson, 7007).

Note new address for Sunday meetings. The School is on the next turning to the right beyond Dora Turner School, in the Sandy Bay direction, and is located on the right hand side of Albuera St.

2—Bible study class in homes, 7.45 pm: "Nazareth Revisited" (Details ring: 72 7450).
4—9.30 S.S. Exhort: Bro. I. F. Butler. Lecture: Bro. H. E. Taylor — "The Christian and War."
6—Bible class at 142 Macquarie St. 7.45 pm — "The Judgment of Zidon" (Ezek. 28:20-26). Bro. D. P. Taylor.
9—Home study, 7.45 pm: "Nazareth Revisited."
10—CYC: Juniors 6.15 pm — "Elijah at Carmel." Seniors 7 pm: "Stations of the Wilderness Journey."
11—S.S. Exhort and Lecture: Bro. J. Foottit (Mt. Waverley, Vic.) — "The Bible, The Word of God".
13—Bible class: Special address by Bro. Foottit.
14—"Dorcas" class 10 am at 33 Brinsmead Rd., Mt. Nelson.
16—Bible study in homes, 7.45 pm: "Nazareth Revisited."
18—S.S. Exhort and Lecture: Bro. C. Blanch (Launceston) — "The Message of the Bible."
20—Bible class cont.: "Egypt, the Great Dragon" (Ez. 29:1-16). Bro. S. J. Taylor.
23—Bible study in homes, 7.45 pm — "Nazareth Revisited."
24—CYC: Juniors 6.15 pm: "Elijah Taken to Heaven." Seniors 7 pm: "Balak and Balaam."
25—S.S. Exhort: Bro. D. P. Taylor. Lecture: Bro. E. Harrington — "The Hope of Israel"
27—Bible class: "Babylon, Tyre and Egypt" (Ez. 29:17-21) Bro. D. Hazzard.
28—Dorcas class 7.30 pm at 309 Davey St., Hobart.
30—Bible study in homes, 7.45 pm

LAUNCESTON — 69 Balfour St., Launceston. (Rec.: Bro. W. T. Cave, 6 Chant St., Launceston 7250. Tel.: 31 1687).

2—Eureka class (Tel. 44 2207 for details).
4—9.30 S.S. & Senior Elpis Israel Class. 11 am Exhort: Bro. K.

Niejalke. 7 pm Lecture: Bro. F. Onley — "The Incredable Stupidity of Evolution."
7—7.45 pm MIC.
8—7.45 pm Dorcas class.
9—Eureka study.
10—Junior and Senior CYC.
11—S.S. Exhort: Bro. F. Onley. 7.00 pm Lecture: Bro. F. Bracey — "Israel and the Promises of God".
14—7.45 pm Bible Class.
16—Eureka study cont.
18—S.S. Exhort: Bro. A. Hollamby. Lecture: Bro. M. Wright — "Gentiles and the Promises of God".
22—7.45 pm Dorcas class.
23—Eureka study.
24—Junior and Senior CYC.
25—S.S. Exhort: Bro. C. Blanch. Lecture: Bro. H. Day — Theme: "Bible Answers to Man's Problems." Subject: "1. We Can Trust the Bible (The internal evidence)".
28—7.45 pm Bible Class.
30—Eureka study.

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton. 5048)

1—Acts class: Special study at 16 Renwick St., West Beach (Bro. G. Hawkins).
4—Exhort: Bro. J. Luke. Lecture: Bro. D. McColl — "The Kingdom of God, The Solution to World Problems."
7—Faith of the Prophets class: "The Covenant Confirmed (Gen. 15-16)." — Bro. J. King. Held at 25 Gibson St., West Beach.
11—Exhort: Bro. J. King. Lecture: Bro. R. Pillion — "The Resurrection of Christ and the Hope of Life."
12—"Sign class" at 20 Eton Ave., Warradale.
15—Acts study: "Moses and the Prophet Like Unto Him (Ch. 7: 17-39)" — Bro. B. Luke. Held at 44 Tobruk Ave., St. Marys.
18—Exhort: Bro. N. Nelson. Lecture: Bro. K. Gore—"The Scripture's Clear Teaching Regarding the Devil."
21—'Faith of the Prophets' class: Bro. J. King — "Flesh Cut Off; Circumcision and Sodom (Gen. 17-19). Held at 29 West St., Ascot Pk.
25—Exhort: Bro. H. P. Mansfield. Lecture: Bro. Max Lund — "France and Germany Moving East; Bible Prophecy Vindicated —The Return of Christ Nearer!"
26—"Sign class" at 20 Eton Ave., Warradale.
29—Acts class: Bro. B. Luke — "Moses and the Prophet Like Unto Him (Ch. 7:17-39)." Held at 456 Morphett Rd., Warradale.

BUNBURY — (Phone McNamara 6)

Memorial Meetings held at home of Bro. K. Pitt.
4, 11, 18, 25—Memorial Meeting, 11 am, held in various homes.
2, 16 30—Friday evening study: "The Wilderness of Life (Bro. J. Martin)" — Tapes.
7, 14, 21, 28—Wednesday evening study at home Bro. D. Pitt: "In The Steps of the Master" — Tapes on the Life of Christ.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

1—AB meeting.
2—Final study on special theme "Dr. Thomas, Eureka and The Servants of God;" "The New Jerusalem and the Bride of Christ" (Bro. G. Hawkins).
3—Suburban young peoples evening: "How to Conquer a Permissive World."
4—Exhort and Lecture: Bro. G. Hawkins — "Christ's Return is Near; Are You Interested?"
5—Christendom Astray class at home Bro. A. Hollamby.
7—Bible marking evening.
8—2 pm Sisters class. 8 pm MIC: Lecture: Bro. A. Cowley — "Creation or Evolution;" Exposi-

tion: Bro. R. Woodward — "1 Cor. 15:29)".
10—Young peoples outing at beach. Evening meeting: "Parables of Christ."
11—Exhort: Bro. S. Cattermole. Lecture: Bro. J. Luke.
12—Int. friends class at home Bro. R. Woodward: "Arab, Israel Conflict, The Divine Solution" (Bro. J. Luke).
14—Study: "The Life of Abraham" (Bro. Max Lund).
17—Cumberland - Enfield Sunday School outing.
18—Exhort: Bro. L. J. Colquhoun. Lecture: Bro. Max Lund.
19—Christendom Astray class at home Bro. A. Hollamby.
21—Consideration of Rev. 12.
22—2 pm Sisters class. 8 pm MIC: Special Night — "How to Use a Concordance."
24—Suburban young peoples evening at Enfield.
25—Exhort: Bro. W. Gurd. Lecture: Bro. Murray Lund.
28—Study: "Life of Abraham" (Bro. Max Lund).
29—AB meeting.
31—Young folks bike rally; Tea at hall; Evening consideration of "Parables of Messiah."

ENFIELD—344 Hampstead Road. Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

2—Youth group study.
4—Exhort: Bro. A. Hollamby. Lecture: Bro. T. Parsons — "The Value of the Old Testament Today."
6—Law of Moses study 8 pm (Bro. D. Manser).
7—11 am Sisters class.
11—Exhort: Bro. Murray Lund. Lecture: Bro. J. Berry — "God's 7,000 Year Plan for this Earth."
13—Life of Christ study 8 pm (Bro. J. Knowles).
15—Int. Friends class at 11 Brussels St., Broadview, 8 pm.
17—7.45 pm Combined Fraternal evening: "The Land, The People and the Book" (Bro. J. Martin).
18—Exhort and Lecture: Bro. J. Martin — "Israel's Messiah will Come to Solve Arab, Jewish Problems."
20—Special study: "If I forget thee, O Jerusalem!" (Bro. J. Martin).
22—Special lecture at Modbury Civic Centre: "The Middle East Prepares for Armageddon" (Bro. J. Martin).
24—Suburban young peoples class: "Youth Aliyah" (Illustrated with slides) 8 pm. Address: "The Glory of all Lands."
25—Exhort: Bro. A. Cheek. Lecture: Bro. D. Manser — "If the Bible be True, What is Your Position?"
27—Life of Christ study 8 pm.

GLENLOCK — Via Morgan. (Rec.: Bro. A. M. McLean "Four Winds", Pte. Bag 44. via Morgan. 5320).

4—Exhort: Bro. Ian McLean. 3 pm Sunday School. 7 pm Lecture.
7—Revelation study.
11—Exhort: Bro. A. M. McLean.
14—Elpis Israel class.
18—Exhort: Bro. John Hodges.
20—Dorcas class.
21—Revelation study class.
25—Exhort: Bro. C. Hollamby.
28—Elpis Israel class.

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., Nth. Adelaide 5006. Tel.: 67 1096).

2—1st Principle evening: "Resurrection, Its Mode and Purpose (1 Cor. 15)."
4—Exhort and Lecture: Bro. I. Dangerfield — "What Christ Said About Death."
8—Bible study: "In The Steps of the Master" (Bro. G. Mansfield).
11—Exhort: Bro. B. Luke.
16—1st principles class: "God's Purpose with Jesus Christ (Gen. 22)."
18—Exhort: Bro. G. Preston. Lecture: Bro. J. Schipper — "What Christ Said About Resurrection."
22—Bible study: "In The Steps of the Master."
25—Exhort: Bro. L. Dangerfield.
30—1st principles evening: "God's Purpose with the Jewish Nation (Gen. 12)."

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

2—Eureka study class: "The Washed Community (Rev. 7:14 — Eur. Vol. 2)" — Bro. J. Berry.
4—Exhort: Bro. R. Gray. Lecture: Bro F. King — "Steps to God's Kingdom on Earth."
5—AB meeting.
7—Bible study: "In The Steps of the Master: The Lesson of Toil (Luke 5:5)" — Bro. G. Mansfield.
9—MIC: "How To Read The Scriptures" — Bro. G. Mansfield. Including impromptu reading on tapes.
10—Monthly distribution, and Bible marking evening.
11—Exhort: Bro. A. Wigzell. Lecture: Bro. P. Mansfield — "The Important Work of the Holy Spirit."
12—Home Discussion Class: "Baptism Essential to Salvation" (Bro. G. Mansfield).
13—Sisters class, 10.30 am.
14—Bible study: "In The Steps of the Master: The Miracles and the Scribes (Luke 5:21)." — Bro. G. Mansfield.
16—Eureka study class: "The Shepherding Lamb! (Rev. 7:17 — Eur. Vol. 2)" — Bro. J. Berry.
17—Sunday School outing.
18—Exhort: Bro. S. Lund. Lecture: Bro. J. Knowles — "How Jesus Revealed the Father to Man."
21—Bible study: "In The Steps of the Master: The Call of Levi (Luke 5:27-35)."
23—MIC: 10 minute talks: Bro. A. Wigzell — "Character of Paul the Apostle;" Bro. F. Bowen — "Character of Barnabus;" Bro. K. Monterola — "Character of Peter."
24—Suburban young peoples evening.
25—Exhort: Bro. R. Krygger. Lecture: Bro. J. Martin — "When the Middle East Becomes A Paradise."
27—10.30 am Sisters class.
28—Bible study: "In the Steps of the Master: Work on the Sabbath! (Luke 6:1-5)."
30—Eureka Study: "The Opening of the Seventh Seal (Rev. 8)" — Bro. J. Berry.

QUEENSLAND ECCLESIAS

BOOVAL—62 Station Rd. (Rec.: Bro. D. Watson, Box 5, P.O. Booval 4304. Tel.: 82 1827).

2—Bible class at home Bro. J. Gilsen: "Epistle of James."
4—9.30 am S.S. 11 am Exh: Bro. F. Guard. 7.15 Lect: Bro. D. Watson.
6—10 am Dorcas Class.
9—Bible class at home Sis. A. Elliott: "Discussion on Bible Readings."
11—S.S. Exh: Bro. R. Miles. Lect: Bro. D. Evans (Kedron-Brook).
12—Young brethren's training class, 7.45 pm.
13—10 am Dorcas class.
16—Bible class at home Bro. J. Gilsen: "Epistle of James."
17—Sunday School picnic at farm of Bro. E. Pryde.
18—S.S. Exh: Bro. D. Watson. Lect: Bro. J. Shepley.
20—10 am Dorcas class.
23—Bible class at home Sis. A. Elliott: "Discussion on Daily Readings."
25—S.S. Exh: Bro. E. Pryde. Lect: Bro. C. Rossow.
26—7.45 pm Training class.
27—10 am Dorcass class.
30—Bible class at home Bro. J. Gilsen: "Epistle of James".

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

1—Study class: "The Parables", at home of Bro. D. Bartley, Tingalpa.
4—Exhort: Bro. L. Crowther. Lecture: Bro. D. McGahey — "Christ's Promise to the Thief on the Cross."
11—Exhort: Bro. S. Arthur. Lec-

ture: Bro. R. Rock — "Satan — The Bible Definition Refutes Church Teaching."
15—Study Class — "The Parables" cont.
18—Exhort: Bro. R. Rock. Lecture: Bro. S. Arthur — "After Death Heaven — Hell — The Grave — Where?"
22-24—Special Study, on "Apocalypse" led by Bro. R. Pogson.
25—Exhort: Lecture: Bro. J. Higgs — "Who are the 144,000 in the Book of Revelation, Chapter 14:3."
29—Study Class: "The Parables". cont.

KEDRON-BROOK — Gordon Pk., Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. D. Lay, P.O. Box 104, Kedron 4031. Tel.: 63 4310).
1—Bible class: "Calling of God's Son Out of Egypt (Matt. 2)."
4—Exhort: Bro. H. Finch. Lecture: Bro. D. Evans — "God's Promise to Abraham."
11—Exhort: Bro. I. Niblow. Lecture: Bro. A. Collins — "God's Purpose with Israel, and You!"
15—Bible class: "Why Callest Thou Me, Good? (Matt. 19)."
18—Exhort: Bro. E. Crew. Lecture: Bro. H. Finch — "Jesus Christ, Son of God, Son of Man."
25—Exhort: Bro. L. Gradwell. Lect: Bro. R. Buttsworth — "The Bible Teaching on Predestination".
29—Bible class: "In My Father's House are Many Mansions (Jn. 14)."

REDCLIFFE — 4 Irene St. (Rec.: Bro. C. Brandt, 166 Prince Edward Pde., Redcliffe 4020. Tel.: 5470).
1—1st principles class (Bro. R. Evans).
4—Exhort: Bro. C. Bartley. Lecture: Bro. R. Evans — "The Purpose of God as Revealed by the Prophet Joel."
8—Study on Apocalypse at home Bro. J. R. Barton.
11—Exhort: Bro. A. C. Mogg. Lecture: Bro. C. Steele — "Christ is Coming; He Brings Eternal Life or Death!"
15—1st principles class. (Bro. R. Evans).
18—Exhort: Bro. A. Oliver. Lecture: Bro. J. A. Watson — "Communism or the Kingdom of God."
22—Study on Apocalypse at home of Bro. R. Plant.
25—Exhort: Bro. C. Brandt. Lecture: Bro. M. Steele — "The World in Turmoil, The Divine Solution."
29—1st principles class. (Bro. R. Evans).

ECCLESIAL DIARY

ECCLESIAS IN NEW ZEALAND

AUCKLAND—64 Khyber Pass Rd. (Rec.: Bro. A. G. Reid, 56 Epsom Ave. Tel: 60 7655).
CHRISTCHURCH—22 St. Asaper Street (Rec.: Bro. J. J. Morgan P.O. Box 300)
DANNEVIRKE—Rec.: Bro. B. J. Pickett. Tel: 7712.
DUNEDIN—21 Manse Street (Rec.: Bro. L. Simpson, P.O. Box 5236. Tel: 7 5954)
HAMILTON—36 Morrinsville Rd. (Rec.: Bro. R. G. Roberts 35 Paul Cres. Tel: 5 7162)
HASTINGS Old Folks Assn. Hall, Heretaunga St. (Rec.: Bro. H. L. Beer, 3 Chilton Road, Napier. Tel: 6137)
HUTT VALLEY—11 Bracken St., Pentone (Rec.: Bro. E. G. Pilt, 13 Burnside St. Tel: 69 4719)
INVERCARGILL—USF Hall Room, 1 Tay St. (Rec.: Bro. E. E. Roberts, 26 Joseph Street. Tel: 7 9364)
MATURA—7 Burns Street (Rec.: Bro. A. Alderson. Tel. 732)
NELSON Rechabite Hall, Bridge Street (Rec.: Bro. P. MacLachlan, 51 Beatson Road, Waketu Tel: 8 6900)
NEW LYNN—Cr. Gr. Nth. Rd. and Wattle St. (Rec.: Bro. J. H Richworth, 75 Don Bucks Rd., Henderson. Tel: 9215)
OAMARU—11 Stuart St., Awamoa (Rec.: Bro. L. K. Griffin, 15 Oxford St., Oamaru. Tel: 3 7110)
PALMERSTON NTH—Orient Hall, Church St. (Rec.: Bro. A. Taylor, 126 Rangiora Ave. Tel: 8 2492)
RIVERTON—Princess St. (Rec.: Bro. L. G. Roberts, Drummond No. 8RD Invercargill. Tel: Drummond 743)

TIMARU—Hard of Hearing Hall, Stafford St. (Rec.: Bro. A. E. Marsden, 200 North St. Tel: 4468)
WANGANUI—Pyramid Hall, 79 Campbell St. (Rec.: Bro. J. Lee, 43 Duncan St. Tel: 3 9403)
WELLINGTON—Victoria Hall, 162 Adelaide Rd. (Rec.: Bro. C. J. Middleniss, 20 Rothsay Road, Ngaio. Tel: 3 7580)
WELLINGTON—Grange Hall, Bowland St. (Rec.: Bro. V. K. Roberts, 9 Samoa Street)
WHAKATANE—Red Cross Hall, Commerce St. (Rec.: Bro. W. H. Lunn, 62a Valley Rd. Tel: 566R)
WHANGAREI—Old Folks Assn. Hall, Alexander St. (Rec.: Bro. R. C. Alderson, 3 Sierra Ave., Kamo. Tel: 7 3896)

ECCLESIAS IN TASMANIA

HOBART—Dora Turner School, Hampden Rd. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson 7007).
LAUNCESTON—69 Balfour St. (Rec.: Bro. W. T. Case, 6 Chant St., Launceston 7250. Tel: 31 1687).

ECCLESIAS IN WESTERN AUSTRALIA

COLLIE—28 Bedlington St. (Rec.: Bro. K. H. Digney, P.O. Box 169, Collie 6225—Tel: 532).
PEMBERTON—Bro. N. Warren, Nornalup Rd., Manjimup 6258.
PERTH CENTRAL—62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 30 4199).
PERTH YOKINE—Spencer Ave. (Rec.: Bro. A. S. Hearn, 6 Clive Rd., Cottesloe 6011).
PERTH SUBIACO—Freemasons Hall, Robert Rd. (Rec.: Bro. L. Dorman, 9 Hilory St., Coolbellup 6163).

GOSPEL PROCLAMATION ASSOCIATION REPORTS . . .

ANOTHER PRINTER'S BLOCK

This latest loan-free advertising block features the "Herald" **USA & BRITAIN ARE NOT ISRAEL,** which exposes the fallacy of the British Israel teaching, and particularly the H. W. Armstrong theory.

This block is available for advertising, and we urge all to use it. It can be incorporated in newspaper adverts, or in letter-box circulars, very effectively.

Other blocks are also available, and details can be obtained from G.P.A., P.O., West Beach 5024.

Preaching at Kingston

In conjunction with Bunbury Ecclesia, GPA has organised two special lectures in the Kingston District Hall, a centre in the south-east area of Sth. Aust. The first, held on Jan. 18th to the subject: "A World in Distress . . . Christ's Return, the Only Solution," drew 3 friends, and nine literature requests.

The second address, was held March 15th, on the topic: "God will Bury Russia in Israel." Considerable preparation was arranged. 500 invitations were posted around the district, and a further 175 were posted to Robe (26 miles distant). In addition to newspaper adverts., permission was obtained to place a large banner across the front of the hall, and another across the street. The latter was arranged and erected by the local power supply company, completely free of cost — for which they were rewarded with a presentation copy of "Key To The Understanding of the Scriptures." We suggested that therein was the real "power" of God to salvation, of which the power station personnel should take heed!

The meeting was well supported by brethren from Adelaide (190 miles),

Bunbury (50 miles), Naracoorte (60 miles), Penola (90 miles), Mt. Gambier (100 miles). Thirteen interested friends attended, and enjoyed discussion afterwards. The last visitor to leave the hall, after friendly converse, was a local minister!

It is hoped to arrange a regular discussion evening, for the education of those interested.

Over 200 Applications

During the past 4 weeks, 228 applications have been received, as follows: NSW 52; Qld. 70; WA 9; SA 68; Vic. 10; NT 1; Tas. 11, Overseas 5. This represents a weekly average of 57! 245 "Heralds" were posted in reply, and in addition considerable correspondence in the answering of questions has been engaged upon. Most popular request was for "Russia's Policy In The Middle East, Does It Mean War?"

ECCLESIAL SPECIAL EFFORTS (God Willing)

Ecclesias are invited to list their efforts hereunder, which will be repeated each month, until the effort takes place. Additional details will be included as they come to hand.

June 7 to 15 at Campsie, N.S.W.

Special anniversary effort will be lead by Bro. H. P. Mansfield (Woodville), providing both study meetings and public lectures.

June 21-29 at Brighton, S.A.

The Brighton Annual Effort will be based upon "James", and lead by Bro. J. Martin (Enfield).

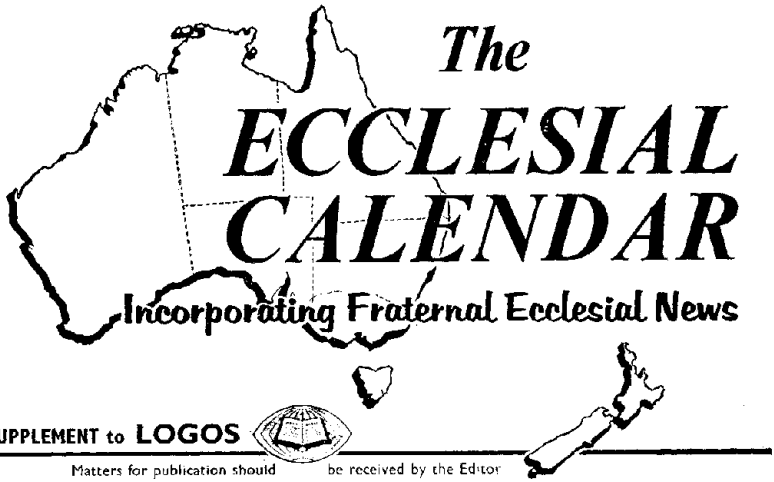
August 16-27 at Woodville

The annual ecclesial effort will surround: "The Song of Songs", with special lectures on the theme: "Armageddon". Study notes will be provided.

DAILY BIBLE READINGS FOR MAY, 1969

Thursday	1	Deuteronomy	18	Ecclesiastes	10	Acts	9
Friday	2	.....	19	.....	11	.....	10
Saturday	3	.....	20	.....	12	.....	11, 12
Sunday	4	.....	21	Song of Solomon	1	.....	13
Monday	5	.....	22	.....	2	.....	14, 15
Tuesday	6	.....	23	.....	3	.....	16, 17
Wednesday	7	.....	24	.....	4	.....	18, 19
Thursday	8	.....	25	.....	5	.....	20
Friday	9	.....	26	.....	6	.....	21, 22
Saturday	10	.....	27	.....	7	.....	23, 24
Sunday	11	.....	28	.....	8	.....	25, 26
Monday	12	.....	29	Isaiah	1	.....	27
Tuesday	13	.....	30	.....	2	.....	28
Wednesday	14	.....	31	.....	3 4	Colossians	1
Thursday	15	.....	32	.....	5	.....	2
Friday	16	.....	33, 34	.....	6	.....	3, 4
Saturday	17	Joshua	1	.....	7	1Thessalonians	1, 2
Sunday	18	.....	2	.....	8	.....	3, 4
Monday	19	.....	3, 4	.....	9	.....	5
Tuesday	20	.....	5, 6	.....	10	2Thessalonians	1, 2
Wednesday	21	.....	7	.....	11	.....	3
Thursday	22	.....	8	.....	12	1Timothy	1, 2, 3
Friday	23	.....	9	.....	13	.....	4, 5
Saturday	24	.....	10	.....	14	.....	6
Sunday	25	.....	11	.....	15	2Timothy	1
Monday	26	.....	12	.....	16	.....	2
Tuesday	27	.....	13	.....	17, 18	.....	3, 4
Wednesday	28	.....	14	.....	19	Titus	1, 2, 3
Thursday	29	.....	15	.....	20, 21	Philemon	
Friday	30	.....	16	.....	22	Hebrews	1, 2
Saturday	31	.....	17	.....	23	.....	3, 4, 5

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.

LET ENCOURAGEMENT REPLACE GRUMBLING

Crumbling is very contagious, and its effects are deadly. It is a common complaint, and one from which Christadelphians are not immune. To overcome this evil is worth a big effort. Grumblers are not the friends of God. They are classed by Jude among the ungodly. It was persistent grumbling that brought in the time of Moses the vengeance of God upon thousands in Israel. In Paul's letters grumbling is expressly forbidden (1 Cor. 10:10; Phil. 2:14). Particularly hurtful is this habit when directed towards ecclesial affairs. Those who indulge in it check and hinder where they should diffuse warmth and comfort. They may, perhaps, do it thoughtlessly, but, nevertheless, it is not kind; they hamper the strivings of those who are laboring for the Truth. Ecclesial work is hard and uphill enough without it being added to by incessant and purposeless complaining about the hall, the journey to it, the speakers, and the brethren and sisters generally. It should not be forgotten that Christ is at the head of ecclesial affairs. If these are troublous or unsatisfactory it is possible, nay probable, that he may have thus wisely arranged them. This thought alone should quiet the murmuring tongue (ATJ).

THE ECCLESIAS REPORT . . .

BAPTISMS

With pleasure we announce the baptism of the following people, who have elected to follow the Truth in an age destitute of spiritual values:

Adelaide — Mrs. Audrey Lowe Senr.; Mr. Byron Lowe, from Murray Bridge (10/5/69); Mr. and Mrs. Gary Lowe, from Pt. Lincoln (10/5/69).

Manila — The Bible Mission reports the baptism on 25/2/69 of Mr. Pablo Diez, of Argao, Cebu, with whom Bro. Fotheringham has been in contact since the advertising campaign of 1966.

TRANSFERS

The following brethren and sisters have taken new ecclesial associations:

To Ringwood — Bro. and Sis. C. Drewitt (from Pascoe Vale).

To Boambee — Bro. and Sis. J. Poole (from Ballina).

DEATHS

The incident of death is again sorrowfully felt in our midst, reminding us of the frailty of life, and the need for those who remain to faithfully use their time of opportunity. We extend sympathies to the families of those deceased.

The Bible Mission reports news from Fiji that Brother **Lewis Bernard,** of Vatukoula, fell asleep early Sunday morning (20/4/69), after an illness lasting 15 months. He was baptised on 31/7/67.

Sister Lorna Lund, of Cumberland Ecclesia (wife of Brother Murray Lund) fell asleep on Sunday morning (11/5/69). Sis. Lund suffered a painful illness for some months, and leaves on record a life of faithful devotion to duty amid the trials of affliction.

Brother Arthur Jackson, of Enfield Ecclesia (husband of Sis. Doreen Jackson) died 13/5/69, from a heart attack. He had embraced the Truth some months earlier, and now awaits the resurrection.

May the advent of the Lord soon dawn, when all sorrow shall pass away in the vigor of immortality.

MARRIAGE

We congratulate Brother Robert Lyons and Sister Veronica Hermann, who were married in Adelaide 24/5/69, and now walk together towards the Kingdom.

The marriage of Brother Bruce Brandt and Sister Wendy Flannigan will take place on 14/6/69 (God willing) at Redcliffe, Queensland.

VALUE IN STUDY OF PIONEER WRITINGS

The Cumberland Ecclesia experienced a stimulating study during the recent visit of Bro. George Hawkins. Basis of the effort was "Dr. Thomas, Eureka, and The Servants of God," and concerned an exposition of the fundamental Christadelphian writings in the light of present-day trends. The consistency of "Eureka" and its value in Bible study was stressed and appreciated.

IN HOBART

Negotiations are continuing for the purchase of a hall for the Ecclesia, as mentioned in previous reports. Meanwhile appreciation is expressed to those who have liberally donated to assist the Ecclesia in this project. Further contributions should be addressed to the Recorder, P.O. Box 78, Glenorchy, Tasmania 7010.

The Ecclesia also appreciated the visit of Bro. and Sis. Don Venn, Bro. Peter and Sis. Robyn Venn (Coorparoo), who assisted in various ways.

"I KNOW THY WORKS," SAYS CHRIST TO THE ECCLESIAS

THREE SIMULTANEOUS LECTURES BY GRANVILLE

Granville (NSW) Ecclesia have decided to commence a further Sunday evening lecture, in addition to that held in the Granville and Collaroy halls. For an ecclesia to hold three regular simultaneous lectures is probably unique in Australia, and we commend the Granville brethren for their vigorous approach. The third centre will be located in the Pennant Hills Community Centre, and a two months trial period will be undertaken.

It is intended to channel finance previously used for "special efforts" to maintaining these three centres, and giving special prominence in advertising to each by rotation. Hall rentals will absorb about $1,000 p.a., and the lecturing efforts will encompass an area of 180 square miles, containing 750,000 people! To cater for the large advertising demand, a low cost leaflet will be temporarily used. A monthly distribution program will distribute 100,000 leaflets p.a.

A CORRECTION

We have been advised that the effort at Avoca Beach in January (reported on p.3 of the May CALENDAR), was actually supported by the **Yagoona GES,** and was a Yagoona-Avoca Beach lecture. Very encouraging results have resulted.

MID-EAST LECTURE ATTRACTS CROWDS

Three lectures were presented on subsequent evenings (7, 8, 9th March) recently by Lakemba and Narwee Ecclesias, upon the theme: LANDS OF THE LIVING BIBLE. Bro. V. Dawe screened a news film taken from his visit to the Middle East in 1968, and spoke to the subjects: "Arab Encirclement of Israel;" "The Miracle Of Modern Israel;" "Prelude To World War 3". The lectures, held in the Lakemba Ecclesial Hall attracted 102 friends, plus approximately 35 children. In addition, the "Herald" RUSSIA'S POLICY IN THE MIDDLE EAST, was advertised on distributed circulars.

FORTHCOMING EVENTS (GOD WILLING) . . .

"BE YE DOERS OF THE WORD"

The above theme is the basis of a study campaign by Brighton Ecclesia from June 21-29. The epistle of James will be examined, in the light of the believer's responsibilities. Bro. J. Martin will be study-leader, and will outline each chapter of "James" in a series or 5 studies. Included in the effort will be two exhortations, also related to the study theme. Details are listed under "Brighton" CALENDAR.

BLENDED EFFORT AT COBURG

During a weekend study and lecture campaign at Coburg (Vic.), Brn. K. Dennes and B. Philp will outline current events, and the lessons of the Law. Itinerary is as follows:

Fri., May 30: 7.30 p.m. at Clayton Hall, Bro. K. Dennes will outline: "Israel And Her Neighbours."

Sat., May 31: 2.30 p.m. at Clayton, Bro. B. Philp will describe: "The Drama of Deuteronomy." **7.30 p.m.** at Canterbury Hall, Bro. K. Dennes will continue with: "The Land of Promise."

Sun., June 1: 11.05 at Coburg, Bro. K. Dennes will exhort. at **2.30 p.m.** Bro. B. Philp will give the 2nd study on "Deuteronomy," and at **7 p.m.** Bro. K. Dennes will lecture: "The Middle East Aflame."

The support and interest of local brethren and sisters will be greatly appreciated.

APPLY FOR FREE COPIES OF "INDEX RERUM"

JUNE STUDY WEEKEND SURROUNDS "MALACHI"

Launceston and Hobart CYC will combine for a study weekend in Launceston on June 14-16. Theme is THE MESSAGE OF MALACHI, and Brn. Graham Dangerfield, Malcolm Wright, and Ken Niejalke will present the studies. Notes, provided by Bro. J. Ullman (Perth) will be distributed to those attending.

BLANCHETOWN (S.A.) PICNIC

On June 16th holiday, Glenlock Ecclesia, in co-operation with Enfield and Cumberland, will hold a combined picnic at Blanchetown, on the River Murray. In a picturesque setting, among gum trees, and by the rolling river, brethren and sisters from the city and country will associate together in fraternal arrangements. All are invited to attend this function.

GOSPEL PROCLAMATION ASSOCIATION REPORTS . . .

Advertising Block Available

The latest loan-free printer's block features the "Herald" **CAN A DIVIDED CHRISTENDOM SAVE?** This booklet outlines current religious dilemna, shows how Bible prophecy is being fulfilled in church teaching, and reveals the destiny for communities and individuals.

The block is available for advertising, and can be included in newspaper adverts, or in letter-box circulars very effectively.

Other blocks are also available, and details can be obtained from GPA, P.O., West Beach 5024.

Applications Keep Coming!

During the previous 4 weeks, 189 applications were received for literature, as follows: NSW 35; Qld 38; WA 9; SA 76; Vic 13; Tas 4; N.Z. 2; Overseas 12. This represents an average of 47 requests received weekly. In addition, 28 requests for 12 months supply of the "Herald" were received. All applications have received personal attention, and follow-up activities are currently being implemented. Ecclesias are then advised of interest in their area, for personal contacting.

Two most popular titles requested were: "Russian Policy in the Middle East"; and "A Sure Hope for a Distressed World."

Ecclesial Calendar

ECCLESIAL EVENTS FOR JUNE 1969 (God Willing)

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

1—Exh: Bro. L. Harrison, 10 a.m.
4—"Wilderness Wandering" study, 8 p.m. at home Bro. K. Digney (Bro. L. Harrison).

8—10 a.m Exh: Bro K. Digney.
11—2nd Peter study evening, 8 p.m. (Bro. K. Digney).
15—10 a.m. Exh: Bro. L. Harrison.
18—"Wilderness wandering" study cont.
22—10 a.m. Exhort: Bro. K. Digney.
25—2nd Peter study cont.
29—10 a.m. Exh: Bro. L. Harrison.

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

1—Exh: Bro. W. Excell. Lect: Bro. G. Hawkins—"How you can Understand the Book of Revelation."
4—Eureka Study: Bro. G. Hawkins.
6—How to Study Class: "Believe on the Lord Jesus Christ" (Bro. A. Newton).
8—Exhort: Bro. B. Hayles. Lect: Bro. P. Duperouzel "Jerusalem — Earth's Future Capital City."
11—2nd Peter Study Class: Bro. J. Ullman.
13—Elpis Israel Classes.
15—Exhort: Bro. A. Hayles. Lect: Bro. J. Ulfman — "Archaeology proves the Bible True."
18—Eureka Study: Bro. G. Hawkins.
20—How to Study Class: "Before Abraham Was, I Am". (Bro. A. Newton).
22—Exhort: Bro. D. Moore. Lect: Bro. B. Hayles — "Blood Transfusions are not Condemned by the Bible."
25—2nd Peter Study Class (Bro. J. Ullman).
27—Elpis Israel Classes.
29—Exhort: Bro. A. Newton. Lect: "There is One God — the Doctrine of the Trinity is False."

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

A special study weekend May 30 to June 1st is scheduled, at which Bro. K. Dennes and Bro. B. Philp will speak on (1) Middle East Affairs, and (2) The Drama of Deuteronomy.

1—11.05 Exh: Bro. K. Dennes (Narwee). 2.30 p.m.: Bro. B. Philp — "Study on The Drama of Deuteronomy." 7 p.m. Lect: Bro. K. Dennes — "The Middle East Aflame."
5—Eureka study at 47 Finlayson St., Doncaster W.: Bro. S. J. Mansfield.
7—Temple of Ezekiel's Prophecy at 72 Wood St., Templestowe: Bro. S. Snow.
8—Exh: Bro. R. Magennis.
10—Bible class at 2 Horton St., Reservoir: Bro. S. Hill — "The Birth Of The Forerunner."
15—Exh: Bro. L. Saxon.
19—Eureka study cont.
21—Temple of Ezekiel's Prophecy cont.
22—Exh: Bro. P. Pickering.
24—Bible class: Bro. S. Snow — "An Inseparable Link; Jesus and John Compared."
29—Exh: Bro. J. Iken.

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).

1—Exh: Bro. P. Galbraith. Lect: Bro. S. Finnin — "Modern Lessons from Ancient Prophecy." 8.15 p.m. Radio 3XY: Bro. H. Hughes — "Moses' Prophecy About Israel"
6—Bible class at 7 Wills St., Kew: Brn. M. Clementson, V. Cresswell.
8—Exh: Bro. G. Kennett. Lect: Bro. R. Bray — "Why Was The Bible Written?" 8.15 Radio 3XY: Bro. G. Denholm — "What Has God Promised You?"
10—Dorcas class.
13—Bible class: Brn. J. Ikin, C. Wallace.
15—Exh: Bro. P. Jobson. Lect: Bro. L. Cresswell — "Are The Jews Really God's Chosen People?" 8.15 Radio 3XY: Bro. D. Caudery — "Archaeology Proves The Bible."
20—Bible class: Brn. R. Walker, J. Saliba.
21—SPL at home Bro. R. D. Walker — "Makers of Idols."
22—Exh: Bro. T. Millar. Lect: Bro. B. Stevenson — "What is the Kingdom of God?" 8.15 Radio 3XY: Bro. K. Quixley — "Jesus Christ Did Not Pre-exist."
27—Bible class: Brn. S. Mansfield, A. Taylor.
29—Exh: Bro. J. Mullin. Lect: Bro. R. D. Walker—"Why So Many Religions?" 8.15 Radio 3XY: Bro. H. Fletcher — "Can You Afford It?"

McKINNON — Progress Hall, 118 McKinnon Rd. (Rec.: Bro. K. Longley, 11 Spicer St., Beaumaris. 3193).

1—11 a.m. Exh: Bro. J. Byrt. 7 p.m. Questions.
4—Bible class continuing study at home Bro R. Terrell: Bro. Bruce Stevenson — "Ephesians 2-3."
8—Exh: Bro. E. King. 3 p.m. discussion: Bro. A. Bruton — "The Coming King; Jesus of Nazareth."
15—Exh: Bro. R. Crompton. 7 p.m. Lect: Bro. J. Ratcliffe — "Middle East! What Next?"
17—Bible class at home Bro W. Gray: Bro. J. Bretthauer — "Ephesians 4-5."
22—Exh: Bro. S. Finnan. 7 p.m. Lect: Bro. H. Brown—"Tongues and Healing."
25—Bible class at home Bro. J. Byrt: — "Ephesians 6 and Summary."
29—Exh: Bro. J. Bretthauer. 7 p.m. Lect: Bro. D. Talbot — "Why Bother About Religion?"

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

1—1.30 p.m. Exh: Bro. L. Cresswell. Young people's talk: Bro. L. Galbraith
3—2 p.m. Bible class at home Bro. G. Howe, Yarragon.
6—8 p.m. "Life of Christ" class at home Bro. Burrage, 6 Langford Street.
11—8 p.m. Bible class at home Bro. Burrage.
15—1.30 p.m. Exh: Bro. G. Howe Youth Fellowship class at home Sis. J. Galbraith, Tyers, 4 p.m.: "Galatians."
17—2 p.m. Bible class at home Bro. Howe.
20—8 p.m. "Life of Christ" study at home Bro. Burrage.
25—Bible class at home Bro. Burrage.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).

1—Exh: Bro. P. Pickering. Lect: Bro. I. Chalmers — "History Told in Advance; The Imminent Return of Christ."
3—Bible class at 670 Pascoe Vale Rd.: "The Resurrection; Jn. 20."
8—Exh: Bro. R. Hyndman. Lect: Bro. I. Chalmers — "History Told In Advance; The Return of Christ Necessary."
15—Exh: Bro. P. Kenney. Lect: Bro. A. Fletcher — "History Told In Advance; The Return of Christ To Bring One World Religion."
17—Bible class cont: "Christ Appears to His Disciples; Jn. 21."
22—Exh: Bro. E. Crouch. Lect: Bro. C. Gee — "History Told in Advance; Christ, King of the Kingdom of God."
29—Exh: Bro. D. H. Wallace. Lect: Bro. D. Caudery — "History Told In Advance; Jerusalem, Earth's Future Capital."

RINGWOOD — Rupert St. (Rec.: Bro. P. Morgan, 49 Nathan Street, Ferntree Gully. 3156).

1—Exh: Bro. D. Caudery. Lect: Bro. R. Galbraith — "Without Faith It Is Impossible To Please God."
4—MIC 10 min. addresses — Bro. R. Galbraith: "Casting Out Devils". Bro. K. Jowett: "Confess Your Faults One To Another".
8—Exh: Bro. A. Brown. Lect: Bro. B. Jones — "Family Evening".
11—Bible class at home Bro. A. Loveday: Bro. G. Funder — "Daily Readings."
15—Exh: Bro. H. Fletcher. Lect: Bro. B. Williams — "Christian Teaching and Its Aims."
18—MIC 10 min. addresses on Making An Address: Bro. H. Baum — "Preparation." Bro. N. Jenkins — "Organisation." Bro. K. Cornish — "Conveying the Message."
22—Exh: Bro. W. Taylor. Lect: Bro. L. E. Cresswell — "There is No Peace for the Wicked."
25—Bible class at home Bro. H. Galbraith: Bro. K. D. Miles — "Daily Readings."
29—Exh: Bro. R. Levett. Lect: Bro. W. Galna — "God Is not Dead."

TASMANIAN ECCLESIAS

HOBART—Primary School, Albuera St., Battery Pt. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson, 7007).

To provide better facilities for Gospel proclamation, public lectures will be held in the Auction Room, 142 Macquarie St, at 7 p.m. This room is more central than the hall at Albuera St. School. However, the latter premises are used for Memorial Meetings and CYC functions.

1—9.30 a.m. S.S. 11 a.m. Exh: Bro. H. E. Taylor — "The Jews, Their History and Destiny."
3—Bible class at 142 Macquarie St., 7.45 p.m.: Bro. E. Harrington— "Nebuchadnezzar and Egypt, Ezek. 30:1-19."
6—Home Bible study class 7.45 p.m.: "Nazareth Revisited." (location details ring 72 7450).
7—CYC: Juniors 6 p.m. — "Maniac of Gadara" Seniors 7.30 p.m. — "Stations of Wilderness Journey."
8—S.S. Exh: Bro. E. Harrington. Lect: Bro. H. E. Taylor — "World Events, What is the Solution"
10—Bible class cont: Bro. H. E. Taylor — "Pharaoh's Arm Broken, Ezek. 30:20-26".
11—Dorcas class at 13 Barossa Rd., J. Duckworth. 7 p.m. Lect: Bro. F. Onley — "A World in Turmoil, the Divine Solution." Glenorchy, 10 a.m.
13—7.45 p.m. Home study class — "Nazareth Revisited."
15—S.S. Exh and Lect: Bro. J. McConnell (Launceston) — "Listening to the Heavens."
17—Bible class cont: Bro. B. D. Jones — "A Lesson for Pharaoh, Ezek. 31."
20—Home study evening 7.45 p.m.: "Nazareth Revisited."
21—CYC Juniors 6 p.m.: "Elisha & Naaman." Seniors 7.30 p.m.: Bro. D. Case (Launc.)—"Special Address."
22—S.S. Exh and Lect: Bro. D. Case (Launc.) — "Future World Conflict In Israel."
24—Bible class cont: Bro. D. P. Taylor — "The Duties of a Prophet, Ezek. 33:1-20."
25—Dorcas class 10 a.m., at 38 Brinsmead Rd., Mt. Nelson.
27—Home study 7.45 p.m.: "Nazareth Revisited."
29—S.S. Exh: Bro. H. E. Taylor. Lect: Bro. E. Harrington — "God — The Almighty Creator".

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

1—9.30 a.m. S.S. and Snr. Elpis Israel Class. 11 a.m. Exh: Bro.
4—7.45 p.m. MIC.
5—7.45 Dorcas Class.
6—Eureka Class. Phone Recorder for details.
7—7.30 p.m. CYC.
8—S.S. and Snr. Elpis Israel class. Exh: Bro. H. Day. 7 p.m. Lect: Bro. J. Kershaw — "Death, The Last Enemy Destroyed."
11—7.45 p.m. Bible class.
13—Eureka class.
14—CYC study.
15—S.S., Snr. Elpis Israel Class. Exh: Bro. D. Case. Lect: Bro. J. Duckworth — "The Way To Peace, Through Faith in Christ's Blood"
16—CYC study.
18—7.45 p.m. MIC.
19—7.45 p.m. Dorcas class.
20—Eureka class.
21—7.30 p.m. CYC.
22—S.S., Snr. Elpis Israel class. Exh: Bro J. Kershaw. Lect: Bro. F. Bracey — "Jesus Christ, Behold the Man!"
25—7.45 p.m. Bible Class.
27—Eureka study.
29—S.S. Snr. Elpis Israel class. Exh: Bro. K. Niejalke. Lect: Bro. D. Case — "Jesus Christ, Behold Your King!"

WE WELCOME READERS' INTEREST AND COMMENTS

STUDY CLASSES THAT I

The Truth is the means that God has provided for the sanctification of believers (John 17:17), and we best come under its influence by the systematic study of the Word. This will be found most profitable when done communally. Your attendance

In Sydney

THE LIFE OF THE LORD

Leader: Bro. E. Mansfield.
Time: Tuesday evenings (June 3, 17).
Place: 65 Charlotte St., Campsie.

A systematic outline of the Life of Christ, harmonising the Gospel records, setting forth the historical and archaeological background of the times, providing a detailed exposition of related scripture.

Details: Ring 36 5287.

In Sydney

GALATIANS

Leader: Bro. D. Pogson.
Place: 96 Maxwells Ave., Green Valley.
Time: 8 p.m., Thursdays (June 12, 26).

Interesting, instructive and moving study, bringing to life the vital issues and 1st century background of the Epistle. Followed by fraternising and supper.

Details: Ring 72 9765.

In Adamstown

STUDIES ON PSALMS

Leader: Bro. N. Davies.

Time: Wednesdays (June 11, 25).

The songs of the Psalmist beautifully describe God's greatness and glory; reveal Messiah's sufferings, death and resurrection; and reveal the salvation and manifestation of Saints.

PETER'S EPISTLE

Leader: Bro. Garnet Alchin.

Time: Wednesdays (June 4, 18).

The "persecution" epistle, in which Peter strengthened the believers to withstand impending trouble and developing apostasy. A valuable study outlining the responsibilities and privileges of the ecclesia.

ECCLESIAL SPECIAL EFFORTS (God Willing)

Ecclesias are invited to list their efforts hereunder, which will be repeated each month, until the effort takes place. Additional details will be included as they come to hand.

June 7 to 15 at Campsie, N.S.W.

Special anniversary effort will be lead by Bro. H. P. Mansfield (Woodville), providing both study meetings and public lectures.

Theme is THE ROMANCE OF THE AGES, based on "The Song of Solomon." Please see further particulars listed under Campsie Activities, this month.

June 21-29 at Brighton, S.A.

The Brighton Annual Effort will be based upon "James", and lead by Bro. J. Martin (Enfield).

August 16-27 at Woodville

The annual ecclesial effort will surround: "The Song of Songs", with special lectures on the theme: "Armageddon". Study notes will be provided.

SERVE YOUR SUPPORT

at a class where such study is engaged upon will be found beneficial to yourself, the class, and the Ecclesia. Join one of the classes herein advertised, and attend it regularly, and your "profiting will appear to all" (1 Tim. 4:16).

n Adelaide

IN THE MASTER'S STEPS

eader: Bro. H. P. Mansfield.
ime: 7.45 p.m. every Wednesday.
lace: Woodville Ecclesial Hall

A detailed consideration of Luke's Gospel, harmonising the four records of the Lord's life, and setting forth he dramatic events of 1900 years go. Special verse-by-verse notes vailable each evening, together with iagramatic illustrations.
Details: Ring 46 4673.

In Brisbane

THE CHERUBIM

Leader: Bro. J. Higgs Snr.

Place: 21 Ryedale St., Tingalpa.
Time: 7.45 p.m., Thursdays (June 5, 19).

A subject that commences in Genesis, and spreads throughout the scriptures, providing an outline of Divine characteristics, and the means by which Yahweh is revealed in power.
Details: Ring 56 3627.

In Melbourne

NEHEMIAH & EPHESIANS

Place: 7 Wills Street, Kew.
Time: Fridays 8 p.m.

An alternating study based upon the book of Nehemiah, man of "prayer and action," and Paul's letter to the Ephesian Ecclesia.
Details: Ring 86 8560.

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton. 5048)

1—Exh: Bro. K. Martin. Lect: Bro. I. Topham — "One Bible, Many Churches, Does It Matter What We Believe?"

4—Faith of Prophets class, at 61 Aurichio Ave., Sth. Rd. Est: Bro. J. King — "Two Covenants; Seed of Bond and Freewomen; Gen. 20-22."

8—Exh: Bro. J. King. Lect: Bro. B. Luke — "The Mercy Seat of God and Judgment Seat of Christ."

9—"Sign" class at 20 Eton Ave., Warradale.

12—Acts class at 29 Pemberton St., Oaklands Pk.: Bro. B. Luke — "Stephen, 1st Christian Martyr; Acts 7:51-60."

15—Exh: Bro. D. Horgan. Lect: Bro. J. Lunn — "Christ's Throne To Be Established in Jerusalem; A Fundamental of Old Testament Teaching."

18—Faith of Prophets class at 25 Gibson St., West Beach: Bro. J. King — "None Inheritance to Set his Foot on! A Good Report through Faith."

21-29: Special Effort by Bro. J. Martin, on theme: BE YE DOERS OF THE WORD (Epistle of James).

21—Fraternal evening at Nth. Brighton and Somerton Progress Assn. Hall, Grantham Rd., Somerton Pk., 7.45 p.m.: "James, Brother

of the Lord" (Items, Light refreshments).
22—Exh: Bro. J. Martin — "The Power To Overcome Temptation." Lect: Bro. R. Stokes — "France Changes Sides and Fulfils Bible Prophecy."
23—"Sign" class at 20 Eton Ave., Warradale.
24—Study at 44 Tobruk Ave., St. Marys: "Faith Without Works Is Dead; Jas. 2."
26—Study at 1 Abbotshall Rd., Hawthorn: "The Power of the Tongue; Jas. 3."
28—Study at 16 Renwick St., West Beach: "Humble Yourselves in the Sight of the Lord; Jas. 4."
29—Exh: Bro. J. Martin — "The Coming of the Lord Draweth Nigh". Lect: Bro. A. C. Dangerfield—"Glory to God; Peace On Earth; Goodwill Towards Men . . . When?"

BUNBURY — (Phone McNamara 6)
Memorial Meetings held at home of Bro. K. Pitt.
1—11 a.m. Exh: Bro. M. Ide.
8, 15, 22, 29—11 a.m. Memorial meeting held in various homes.
13, 27—Friday evening study: "The Wilderness of Life" (Bro. J. Martin's tapes).
4, 11, 18, 25—Wednesday evening study at home Bro. D. Pitt: "In The Steps of the Master" (Tapes on life of Christ).

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).
1—Exh: Bro. A. Hill. Lect: Bro. H. P. Mansfield — "The Promises of God to David . . . 'You Can Rule The World'."
2—8 p.m. Study of Christendom Astray at home Bro. A. Hollamby, 40 Tutt Ave., Kingswood.
4—8 p.m. study of Rev. 12: Bro. I. Jackson.
5—2 p.m. Sisters' class. 8 p.m. MIC: Lect: Bro. B. Dangerfield — "Jesus Christ, The Son of God." Exh: Bro. G. Riddle.
8—Exh: Bro. A. Hollamby. Lect: Bro. L. Osborne — "Israel Victorious, A Power In The Earth."
9—8 p.m. Int. Friends class at home Bro. R. Woodward, 138 Edwards St., Clarence Gdns.: Bro. M. Lund — "Why Does God Permit War and Suffering?"
11—8 p.m. study of "Life of Abraham" (Bro. M. Lund).
14—8 p.m. Suburban young peoples class at Woodville.
15—Exh: Bro. J. Luke. Lect: Bro. Max Lund — "Great And Precious Promises Realised in Christ."
16—All day picnic at Blanchetown, sponsored by Glenlock and Suburban Sunday Schools.
18—8 p.m. Bible marking evening.
19—2 p.m. Sisters class. 8 p.m. MIC: Lect: Bro. L. Weller — "Man Mortal." Exposition: Bro. R. Thiele — "The Things Concerning The Name of Jesus Christ."
20—"Parables" study for young people.
22—Exh: Bro. Max Lund. Lect: Bro. P. Weller.
25—8 p.m. Study of "Abraham" (Bro. Max Lund).
26—8 p.m.: A.B. meeting
29—Exh: Bro. Murray Lund. Lect: Bro. R. Edgecombe
30—8 p.m. "Christendom Astray", class at home Bro. A. Hollamby.

ENFIELD—344 Hampstead Road. Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)
1—Exh: Bro. J. Luke. Lect: Bro. A. Cheek — "The Purpose of the Crucifixion."
3—8 p.m. Law of Moses class: Bro. J. Martin.
4—11 a.m. Sisters class.
6—8 p.m. Youth group study.
8—Exh: Bro. Max Lund. Lect: Bro. H. P. Mansfield—"Israel A Nation; Messiah is Coming."
10—8 p.m. Life of Christ study: Bro. J. Knowles.
12—Int. friends class at 11 Brusse's St., Broadview, 8 p.m.
15—Exh: Bro. D. McColl. Lect: Bro. J. Martin—"How Do We Know That God Exists?"
16—Combined Picnic with Glenlock

Eccl., to be held at Blanchetown.
17—Special meeting with Jewish speaker, supported with Youth Aliyah film.
19—8 p.m. Law of Moses class.
20—8 p.m. Youth group study.
22—Exh: Bro. J. Knowles. Lect: Bro. B. Luke — "The Necessity of Belief Before Baptism"
24—Life of Christ study 8 p.m.
29—Exh: Bro. W. Gurd. Lect: Bro. R. Stokes — "The Trinity, A Travesty of Truth."

GLENLOCK — Via Morgan. (Rec.: Bro. A. M. McLean "Four Winds", Pte. Bag 44. via Morgan. 5320).
1—Exh: Bro. B. King. 3 p.m. S.S. 7 p.m. Lect.
4—Revelation study.
8—Exh: Bro. R. Hollamby.
11—Elpis Israel class.
15—Exh: Bro. R. Curtain.
16—All day picnic at Blanchtown (see news columns).
17—Dorcas meeting.
18—Revelation class.
22—Exh: Bro. D. George.
25—Elpis Israel class.
29—Exh: Bro. I. McLean.

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., Nth. Adelaide 5006. Tel.: 67 1096).
1—11 a.m. Exh: Bro. M. Glass. 7.30 p.m. Lecture: Bro. M. Lund — "Christ, Earth's Future King."
5—8 p.m. Study evening: "The Life of Christ — The First Visit To The Temple; Lk. 2:40-52" (Bro. H. P. Mansfield).
8—Exh: Bro. A. Bone.
13—1st principles class 8 p.m.: "The Meek Shall Inherit The Earth, Psa. 37" (Bro. M. Lund).
15—Exh. and Lect: Bro. A. Dangerfield — "Modern Lessons From Ancient Prophecy."
19—8 p.m. Study: "The Life of the Lord — The Fiery Orator From the Desert, Lk. 3:1-11." (Bro. H. P. Mansfield).
22—Exh: Bro. A. P. Wilson.
27—1st princ. class 8 p.m.: "Baptism; Why? (Rom. 6)."
29—Exh: Bro. P. Hurn. Lect: Bro. J. Martin — "Concerning the Nations; And You!"

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).
1—Exh: Bro. C. C. Wigzell. Lect: Bro. A. Wigzell — "Divine Rules For Life."
2—AB meeting.
4—Bible Study evening 7.45 p.m.: "In The Steps Of The Master — Jesus Works On The Sabbath! Lk. 6:1-6." (Bro. H. P. Mansfield).
6—MIC: Short Impromptu Talks based on Hebrews 13.
7—3 p.m. Literature distribution. 6 p.m. Tea at Hall. 7 p.m. Bible marking evening: "The Life of Christ in Sequence"
8—Exh: Bro. A. Cheek. Lect: Bro. A. Dangerfield—"Two Different Gospels — Which Will You Accept? (Gal. 1:8)".
9—Home discussion evening: "The Davidic Promises Explained."
10—10.30 a.m. Sisters class.
11—Bible study: "In The Steps of the Master — The Apostles Chosen, Lk. 6:12-16."
13—Eureka study evening (Bro. J. Berry).
14—Suburban young peoples class.
15—Exh: Bro. H. Muggleton. Lect: Bro. J. Berry — "France in Bible Prophecy."
18—Bible study: "In The Steps of the Master — Consolation and Warning For The Disciples, Lk. 6:17-38."
20—MIC: Three 5 min. essays. Lect: "The Nature of Angels" (Bro. F. Brinkerhoff).
22—Special "Youth Aliyah Sunday." Exh: Bro. P. J. Mansfield. Lect: Bro. G. Wigzell — "The Story Of Israel — Seen In The Jews, Not In Britain."
24—10.30 a.m. Sisters class.
25—Bible study: "In The Steps of the Master — The Parable of False Leadership, Lk. 6:39-49."
27—Eureka study (Bro. J. Berry).
28—Sunday School Outing.

QUEENSLAND ECCLESIAS

BOOVAL—62 Station Rd. (Rec.: Bro. D. Watson, Box 5, P.O. Booval 4304. Tel.: 82 1827).

1—11 a.m. Exh: Bro. G. Steele. 7.15 Lecture.
6—7.45 pm. Bible class at home Sis. A. Elliott.
8—11 a.m. Exh: Bro. F. Guard. 7.15 Lecture.
13—Bible class at home Bro. J. Gilsen.
15—11 a.m. Exh: Bro. R. Miles. 7.15 Lecture.
20—Bible class at home Sis A. Elliott.
22—Exh: Bro. J. Shepley. 7.15 Lect.
27—7.45 p.m Bible class at home Bro. J. Gilsen.
29—Exh: Bro. C. Rossow. 7.15 Lect.

The study of James, which was undertaken on alternate Friday evenings has been concluded; and a further subject introduced

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

1—Exh: Bro. D. McGahey. Lect: "God Is A Unity, Not a Trinity."
5—"Cherubim" study: Bro. J. Higgs Snr. Held at home Bro. D. Bartley, Tingalpa.
8—Exh: Bro. R. Rock. Lect: Bro. R. Johnson — "What Think Ye of Christ?"
12—"Philippians" study at home Bro. D. Bartley: Bro. L. Crowther.
14—"Tabernacle" study at home Bro. D. Venn, Redland Bay.
15—Exh: Bro. S. Arthur. Lect: Bro. D. McGahey — "The Bible and the Middle East, God's Purpose in the Holy Land."
19—"Cherubim" study cont.
22—Exh: Bro. L. Crowther. Lect: Bro. R. Rock — "The Devil, Bible Definition Refutes Church Teaching."
26—"Philippians" study cont.
27—Young peoples class in Ecclesial Hall.
29—Exh: Bro. J. Higgs Snr. Lect: Bro. S. Arthur — "The Scoffer's Question, Where is the Promise of Christ's Return?"

KEDRON-BROOK — Gordon Pk., Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. D. Lay, P.O. Box 104, Kedron 4031. Tel.: 63 4310).

1—Exh: Bro. A. Collins. Lect: Bro. R. Evans — "Signs Of Christ's Early Return."
8—Exh: Bro. Buttsworth. Lect: Bro. D. Evans — "Lucifer in the Bible."
12—Bible class — "Pounds And Talents" (Bro. E. Crew).
15—Exh: Bro. E. Crew. Lect: Bro. Buttsworth — "World in Turmoil."
22—Exh: Bro. W. Crew. Lect: Bro. E. Crew — "Certainty of Christ's Return.
25—Bible class: Bro. H. Finch — "Redemption, Eph. Ch. 1."
29—Exh: Bro. D. Evans. Lect: Bro. J. D. Watson — "What Will You Do With Jesus?"

REDCLIFFE — 4 Irene St. (Rec.: Bro. C. Brandt, 166 Prince Edward Pde., Redcliffe 4020. Tel.: 5470).

1—Exh: Bro. E. M. Spongberg. 3 p.m. study: "Job." 7 p.m. Lect: Bro Spongberg — "Israel's Fight for Survival; Sure Sign of Christ's Second Coming."
5—Cottage meeting on "Apocalypse."
8—Exh: Bro. D. Twine (Pet. Tce.) Lect: Bro. W. Crew — "The Bible Foretells A United Europe Under Russia; and the Result."
12—1st princ. class: Bro. R. Evans.
15—Exh: Bro. R. Day. Lect: Bro. F. Stoneham — "The UNO Will Be Replaced By The World-Wide Rule of Christ."
19—Study on "Apocalypse" cont.
22—Exh: Bro. F. Tuttici. Lect: Bro. D. Evans — "Bible Symbols; The Mark of the Beast."
26—1st princ. class: Bro. R. Evans.
29—Exh: Bro. A. Oliver. Lect: Bro. R. Rock — "Rome; Its Past Glory and Future Judgment."

SOUTHPORT—Masonic Hall, Nerang St., (Rec.: Bro. J. Carnes, 32 West St., Burleigh Heads 4220. Tel.: 5 2125).

1—9.30 a.m. S.S.; 11 a.m. Memorial meeting; 7 p.m. Bible class.
4—7.30 p.m. Bible class: "The Apostle of the Gentiles; His Life, Journeys and Letters." For location, phone Recorder.
8—Sunday arrangements. 7 p.m. Bible class.
11—Bible class cont: "The Apostle of the Gentiles."
15—Sunday arrangements. 7 p.m. Lecture: Bro. H. Finch.
18—Bible class cont: "The Apostle of the Gentiles."
22—Sunday activities. 7 p.m. Bible class.
25—Bible class cont: "The Apostle of the Gentiles."
29—Sunday activities. 7 p.m. Lecture: Bro. K. Dell.

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

1—Exh: Bro. N. Davies. 3 p.m. Exh. at Cessnock: Bro. N. Davies. Lect: Bro. E. Witton — "Jesus Christ, Prophet, Priest and King."
2—AB meeting.
4—9.30 a.m.: Sisters class. Evening Bible study: Bro. G. Alchin — "The Day of the Lord will come, 2 Pet. 3:8-13."
5—1st principle class at home Bro. G. Alchin.
7—MIC: Bro. L. Hall — "Lecture based on Elpis Israel pp. 219-227."
8—Exh: Bro. G. Russell. Lect: Bro. Russell — "Current Affairs in the Light of Bible Prophecy."
11—9.30 a.m. Sisters class. Evening study on Psalms: Bro. N. Davies —"Preparation for the Building of the Temple, Psm. 27, 132."
12—1st princ. class at home Bro. G. Alchin.
15—Exh: Bro. H. Ryan. Lecture: Bro. G. Alchin — "Russian Domination, Egypt's Grim Future."
18—9.30 a.m. Sisters class. Evening study: Bro. G. Alchin — "Beware Lest Ye Also Fall From Your Own Steadfastness, 2 Pet. 3:14-18."
19—1st princ. class at home Bro. G. Alchin.
22—Exh: 2nd Lect: Bro. W. Britain — "The Glory of Christ's Reign Foreshadowed by the Past."
25—9.30 a.m. Sisters class. Evening Psalms Study: Bro. N. Davies — "David's Last Days, Psm. 72, 18."
26—1st princ. class at home Bro. Aichin.
29—Exh: Bro. K. Whitehead. 3 p.m. Pamphlet distribution. 7 p.m. Lect: Bro H Ryan — "Archaeology Witnesses the Truth of God's Word".

AVOCA BEACH—316 Round Drive. (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Beach 2251).

1—11 a.m. Memorial Meeting.
8—2 p.m. Meeting with visiting Sydney brother.
15—11 a.m. Memorial Meeting.
22—2 p.m. Meeting with CYC at CWA centre, Avoca Rd.
29—Memorial meeting at 11 a.m.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).

1—Exh: Bro. J. Russell. Lect: Bro. A. Russell — "1st Century Christianity Contrasted with 20th Century Christendom."
4—Bible class at home Bro. L. Stone.
6—Elpis Israel class at home Sis. B. Denford.
8—Exh: Bro. C. Hermann. Isolation meeting at Wyrallah (Exh: Bro. A. Roulstone). God Manifestation class at home Bro. D. Moss (Bro. R. Window).
11—1st principle class at home Bro. A. Russell.
13—MIC at home Sis. B. Denford.
15—Exh: Bro. A. Leadbeatter. Lismore Public Address: Bro. C. Hermann — "The Man Who Was Promised the World, But Lived in A Tent."

18—Bible class at home Bro. L. Stone.
20—Elpis Israel class at home Sis. B. Denford.
22—Exh: Bro. C. Leeson. Daniel class at home Bro. L. Stone (Bro. L. Stone).
25—1st principle class at home Sis. B. Denford.
27—MIC at home Sis. B. Denford.
28—Literature distribution.
29—Exh: Bro. A. Russell. Musical evening at home Bro. C. Hermann.

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 a.m. S.S.; 11.15 a.m. Exh: Bro. K. Cook. 7 p.m. Lect: Bro. R. Pogson — "Babylonian Myths Adopted into Church Teaching."
5—Elpis Israel class at 141 Hamilton Road, 8 p.m.
6—Junior Bible class 8 p.m., at 22 Kendee St., Green Valley.
8—S.S.; Exh: Bro. R. W. Sawell. Lect: Bro. D. Case — "God, Creator of All Things"
12—8 p.m. Galatians class at 96 Maxwells Ave., Green Valley: Bro. D. Pogson.
13—1st princ. class: "Bible marking" at 18 Canara Pl., Smithfield.
15—S.S.; Exh: Bro. K. Jamieson. Lecture: Bro. C. O'Connor — "Satan Is An Adversary; Not a Fallen Angel."
19—Elpis Israel class cont.
22—S.S.; Exh: Bro. B. Gilham. Lect: Bro. J. Mansfield Snr. — "Current Events in the Middle East Foreshadow Christ's Second Coming" (Illustrated).
26—Galatians class cont.
27—Special Illust. address: Bro. K. Dennes — "The Middle East Crisis." (Held at Margaret-Ann Hall, opp. Railway Stn., Wattle Ave., Carramar).
29—S.S.; Exh: Bro. J. Mansfield Snr. Lect: Bro. G. O'Neill — "The Feasts of Israel, Their Prophetic Significance."

CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. 2023. Tel.: 36 5287).

1—Exh: Bro. J. Dawe. Lect: Bro. J. Granter — "The Devil, Scriptural Personification of Sin." Nowra Corresp. activities.
3—Life of the Lord study at 65 Charlotte St.

7-15—SPECIAL EFFORT under the leadership Bro. H. P. Mansfield. Theme: "SONG OF SONGS."
7—9 a.m. Leaflet dist. from Rockdale Town Hall. 3 p.m.: Fraternal at Masonic Hall.
8—Exh. & Lect: "Israel's Revival, Sure Sign of Christ's Return."
10—2nd Study evening 8 p.m., Masonic Hall.
11—2 p.m. Sisters' afternoon.
12—8 pm. Special Lecture Rockdale Town Hall: "Jerusalem, Seat of World Government."
13—8 p.m. 3rd study evening.
14—4 p.m. Mid-East Adventure; 6 p.m. Frat. Tea; 7.30 p.m. Study.
15—Exh. Lect: "Facts Concerning Christ's Coming."

17—Life of the Lord study cont.
22—Exh: Bro. B. Philp. 2.15 p.m. Leaflet dist. Lect: Bro. R. Mansfield — "Why We Believe The Bible Is Inspired."
26—Galatians study: Bro. N. Rice — "Purpose of Law and Sonship in Christ."
29—Exh: Bro. W. Brittain. Lect: Bro. G. Allchin — "The Indestructable Jew; A Testimony of God's Power."

COLLAROY — Masonic Hall, Pittswater Road. (Sponsored by Granville Ecclesia).

1—Lect: Bro. N. Rice — "The Doctrine of Selection; Or, Why Some Will Be Saved and Others Perish."
3—8 p.m. Law of Moses class at 45 Adams St., Harboard (Bro. C. Bolstad).
7—7.30 p.m. First Princ. Class at 2 Bishops St., Newport (Bro. J. Granter).
8—Lect: Bro. J. Granter — "God's Three Witnesses, The People, The Land, and The Book."
10—8 p.m. Apocalypse class at 45 Adams St., Harboard (Bro. S. Kingsbury).
15—Lect: Bro. K. Wassell — "God, A Saviour and A Consuming

Fire."
17—8 p.m. Law of Moses class cont.
21—7.30 p.m. 1st Princ. Class cont.
22—Lect: Bro C. Hocking — "The Fascinating Future of Two Cities, Jerusalem and Rome."
24—8 p.m. Apocalypse class cont.
29—Lect: Bro. J. Green — "Christ Shall Judge The World In Righteousness."

DOONSIDE—Doonside Cres. (Rec.: Bro. J. Horne, 11 Myall St., Doonside. 2767).
1—S.S. 9.30 a.m. 11 a.m. Memorial Meeting. 7 p.m. Lect: Bro. G. T. Darke — "The Keys of the Kingdom; Matt. 16:13-20 explained."
7—8 p.m. study evening: "Ten Commandments" (Bro. B. McClure). Supper provided.
8—Sunday act. Lect: Bro. H. Wright — "How Is Your Scale of Values."
15—S.S.; Exh.; Lect: Bro. L. Etherington — "What Will Christ's Return to Earth Mean to You?"
22—S.S.; Exh.; Lect: Bro. E. Mansfield — "Christ Shall Rule the World from Jerusalem."
29—S.S.; Exh.; Lect: Bro. A. Peden — "How to Join the Family of God."

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).
1—Exh: Bro. E. Ritchie. Lect: Bro. W. W. Croft — "The Doctrine of Selection, Or, Why Will Some Be Saved and Others Perish."
4—8 p.m. Elpis Israel class (Bro. B. Gilham).
8—Exh: Bro. R. Pogson. 2.30 p.m. MIC. Lect: Bro. B. Bowen — "God's Three Great Witnesses, The People, The Land and The Book."
11—8 p.m. Romans study (Bro. E. Spongberg).
14—8 p.m. Eureka Class at 48 Lockerbie Rd., Thornleigh (Bro. M. Bonner).
15—Exh: Bro. J. Dawson. Lect: Bro. M. Bonner — "God, A Saviour And A Consuming Fire."
18—8 p.m. Elpis Israel class (Bro. B. Gilham).
22—Exh: Bro. J. Granter: 3 p.m. Domain effort. Lecture: Bro. J. Mumby — "A Fascinating Future for Two Cities, Jerusalem and Rome."
25—8 p.m. Final Romans study evening (Bro. E. Spongberg).
26—8 p.m. Special lecture, Masonic Hall, Pacific H'way, Hornsby.
29—Exh: Bro. G. Alchin. Lect: Bro. B. McClure — "Christ Will Judge the World in Righteousness."

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—Exh. and Lect: Bro. J. Mansfield — "Christ will return again."
4—Revelation study at home Bro. J. Heffernan.
8—Exh: Bro. M. Harris. Lect: Bro. D. Bones — "Resurrection, The Way To Life."
10—Dorcas class.
11—Revelation study.
15—Exh: Bro. E. Ritchie. Lecture: Bro. R. Lapham — "The Promises of God to Man.
18—Revelation study.
22—Exh: Bro. D. Kirkwood. Lect: Bro. A. Ritchie — "Christ; Son of Man, Son of God."
25—MIC at home Bro. G. Swan.
29—Exh. and Lect: Bro. E. Roberts — "The Rise of Christianity."

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James. 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).
1—Exh: Bro. J. Court. Lect: Bro. W. Pearce Jnr. — "Signs of the Times."
4—Bible class: Bro. M. Morgan — "A Study of History of the Kings of Judah and Israel; from Solomon to Zedekiah."
6—CYC: Daniel study class at 2 Bay St., Croydon.
7—CYC: Social evening.
8—Exh: Bro. M. Bonner. Lect: Bro. W. Brittain — "Freedom from Hunger; Food for All."

11—Bible class cont.: "History of the Kings."
15—Exh: Bro. J. Doble. Lect: Bro. J. Drake — "The Significance of Israel's Revival."
18—Bible class cont: "History of the Kings."
20—CYC: Daniel study evening.
22—Exh: Brn. D. Morgan, A. Pooley. Lect: Bro. E. Russell — "The Wasteland and Unknown Country."
25—Bible class: Bro. H. Pearce — "The Concept of Sin and Its Relevance for Today's World."
29—Exh: Bro. E. Mansfield. Lect: Bro. J. Court — "Jesus Christ and Today's Morals."

UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla, Muswellbrook, 2333. Tel.: Mus. 153).

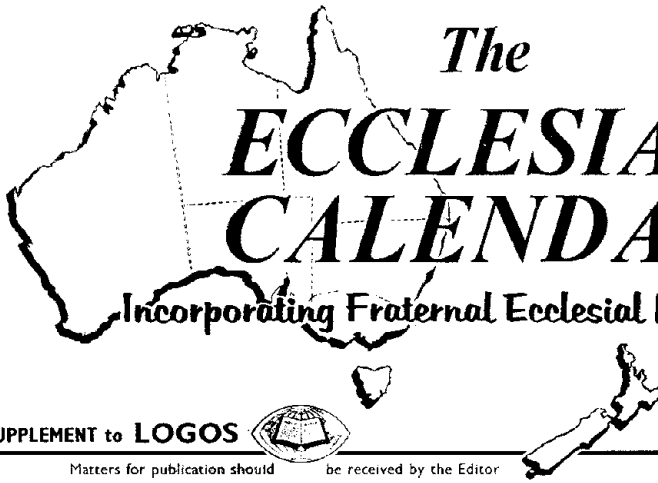
8—Exh: Bro. L. Ackers, at home Bro. Thomas, Denman.
22—Exh: Bro. Thomas, at home Bro. Taylor, Merriwa.

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).

1—Exh: Bro. B. Philp. Lect: Bro. J. Dawson—"Future World Events Foretold in Bible History" (Illustrated with slides).
5—Hebrews class: Bro. K. Cook—"Lack of Understanding Strongly Rebuked, Heb. 5:11-14."
7—7.30 p.m.: Young Peoples' class: Bro. K. Wassell—"Daniel".
8—Exh: Bro. J. Scull. Lect: Bro. J. Mansfield Snr: "Eternal Life, A Future Reward for Some!"
10—Elpis Israel class at home Bro. Ceiley: "Chapter Four" (Bro. J. Ceiley).
15—Exh: Bro. G. O'Neill. Lect: Bro. D. Carroll — "Faith and Baptism, Essential to Salvation."
17—MIC.
19—"Hebrews" study: Bro. K. Wassell — "Going On Unto Perfection, Heb. 6:1-6."
22—Exh: Bro. D. Carroll. Lect: Bro. G. O'Neill — "The Power of the Word of God."
24—Elpis Israel class at home Bro. Ceiley: "Chapter Four."
29—Exh: Bro. J. Granter. Lect: Bro. E. Ritchie — "The Fearful Judgment of God."

DAILY BIBLE READINGS FOR JUNE 1969

Sunday	1	Joshua	18	Isaiah	24	Hebrews	6, 7
Monday	2	.....	19	.....	25	.....	8, 9
Tuesday	3	.....	20, 21	.....	26, 27	.....	10
Wednesday	4	.....	22	.....	28	.....	11
Thursday	5	.....	23, 24	.....	29	.....	12
Friday	6	Judges	1	.....	30	.....	13
Saturday	7	.....	2, 3	.....	31	James	1
Sunday	8	.....	4, 5	.....	32	.....	2
Monday	9	.....	6	.....	33	.....	3, 4
Tuesday	10	.....	7, 8	.....	34	.....	5
Wednesday	11	.....	9	.....	35	1 Peter	1
Thursday	12	.....	10, 11	.....	36	.....	2
Friday	13	.....	12, 13	.....	37	.....	3, 4, 5
Saturday	14	.....	14, 15	.....	38	2 Peter	1, 2
Sunday	15	.....	16	.....	39	.....	3
Monday	16	.....	17, 18	.....	40	1 John	1, 2
Tuesday	17	.....	19	.....	41	.....	3, 4
Wednesday	18	.....	20	.....	42	.....	5
Thursday	19	.....	21	.....	43	2, 3 John	
Friday	20	Ruth	1, 2	.....	44	Jude	
Saturday	21	.....	3, 4	.....	45	Revelation	1, 2
Sunday	22	1 Samuel	1	.....	46, 47	.....	3, 4
Monday	23	.....	2	.....	48	.....	5, 6
Tuesday	24	.....	3	.....	49	.....	7, 8, 9
Wednesday	25	.....	4	.....	50	.....	10, 11
Thursday	26	.....	5, 6	.....	51	.....	12, 13
Friday	27	.....	7, 8	.....	52	.....	14
Saturday	28	.....	9	.....	53	.....	15, 16
Sunday	29	.....	10	.....	54	.....	17, 18
Monday	30	.....	11, 12	.....	55	.....	19, 20



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 SUNDAY SCHOOL

God's present work on earth has many phases — the Sunday School is one. To speak disparagingly of the Sunday School is to manifest a lack of discernment. God has never been unmindful of the spiritual requirements of children. To the Jew He said, "Teach the children diligently . . . when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up" (Deut. 6:7; 11:18-19). To the enlightened Gentile, God has spoken in like manner: "Bring them up in the nurture and admonition of the Lord" (Eph. 6:4). True, these commands apply specifically to parents, but they are not confined to them. If the training of children is a good work for parents, is it not also for any who are able to co-operate with the parents? Certainly, and we have Bible precedents for supplementing home training by public effort: "Gather the people together, men, women, and children . . . that they may learn to fear Yahweh" (Deut. 31:12). Love to God, and love to our brethren, both constrain us to look with favor upon the work of the Sunday School. Let those who have put their hands to the plough in this matter not look back. Let them remember that the eyes of God are upon their unostentatious work, and that He will not be unrighteous in "that day" to forget it. As an encouragement, let Christ's words be remembered: "I know thy works." If we faithfully toil, Christ knows it. If we are careless and apathetic, he likewise knows it. According to our labor, so will he repay. (AJ).

THE ECCLESIAS REPORT . . .

BAPTISM

We join in rejoicing with Ecclesias as they announce the following baptisms, and hope that the lives thus begun will lead into the Kingdom:

Adelaide — **Mrs. Joyce Turner** (25/5/69); **Miss Lois Lawrie** of Naracoorte (31/5/69); **Miss Linda Cooke** (8/6/69).

Coburg — **Miss Irene Dixon** (28/5/69).

Cumberland — **Mr. Ian Grose** (20/6/69), son of Bro. and Sis. A. Grose.

Granville — **Miss Lois Gilham** (2/6/69), daughter of Bro. and Sis. George Gilham.

Lakemba — **Mr. R. Holland** (15/3/69); **Mrs. C. Goldman** (8/4/69); **Mr. G. Woods** (20/4/69), a Senior Sunday School scholar; **Mrs. J. Smith** (1/5/69); **Mr. G. Crewes** (10/5/69); **Miss A. McClure** (9/6/69), a Sunday School scholar.

Launceston — **Miss Irene Duckworth,** daughter of Bro. and Sis. J. Duckworth.

Yagoona — **Miss Janelle Munro** (21/5/69), a Sunday School scholar, and fourth in the family of Bro. and Sis. W. Munro to accept the Truth.

TRANSFER

The following brethren and sisters are now meeting in new ecclesial associations:

To Coburg — **Bro. and Sis. Barry Williams** (from Ringwood).

To Lakemba — **Bro. K. Stone; Sis. M. Martin.**

To Lilydale — **Bro. and Sis. Colin Drewitt** (from Ringwood).

To Perth — **Bro. and Sis. John Carder,** previously of Narrogin, have returned from England, and now live at Northam, W.A. **Sis. Philippa Carder,** also returned from overseas, is now meeting at Perth Central.

To Redcliffe — **Bro. Norman Wilson** (from Lakemba); **Sis. S. Gallies** (From Eliz. St.).

To Ringwood — **Bro. and Sis. Drewitt** (from Pascoe Vale).

To Sutherland — **Bro. and Sis. Ron Herman** (from Townsville).

To Wollongong — **Bro. M. Healy** (from Lakemba).

MARRIAGE

Our congratulations are extended to the following who commence married life in the Truth:

Bro. E. Townsend (Redcliffe) and **Sis. S. Mickan** (Lakemba) were married at Lakemba on May 9th, and will meet with Redcliffe Ecclesia.

Bro. James Cowie and **Sis. Margaret Papowski** were united in marriage at Enfield on 13th June.

Bro. Keith McGeorge and **Sis. Joan Briggs** were married at Adelaide on 6th June.

REFELLOWSHIP

Woodville Ecclesia is pleased to advise that **Sister Elizabeth Dewey** has been accepted for fellowship. Sis. Dewey was originally baptised at Brisbane, but for many years has not attended meetings. She was again drawn to the Truth by an open-air meeting held in the Henley Beach district (S.A.) by Bro. Richard Stone of California, and for a number of months has been attending meetings and renewing her appreciation of the Truth.

Cumberland Ecclesia reports that **Sis. Richardson,** who has been absent from the Ecclesia for some time, has been accepted back into fellowship (15/6/69).

VISITING

Pascoe Vale Ecclesia has appreciated the company of **Sister Gibson** of Subiaco Ecclesia, W.A. during an extended stay in Victoria, occasioned through the death of her daughter-in-law.

DEATH

Coburg Ecclesia advises that **Sis. Nellie Ethel Kelly,** mother of Sis. Dorothy Islip, fell asleep on Monday, June 2nd, after an illness lasting some months.

We are saddened to report the death of **Sis. May Brooks** (Adelaide) on May 23rd; of **Sis. Freda Dickson** (Pascoe Vale) on May 7th; and of **Bro. Frank Pix** (Adelaide) on June 14th. The deep sorrow of such loss is tempered by the knowledge of the resurrection, and we can confidently anticipate the renewal of our brother and sisters to life again. Meanwhile, such occasions serve to remind us of our own obligation to use the time of our opportunity wisely.

EXEMPTION GRANTED

Bro. James Cowie (Enfield) was recently called to witness in Court as a consciencious objector, with Bro. H. P. Mansfield as Advocate. Complete exemption was granted by the magistrate, Mr. Pellew, who commented: "On the evidence, I feel I must hold that Mr. Cowie sincerely and conscienciously believes and virtually upholds the tenets of the Christadelphian Ecclesia, particularly in relation to military service." We feel the blessing of the Father rested upon this occasion.

HOBART NEGOTIATES

Hobart Ecclesia reports that negotiations for purchase of the property mentioned in previous issues of "Calendar" are proceeding satisfactoraly. The vendors unanimously approved purchase of the building by the Ecclesia. The brethren desire to express deep gratitude to all who have so willingly assisted in the appeal for donations.

PICNIC PUBLICISES PUBLIC LECTURE

On Thursday, June 19, a special lecture was held at Prospect Hill, a farming area about 30 miles south of Adelaide, nestling in the picturesque hills that surround the city. The effort resulted from many calls to people in the district by a brother in connection with his employment, and in which matters of the Truth were introduced. Subsequently, Woodville Ecclesia agreed to arrange a public meeting, and considerable advertising was entered into. Personal invitations were posted to over 400 residents of the area, as well as sign-boards being erected at the Post Office and Community Hall. On the previous Monday, being a holiday an ecclesial picnic was arranged to assist the effort. A bus was hired and together with a number of cars proceeded to Prospect Hill. Preceding the convoy, the Ecclesial Mobile World Globe advertising the effort was towed, and announcements made in various townships by loud-speaker amplification. Considerable attention was obtained as a result. Over 40 brethren and sisters, as well as many children, attended the picnic, which was greatly enjoyed.

On the Thursday evening, a very enthusiastic audience attended. From the city, a large group of vehicles brought brethren and sisters, and a number of friends from the farming area were present. Bro. H. P. Mansfield spoke on the theme THE MIDDLE EAST CRISIS AND ITS OUTCOME. His comments were supported by slides, after which many discussions were enjoyed with those present, and the evening was concluded with refreshments.

GOSPEL PROCLAMATION ASSOCIATION REPORTS . . .

168 Heralds Forwarded

An average of 42 "Heralds" were forwarded every week in answer to requests during the past four weeks. Applications were received from the following areas: NSW 30; Qld 20; W.A. 6; S.A. 74; Vic 14; Tas. 2; N.Z. 2; Elsewhere 3. Most popular requests were for "Russia's Policy in the Middle East;" "A Sure Hope for a Distressed World;" and "Can A Divided Christendom Save?" In all 23 different titles were supplied.

The support of brethren and sisters is deeply appreciated by GPA, and assists to continue this valuable witness in "these latter days."

WHY 21 YEARS OF CONFLICT?

The above title formed the basis of a special lecture at Adamstown, following the May Bible School. Bro. E. Spongberg (Hurstville) spoke upon ISRAEL'S FIGHT FOR SURVIVAL, A SURE SIGN OF CHRIST'S COMING. The promotion campaign to advertise the evening took advantage of a number of "outlets." About 10,000 leaflets were distributed, 140 of which were mailed directly to previous applicants for literature in the area. (This direct mailing procedure was probably responsible for at least two of the interested friends attending the lecture). Ten applications have been received for further literature. A large advert was placed in the Newcastle "Morning Herald", from which 5 replies have been received to date. In addition, the newspaper agreed to publish a general news-item giving details of the lecture, and considerable information regarding Bro. Spongberg's forthcoming overseas tour. A large wooden sign was painted by members of the ecclesia, and mounted on a trailer for travelling around the city and suburban areas, before being placed in a fixed position outside the Hall. Use was also made of advertising facilities on three local radio stations.

The result of all this effort has been considerable interest by the public, as well as an invigorating and stimulating experience by the members of the Adamstown Ecclesia.

SUCCESSFUL EFFORT AT COBURG

The study and lecture campaign (announced on p. 3 of June "Calendar") was attended by members of Coburg and other Melbourne ecclesias. Studies on "Deuteronomy" were presented by Bro. B. Philp, whilst Bro. K. Dennes spoke on "Current Events in Israel and Her Neighbors." The lecture on "Middle East Aflame" drew an attendance of six visitors and 28 literature applications.

THE FOLLOWING ACTIVITIES RECEIVED TOO LATE FOR CLASSIFICATION IN "CALENDAR".

CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. 2023. Tel.: 36 5287).

1—8 p.m. Bible class at 65 Charlotte St.: Bro. E. Mansfield — "Life of the Lord (Lk. 11)."
6—Exh: Bro. G. Crewes. 3 p.m.: Bible Marking Afternoon. Lect: Bro. T. Littler — "Man Has No Immortal Soul." 8.15 p.m. A.B. meeting.
8—8 p.m. Bible study on "Galatians": Bro. B. Shaw — "Paul and Peter; Paul Shows the Law Cannot Justify (Ch. 2:11-21)." Held at 26 Donington Ave., Georges Hall.
9—10.15 a.m. Sisters class: Consideration of Bible Characters — "Jonah" (Bro. J. Mansfield Snr.).
13—Exh: Bro. R. Mansfield. Lect: Bro. R. Pogson — "What the Book of Revelation Reveals Concerning the 2nd Coming of Christ" (commencing special Apocalypse study).
15—Bible study on "Life of the Lord" cont.
20—Exh: Bro. R. Pogson. Lect: Bro. K. Wassell — "The Nations in Bible Prophecy: Germany's Place in Divine Prophecy."
22—3 p.m. Galatians study: Bro. D. Shaw—"Faith, A Condition of Blessing (Ch. 3:1-9)." Held at 25 Donington Ave., Georges Hall.
23—10.15 a.m. Sisters class: "The Character of Balaam."
27—Exh: Bro. J. Dawson. 2.15 p.m. Leaflet distribution. Lect: Bro. R. Sawell — "Nebuchadnezzar's Image — A Prophecy of World History".
29—"Life of the Lord" study cont.

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

5—Young peoples study class on "Life of David", at home Bro. B. McClure: Bro. R. Pogson.
6—Exh: Bro. A. Ritchie. Lect: Bro. L. Ryan — "Is The End Near?"
9—"Life of Christ" study: Bro. B. Stretton.
13—Exh: Bro. K. Dawes. Lect: Bro. W. Wolstencroft — "The Bible's Prescription For A Sick World."
15—Cottage class at home Bro. C. Butters — Visible Hand of God."
16—MiC.
19—"Judges" class for young people: Bro. B. McClure.
20—Exh: Bro. B. McClure. Lect: Bro. W. Lapham — "Armageddon, God's Judgment on the Nations".
23—"Life of Christ" study: Bro. B. Stretton.
24—Young peoples 1st princ. class at home Bro. W. Wolstencroft: Bro. C. O'Connor—"Events Subsequent to Christ's Return."
27—Exh: Bro. J. Mansfield. Lect: Bro. J. Rosser — "World Rule from Jerusalem, Soon!"
29—Cottage class at home Bro. C. Butters — "Visible Hand of God."

FORTHCOMING EVENTS (GOD WILLING) . . .

NEW VENTURE AT KEDRON BROOK

A monthly "Interested Friends'" discussion class has been commenced at Kedron Brook, Qld. This will give opportunity for further extension of fundamental principles of Truth to those interested — and should provide a valuable addition to ecclesial activities in the area.

GRANVILLE TO STUDY CORINTHIANS

The "Romans" study under leadership of Bro. Ted Spongberg having concluded, a new study will be undertaken at Granville, upon the subject: PAUL'S LETTER TO CORINTH. Bro. D. Pogson is study leader, and will develop the important features of this urgent epistle. The brethren desire to gratefully acknowledge the able guidance and valuable assistance provided by Bro. Spongberg; and the "Romans" study will provide a sound foundation for the forthcoming evenings.

Ecclesial Calendar

ECCLECIAL EVENTS FOR JULY 1969 (God Willing)

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

3—"Eureka" study at 47 Finlayson St., Doncaster W.: Bro. S. J. Mansfield.
5—Temple of Ezekiel's Prophecy study at 72 Wood St., Templestowe: Bro. S. Snow.
6—Exh: Bro. H. Mullin.
6—Bible class at 2 Horton St., Reservoir: Bro. F. Blank — "The Birth of John the Baptist (Lk. 1:56-66)."
13—Exh: Bro. A. Wade.
17—Eureka study cont.
19—Temple of Ezekiel's Prophecy study cont.
20—Exh: Bro. P. Islip.
22—Bible class: Bro. S. Snow — "Zachariah's Speech and Prophecy, Part 1 (Lk. 1:67-75)".
27—Exh: Bro. D. Wallace Jnr.
31—Eureka study cont.

McKINNON — Progress Hall, 118 McKinnon Rd. (Rec.: Bro. K. Longley, 11 Spicer St., Beaumaris, 3193).

6—11 a.m. Exh: Bro. J. Rosenthall. 7 p.m. Lect: Bro. A. Symes—"The Vengeance of God."
9—Discussion class at home Bro. A. Symes.
13—Exh: Bro. R. Terrell. 3 p.m. Lect: Bro. M. Fletcher—"Three Gods or One?"
20—Exh: Bro. P. Hardy. 7 p.m. Lect: Bro. P. Terrell — "Is There Really a Devil?"
23—MIC at home Sis. M. Warr.
27—Exh: Bro. B. Stevenson. 7 p.m. Lect: "Will the Dead Live Again?" (Bro. K. Longley).

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon, 3823. Tel. Yarragon 141).

1—2 p.m. Bible class at home Bro. G. Howe, Yarragon.
4—8 p.m. "Life of Christ" class at 6 Langford St.
6—1.30 p.m. Memorial meeting.
9—8 p.m. Bible class at home Bro. Burrage, 6 Langford St.
15—2 p.m. Bible class at home Bro. Howe.
18—8 p.m. "Life of Christ" study at home Bro. Burrage.
20—1.30 p.m. Memorial meeting. 4 p.m. Youth Fellowship class at home Sis. J. Galbraith, Tyers: "Galatians."
23—8 p.m. Bible class at home Bro. Burrage.

29—2 p.m. Bible class at home Bro G. Howe.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).

1—Bible class at 670 Pascoe Vale Rd.: "The Gospel of the Son of God."

6—Exh: Bro. I. Chalmers. Lect: Bro. E. Crouch — "What the Bible Says About One World Government."

13—Exh: Bro. A. Fletcher. Lect: Bro. P. Morgan — "What The Bible Says About Jesus Christ."

15—Bible class cont: "Background and Prologue to Epistle to the Hebrews (Ch. 1:1-15)."

20—Exh: Bro. D. Goodman. Lect. Bro. I. Chalmers — "What the Bible Says About Death."

27—Exh: Bro. W. Harris. Lect: Bro. W. Harris — "What the Bible Says About You."

29—Bible class cont.: "The Righteousness of God Revealed in the Gospel (Rom. 1:16-17)."

RINGWOOD — Rupert St. (Rec.: Bro. P. Morgan, 49 Nathan Street, Ferntree Gully, 3156).

2—MIC: Bro. R. Galbraith — "Psalm 119:97," followed by 2 minute impromptu addresses on First Principles.

6—Exh: Bro. R. Hosie. Lect: Bro. N. Jenkins — "Being Saved . . . How and When?"

9—Bible class at home Bro. S. Brake: "Daily Readings."

13—Exh: Bro. W. Galnor. Lect: Bro. A. H. Galbraith — "The Bible, Why We Should Trust It."

20—Exh: Bro. J. J. Ratcliffe. Lect: Bro. B. Williams — "The Bible, What It Tells About the Future."

23—Bible class at home Bro. A. Loveday: Bro. R. Galbraith — "Daily Readings."

27—Exh: Bro. K. Jowett. Lect: Bro. R. Bray — "The Bible, What It Could Mean to You."

30—MIC: 5 minute addresses on Disciples—Bro. T. Saxon ("Peter"); Bro. H. Baum ("Judas Iscariot"); Bro. K. Cornish ("John"); Bro. P. Noy ("Thomas").

TASMANIAN ECCLESIAS

HOBART—Primary School, Albuera St., Battery Pt. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson, 7007).

1—Bible class at 142 Macquarie St. on Ezekiel: Bro. D. Hazzard — "The Remnant In Jerusalem (Ch. 33:21-33)"

4—Bible study at homes of brethren, 7.45 Informal discussion on "Nazareth Revisited."

5—Senior CYC 7 p.m., "Death of Moses."

6—Exh: Bro. I. F. Butler. Lect: Bro. H. E. Taylor — "The Holy Spirit."

8—Bible class: Bro. E. Harrington — "The Shepherds and Flocks — The Good Shepherd (Ezek. 34)."

9—Dorcas class, 10 a.m. at 134 Tolosa St., Glenorchy.

11—"Nazareth Revisited" study cont.

13—Exh. and Lect: Bro. G. Dangerfield (L'ton) — "Man and His Nature."

15—Bible class: Bro. S. J. Taylor — "Judgment on Mt. Seir (Ezek. 34)."

18—"Nazareth Revisited" study.

19—Senior CYC 7 p.m.: Special Address by Bro. Kershaw (L'ton).

20—Exh. and Lect: Bro. J. Kershaw (L'ton) — "The Meaning and Reality of Sin."

22—Bible class: Bro. H. E. Taylor — "Revival of the Land of Israel (Ezek. 36)."

23—Dorcas class 10 a.m. at 52 Creek Rd., New Town.

25—"Nazareth Revisited" study

27—Exh. and Lect: Bro. F. W. Bracey (L'ton) — "Jesus Christ, Whose Son is He?"

29—Bible class: Bro. D. P. Taylor — "The Resurrection of the Nation (Ezek. 37)."

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. F. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

2—7.45 p.m. MIC.

3—7.45 p.m. Dorcass class.

4—"Eureka" study (Tel. Recorder for details).
5—Junior and Senior CYC.
6—9.30 a.m. S.S. and Snr. Elpis Israel class. 11 a.m. Exh: Bro. F. Bracey. 7 p.m. Lect: Bro. M. Wright — "The Bible, Its Power to Save."
9—7.45 p.m. Bible class.
11—"Eureka" study cont.
13—S.S. and Snr. E. I. class. Exh: Bro. G. Bowers. Lect: Bro. F. Onley — "The Bible, Its Message to the Nations."
16—7.45 p.m. MIC.
17—7.45 p.m. Dorcas class.
18—Eureka study cont.
19—Junior and Senior CYC.
20—S.S. and Snr. E.I. class. Exh: Bro. J. Duckworth. Lect: Bro. H. Day — "The Bible, Accept It or Perish!"
23—7.45 p.m. Bible study.
25—"Eureka" study cont.
27—S.S. and E.I. class. Exh: Bro. D. Case. Lect: Bro. J. Kershaw — "What is the Second Death?"
30—7.45 p.m. MIC.
31—7.45 p.m. Dorcas class.

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kertman, 20 Tucker St., Sth. Brighton. 5048)

2—"Faith of Prophets class" held 16 Renwick St., West Bch.: Bro. J. Knowles — "Daniel, The Prince of the Prophets."
4—Special lecture: Bro. J. Martin — "World Supremacy to be Resolved in Israel, Not on the Moon!"
6—Exh: Bro. K. Stewart. Lect: Bro. M. Lund — "Life and Death; Face the Facts."
7—"Sign" class at 20 Eaton Ave., Warradale.
10—Acts class held at 6 Winns Rd., Blackwood: Bro. B. Luke — "Principle of God's Dwelling Place."
13—Exh: Bro. P. Weller. Lect: Bro. J. King — "Saints Alive . . . or Dead?"
15—AB meeting.
16—"Faith in the Prophets class" held at 456 Marchett Rd., Warradale: Bro. D. Manser — "The Most High Rules in the Kingdom of Men (Dan. 2)."
20—Exh: Bro. E. Wilson. Lect: Bro. K. McDermott — "The One True Gospel of the New and Old Testament."
21—"Sign" class.
24—"Acts" study at 61 Auricchio Ave., Sth. Rd. Est: Bro. R. Mansfield — "Stephen, the First Christian Martyr."
27—Exh: Bro. D. Horgan. Lect: Bro. J. Knowles — "Anarchy, Atheism, or the Bible . . . Which has the Answer?"
30—"Faith in the Prophets class" held at 20 Tucker St., Sth. Brighton: Bro. D. Manser — "The Truth of the 4th Beast (Dan. 7)."

BUNBURY—Via Keith (Rec.: Bro. M. Pitt, Box 106, Keith 5267. Tel.: M. Namara 6).

6, 13, 20, 27—Memorial meetings held in various homes.
4—Study of "Song of Solomon" (Tape by Bro. H. P. Mansfield).
2, 9, 16, 18, 23, 30—Study evenings.

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

2—8 p.m. Consideration of Rev. 12 —"The Ecclesia in Collaboration with the Sun and Moon Powers."
3—2 p.m. Sisters class. 8 p.m. MIC: 3 Short addresses on "Joshua" (Brn. R. Pillion, K. Stewart, J. Riddle).
6—Exh: Bro. H. P. Mansfield.
7—8 p.m. Int. friends class at 138 Edwards St., Clarence Gdns.: Bro. B. Luke — "Why Did Christ Destroy the Devil?"
9—8 p.m. Consideration of the Life of Abraham: Bro. Max Lund — "How He Destroyed the Northern Confederacy."

STUDY CLASSES THAT I

The Truth is the means that God has provided for the sanctification of believers (John 17:17), and we best come under its influence by the systematic study of the Word. This will be found most profitable when done communally. Your attendance

In Adamstown

STORY OF RUTH

Leader: Bro. F. Ryan.
Time: Wednesdays 7.45 p.m. (July 9, 23).

A magnificant narrative of devotion and faith — surrounding the fortunes of Naomi who lost all by dwelling in the land of Moab (flesh). Yet, with Ruth, she determined to leave the Land of Sin and Death, and return to the "House of Yahweh," her Redeemer.
Intertwined in the narrative of Ruth are many principles of redemption and restoration which vitally affect the believer today, and constitute a manifestation of the Divine characteristics of Justice, Mercy and Truth. A thrilling study, with personal exhortation.

In Adamstown

EPISTLE OF JAMES

Leader: Bro. J. Richards.
Time: Wednesd ,s 7.45 p.m. (July 2, 16, 30).

James' Epistle constitutes a valuable study for these "last days". He was a pillar in the early ecclesia, and wrote to encourage believers in the faith, particularly in view of persecution and tribulation then developing. The epistle is hard-hitting, and far-reaching. It examines incorrect living, and reveals the means to overcome. James was a just, uncompromising follower of Christ, and commanded respect of all who came under his influence. Notwithstanding his holy severity, he manifests a warmth born of understanding.

In Sydney

HIGHLIGHTS FROM HEBREWS

Leader: Bro. K. Cook.
Place: 356 Polding Street, Fairfiel
Time: 8 p.m. Thursdays (July 10, 24

An epistle of compelling interes Paul's brilliant argument demonstrate the value of Christ's work and minis try. The epistle holds many deligh ful and thought-provoking principle and directs the student's attention t many Old Testament features, as we as concentrating upon matters c faith.

Refreshments are served at th conclusion of study.

In Sydney

THE LIFE OF THE LORD

Leader: Bro. E. Mansfield.
Time: Tuesday evenings (July 1, 15 29).
Place: 65 Charlotte St., Campsie.

A systematic outline of the Life c Christ, harmonising the Gospel re cords, setting forth the historical an archaeological background of th times, providing a detailed expositio of related scripture.
Details: Ring 36 5287.

In Sydney

GALATIANS

Leader: Bro. D. Pogson.
Place: 96 Maxwells Ave., Green Va ley.
Time: 8 p.m., Thursdays (June 12 26).

Interesting, instructive and movin study, bringing to life the vital issue and 1st century background of th Epistle. Followed by fraternising an supper.
Details: Ring 72 9765.

ECCLESIAL SPECIAL EFFORTS (God Willing)

Ecclesias are invited to list the date of forthcoming efforts hereunder, which will be repeated each issue, until the effort occurs. Additional details will be included as they come to hand.

SERVE YOUR SUPPORT

at a class where such study is engaged upon will be found beneficial to yourself, the class, and the Ecclesia. Join one of the classes herein advertised, and attend it regularly, and your "profiting will appear to all" (1 Tim. 4:16).

n Brisbane

PHILIPPIANS

eader: Bro. L. Crowther.
ime: 7.45 p.m. Thursdays (July 10, 4).
lace: 21 Ryedale Street, Tingalpa.
etails: Ring 56 3627.

A delightful epistle, written by aul to an ecclesia who financially ssisted him in his great work. Conains words of Appreciation; an exortation to Unity and Unselfishness; warning against False Teachers; nd an appeal to Purity.

Brisbane

THE CHERUBIM

eader: Bro. J. Higgs Snr.
lace: 21 Ryedale St., Tingalpa.
ime: Thursdays, 7.45 p.m. (July 3, 17, 31).

A subject that commences in Gensis, and spreads throughout the criptures, providing an outline of ivine characteristics, and the means y which Yahweh is revealed in ower.

etails: Ring 56 3627.

Melbourne

NEHEMIAH & EPHESIANS

lace: 7 Wills Street, Kew.
ime: Fridays 8 p.m.

An alternating study based upon he book of Nehemiah, man of prayer and action," and Paul's letr to the Ephesian Ecclesia.

etails: Ring 86 8560.

In Melbourne

TEMPLE OF EZEKIEL

Leader: Bro. S. Snow.
Place: 72 Wood St., Templestowe.
Time: 8 p.m. Saturdays (July 5, 19).

A study that can clothe the future with reality, and present a vision of future glory.

In Melbourne

EUREKA

Leader: Bro. S. J. Mansfield.
Place: 47 Finlayson St., Doncaster W.
Time: 8 p.m., Thursdays (July 3, 17, 31).

A vital, compelling study, expounding the Book of Revelation, but permeating every section of the Scriptures.

In Melbourne

ELPIS ISRAEL

Leader: Bro. S. Snow.
Place: Masonic Hall, Bell St., Coburg.
Time: 10 a.m. Every Sunday.

The foundation exposition of the Truth, examining every facet of Bible Revelation — Doctrine, Prophecy and Precept.

In Adelaide

IN THE MASTER'S STEPS

Leader: Bro. H. P. Mansfield.
Time: 7.45 p.m. every Wednesday.
Place: Woodville Ecclesial Hall

A detailed consideration of Luke's Gospel, harmonising the four records of the Lord's life, and setting forth the dramatic events of 1900 years ago. Special verse-by-verse notes available each evening, together with diagramatic illustrations.

Details: Ring 46 4673.

August 16-27 at Woodville

The annual ecclesial effort will surround: "The Song of Songs", with special lectures on the theme: "Armageddon". Study notes will be provided.

12—Young peoples outing at Victor Harbor. Evening "Parable" study at home Bro. M. Martin.
13—Exh: Bro. R. Mansfield. Lect: Bro. R. Thiele — "Christ's Clear Teaching Concerning the Kingdom of God."
14—8 p.m.: Christendom Astray class at home Bro. A. Hollamby.
16—8 p.m. Revelation class: "Uprise of the Man Caught Up Unto God (Rev. 12)."
17—2 p.m. Sisters class. 8 p.m. MIC: Lect: Bro. E. Wigzell — "Promised Land, What It Is?" Exh: Bro. C. Jeffries.
19—8 p.m.: Suburban young peoples class.
20—Exh: Bro. J. Martin. Lect: Bro. A. Hill—"Christ's Clear Teaching Concerning Resurrection."
26—Sunday school outing.
27—Exh: Bro. N. Nelson. Lect: Bro. J. King — "Christ's Clear Teaching Concerning Baptism."
28—8 p.m. Christendom Astray class at home Bro. A. Hollamby.
30—8 p.m. Revelation study: "The Ecclesia in the Wilderness" (Bro. Murray Lund).
31—2 p.m. Sisters class. 8 p.m. MIC.

ENFIELD—344 Hampstead Road. Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

1—Law of Moses Study 8 p.m.: Bro. J. Martin.
2—11 a.m. Sisters' class.
4—8 p.m. Youth group evening.
6—Exh: Bro. D. Matthews. Lect: Bro. J. Mansfield — "Does a Large Number of Followers Mean that True Bible Teaching is Held?"
8—8 p.m. Life of Christ study: Bro. J. Knowles.
10—Int. Friends class at 11 Brussels St., Broadview, 8 p.m.
13—Exh: Bro. K. Martin. Lect: Bro. G. Mansfield — "How Gospel Truths Must Affect Personal Lives."
15—8 p.m. Law of Moses study.
18—8 p.m. Youth group study.
19—Exh: Bro. A. Dangerfield. Lect: Bro. Roger Stokes — "The Trinity, A Travesty of Truth."
22—8 p.m. Life of Christ study.
27—Exh: Bro. J. Martin. Lect: Bro. D. Matthews — "The Papacy is Anti-Christ".
29—8 p.m. Law of Moses study.

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., Nth. Adelaide 5006. Tel.: 67 1096).

6—11 a.m. Exh: Bro. D. Palmer.
11—8 p.m. 1st princ. class: "The House of God (2 Sam. 7)". — Bro. M. Lund.
13—11 a.m. Exh: Bro. N. Cook. 7.30 p.m. Lect: Bro. R. Russell — "The Sabbath, Saturday, Or Sunday?"
20—11 a.m. Exh: Bro. S. Cattermole.
25—8 p.m. 1st princ. class: "God's Purpose with Israel (Rom. 11)" — Bro. M. Lund.
27—11 a.m. Exh: Bro. S. Lund. 7.30 Lect: Bro. M. Lund — "The Second Advent of Jesus Christ; When?"

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

2—Bible study: "In The Steps of the Master; A Roman Centurion Seeks Help of Jesus (Lk. 7:1-10)" — Bro. H. P. Mansfield.
4—MIC: Readings and Summary of Psalm 119 (Taped).
6—Exh: Bro. J. Berry. Lect: Bro. R. Krygger — "Bible Teaching Concerning Impending Judgment."
7—Home Discussion evening at 4 Lasscock Ave., Findon: "Facts About The Resurrection."
8—10.30 a.m. Sisters class.
9—Bible study cont: "The Raising of the Widow's Son; and the Powerful Lesson of John's Imprisonment" (Bro. H. P. Mansfield).
11—"Eureka" study: "Events of the Fourth Angel (Rev. 8:12)" — Bro. J. Berry.
12—Distribution afternoon; 7.30 p.m. Bible Marking evening:

"The Gospels in Sequence."
13—Exh: Bro. L. J. Colquhoun. Lect: Bro. C. C. Wigzell — "Benefits of Baptism."
14—Quarterly business meeting.
16—Bible study cont: "The Discourteous Pharisee and the Forgiven Sinner (Lk. 7:36-50)." — Bro. H. P. Mansfield.
18—MIC: 3 ten minute talks based on Resurrection: "Who Shall be Raised Up?" (Bro. E. Hubbard); "How Are the Dead Raised Up?" (Bro. P. Mansfield); "With What Body are They Raised Up?" (Bro. P. Scott).
19—Young peoples' evening.
20—Exh: Bro. G. Wigzell. Lect: Bro. J. Martin — "The Visible Hand of God in World and Individual Affairs."
22—10.30 a.m. Sisters' class.
23—Bible study cont: "Women Helpers of Jesus (Lk. 8:1-3) — Bro. H. P. Mansfield.
25—Eureka study: "The Angel in Mid-Heaven (Rev. 8:12)"—Bro. J. Berry.
26—Sunday school outing and evening.
27—Exh: Bro. A. Dangerfield. Lect: Bro. H. Muggleton — "The Book, Elpis Israel, and the Bible!"
28—AB meeting.
30—Bible study: "A Clash with the Pharisees" (Bro. H. P. Mansfield).

QUEENSLAND ECCLESIAS

BOOVAL — 62 Station Rd. (Rec.: Bro. D. Watson, Box 5, P.O. Booval 4304. Tel.: 82 1827).

3—7.45 p.m. Bible class at home Bro. Gilsen: "Thoughts on the Millenium" (Discussion).
6—11 a.m. Exh: Bro. R. Zielkie. 7.15 p.m. Lect: Bro. D. Evans (Kedron Brook).
10—7.45 p.m. Bible class at home Sis. A. Elliott.
13—Exh: Bro. E. Pryde. Question and Discussion evening.
17—7.45 p.m. Bible class at home Bro. Gilsen.
20—Exh: Bro. G. Steele. Lect: Bro. D. Watson — "A New World Order; Behold I Make All Things New."
24—Bible study cont. (Home Sis. A. Elliott).
27—Exh: Bro. D. Watson. Lect: Bro. J. A. Watson (Pet. Tce).
31—Bible class at home Bro. J. Gilsen.

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

3—"Cherubim" study at home Bro. D. Bartley, Tingalpa: Bro. J. Higgs Snr.
6—Exh: Bro. R. Johnson. Lect: Bro. R. Bailey — "The Arabs will not Destroy Israel, A Bible Assurance."
10—"Philippians" study at home Bro. D. Bartley: Bro. L. Crowther.
13—Exh: Bro. D. McGahey. Lect: Bro. L. Crowther — "The Bible, What it is and How to Interpret it."
17—"Cherubim" study: Bro. J. Higgs
18—"Tabernacle" study at home Bro. D. Venn, Redland Bay.
20—Exh: Bro. R. Rock. Lect: Bro. C. Bartley — "Archaeology, A Witness to Bible Truths."
24—"Philippians" study: Bro. L. Crowther.
27—Exh: Bro. S. Arthur. Lect: Bro. J. Higgs Snr. — "The Bible, The Christian's Neglected Book."
31—"Cherubim" study cont.

KEDRON-BROOK — Gordon Pk., Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. D. Lay, P.O. Box 104, Kedron 4031. Tel.: 63 4310).

6—Exh: Bro. H. Finch. Lect: Bro. N. Waldron — "The Bible, Why We Should Read It."
10—Bible class at home Bro. D. Evans: Bro. R. Buttsworth — "Our Predestination."
13—Exh: Bro. E. Crew. Lect: Bro. H. Finch — "Jews Versus Arabs, How Will It End?"
20—Exh: Bro. A. Collins. Lect: Bro.

D. Evans — "A World In Peace, or Pieces! The Bible Tells the Truth."
21—Interested Friends discussion at home Bro. Eric Crew.
24—Bible class at home Bro. Eric Crew: Bro. H. Finch — "The Prophet Haggai."
27—Exh: Bro. W. Crew. Lect: Bro. R. Buttsworth — "What Is Faith?"

REDCLIFFE — 4 Irene St. (Rec.: Bro. C. Brandt, 166 Prince Edward Pde., Redcliffe 4020. Tel.: 5470).

3—Study at home Bro. Oliver: "The Apocalypse."
6—Exh: Bro. F. Park. Lect: Bro. L. Crowther — "The Genesis Flood, Its Warning to this Generation."
10—1st principles class: Bro. R. Evans.
13—Exh: Bro. F. Tuttici. Lect: Bro. A. C. Mogg — "Modern History proves the Bible True."
17—Study at home Bro. M. Steele: "The Apocalypse."
20—Exh: Bro. J. A. Watson. Lect: Bro. M. Steele — "The Fundamental Message of the Bible."
24—1st princ. class: Bro. R. Evans.
27—Exh: Bro. D. Evans. Lect: Bro. R. Johnston — "God's covenant with David; Christ will rule in Jerusalem."
31—Study at home Bro. R. Evans: "The Apocalypse."

SOUTHPORT — Masonic Hall, Nerange St. (Rec.: Bro. J. Carnes, 32 West St., Burleigh Heads 4220 Tel.: 5 2125).

2—Bible class: "Paul's Journey to Rome and Shipwreck."
6—Exh: Bro. L. Lepherd. Evening study: "The Ways of Providence."
9—Bible class: "Closing Scenes of Paul's Career."
13—Exh and Lect: Bro. J. D. Watson (Booval).
16—Bible class: "Study of 1st principles."
20—Exh: Bro. J. Carnes. Evening study: "Tape recordings".
23—Bible class: "First Principles of the Faith."
27—Exh and Lect: Bro. R. Buttsworth (Kedron-Brook).
30—Bible class (Cont.).

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

2—Study class: "The Epistle of James; The Author and His Readers (Ch. 1:1). Leader — Bro. J. Richards. 10 a.m.: Sisters' class.
3—1st principles class at home Bro. G. Alchin.
6—Exh: Bro. B. Butters. Cessnock 3 p.m.: Exh: Bro. S. Lake. Lect: Bro. J. Richards—"God's Name Unveils His Purpose in the 20th Century."
9—Reflections on Middle East Tour: Bro. H. Ryan — "O Land, Yahweh Will Do Great Things (Joel 2)."
10—1st principles class at home Bro. G. Alchin.
13—Exh: Bro. J. Granter. GPA meeting at 3 p.m. Lect: Bro. J. Granter — "Abraham Was A Conscientious Objector; The Bible's Answer to Conscription."
16—10 a.m.: Sisters' class. Study evening: Bro. J. Richards: "The Endurance of Trial (James 1:2-12)."
17—1st principles class at home Bro. G. Alchin.
19—MIC: "Elpis Israel pp. 227-233" (Bro. B. Butters); "Difficult Passage: Phil. 1: 22-23" (Bro. F. Ryan); "10 Minute Exhortation" (Bro. S. Lake). Analyst: Bro. H. Ryan.
20—Exh: Bro. G. Alchin. Lect: Bro E. Witton — "Bible Prophecy Reveals the Destiny of Rome."
23—Reflections on Middle East Tour: Bro. H. Ryan (Cont.).
24—1st principles class at home Bro. G. Alchin.
27—Exh: Bro. N. Davies, 3 p.m. pamphlet dist. 7 p.m. Lect: Bro. H. Ryan — "The Bible States

Man is Mortal; Christendom is Astray!"
30—Study evening: Bro. J. Richards — "The Source of Temptation (James 1:12-18)."
31—1st principles class at home Bro. G. Alchin.

AVOCA BEACH—316 Round Drive. (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Beach 2251).
6—11 a.m. Memorial meeting.
13—2 p.m. meeting with visiting Sydney brother.
20—2 p.m. meeting with CYC at CWA centre, Avoca Rd.
27—Memorial meeting at 11 a.m.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).
2—MIC at home Sis. B. Denford.
4—Revelation class at home Bro. A. Russell: Bro. C. Hermann.
6—Exh: Bro. J. Russell. Lect: Bro. C. Hermann — "Why Was it Necessary for Jesus Christ to die?"
11—1st princ. class at home Sis. B. Denford: Bro. A. Russell.
13—Exh: Bro. R. Window. "God Manifestation" class at home Bro. D. Moss: Bro. R. Window.
16—MIC at home Sis. B. Denford.
18—Revelation class cont.: Bro. C. Hermann.
20—Exh: Bro. A. Leadbeatter. Lecture in Lismore City Hall: "The Greatest Story Ever Told; The Birth and Ministry of Christ." (Visiting speaker).
25—1st princ. class at home Sis. B. Denford: Bro. R. Window.
26—Literature distribution.
27—Exh: Bro. C. Leeson. Daniel class at home Bro. L. Stone: Bro. L. Stone.
30—MIC at home Sis. B. Denford.

BOSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Pro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9745).
3—Epic Israel class 8 p.m.: Bro. W. E. Sawell — "The Eastern Question Before Christ Returns (pp. 390-405)." Held at 16 Calloola Rd., Pendle Hill.
4—7.30 p.m. A.B. meeting at 18 Canara Pl., Smithfield.
6—9.30 a.m. S.S.; 11.15 a.m. Exh: Bro. E. Mansfield; 7 p.m. Lect: Bro. E. H. Baird — "Christ's Return to Earth; Soon a Reality."
10—8 p.m. Hebrews class: Bro. K. Cook — "How Shall We Escape, If We Neglect So Great Salvation." Held at 356 Polding St., Fairfield.
11—1st princ./Bible marking class at 18 Canara Pl., Smithfield, 8 p.m.: Bro. A. Baird — "Jesus Christ, Son of Man."
13—S.S.; Exh: Bro. C. R. O'Connor. Lect: Bro. T. Littler — "The Work Awaiting Jesus Christ on His Return to Earth."
17—8 p.m. E. I. class at 16 Calloola Rd., Pendle Hill: Bro. J. Mumby — "The King and The Strange God, Mahuzzim Bazaars!"
20—S.S.; Exh: Bro. D. Carroll. Lect: Bro. G. T. Darke — "The Promises to Abraham; They are Important Today."
24—8 p.m. Hebrews study: "Made in All Things Like unto His Brethren."
25—1st princ./Bible marking class: Bro. A. Baird — "Jesus Christ, Son of God and God's Anointed."
27—S.S.; Exh: Bro. P. B. Sawell — Lect: Bro. G. O'Neill — "Good Works Alone Are Not Sufficient for Salvation."
31—8 p.m. E.I. class (cont.): "The Eastern Question in the Time of the End."

COLLAROY — Masonic Hall, Pittswater Road. (Sponsored by Granville Ecclesia).
5—8 p.m. Law of Moses class at 2 Bishop St., Newport (Bro. C. Bolsted).
6—Lect: Bro. S. Kingsbury — "Moses' Prophecy of the Future of the Jews."
8—8 p.m. Apocalypse class at 45

Adam St., Harboard (Bro. S. Kingsbury).
13—Lect: Bro. J. J. Rosser—"World Politics and Current Religion to be Replaced."
19—8 p.m. Law of Moses class cont.
20—Lect: Bro. B. Gilham — "The Holy Bible, Why it can be Trusted as the Word of God."
22—8 p.m. Apocalypse class, cont.
27—Lect: Bro. B. Bowen — "Britain and The USA Are Not the Israel of the Bible."

DOONSIDE—Doonside Cres. (Rec.: Bro. J. Horne, 11 Myall St., Doonside. 2767).

2—8 p.m. Bible class.
6—9.30 a.m. S.S.; 11 a.m. Exh: Bro. A. N. Russell. 7 p.m. Lect: Bro. J. Kingston — "God, As Revealed in the Bible."
9—8 p.m. Bible study.
12—8 p.m. Study at 11 Myall St., Doonside: "The Ten Commandments, Honor Thy Father and Thy Mother."
13—S.S.; Exh: Bro. A. Clayton. Lect: Bro. B. McClure — "One Bible, Many Churches."
16—8 p.m. Bible class.
19—MIC 8 p.m.
20—S.S.; Exh: Bro. J. Lowe. Lect: Bro. A. Clarke — "The Return of Christ, a Certainty."
23—8 p.m. Bible class.
27—S.S.; Exh: Bro. G. T. Darke. Lect: Bro. J. Mansfield — "The Man Who Burnt the Bible."

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

2—8 p.m. Elpis Israel class: Bro. B. Gilham.
3—Special lect, Masonic Hall, Hornsby: Bro. J. J. Rosser — "The Miracle of Modern Israel."
5—**Commencement of Study Weekend:** "Introducing Paul's Epistle to Corinth." (Bro. D. Pogson). 2.30 p.m.: 1st Study. 5.30 p.m.: Buffet Tea. 7 p.m.: 2nd Study.
6—Exh: Bro. D. Pogson. Lect: Bro. J. J. Rosser — "Russia's Policy in the Middle East; Does it Mean War?"
9—Bible class: Bro. D. Pogson — "Study of Corinthians."
12—8 p.m. Eureka study at 42 Lockerbie Rd., Thornleigh: Bro. M. Bonner.
13—Exh: Bro. D. Pogson. 2.30 p.m.: MIC. Lect: Bro. D. Gilham — "The Holy Bible; Why It Can Be Trusted as the Word of God."
16—8 p.m. Elpis Israel study: Bro. B. Gilham.
20—Exh: Bro. L. Goodman. Lect: Bro. G. Russell — "Eternal Life Dependent upon Knowing The One True God."
21—7.30 p.m.: AB meeting.
23—8 p.m. Corinthian study: Bro. D. Pogson.
27—Exh: Bro. E. Mansfield. Lect: Bro. B. Philp — "The Doctrine of Christendom Not Taught by Christ." 2.30 p.m. Domain effort.
30—8 p.m. Quarterly business meeting.

Special Lecture Effort at Lower Hall Community Centre, Yarrara Rd., Pennant Hills:

20—"Why Christadelphians Claim to Possess the One Faith" (Bro. E. Mansfield).
27—"Russia's Policy in the Middle East; Does it Mean War?" (Bro. G. T. Darke).

NARWEE—R.S.S. & A.I.L.A. Hall. Bryant St. (Rec.: Bro. D. Gilmore. 3 Jordan Ave., Beverly Hills. 2209. Tel.: 533|1571).

2—Bible class in private home: Brn. K. Dennes, W. Rosser — "Elijah and Elisha."
6—Exh: Bro. D. Gilmore. Lect: Bro. C. Lanham — "What Is Baptism."
9—Bible class in private home: Brn. L. Ebers, P. Russell — "Jabesh to Menahem; Pekahiah to Hoshea."
13—Exh: Bro. B. Bowen. Lect: Bro. G. Russell — "The Bible Under Fire."
16—Bible class in home: Bro. V. Dawe — "Fall and Dispersion of Israel."
20—Exh: Bro. K. Dennes. Lect: Bro.

E. Russell — "Earth's Coming King."
23—Bible class (Private home): Bro. F. Hicks.
27—Exh: Bro. C. Hocking. Lect: Bro. C. Russell — "The Hell of the Bible."
30—MIC.

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).
6—Exh: Bro. J. Rosser. Lect: Bro. C. Russell — "Thy King Cometh."
8—11 a.m. Dorcas class.
13—Exh: Bro. W. Wolstencroft. Lect: "Why Is Religion Necessary?"
20—Exh: Bro. Jn. Mansfield. Lect: Bro. R. Kirkwood — "Baptism, A Command of God."
23—8 p.m. MIC at home Bro. G. Swan.
27—Exh: Bro. W. Britain. Lect: Bro. F. Ryan — "God and His Law."

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clendpine St., Earlwood 2122. Tel.: 85 1820).
6—Lect: Bro. J. Doble — "God's Answer to Despairing Man."
13—Lect: Bro. W. R. Pearce — "As In The Days of Sodom."
20—Lect: Bro. W. Pearce Jnr. — "Peter Faces Death."
27—Lect: Bro. W. Britain — "What Constitutes the Kingdom of God."

SUTHERLAND — Acacia St. (Rec.: Bro. G. Alchin, 22 Venetia St., Sylvania Heights, 2224. Tel.: 522 0287).
1—8 p.m. AB meeting.
2—3 p.m. "Revelation" study: Bro. R. Pogson.
6—11 a.m. Exh: Bro. E. Russell. 7.15 p.m. Lect: Bro. J. Green — "The Bible Inspired; The Foundation of Truth."
9—8 p.m. MIC.
13—Exh: Bro. G. O'Niell. Lect: Bro. B. Bowen — "God's Revealed Purpose with His Creation."
16—8 p.m. Revelation study cont: Bro. R. Pogson.
20—Exh: Bro. V. Shane. Lect: Bro. B. Philp — "The Gospel Message Throughout the Bible."
23—1st princ. class at home Bro. M. Kirkwood, 8 p.m.
27—Exh: Bro. R. Pogson. Lect: Bro. K. Wassell—"Mankind's Need, Reconciliation with God."
29—8 p.m. AB meeting.
30—8 p.m. Revelation class: Bro. R. Pogson.

UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla, Muswellbrook, 2333. Tel.: Mus. 153).
6—Exh: Bro. L. Taylor (at home Bro. Ackers, Muswellbrook).
20—Exh: Bro. L. Ackers (at home Bro. Thomas, Denman).

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).
1—MIC.
3—Study: Bro. K. Cook — "A Pasture or a Thorn, The Effect of the Water of the Word (Heb. 6:7-12)."
5—Daniel class (young people) 7.30 p.m.: Bro. K. Wassell — "Chapter 1."
6—Exh: Bro. J. Dawson Jnr. Lect: Bro. B. Philp.
8—Elpis Israel class at home Bro. H. Ceiley: Bro. J. Ceiley — "Chapter 4."
10—1st princ. class at home Bro. Munro: Bro. D. Pogson.
13—Exh: Bro. W. Britain. Lect: Bro. W. Munro.
15—MIC.
17—Study: Bro. K. Wassell — "On To Maturity Like Abraham (Heb. 6:13-17)."
20—Exh: Bro. B. Bowen. Lect: Bro. C. O'Connor.
22—Elpis Israel class cont: Bro. J. Ceiley — "Ch. 4."
24—1st princ. class at home Bro. Munro: Bro. D. Pogson.
27—Exh: Bro. E. Baird. Lect: Bro. J. Grenter.
29—MIC.
31—Study: Bro. K. Wassell — "Jesus Christ, Refuge, Anchor, Forerunner, and High Priest (Heb. 6:18-20)."

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie, 6225. Tel.: 53.).

2—Study of "Wilderness wanderings" (Bro. L. Harrison).
6—Exh: Bro. K. Digney.
9—Evening study: "Peter's Fina Epistle" — Bro. K. Digney.
13—Exh: Bro. L. Harrison.
19—Informal discussion evening (Bro. G. Hawkins, Perth).
20—Exh: Bro. G. Hawkins.
23 2nd Peter study cont.
27—Exh: Bro. L. Harrison.
30—"Wilderness wandering study".

PERTH — 62 Canning Highway, Vi t ria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154, Tel.: 30 4199).

2—Eureka study: Bro. G. Hawkins — "The Trumpet Judgments; The Vindication of Divine Intervention."
4—"How to study" class: "Difficult passages explained; The House from Heaven (2 Cor. 5)" — Bro. A. Newton.
6—Exh: Bro. A. Harrison. Lect: Bro. W. Excell — "The World in Turmoil; The Divine Solution."
9—2nd Ep. Peter study: Bro. J. Ullman — "A Light in a Dark Place."
11—Elpis Israel Home Study classes (these in four homes simultaneously).
13—Exh: Bro. D. Hurn. Lect: Bro. A. Hayes — "Evolution, An Ungodly and Unproven Theory."
16—Eureka study: Bro. G. Hawkins — "The Trumpet Judgments, cont."
18—"How to study" evening: Bro. A. Newton — "Difficult Passages explained; The Third Heaven (2 Cor. 12)."
20—Exh: Bro. J. Ullman. Lect: Bro. P. Duperouzel — "Christ will Crush a Communist — Church Confederacy."
23—2nd Ep. Peter study: Bro. J. Ullman — "The Pernicious Ways of False Teachers."
25—Elpis Israel home study evening. (four classes).
27—Exh: Bro. G. Hawkins. Lect: Bro. A. Newton — "The Genesis Flood; Fact Not Fiction; A Grave Warning for Today."
30—Eureka study: Bro. G. Hawkins — "The Trumpet Judgments."

DAILY BIBLE READINGS FOR JULY 1969

Tuesday	1	1 Samuel	13	Isaiah	56, 57	Revelation	21, 22
Wednesday	2	.....	14	.....	58	Matthew	1, 2
Thursday	3	.....	15	.....	59	.....	3, 4
Friday	4	.....	16	.....	60	.....	5
Saturday	5	.....	17	.....	61	.....	6
Sunday	6	.....	18	.....	62	.....	7
Monday	7	.....	19	.....	63	.....	8
Tuesday	8	.....	20	.....	64	.....	9
Wednesday	9	.....	21, 22	.....	65	.....	10
Thursday	10	.....	23	.....	66	.....	11
Friday	11	.....	24	Jeremiah	1	.....	12
Saturday	12	.....	25	.....	2	.....	13
Sunday	13	.....	26, 27	.....	3	.....	14
Monday	14	.....	28	.....	4	.....	15
Tuesday	15	.....	29, 30	.....	5	.....	16
Wednesday	16	.....	31	.....	6	.....	17
Thursday	17	2 Samue	1	.....	7	.....	18
Friday	18	.....	2	.....	8	.....	19
Saturday	19	.....	3	.....	9	.....	20
Sunday	20	.....	4, 5	.....	10	.....	21
Monday	21	.....	6	.....	11	.....	22
Tuesday	22	.....	7	.....	12	.....	23
Wednesday	23	.....	8, 9	.....	13	.....	24
Thursday	24	.....	10	.....	14	.....	25
Friday	25	.....	11	.....	15	.....	26
Saturday	26	.....	12	.....	16	.....	27
Sunday	27	.....	13	.....	17	.....	28
Monday	28	.....	14	.....	18	Romans	1, 2
Tuesday	29	.....	15	.....	19	.....	3, 4
Wednesday	30	.....	16	.....	20	.....	5, 6
Thursday	31	.....	17	.....	21	.....	7, 8

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.

GOSPEL PROCLAMATION

Leaflet and circular distribution is an all-important item in an ecclesia's operations. Without it no meeting can reasonably expect to make headway. It is a work that should receive every encouragement — it is arduous and trying, and calls for not a little moral courage and endeavor. Where this work is well and cheerfully performed, what pleasure it must give to God! How intensely gladdened must the Lord Jesus be to watch the faithfulness of his brethren and sisters, at the cost of much effort (often unknown to any but himself) performing this irksome but splendid work! God saves by preaching, and to place in the hands of our neighbors literature advertising and expounding the Truth is in these days one of the most efficacious forms of preaching. This work is a wholesale and public witnessing for God, and is, as we say, a tangible co-operation with Him for the salvation of men. No less arduous and no less pleasing in the eyes of God is this work when performed by those in isolation.

THE ECCLESIAS REPORT . . .

BAPTISMS

With pleasure we record the following recent baptisms, and commend our new brethren and sisters for the attitude manifested:

Cumberland: **Miss Carolyn Thiele** (23/6/69).
Mr. Helmut Nartschic (20/7/69).
Enfield: **Mrs. Pamela Jean Merrick** (11/7/69), wife of Bro. Keith Merrick.
Lakemba: **Mr. G. Goldman** (11/7/69).
Launceston: **Miss Kathy Stephens** (17/6/69).
Pascoe Vale: **Miss Roselyn Bennett** (23/6/69).
Victor Harbor: **Miss Mary Eleanor Lines,** of Strathalbyn (15/6/69).

TRANSFERS

We commend the following to their new ecclesial associations:

To Brighton: **Sis. Dianne Walker; Sis. Patricia Lenton** (from Granville).
To Campsie: **Sis. M. Lake** (from Burwood).
To Coorparoo: **Bro. and Sis. Ron Herman** (from Sutherland).
To Enfield: **Sis. G. Ihde** (from Tecoma).
To England: **Bro. and Sis. Dennis Blyth** (from Woodville).
To Narwee: **Bro. and Sis. Don Warner** (from Clayton).
To Pt. Hacking: **Bro. and Sis. N. Hancox** (from Sutherland).

MARRIAGES

We congratulate the following who have entered the covenant of marriage, and walk unitedly towards the day of the Greater Marriage, between the Divine Groom and His Ecclesia.

Bro. Ray Cook and **Sis. Rosalie Scorgie** (both of Yagoona) were married at Auckland, New Zealand, on June 7th. Sis. Scorgie was formerly from the Auckland Ecclesia.

Bro. J. McKinlay (Lakemba) and **Sis. W. French** (West Ryde) were married at West Ryde on 12/7/69.

DEATH

We regret to advise the death of **Sister Winnie Kennett** (wife of Bro. Malcolm Kennett of Kadina, S.A.), who suffered a stroke and passed away on 20th July. We extend our consolations to those who mourn, and look forward to the time of resurrection, when the incident of death will be overshadowed by the liberty of life.

LECTURES AT UPPER COOPERS' CREEK (NSW)

The Ballina Ecclesia has conducted a lecture in this area with good results. Some 11 friends attended the first address and manifested interest. As a result, it is intended to maintain the effort. Chart-illustrations have proved of value, and interesting discussions have followed the addresses.

LESSONS FROM THE LAW

During a recent visit to Adamstown, Bro. John Martin gave two studies upon the Law of Moses: "The Law of Jealousy (Numb. 5)," and "The Law of the Nazarite (Numb. 6)." Over 60 assembled in the home of Bro. and Sis. H. Ryan, to hear the scriptures expounded in relation to the Law, and to consider the exhortation applicable to the spiritual Israelites of this age.

APPLY FOR FREE COPIES OF "INDEX RERUM"

ADAMSTOWN LECTURE PLANNED

Bible School members are particularly invited to remain in Adamstown following the conclusion of the School to support a special lecture being conducted on Sunday, September 7. Bro. J. Mansfield Snr., will speak to the theme: "Bible Truth Challenges Church Traditions." He will demonstrate the travesty of church teaching, and the effort of the unscriptural principles being revealed in religious circles today.

MORWELL VACATIONAL CAMPAIGN

The Campaign, organised by the Victorian G.E.S., will be held from August 30 to September 6th, under the theme: GOD IS REAL. The following public lectures will be undertaken:

At Public Hall, Balfour Street, Newborough —

Sunday, August 31: "God's Word, The Living Bible."
Monday, September 1: "Why Jesus Lived and Died."
Tuesday, September 2: "This Problem World, God has the Solution."

At Multi-Purpose Hall, Vary Street, Morwell —

Wednesday, September 3: "Prophecy Proves the Bible."
Thursday, September 4: "Bible Teaching on Life After Death."
Friday, September 5: "World Crisis, The Only Hope is Christ."

In addition, fraternal meetings will be conducted by the Moe Ecclesia, who are co-operating with the GES in this venture.

GOSPEL PROCLAMATION ASSOCIATION REPORTS . . .

Current Illustration

GPA offers to ecclesias and individuals a range of printer's blocks suitable for newspaper and circular advertising. The latest block features the current issue of "Herald of the Coming Age" on the subject: MODERN ISRAEL, A MIRACLE OF BIBLE PROPHECY. These blocks are available on loan free of charge, and are very effective in creating interest in the Truth's literature.

Lectures And Leaflets On Moon Probe

Man's space program has received considerable public attention recently. To take advantage of this interest, various ecclesias have featured titles and circulars accordingly. Two such lectures were presented under the titles: "Man's Destiny On Earth — In The Middle East — Not On The Moon;" and "The Deity, The Astronauts, And The Destiny Of Humanity." Several striking leaflets have been produced. One illustrates a close up of the moon's surface, with the rising earth in the dark distance, and is overprinted with the caption: "In the beginning God created the heaven and the earth . . . ." Slides have been prepared to accompany the lecture, and ecclesias may use these, if desired. These include illustrations of a Russian military parade, taken by a brother whilst in Moscow. We will be pleased to furnish details to brethren and ecclesias.

Result of Applications

During the last month, 126 applications were received for further literature, and 19 requests were made for a 12-month free subscription for the "Herald of the Coming Age." These were received from the following areas: NSW 45; Qld 29; WA 8; SA 46; Vic 7; Tas 4; NZ 3, Overseas 3. This provides an average of about 37 requests every week. Main requests were for "Russia's Policy in the Middle East," and "Modern Israel."

LETTER OF APPRECIATION RECEIVED

Bro. B. W. (Victoria) writes: "The Calendar is a wonderful stimulus to those of like precious faith in all places, who can read how their brethren are conducting the ecclesial work in each particular part of the Master's Vineyard. It is also most helpful to keep up with those activities in which we may be able to share."

We appreciate such thoughts, and the support of readers to this end. We trust the "Calendar" fulfils a valuable role in the strengthening and encouraging of the ecclesial work in these days of difficulty.

KEEP THIS CALENDAR IN YOUR BIBLE FOR READY REFERENCE

Ecclesial Calendar

ECCLESIAL ACTIVITIES FOR AUGUST (God Willing)

TASMANIAN ECCLESIAS

HOBART—Primary School, Albuera St., Battery Pt. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson, 7007).

2—Senior CYC.
3—Lect: Bro. M. Wright (Launc.) — "The Moral Teaching of Christ."
5—Bible class: Bro. B. Jones — "Gentile Invasion of Israel (Ezek. 38)."
6—Dorcas class.
7—Study of "Nazareth Revisited."
10—Lect: Bro. H. Taylor — "The Cross of Christ."
12—Bible class: Bro. H. Taylor — "Flesh Humbled in Exaltation of God (Ezek. 39)."
14—Study of "Nazareth Revisited."
16—Senior CYC.
17—Lect: Bro. I. Butler — "The Priesthood of Christ."
19—Bible class: Bro. E. Harrington — "The Sanctuary (Ezek. 40-42)."
20—Dorcas class.
21—Study of "Nazareth Revisited."
24—Lect: Bro. E. Harrington — "The Second Coming of Christ."
26—Bible study: Bro. D. Hazzard — "The Glory of God enters the Temple."
28—Study on "Nazareth Revisited."
30—Senior CYC.
31—Lect: Bro. F. Onley (Launc.) — "Jesus Christ, Future Ruler of the World."

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

1—"Eureka" study (Tel. for details).
2—Junior and Senior CYC.
3—9.30 a.m. S.S. and Snr. Episkopis Israel class. 11 a.m. Exh: Bro. F. Onley. 7 p.m. Lect: Bro. J. Duckworth — "Watchman! What of the Night?"
6—7.45 p.m. Bible class.
8—Eureka study cont.
10—S.S.; Exh: Bro. M. Wright. Lect: Bro. F. Bracey — "Immortal Soulism, The World's Greatest Lie."
13—7.45 p.m. MIC.
14—7.45 p.m. Dorcas class.
15—Eureka study cont.
16—Junior and Snr. CYC.
17—S.S.; Exh: Bro. H. Taylor. 7 p.m. Lect: Bro. H. Taylor — "God, The Holy One of Israel."
20—7.45 p.m. Bible class.
22—Eureka study evening.
24—S.S.; Exh: Bro. C. Blanch. 7 p.m. Lect: Bro. D. Case — "The Key to the Understanding of the Scriptures."
27—7.45 p.m. MIC.
28—7.45 p.m. Dorcas activities.
29—Eureka study class.
30—Junior and Senior CYC.
31—S.S.; Exh: Bro. H. Day. Lect: Bro. M. Wright — "Lucifer Exposed."

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton. 5048)

3—Exh: Bro. S. Cattermole. Lect: Bro. R. Mansfield — "Man Separated from God by Sin And Death."

4—Sign class (with deaf brethren and sisters) at 40 Eton Avenue, Warradale.

7—Acts class at 44 Tobruk Ave., St. Marys: Bro. R. Mansfield — "Saul and Samaria's Salvation (Acts 8:1-9)."

10—Exh: Bro. B. Luke. Lect: Bro. I. Topham — "Redemption in Christ Jesus."

13—Faith of the Prophets class, at 25 Gibson St., West Beach: Bro. D. Manser — "The Prophecies of Daniel; the Little Horn which waxed Exceeding Strong."

17—Exh: Bro. A. Pitcher. Lect: Bro. J. Elton — "Christ Returning for Resurrection and Judgment."

18—Sign class cont.

19—AB meeting.

21—Acts class at 29 West St., Ascot Park: Bro. R. Mansfield — "Simon Called, But May Not Be Chosen (Acts 8:10-24)."

24—Exh: Bro. K. Gore. Lect: Bro. D. McColl — "Christ Returning to Subdue the Nations."

27—Faith of the Prophets class at 22 Edwards Ave., Parkholme: Bro. D. Manser — "The Time Came That the Saints Possessed the Kingdom (Daniel)."

31—Exh: Bro. J. King. Lect: Bro. J. Berry — "Christ Returning to Rule From Jerusalem as Prince of Peace."

BUNBURY—Via Keith (Rec.: Bro. M. Pitt, Box 106, Keith 5267. Tel.: McNamara 6).

3, 10, 17, 24, 31—Memorial meetings held in various homes.

6, 13, 20, 27—Study evenings with tape by Bro. H. P. Mansfield: "In The Footsteps of the Master."

1, 15, 29—Study evenings with tape by Bro. J. Martin: "The Wilderness of Life."

CUMBERLAND — 209B Goodwood Road, Colonel Light Gardens. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 75 5669).

1—**Special weekend effort by Bro. P. Pickering (Coburg). Theme: "The Glorious Bride of Christ."** 8 p.m. Study: "The Bride Revealed in the Old Testament."

2—8 p.m. Study: "The Mystery of Marriage."

3—Exh: Bro. Pickering — "The Glorious Bride." Lect: "Behold, the Bridegroom Cometh, Church Christianity Denies the Warning of Christ's Imminent Return."

4—8 p.m. Int. friends' evening at 138 Edward St., Clarence Gdns.: Bro. J. Martin — "Communism Catholicism or the Kingdom of God."

6—8 p.m. Study of Abraham: Bro. M. Lund — "The Promise of the Covenant (Ch. 15.)"

9—5 p.m. Ecclesial Tea. 7 p.m.: Sunday School Evening — "The Portrayal of Daniel in Exile."

10—Exh: Bro. S. Cattermole. Lect: Bro. J. Luke — "Daniel's Message for These Last Days."

11—8 p.m. Christendom Astray class

13—Consideration of Revelation 13: Bro. Murray Lund — "The Roman Catholic Persecution of Saints."

14—2 p.m. Sisters' class. 8 p.m. MIC.

17—Exh: Bro. L. J. Colquhoun. Lect: Bro. Max Lund — "God, A Reality."

20—3 p.m. Study of Abraham: "The Land Promised to Abraham Defined (Gen. 15)."

21—8 p.m. Arranging Brethrens meeting.

24—Exh: Bro. W. Gurd. Lect: Bro. Murray Lund — "Christ's Gospel More Real Than Today's Philosophies."

25—8 p.m. Christendom Astray

27—8 p.m. Bible marking evening:

28—2 p.m. Sisters' class.

31—Exh. and Lect: Bro. J. Sivior — "Christianity Or Anarchy. Which Will Prevail?"

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park, 5008.)

1—8 p.m. Youth Group.
3—Exh: Bro. D. Manser. Lect: Bro. Murray Lund — "Present Events Show a Divine Plan in Operation."
5—8 p.m. Life of Christ class: Bro. J. Knowles.
6—11 a.m. Sisters' class.
7—Int. friends' class at 11 Brussels Street, Broadview, 8 p.m.
10—Exh: Bro. J. Berry. Lect: Bro. J. Knowles — "The Bible, God's Revelation, or Man's Invention?"
12—8 p.m. Law of Moses class: Bro. J. Martin.
15—8 p.m. Youth group study.
17—Exh: Bro. D. Horgan. Lect: Bro. T. Parsons — "The Return of Christ, Mankind's Only Hope."
19—8 p.m. Life of Christ study.
24—Exh. and Lect: Bro. J. Luke — "Israel A Nation, Messiah is Coming."
26—8 p.m. Law of Moses class.
29—Youth group evening 8 p.m.
31—Exh: Bro. James Mansfield. Lect: Bro. D. Manser — "This Atomic Age, The Bible's Assurance of Divine Intervention."

GLENLOCK — Via Morgan. (Rec.: Bro. A. M. McLean "Four Winds", Pte. Bag 44, via Morgan. 5320).

3—Exh: Bro. I. McLean.
10—Exh: Bro. A. M. McLean.
17—Exh: Bro. M. S. Lunn.
24—Exh: Bro. J. Hodges.
31—Exh: Bro. Colin Hollamby.

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., Nth. Adelaide 5006. Tel.: 67 1096).

3—Exh. 11 a.m.: Bro. J. King Snr.
8—8 p.m. 1st princ. class: Bro. Max Lund — "A New Heavens and a New Earth (Isa. 6:6)."
10—Exh: Bro. D. Hicks. 7.30 p.m. Lect: Bro. G. Preston — "The Bible and Modern Thought."
17—Exh: Bro. E. Wilson.
22—1st princ. class 8 p.m.: Bro. Max Lund.
24—Exh: Bro. G. Dangerfield. 7.30 p.m. Lect: Bro. J. Luke — "Christ, The Only Mediator Between God and Man."
31—Exh: Bro. F. Randell Snr.

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

1—MIC: 3 ten min. talks on "Three Stages of God Manifestation." Bro. K. Monterola: "Mental; Preparation." Bro. D. Crocker: "Moral; Application." Bro. C. Wigzell: "Physical; Glorification."
3—Exh: Bro. P. J. Mansfield. Lect: Bro. G. E. Mansfield — "Great Men and Their Message."
4—Home Discussion evening at 4 Lascock Ave., Findon: Bro. G. Wigzell — "God Is One."
5—10.30 a.m. Sisters' class.
6—Bible Study evening 7.45 p.m.: "In The Steps of the Master."
8—7.45 p.m. Eureka class: Bro. J. Berry — "The Sounding of the Fourth Angel (Rev. 8.)"
9—3 p.m. Literature distribution and chart-painting. 5 p.m. Tea. 7.30 p.m. Bible Marking on "The Song of Solomon."
10—Exh: Bro. J. Martin. Lect: Bro. J. Berry — "The Bible's Answer to These Perilous Times."
13—Bible study: "The Parable of the Sower (Luke 8:10)."
16—**Commencement of Special Effort: Bro. H. P. Mansfield — "The Romance For Eternity."** 7.45 p.m.: Fraternal Evening — "The Song of Songs, As History And Allegory."
17—Exh. and Lect: "Russia, Israel, Christ and You!"
18—Special Lecture in Hindmarsh Town Hall 8 p.m.: "The Miracle of the Middle East."
20—Study: "The Characters Explained."
22—Study: "The Songs Dissected."
23—5 p.m. Ecclesial Tea. 7.45 p.m., Evening gathering, including the presentation of items.
24—Exh. and Lect: "Armageddon and its Aftermath."
25—Study: "Part One The Bride Drawn From Israel."

27—Study: "Part Two; The Bride Drawn From Gentiles."

Conclusion of Special Effort.

29—MIC on theme: "Three Notable Cities." Bro. J. Thiele—"Rome, City of Destruction;" Bro. G. Mansfield—"Yahweh Shammah, City of Devotion;" Bro. D. Scott — "Jerusalem, City of Desire."

31—Exh: Bro. G. E. Mansfield. Lect: Bro. J. Martin — "Divine Promises That Save."

QUEENSLAND ECCLESIAS

BOOVAL — 62 Station Rd. (Rec.: Bro. D. Watson, Box 5, P.O. Booval 4304. Tel.: 82 1827).

3—9.45 a.m. S. School. 11 a.m. Exh: Bro. N. Bailey (Sth. Brisb). Lect: Bro. J. Shipley.

4—Young men's training class, 7.45 p.m.

7—7.45 p.m. Bible class at home Bro. J. Gilsen: "The Blessings of the Book of Revelation."

10—S.S.; Exh: Bro. C. Rossow. Lect: Bro. D. Twine (Pet. Tce.) — "Hell; Its Meaning and Location."

14—7.45 p.m. Bible class at home Sis. A. Elliott: "Discussion on Daily Readings."

17—S.S.; Exh: Bro. R. Miles. Lect: Bro. D. Watson — "Jesus Christ and Him Crucified; the Hope of Salvation for the World."

18—7.45 p.m. Young men's training class.

21—7.45 p.m. Bible class at home Bro. Gilsen: "The Opening Vision of the Revelation."

24—S.S.; Exh: Bro. J. Shepley. Lect: Bro. G. Davis (Sth. Brisb.) — "A Journey Commenced But not Yet Finished."

28—7.45 p.m. Bible class at home Sis. A. Elliott: "Daily Readings."

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

3—Exh: Bro. C. Venn. Lect: Bro. R. Rock — "World Government Is Coming With Christ As King in Jerusalem."

7—Philippians study class at home Bro. D. Bartley, Tingalpa: Bro. L. Crowther.

10—Exh: Bro. L. Crowther. 2.30 p.m.: Bible marking tape in Ecclesial hall. Lect: Bro. R. Johnson — "The Earth Abideth Forever; Promised To The Righteous."

14—Cherubim study at home Bro. D. Bartley: Bro. J. Higgs.

16—Tabernacle study at home Bro. D. Venn, Redland Bay.

17—Exh: Bro. C. Bartley. Lect: Bro. D. McGahey — "Lucifer of the Bible. Was He An Angel?"

21—Philippians study: Bro. L. Crowther.

23—Young people's evening in Ecclesial hall.

24—Exh: Bro. J. Higgs. 2.30 p.m. Bible marking class. Lect: Bro. D. Bartley — "Jesus Christ's Teaching Denies the Doctrine of the Trinity."

28—Cherubim study: Bro. J. Higgs.

31—Exh: Bro. R. Johnson. Lect: Bro. L. Crowther — "Jesus said, I Have the Keys of Hell."

KEDRON-BROOK — Gordon Pk., Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. D. Lay, P.O. Box 104, Kedron 4031. Tel.: 63 4310).

1—Cottage meeting in conjunction with Petrie Tce. Ecclesia: Bro. R. Buttsworth — "What Constitutes Sin and How It Affects Us." Held at home of Bro. E. Crew.

3—Exh: Bro. R. Evans. Lect: Bro. H. Finch — "Archaeology Confirms Bible History."

7—Bible class: Bro. N. Finch — "The Prophet Haggai."

10—Exh: Bro. R. Buttsworth. Lect: Bro. A. Collins — "How Can You Be Born Again?"

15—Cottage meeting at home Bro. R. Crew — "Parable of the King's Son."

17—Exh: Bro. L. Gradwell. Lect: Bro. E. Crew — "Christendom's Most Tragic Error."

21—Bible class: Bro. C. Spall — "The Devil Sinneth From the Beginning."

WOODVILLE ECCLESIA ANNUAL FRATERNAL EFFORT

ROMANCE FOR ETERNITY

Under the above title this effort will be held from Saturday, August 16 to Wednesday, August 27, under the leadership of Brother H. P. Mansfield.

The theme is the Superlative SONG OF SOLOMON, which presents the love-story of Scripture in terms full of meaning and expression. Detailed consideration will be given to most aspects of this book, providing a most stimulating study. Verse by verse notes will be available during the course of the effort. All brethren and sisters are warmly invited to attend, and co-operate with the Ecclesia on this occasion.

Program is as follows:

Study Evenings, Commencing 7.45 p.m.

Sat. 16th: Opening Fraternal Evening — THE SONG OF SONGS, AS HISTORY AND ALLEGORY. A study of the background of the Song, and its personal application to ecclesias and individuals. Interspersed with items including a musical item based on the Song, and specially composed for this occasion by Bro. Ken Monterola. This will be rendered by a group of brethren and sisters.

Wed. 20th: THE CHARACTERS INTRODUCED AND EXPLAINED. Showing the book as a continuous conversation between the Groom, Bride, members of the bridal party and onlookers.

Fri. 22nd: THE SONG DISSECTED AND EXAMINED. Outlining the 12 songs in their setting, and their sub-headings. The evening will be conducted by the Suburban Young People's Class.

Mon. 25th: PART ONE — THE BRIDE DRAWN FROM ISRAEL. How the Bride includes — worthies of the past; their attitude, and aspirations, seen in the Song.

Wed. 27th: PART TWO — THE BRIDE DRAWN FROM GENTILES. Of personal application to us! A very exhortatory and thought-provoking study, revealing the characteristics it is essential to manifest to obtain the Bridegroom's approval.

HOBART ECCLESIA COMPLETES HALL PROJECT

Brother Arnott, Recorder of Hobart Ecclesia, writes as follows:

"We rejoice that in the mercy of God we now occupy our own hall — a permanent lightstand for the Truth midst the surrounding Gentile darkness. We commenced meeting in the hall on Sunday, July 13, and were very pleased to have brethren and sisters from Launceston present: Bro. and Sis. G. Dangerfield, Bro. and Sis. H. King, Sis. Pountney, and Sis. Robyn Coombe. Bro. G. Dangerfield was the speaker for the occasion, and we appreciate his ministrations We acknowledge the Divine blessing on our efforts, and wish to thank all brethren and sisters who have assisted us, both in prayer and materially.

"We have also enjoyed the company of the following during recent weeks: Bro. and Sis. McConnell, Bro. and Sis. D. Case, Bro. and Sis. Scolier, Bro. and Sis. W. Case (all from Launceston).

ROMANCE FOR ETERNITY

Exhortations, at 11 a.m.

Sun. 17th: THE VIRTUOUS WOMAN (Proverbs 31). The characteristics of the true Bride elaborated.

Sun. 24th: THE KING AND HIS CONSORT (Psalm 45). The regal appearance of the Bride, and her future glorification.

Lectures, at 7 p.m.

During this effort, a series of public addresses will be based on the theme: **ARMAGEDDON.** This great event of the imminent future is prophetically connected with the Marriage Supper of the Lamb, and constitutes a message of warning to the world today.

Sun. 17th: RUSSIA, ISRAEL, CHRIST, AND YOU! An outline of current world problems, the achievements of mankind, and their future destiny.

Sun. 24th: ARMAGEDDON AND ITS AFTERMATH. Showing the step-by-step moves of the nations towards Armageddon; the nature of the Divine intervention; and the resulting world conditions.

Special Public Address

On **Monday, Aug. 18th,** an illustrated address will be delivered in the Hindmarsh Town Hall, commencing 8 p.m., entitled: THE MIRACLE OF THE MIDDLE EAST. Bro. Mansfield will speak of experiences in the land of Israel; the condition of the Arab-Israel situation; and unusual aspects of the Middle East in history and prophecy. This evening will be illustrated with color-slides, and dramatic charts. Considerable advertising has already been expended to create interest in the lecture.

Unusual Family Evening

An Ecclesial tea will be held on **Saturday, Aug. 23rd,** following which a special evening will commence at 7.45 p.m. Entitled: THE FAMILY OF GOD, this meeting will consider Ecclesial Family Relationships as they concern present circumstances. Drawing from many examples in Scripture, and particularly the Song of Solomon, Bro. Mansfield will show the effect of this exhortation in Ecclesial and Individual spheres. Items will be presented by members of the Sunday School, and brethren and sisters. A very enjoyable, and refreshing, evening is planned.

THE WOODVILLE ECCLESIA WILL BE ENCOURAGED BY THE INTEREST AND SUPPORT OF BRETHREN AND SISTERS, AND EXTENDS AN INVITATION TO BE PRESENT.

"A Fraternal Gathering is being arranged in our hall for October 18th (God willing), and we would welcome any who are able to visit us for that occasion."

NEW ECCLESIA FORMED

A new lightstand of Truth has commenced at Lilydale, a suburb of Melbourne. We understand that the ecclesia meets at the Atheneum Hall, Lilydale, at 11.15 a.m. Sundays, and that the Recorder is Bro. Colin Drewitt. We extend fraternal greetings to the brethren and sisters in this place, and trust that their labors will redound to the Glory of the Father.

SPECIAL LECTURES AT YAGOONA

The Yagoona GES is organizing five special lectures to be held monthly at George's Hall, an outer Sydney suburb, which is rapidly expanding. The first lecture is planned for August 22nd (see details in Calendar).

24—Exh: Bro. A. Collins. Lect: Bro. J. A. Watson — "What God Requires of You."
29—Cottage meeting at home Bro. W. Crew: Question Night, with Panel.
31—Exh: Bro. R. Buttsworth. Lect: Bro. D. Evans — "Russia, Europe and the Church in Bible Prophecy."

REDCLIFFE — 4 Irene St. (Rec.: Bro. C. Brandt, 166 Prince Edward Pde., Redcliffe 4020. Tel.: 5470).

3—Exh: Bro. R. Evans. Lect: Bro. A. Oliver — "The Law of Moses and The Law of Christ."
7—Study class for young people: Bro. R. Evans — "Through the Kings."
8—Dorcas class at home Sis. L. Steele.
10—Exh: Bro. R. Rock. Lect: Bro. C. Bartley — "God Will Bury Russia in Israel."
14—Study on Revelation: Bro. A. Oliver.
15—Dorcas class at home Sis. Plant.
17—Exh: Bro. M. Phillips. Lect: Bro. C. Brandt — "Why Creation is True, and Evolution is False."
21—Study class for young people: Bro. R. Evans — "Through the Kings."
24—Exh: Bro. R. Day. Lect: Bro. C. Steele — "Jerusalem, Christ's Future Throne on Earth."
28—Study on Revelations: Bro. N. Wilson.
29—Dorcas class at home Sis. L. Steele.
31—Exh: Bro. F. Park. Lect: Bro. J. Watson — "The Coming Conflict in the Middle East . . . God's Solution."

SOUTHPORT — Masonic Hall, Nerange St. (Rec.: Bro. J. Carnes, 32 West St., Burleigh Heads 4220 Tel.: 5 2125).

3—Exh: Bro. C. Roberts. Evening Bible class: "The Ways of Providence."
6—Bible class: 1st principles as outlined in BASF.
10—Exh: Bro. J. Carnes. Lect: Bro. C. Roberts.
13—Bible class: 1st principles, cont.
17—Exh: Bro. L. Lepherd. Evening Tape Recording.
20—Bible class: 1st principles cont.
24—Exh: Bro. Russell Bailey. Lect: Bro. R. Bailey.
27—Bible class cont.
31—Exh. and Lect: Bro. C. Venn.

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

3—Exh: Bro. Jn. Mansfield. Lect: "Christ had No Existence Before his Virgin Birth." 3 p.m. Cessnock exhort: Bro. K. Whitehead.
6—"Reflections on the Middle East Tour" cont: Bro. H. Ryan.
7—1st princ. class at home Bro. Alchin.
9—MIC: (1) Bro. L. Hall — "Elpis Israel p. 233-240; Resurrection A Fact", (2) Bro. S. Lake — "Difficult Passage in Luke 17:21," (3) Bro. K. Whitehead — "10 min. exhortation."
10—Exh: Bro. J. Richards. Lect: Bro. G. Alchin — "Current Events in the Light of Bible Prophecy."
13—10 a.m. Sisters' class: Consideration of "Nazareth Revisited". Evening Bible Study on Epistle of James: "Practical Religion—Ch. 1:19-27".
14—1st princ. class at home Bro. Alchin.
17—Exh. and Lect: Bro. B. Philp — "Opened Graves Will Evidence Christ's Return."
20—Study on book of Ruth: Bro. F. Ryan — "A Parable, the Life of Faith."
21—1st princ. class at home Bro. Alchin.
24—Exh: Bro. F. Ryan. Lect: Bro. S. Lake: "Universal Salvation, A Church Pretension, Not a Bible Doctrine."
27—10 a.m. Sisters' class on "Nazareth Revisited". Evening study on James: Bro. J. Richards — "The Evil of Having Respect of Persons (Ch. 2:1-9)."

28—1st princ. class at home Bro. Alchin.
31—Special Arrangements. Lect: Bro. N. Davies — "Israel's Survival, A Sure Sign of Christ's Second Coming."

AVOCA BEACH—316 Round Drive. (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Beach 2251).

3—11 a.m. Memorial meeting.
10—2 p.m. meeting with visiting Sydney brother.
17—2 p.m. meeting with CYC at CWA centre, Avoca Road.
24—Memorial meeting at 11 a.m.
31—11 a.m. Memorial meeting.

BOSSLEY PK. — Progress Hall, Cnr. Minoa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9785).

3—9.30 a.m. S.S. 11.15 a.m. Exh: Bro. W. Brittain. 3 p.m. Quarterly business meeting. 7 p.m. Lect: Bro. W. E. Sawell— "Why The Gospel is Not Understood by Jehovah's Witnesses."
5—10.30 a.m. Dorcas class at home Sis. G. Deveigne, Kihilla St., Fairfield Hghts.
7—Hebrews class 8 p.m. at 356 Polding St., Fairfield: Bro. K. Cook — "Christ Exalted Above All (Ch. 1)."
8—8 p.m. 1st princ. class at 18 Canara Place, Fairfield: Bro. E. H. Baird — "The Holy Spirit" (Bible marking activity).
10—S.S.; Exh: Bro. J. O'Neill. Lect: Bro. E. Murphy — "The Battle of Armageddon; A Coming Reality."
14—Elpis Israel class 8 p.m. at 141 Hamilton Rd.: Bro. J. Mumby — "The Eastern Question At The Return of Christ (Ch. 5)."
17—S.S. Exh: Bro. J. Gilmore. Lect: Bro. C. R. O'Connor — "The Faithful Shall Inherit the Earth, Not Heaven."
21—8 p.m. Hebrews class at 356 Polding St., Fairfield: Bro. K. Cook — "Christ Exalted Above All (Ch. 1)."
22—1st princ. class 8 p.m. at 18 Canara Pl., Smithfield: Bro. E. H. Baird — "The Holy Spirit."
24—S.S.; Exh: Bro. K. Cook. Lect: Bro. D. Shaw — "Belief That Souls Are Immortal is Astray from Bible Teaching."
28—8 p.m. Elpis Israel class at 141 Hamilton Rd., Fairfield: Bro. J. Mumby — "The Eastern Question (Ch. 5)" cont.
29—7.30 p.m. Sunday School Exam revision evening.
31—S.S.; Exh: Bro. J. Mumby Lect: Bro. P. B. Sawell — "The Bible Answer to the Israel-Egypt Crisis."

CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. 2023. Tel.: 36 5287).

3—Exh: Bro. R. Croker. 3 p.m. Bible marking afternoon. Lect: Bro. B. Philp — "The World Rushes Toward Disaster." 8.15 p.m. AB meeting.
5—8 p.m. Bible study class at home Sis. Anderson, 6/61 Colin St., Lakemba: Bro. E. Henricksen — "The Works of the Law Brings a Curse (Gal. 3:10-18)."
6—10.15 a.m. Sisters' class: Bro. J. Mansfield Snr. — "Characters of the Bible." (Details, Ph. 36 5287).
10—Exh: Bro. E. Mansfield. Lect: Bro. R. Pogson — "The Condition of the Christian Church (Rev. 2, 3, 17)." **Special Apocalypse Study.**
12—8 p.m. Bible class at home Bro. Simmons, 65 Charlotte St.: Bro. E. Mansfield — "The Life of the Lord; Christ's Teaching Concerning Hypocrisy and Covetousness (Luke 12)."
17—Exh: Bro. C. O'Connor. Lect: Bro. K. Jamieson — "Russia will Invade and Conquer Turkey."
19—Galatians study at home Bro. R. Croker, 10 George St., Pennant Hills: Bro. N. Rice — "The Purpose of Law and Sonship in Christ (Gal. 3:19-29)."
20—10.15 a.m. Sisters' class.
24—Exh: Bro. B. Bowen. Lect: Bro. G. O'Neill — "The Holy Spirit,

Not a Present Possession."

26—Bible class at home Bro. Simmons: Bro. E. Mansfield — "The Parable of God's Provision (Luke 12:22-40)."

31—Exh: Bro. K. Wassell. Lect: Bro. B. Shaw — "Communist Expansion, A Sign of Christ's Coming."

COLLAROY — Masonic Hall, Pittswater Road. (Sponsored by Granville Ecclesia).

3—7 p.m. Lect: Bro. R. Pogson — "The Bible's Offer of Salvation from the Coming Storm."

5—8 p.m. Apocalypse Class: 45 Adam St., Harboard (Bro. S. Hocking).

10—Lect: Bro. D. Shaw — "The Story of Ruth, A Parable of Divine Salvation."

12—8 p.m. Law of Moses Class at 45 Adam St., Harboard (Bro. C. Bolstad).

17—Lect: Bro. J. Dawson — "The Meaning of the First and Greatest Commandment."

19—Apocalypse class cont.

24—Lect: Bro. L. Goodman — "God is not Dead; His Hand is Visible in Human Affairs."

26—Law of Moses class cont.

21—Lect: Bro. C. Bolstad — "Eternal Life Dependent upon Knowing the One True God."

DOONSIDE—Doonside Cres. (Rec.: Bro. J. Horne, 11 Myall St., Doonside. 2767).

3—9.30 S.S.; 11 a.m. Memorial meeting. 7 p.m. Lect: Bro. J. Dawson — "Modern Christianity is Genuine Atheism".

6—8 p.m. Bible class.

9—Study class: Bro. B. McClure — "Thou Shalt Not Kill." Held at 11 Myall Street, Doonside. Supper provided.

10—S.S.; Exh. Lect: Bro. H. Stowe — "Israel and the Nations."

13—Bible class.

15—8 p.m. MIC.

17—S.S.; Exh. and Lect: Bro. S. Chadwick — "Israel A Nation; Messiah is Coming."

20—Bible class.

24—S.S.; Exh. and Lect: Bro. W. McConnell — "The Bible and Modern Society."

27—Quarterly business meeting.

31—S.S.; Exh. and Lect: Bro. C. H. French — "When Zion Becomes The Hub of the Universe."

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

3—Exh: Bro. B. McClure. Lect: Bro. J. Mansfield — "The Purpose of God, Revealed in the Creation of Man."

6—8 p.m. Corinthian Study: Bro. D. Pogson — "Human Wisdom and Eloquence Rejected by God."

10—Exh: Bro. K. Wassell. Lect: Bro. N. Rice — "Turkey And The Papacy in the Latter Days."

13—8 p.m. MIC.

17—Exh: Bro. R. Pogson. Lect: Bro. E. Mansfield — "Why The Christadelphians Claim to Possess the One Faith."

20—8 p.m. Corinthians study: Bro. D. Pogson — "Paul's Method of Preaching."

23—**Fraternal Gathering.** Tea: 5 p.m. Meeting: 7 p.m. (Speakers: Brn. H. Wright and C. Byrnes."

24—Exh: Bro. G. H. Darke. 3 p.m. Domain Meeting. Lect: Bro. C. Hocking: "Paradise Lost, and How It Will be Regained on Earth."

27—8 p.m. Elpis Israel class: Bro. G. Gilham.

31—Exh: Bro. S. Kingsbury. Lect: Bro. J. Granter — "The Mosaic Sacrifices Prophetic of the Sacrifices of Christ."

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

2—Young people's study at home Bro. B. McClure: Bro. D. Pogson — "The Life of David."

3—Exh: Bro. C. O'Connor. Lect: Bro. R. Pogson — "France's Part in the Plan of God." Stretton.

6—Life of Christ study: Bro. B.

ATTEND THE SPECIAL FRATERNAL GATHERING AT GRANVILLE ON SATURDAY, AUGUST 23. (See Details Above).

10—Exh: Bro. M. Harris. Lect: Bro. C. McGonigal — "God's Purpose with the Earth."
12—Cottage class at home Bro. Butters: "The Visible Hand of God."
13—MIC.
16—Young people's Bible class: Bro. B. McClure — "Judges."
17—Exh: Bro. J. Rosser. Lect: Bro. R. O'Toole — "The Bible, God's Infallible Word."
20—Bible class on "Life of Christ" Bro. B. Stretton.
24—Exh: Bro. J. Muir. Lect: Bro. J. Gilmore — "The Importance of Correct Doctrine."
26—Cottage class at home Bro. Butters: "The Visible Hand of God."
27—MIC.
28—Young people's 1st princ. class at home Bro. W. Wolstencroft: Bro. C. O'Connor — "Events Subsequent to Christ's Return."
31—Exh: Bro. W. McKinlay. Lect: Bro. B. Stretton — "The Trinity Doctrine, Unscriptural."

NARWEE—R.S.S. & A.I.L.A. Hall. Bryant St. (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills. 2209. Tel.: 533(1571).

3—Exh: Bro. Jn. Thatcher. Lect: Bro. G. Bacon — "Riot and Crisis, Man's Cause, God's Cure."
6—Bible class: Brn. Lanham, P. Thatcher — "Ananias and Sapphira;" "Elizabeth and Zecharias".
10—Exh: Bro. V. Dawe. Lect: Bro. L. Fleming — "Creation Is Credible."
13—Bible class: Brn. A. Rosser, C. Hocking—"Paul and Agrippa;" "Paul and Peter."
17—Exh: Bro. G. Russell. Lect: Bro. K. Dennes — "Jerusalem, The New World's Capital."
20—Bible class: Brn. Jn. Thatcher, C. Wotton — "Mary and Joseph;" "Paul and Silas."
24—Exh: Bro. G. Bacon. Lect: Bro. D. Gilmore — "What Must I Do To Be Saved?"
27—MIC "Jonathan and David."
31—Exh: Bro. J. Rosser. Lect: Bro. C. Hocking — "Immortality Promised, Not Possessed."

PENNANT HILLS—Special lecturing effort at Lower Hall Community Centre, Yarrara Rd. (Sponsored by the Granville Ecclesia).

3—7 p.m. Lect: Bro. N. Rice — "Turkey and the Papacy in the Latter Days."
10—Lect: Bro. M. Bonner — "Who Shall Inherit the Earth; Communism, Catholicism, or Christ."
17—Lect: Bro. R. Pogson — "The Bible's Offer of Salvation from the Coming Storm."
24—Lect: Bro. B. Gilham — "The Holy Bible, Why It Can be Trusted as the Word of God."
31—Lect: Bro. J. Gilmore — "The Bible Devil; Sin in Human Nature."

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).

3—Lect: Bro. H. Wright — "Is Time on Your Side?"
10—Lect: Bro. C. O'Connor — "Immortality, A Promise Not a Possession."
17—Lect: Bro. A. G. Russell—"The Lord's Prayer."
24—Lect: Bro. J. Mansfield — "The Man Who Burnt The Bible."
31—Lect: Bro. E. Mansfield — "The Coming Time of Judgment."

SUTHERLAND — Acacia St. (Rec.: Bro. G. Alchin, 22 Venetia St., Sylvania Heights. 2224. Tel.: 522 0287).

3—Exh: Bro. J. Mansfield. Lect: Bro. J. Quill — "Jesus, Son of Man and Son of God."
6—8 p.m. MIC.
10—11 a.m. Exh: Bro. D. Carroll. 7.15 p.m. Lect: Bro. J. J. Rosser — "Jesus, The Way of Salvation."
13—8 p.m. Revelation class: Bro. R. Pogson.
17—Exh: Bro. F. Ryan. Lect: Bro. V. Shane — "Jesus, The Priestly Mediator."
20—1st princ. class at home Bro. M. Kirkwood, 8 p.m.
24—Exh: Bro. E. Mansfield. Lect: Bro. J. Granter — "Jesus, The King and Law-Giver."
27—Revelation study 8 p.m.: Bro. R.

Pogson.

31—11 a.m. Exh: Bro. J. O'Neill Lect: Bro. E. Ritchie — "Jesus, The Urgent Need for His Return."

UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla, Muswellbrook, 2333. Tel.: Mus. 153).

3—Exh: Bro. Thomas, at home Bro. Taylor, Merriwa.

17—Exh: Bro. L. Taylor, at home of Bro. Ackers, Muswellbrook.

31—Exh: Bro. L. Ackers, at home Bro. Thomas, Denman.

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).

3—Exh: Bro. J. J. Rosser. Lect: Bro. G. Russell — "Abraham and Christ Will Abolish Existing World Religions."

5—Elpis Israel class at home Bro. Ceiley: "Chapter 4."

7—1st princ. class at home Bro. Munro.

8—6 p.m. Sunday school scholars Annual Tea.

9—7.30 p.m. Daniel class for young people: Bro. K. Wassell — "Divine Education Triumphs Over Worldly Wisdom (Ch. 1."

10—Exh: Bro. M. Bonner. Lect: Bro. J. Mansfield — "Abraham and Christ will Abolish World Governments."

12—MIC: Bro. P. Hudson — "Exposition of Jude."

14—Hebrews study: Bro. K. Wassell —"Jesus Christ, our Forerunner, Anchor, Refuge and Hope (Ch. 3:18-20)."

17—Exh: Bro. W. Munro. Lect: Bro. D. Pogson — "The Significance of the Mosaic Law Today."

19—Elpis Israel class at home Bro. Ceiley: "Chapter 4."

21—1st princ. class at home Bro. Munro.

22—**Special lecture at George's Hall:** Bro. R. Pogson — "God's Mighty Plan for This Earth and Mankind."

24—Exh: Bro. B. Philp. Lect: Bro. W. Wolstencroft — "Vital Promises to an Ancient King of Israel."

26—MIC: "Difficult passages."

28—Hebrews study: Bro. K. Cook— "The Melchisedec Priesthood (Heb. 7)."

31—Exh: Bro. J. Ceiley. Lect: Bro. D. Carroll — "The Principle of Salvation by Faith in the Old Testament."

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

3—10 a.m. Exh: Bro. K. Digney.

6—2nd Peter study 8 p.m.

10—Exh: Bro. L. Harrison.

16—8 p.m. Evening study: Bro. S. Fergusson (Perth).

17—10 a.m. Exh: Bro. S. Fergusson.

20—8 p.m. Study: Bro. L. Harrison — "The Trials of Israel in the Wilderness".

24—Exh: Bro. L. Harrison.

27—2nd Peter study evening:

31—Exh: Bro. K. Digney, 10 a.m

MOUNT HAWTHORN — Masonic Hall, cnr. Hobart and Shakespeare Sts. (Special lectures under sponsorship of Perth Ecclesia).

3—Lect: Bro. A. Newton — "All Nations Will Serve Christ in His Kingdom on Earth!"

10—Lect: Bro. B. Hayles — "Israel's Revival and Middle East Ten-

TEN WEEK EFFORT IN PERTH

Commencing August 24, Perth Ecclesia is undertaking a series of special lectures over a ten week period. These will be given in two halls simultaneously: in the Canning Highway Hall, and in the Masonic Hall, Cnr. Shakespear and Hobart Streets, Mount Hawthorn. (Details of titles are listed in the "Calendar.") During the ten weeks, Saturday evening "Family Fraternal Meetings" will be held under the theme of "Dr. Thomas and the Centenary of Eureka." To support this effort, an extensive literature distribution campaign has already commenced.

sion; Sure Sign of Christ's Coming."
17—Lect: Bro. D. Hurn — "A True Understanding of God's Purpose Essential for Salvation."

PERTH — 62 Canning Highway, Victoria Pl.. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

3—Exh: Bro. B. Hayles. Lect: Bro. G. Hawkins — "Christ Did Not Exist Before He Was Born."
6—2nd Peter study class.
8—Elpis Israel classes in various homes.
10—Exh: Lect: Bro. D. Hurn — "Why We Must Understand both Old and New Testaments".
13—Eureka study: Bro. G. Hawkins.
15—How to Study class: Bro. A. Newton — "Difficult Passages Explained."
17—Exh: Bro. W. Excell. Lect: "Man's Only Hope, the Resurrection of the Body."
20—2nd Peter study: Bro. J. Ullman.
22—Elpis Israel classes in homes.
24—Exh: Bro. A. Hayles. Lect: Bro. J. Ullman — "The Astonishing Story of Sodom and Gomorrah; a Warning for Today."
27—Eureka study: Bro. G. Hawkins.
29—How to Study class: Bro. A. Newton — "Difficult Passages."
31—Exh: Bro. A. Moore. Lect: Bro. B. Hayles — "Armageddon; Its Meaning and Purpose in God's Plan for the Earth."

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

2—Temple of Ezekiel's Prophecy at 72 Wood St., Templestowe: Bro. S. Snow.
3—Exh: Bro. J. Mullin.
5—Bible Class at 2 Horton Street, Reservoir: Bro. S. Snow — "Zechariah's Speech And Prophecy; Part 2 (Luke 1:76-86)."
10—Exh: Bro. G. Islip.
14—Eureka study at 47 Finlayson St., Doncaster W: Bro. S. J. Mansfield.
16—Temple of Ezekiel's Prophecy cont.
17—Exh: Bro. R. Perry.
19—Bible class: Bro. D. Brewer — "Bethlehem Ephratah — Cradle Of The Ruler (Luke 2:1-7)."
24—Exh: Bro. R. Levett.
28—Eureka study cont.
31—Exh: Bro. G. Churches.

McKINNON — Progress Hall, 118 McKinnon Rd. (Rec.: Bro. K. Longley, 11 Spicer St., Beaumaris. 3193).

Sunday School is held at 9.30 a.m., during which senior brethren gather to consider "Elpis Israel" in class.

3—11 a.m. Exh: Bro. W. Taylor. 7 p.m. Lect: Bro. H. Hughes — "Archaeology Confirms Bible Teaching."
6—Discussion class at home Bro. L. Holmes.
10—Exh: Bro. A. Symes. 3 p.m. Lect: Bro. S. Snow — "Is Sin out of Date?"
17—Exh: Bro. A. Wade. 7 p.m. Lect: Bro. R. Crampton — "The Human Soul . . . Immortal?"
20—Business meeting.
24—Exh: Bro. A. Bruton. 7 p.m. Lect: Bro. D. Talbot — "Will Wars Continue For Ever?"
31—Exh: Bro. J. Mullin. 7 p.m. Lect: Bro. I. Chalmers — "Christian Living."

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

1—8 p.m. Life of Christ class at home Bro. Burrage, 6 Langford Street.
3—1.30 p.m. Exh: Bro. M. Clementson. Young peoples' talk by Bro. L. Galbraith.
6—8 p.m. Bible class at home Bro. Burrage: "The Dishonest Decision That Jeopardised Jerusalem"
12—2 p.m. Bible class at home Bro. G. Howe, Yarragon: "The Shepherd Lamb Who Leads the Flock" (Recording by Bro. M. Stewart).
15—8 p.m. Life of Christ class at home Bro. Burrage.
17—1.30 p.m. Exh: Bro. B. Williams. 4 p.m. Youth Fellowship class at home Sis. J. Galbraith, Tyers.
20—8 p.m. Bible class at home Bro.

Burrage: "The Dramatic Decisions that Saved and Betrayed Jerusalem" (Recording by Bro. J. Knowles).

26—2 p.m. Bible class at home Bro. G. Howe, Yarragon: "The Destroying Lamb who Kills the Beast" (Recording by Bro. M. Stewart).

29—8 p.m. Life of Christ class at home Bro. Burrage.

31—Exh. at Yallourn Library Hall. Lect. at Public Hall, Balfour St., Newborough: "God's Word, The Living Bible."

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).

3—Exh: Bro. C. Gee. Lect: Bro. R. Russell — "The Christian's Choice; Resurrection Not Corruption!"

10—Exh: Bro. K. Miles. Lect: Bro. D. Goodman — "The Christian's Choice; One God, Not Three!"

12—Bible class at 670 Pascoe Vale Rd.: "Gentile Unrighteousness (Rom. 1:18-32)."

17—Exh: Bro. E. Crouch. Lect: Bro. D. Goodman — "The Christian's Choice; The Devil Not a Person."

24—Exh: Bro. P. Pickering. Lect: Bro. R. Ashford — "The Christian's Choice; Baptism Not Sprinkling."

26—Bible class: "The Ground of God's Judgment (Rom. 2:1-16)."

31—Exh: Bro. R. Hyndman. Lect: Bro. C. Gee — "The Christian's Choice; Sunday, Not Saturday."

ECCLESIAL SPECIAL EFFORTS (God Willing)

Ecclesias are invited to list the date of forthcoming efforts hereunder, which will be repeated each issue, until the effort occurs. Additional details will be included as they come to hand.

October 18 at Hobart

A Fraternal Gathering, associated with the commencement of ecclesial activities in the recently-obtained hall. Additional meetings are planned.

DAILY BIBLE READINGS FOR AUGUST, 1969

Friday	1	2 Samuel	18	Jeremiah	22	Romans	9
Saturday	2	.....	19	.....	23	.....	10, 11
Sunday	3	.....	20, 21	.....	24	.....	12
Monday	4	.....	22	.....	25	.....	13, 14
Tuesday	5	.....	23	.....	26	.....	15, 16
Wednesday	6	.....	24	.....	27	Mark	1
Thursday	7	1 Kings	1	.....	28	.....	2
Friday	8	.....	2	.....	29	.....	3
Saturday	9	.....	3	.....	30	.....	4
Sunday	10	.....	4, 5	.....	31	.....	5
Monday	11	.....	6	.....	32	.....	6
Tuesday	12	.....	7	.....	33	.....	7
Wednesday	13	.....	8	.....	34	.....	8
Thursday	14	.....	9	.....	35	.....	9
Friday	15	.....	10	.....	36	.....	10
Saturday	16	.....	11	.....	37	.....	11
Sunday	17	.....	12	.....	38	.....	12
Monday	18	.....	13	.....	39	.....	13
Tuesday	19	.....	14	.....	40	.....	14
Wednesday	20	.....	15	.....	41	.....	15
Thursday	21	.....	16	.....	42	.....	16
Friday	22	.....	17	.....	43	1 Corinthians	1, 2
Saturday	23	.....	18	.....	44	.....	3
Sunday	24	.....	19	.....	45, 46	.....	4, 5
Monday	25	.....	20	.....	47	.....	6
Tuesday	26	.....	21	.....	48	.....	7
Wednesday	27	.....	22	.....	49	.....	8, 9
Thursday	28	2 Kings	1, 2	.....	50	.....	10
Friday	29	.....	3	.....	51	.....	11
Saturday	30	.....	4	.....	52	.....	12, 13
Sunday	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.

THE MEMORIAL MEETING

Can we set aside a divine appointment without incurring disastrous consequences and God's displeasure? Those who absent themselves from the Lord's Table should think of this. To refrain wilfully from assembling together on the first day of the week is not only to display a shocking lack of appreciation of the importance and profit of the appointment, but it is a direct insult to Christ. Weariness in this matter is a sign of declension from the Truth. It is not the first step, but is one of the many along the road which leads to final rejection. It was so in the first century, and it is so now. "But supposing I am ill or prevented by unavoidable causes from obeying the command, what then?" Christ does not exact impossibilities. But what he does expect, and will have, is an interest taken in his appointments and an effort made to comply with them.

THE ECCLESIAS REPORT . . .

BAPTISMS

We have received news from many ecclesias of those who have been baptised into the saving name of the Lord, and we extend our greetings to the following:

Adelaide: **Mrs. Estelle Bone** (8/8/69), mother of Bro. Arthur Bone.

Cumberland: **Miss Alison Lund, Miss Helen Gurd** (27/7/69), and **Mr. Andrew Johns** (7/8/69), all Sunday school scholars.

Enfield: **Mr. Michael Tuit** (14/8/69), who was introduced to the Truth through the Gospel proclamation efforts at Elder Park, Adelaide.

Fiji — **Akuilla** (21/6/69), father of Bro. Sela Navuda; **Senirewa,** and **Tara** (19/7/69) wives respectively of Brethren Naaman Tausere, and Ram Chandra; **Louisa** (2/8/69), daughter of Bro. Malachi Ganekeli. We rejoice with the Bible Mission in these brethren and sisters accepting the Truth.

Lakemba — **Mr. J. Royal** (22/7/69).

Launceston: **Mrs. Margaret Thompson** (22/7/69).

Ringwood: **Miss Dianne Bremner** (24/7/69), daughter of Bro. and Sis. R. Bremner.

Yagoona: **Miss Lorraine Stokes** (7/8/69), a Sunday school scholar, daughter of Sis. Marie Stokes.

TRANSFERS

The following brethren and sisters are now laboring in other spheres of the Masters' Vineyard, having taken new ecclesial associations.

To Coorparoo: **Sis. M. Thurlow** (from Granville).

To Hobart: **Bro.** and **Sis. Richard Yoemans** (from Launceston); **Bro. P. Venn** (from Coorparoo).

To Perth: **Bro.** and **Sis. H. West** (from Yokine).

To Sutherland: **Bro. R. Window** (from Ballina).

MARRIAGES

We delight to record the following marriages, and extend to those concerned our kind wishes for their future walk towards the Kingdom. Marriage is a Divine ordinance, and was so ordered by God to assist in the appreciation of Godly characteristics.

Bro. Roger Pudney (Canterbury) and **Sis. Annette Lawson** (Ringwood) were united in marriage on 9/8/69.

Bro. G. Quartermaine and **Sis. Kay Mercey** (Perth) were married on August 2nd.

May we all obtain the great thrill of associating in Divine Marriage with the Royal Bridegroom from heaven, at his appearing!

DEATH

Whilst hampered by mortality, the incident of death remains with us. We are saddened to report the death of **Bro. W. (Bill) Nitschke** (Adelaide) on August 12th. Bro. Nitschke was, for many years, a prominent member of the Adelaide Ecclesia, and assisted as Finance Brother. The silence of the grave now brings his labors to a conclusion, and he awaits, with those of past ages, the advent of the Divine Physician, to bring the vigor of immortality to those worthy of this high honor.

COMMENCEMENT AT LILYDALE

As reported in last month's CALENDAR, a new ecclesia has been formed at Lilydale, on the outskirts of Melbourne. Ecclesial activities have been commenced, and we are pleased to record September's program in this issue. It is hoped to introduce Sunday School work shortly, and a canvass of the area for students will be undertaken. The following brethren and sisters have transfered to form the Ecclesia:

Bro. and Sis. C. Drewitt, Bro. and Sis. R. L. Saxon, Sis. M. Germaine

(all from Ringwood); Bro. P. Saxon (from Canterbury); Bro. and Sis. R. Bond, Bro. D. Bond, Sis. B. Adams (from Tecoma); Bro. and Sis. P. Smith, Bro. A. Cox, Bro. A. Ladson, Bro. and Sis. R. Blackburn (from Lower Plenty).

VISITORS TO HOBART

The Ecclesia in the south of Tasmania is always delighted to have visiting brethren and sisters. During the past weeks Bro. and Sis. F. Bracey (Launceston), Bro. P. Terrell (McKinnon), Bro. P. Venn (Coorparoo) and Sis. M. Arnott have attended, and this has been very encouraging to the Hobart brethren.

NARWEE ECCLESIA NOW AT RIVERWOOD

Following construction of their own Ecclesial Hall, the Narwee brethren and sisters now meet at 265 Bonds Road, Riverwood. A special week commencing September 8th will feature the work of the Truth in this corner of the Master's Vineyard, and readers are directed to the program listed in the "Calendar" under "Riverwood".

ECCLESIA FORMED IN ADELAIDE HILLS

A group of brethren and sisters living near Blackwood, in the Adelaide foothills have commenced ecclesial activities in that area, known as Blackwood Christadelphian Ecclesia. We extend our fraternal greetings, and trust that the formation of this lightstand will provide a centre for Truth to radiate in the hills area.

SOUTHPORT BUILDING PROJECT COMPLETED

Realising the need for Ecclesial premises to more effectively meet together and proclaim the Gospel, the Southport (Qld.) brethren have constructed, mostly by voluntary labor, their own Ecclesial Hall. This is located at Falconer Street, Southport.

A special Fraternal Evening is planned to open the Hall, and this will be held on Saturday, October 4th at 7 p.m., under the theme: "Living Stones, A Spiritual Temple (1 Pet. 2)." This will appropriately draw attention to the great need of our times — to provide personally, a fit habitation for the Truth. May the provision of suitable ecclesial accomodation assist in the development in Southport of a people prepared for the advent of the Lord.

Keep this Calendar in Your Bible for Ready Reference!

Ecclesial Calendar

ECCLESIAL ACTIVITIES FOR SEPTEMBER (God Willing)

TASMANIAN ECCLESIAS

HOBART—Primary School, Albuera St., Battery Pt. (Rec.: Bro. H. Arnott, 449 N[illegible]n Rd., Mt. Nelson, 7007).

2—Bible class: Bro. S. Taylor — "The Ordinances of the Temple (Ezek. 43)."

3—Dorcas class.

4—Study class: "Nazareth Revisited."

7—Exh: Bro. P. Terrell (McKinnon). Lect: Bro. D. P. Taylor — "The Millenium".

9—Bible class: Bro. D. Taylor — "The Prince and His Associates (Ezek. 44:1-8)."

11—Study class on "Nazareth Revisited."

13—Jnr. CYC: "Jehoiakim (2 Kg. 23:34)."

14—Exh. and Lect: Bro. H. E. Taylor — "The Devil of the Bible."

16—Bible class: Bro. D. Hazzard— "The Priesthood in the Age to Come (Ezek. 44:9-31)."

17—Dorcas class.

18—Study class: "Nazareth Revisited".

21—Exh. and Lect: Bro. H. Day (Launc.) — "The Message of Genesis for Today."

23—Bible class: Bro. H. Taylor — "The Holy Oblation and Sanctuary (Ezek. 45)."
25—Study class on "Nazareth Revisited."
27—Snr. CYC: "Miriam the Prophetess (Numb. 26:59)."
28—Exh: Bro. R. Herron Snr. (Launc.). Lect: Bro. E. Harrington — "The Message of the Book of Revelation for Today."
30—Bible class: Bro. E. Harrington — "The King in His Beauty (Ezek. 46)."

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

3—7.45 p.m. Bible Class.
5—"Eureka" study (Details from Rec.).
7—9.30 a.m. S.S. & Snr. Elpis Israel Class. 11 a.m. Exh: Bro. K. Niejalke. 7 p.m. Lect: Bro. F. Onley — "The Miracle of the Virgin Birth".
10—7.45 p.m. MIC.
11—7.45 p.m. Dorcas.
12—"Eureka" study cont.
13—Junior and Senior CYC.
14—S.S. & Snr. Elpis Israel Class. Exh: Bro. J. Kershaw. Lect: Bro. H. Day — "This Voilent Age: Sure Sign of Christ's Coming."
17—7.45 p.m. Bible class.
19—"Eureka" study.
21—S.S. & Snr. Elpis Israel class. Lect: Bro. J. Kershaw — "Through War To Peace; the Destiny of the World."
24—7.45 p.m. MIC.
25—7.45 p.m. Dorcas.
26—"Eureka" study.
27—Jnr. & Snr. CYC.
28—S.S. & Snr. Elpis Israel class. Exh: Bro. G. Bowers. Lect: Bro. J. Duckworth — "God's House of Prayer for All People".

SOUTH AUSTRALIAN ECCLESIAS

BLACKWOOD — Memorial Hall (Sec: Bro. L. Palmer, Box 189, Belair 5052).

7—Exh: Bro. R. Cheek. Lect: Bro. A. C. Dangerfield.
14—Exh: Bro. J. King Snr. Lect: Bro. P. Hurn.
21—Exh: Bro. R. Collett. Lect: Bro. J. King Jnr.
28—Exh: Bro. R. Palmer. Lect: Bro. D. Palmer.

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton. 5048)

1—"Sign" class with deaf brethren and sisters at 20 Eton Ave., Warradale.
4—Acts class at 20 Eton Ave., Warradale: Bro. R. Mansfield—"Ethiopian Gladly Hears The Word (Ch. 8:25-31)."
7—Exh: Bro. J. Luke. Lect: Bro. Max Lund — "The Churches, A Counterfeit for Christianity."
10—Faith of Prophets class at 61 Southern Ave., Pasadena: Bro. D. Manser — "Rev. 17."
14—Exh: Bro. N. Nelson. Lect: Bro. R. Pillion — "A Wise World; Ignorant of Bible Truth."
15—"Sign" class cont.
16—AB meeting.
18—Acts study at 29 Pemberton St., Oaklands Pk: Bro. R. Mansfield — "The Slain Lamb (Ch. 8:32-40)."
21—Exh: Bro. H. P. Mansfield. Lect: Bro. K. Gore — "Infant Sprinkling Is Not The One True Baptism."
24—Faith of Prophets class at 456 Morphett Rd., Warradale: Bro. J. Luke—"Judgment on Babylon (Habbakuk)."
28—Exh: Bro. R. Mansfield. Lect: Bro. W. Gurd — "Palestine for Israel by Divine Right."
29—"Sign" class cont.

BUNBURY—Via Keith (Rec.: Bro. M. Pitt, Box 106, Keith 5267. Tel.: McNamara 6).

7, 14, 21, 28—Memorial meetings held in various homes.
3, 10, 17, 24—Study evenings with tape by Bro. H. P. Mansfield: "Life of Christ."
5, 19, 26—Study evenings with tape by Bro. J. Martin: "Wilderness of Life."

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

1—8 p.m. Int. friends class at home Bro. R. Woodward, 138 Edward St., Clarence Pk.: Bro. J. Siviour — "Proof for the Atheist that God Exists."

3—8 p.m. Study of life of Abraham: Bro. Max Lund — "Yahweh's Protection of Ishmael."

5—8 p.m. Parables of Messiah (for young people).

7—Exh: Bro. A. Hollamby. Lect: Bro. D. Brumby — "The Object of Christ's Second Coming."

8—8 p.m. Christendom Astray study at home Bro. A. Hollamby.

10—8 p.m. study: Bro. J. Luke — "The 144,000 on Mt. Zion (Rev. 14)."

11—2 p.m. Sisters' class. 8 p.m. MIC, combined with Woodville Ecclesia.

14—Exh: Bro. Max Lund. Lect: Bro. K. McDermott — "The Bible and Modern Bible Problems."

17—Study of life of Abraham: Bro. Max Lund — "The Seed of Promise (Gen. 17)."

18—8 p.m. AB meeting.

20—8 p.m. Suburban young peoples evening at Enfield.

21—Exh: Bro. J. Luke. Lect: Bro. P. Weller — "Why Israel Must Survive."

22—8 p.m. Christendom Astray class at home Bro. Hollamby.

24—8 p.m. study: Bro. J. Luke — "The Hour of Judgment upon Babylon the Great (Rev. 14)."

25—2 p.m. Sisters' class. 8 p.m. MIC: Lecture by Bro. G. Mee — "Can We Rely On The Bible." Exh. by Bro. R. Flint — "Fellowship".

26—8 p.m. Parables of Messiah class (young people).

28—Exh: Bro. Murray Lund. Lect: Bro. P. Dunn — "A New Leader for a New World."

29—8 p.m. Int. friends class at home Bro. Woodward; Bro. J. King — "Israel, A Land with a Future."

ENFIELD—344 Hampstead Road. Clearview. (Rec.: Bro. D. Hergan. 88 Tait St., Renown Park. 5008.)

2—8 p.m. Life of Christ study: Bro. J. Knowles.

3—11 a.m. Sisters' class.

4—Int. friends class 8 p.m. at 11 Brussels St., Broadview.

7—Exh: Bro. A. Cheek. Lect: Bro. D. Manser — "This Atomic Age, the Bible's Assurance of Divine Intervention."

9—8 p.m. Law of Moses study: Bro. J. Martin.

12—8 p.m. Youth group study.

14—Exh: Bro. L. J. Colquhoun Lect: Bro. D. Matthews — "The Earth Not Heaven, the Reward of the Righteous."

16—8 p.m. Life of Christ study.

21—Exh: Bro. R. Stokes. Lect: Bro. J. Martin — "The Purpose and Promises of God."

23—8 p.m. Law of Moses Study.

26—8 p.m. Youth Group Study.

28—Exh: Bro. D. McColl. Lect: Bro. J. Luke — "Christ is Coming To Stay and To Reign."

30—8 p.m. Life of Christ study.

GLENLOCK — Via Morgan. (Rec.: Bro. A. M. McLean "Four Winds", Pte. Bag 44. via Morgan. 5320).

7—Exh: Bro. Ray Curtin.

14—Exh: Bro. A. Dangerfield.

21—Exh: Bro. Ron Hollamby.

28—Exh: Bro. Rob McLean.

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., N'th. Adelaide 5006. Tel.: 67 1096).

5—8 p.m. Bible discussion evening: "Creation, The Positive Answer to Evolution (Gen. 1)."

7—11 a.m. Exh: Bro. M. Martin. 7.30 p.m. Lect: Bro. P. Hurn— "What's Wrong With Our World?"

14—Memorial meeting, 11 a.m.

19—Bible discussion evening 8 p.m.: "Noah's Flood, A Warning to this Generation (Gen. 6)."

21—11 a.m. Exh: Bro. F. Herman. 7.30 p.m. Lect: Bro. R. J. Russell — "Science, Religion and God."

28—11 a.m. Exh: Bro. W. Stephenson.

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

1—Home Discussion Class at 4 Lasscock Ave., Findon: Bro. R. Krygger — "The Nature of The Devil and Satan."
2—10.30 a.m. Sisters' class.
3—Bible study: Bro. G. Mansfield — "The Five Important Parables Of Christ (Matt. 13:1-33; Mk. 4:1-32)."
5—7.45 p.m. Eureka study: Bro. J. Berry.
6—Sunday School outing
7—Exh: Bro. C. C. Wigzell. Lect: Bro. Murray Lund — "Is Truth Forsaken?"
10—Bible Study: Bro. H. P. Mansfield — "The Parables of the Treasure; Merchant Man; and Gospel Net (Matt. 13:44-52)."
11—MIC held in conjunction with Cumberland class: "Consider the Heavens!" Bro. S. Hill — "The Sun and Moon." Bro. R. McAllister — "The Stars".
13—2 p.m. Literature dist. 7.30 p.m. Bible marking on "The Song of Solomon."
14—Exh: Bro. R. Gray. Lect: Bro. G. Wigzell — "Difficult Scriptures Made Plain."
16—10.30 a.m. Sisters' class.
17—Bible study: Bro. H. P. Mansfield — "Amazing Events on the Lake Galilee (Luke 8:22-25)."
19—7.45 p.m. Eureka class.
20—Suburban young peoples evening.
21—Exh: Bro. Murray Lund. Lect: Bro. P. Mansfield — "A Crucified Savior; The Earth's Future Dictator."
22—7.30 p.m. AB meeting.
24—Bible study: Bro. H. P. Mansfield — "Jesus Cures the Gadarene Demoniacs (Lk. 8:26-36)."
26—MIC on theme "Lessons on Discipleship." Exposition by Bro. A. Wigzell — "Philemon." Exhortation by Bro. R. Allen — "Demas". Character Sketch by Bro. E. Hubbard—"Onesimus."
27—Commencement of Sunday School Examination.
28—Special Youth Aliyah Sunday. Exh: Bro. A. Wigzell. Lect: Bro. J. Berry — "The Power of Israel in the World Today."
29—Home discussion class at 4 Lasscock Ave., Findon: Bro. G. Mansfield — "God Guides the Destiny of Nations."
30—10.30 a.m. Sisters class.

QUEENSLAND ECCLESIAS

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

4—"Philippians" study at home Bro. D. Bartley, Tingalpa: Bro. L. Crowther.
7—Exh: Bro. D. McGahey. Lect: Bro. J. Higgs — "The Miracle of Modern Israel (Illust.)"
11—Elpis Israel study at home Bro. D. Bartley: Bro. R. Hermann.
14—Exh: Bro. R. Rock. Lect: Bro. S. Arthur — "What Christ's Coming Can Mean To You".
18—Parables of the Messiah study at home Bro. D. Bartley: Bro. J. Higgs Snr.
20—Tabernacle study class at home Bro. D. Venn, Redland Bay.
21—Exh: Bro. S. Arthur. Lect: Bro. R. Johnson — "The Time When Justice and Truth Will Prevail."
25—Elpis Israel study by Bro. R. Hermann.
26—Young people's class in Ecclesial hall.
28—Exh: Bro. L. Crowther. Lect: Bro. R. Hermann — "The Beast, the Dragon, and the False Prophet; Vital Symbols for Today."

KEDRON-BROOK — Gordon Pk., Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. D. Lay, P.O. Box 104, Kedron 4031. Tel.: 63 4310).

4—Bible class at home Bro. Lay — "The Bible Teaching of Faith and Works" (Bro. D.

Evans).
7—Exh: Bro. H. Finch. Lect: Bro. C. Bartley — "To Us There is But One God."
14—Exh: Bro. A. Bundesen. Lect: Bro. G. Crew — "The Truth About the Bible Devil."
18—Bible class at home Bro. R. Buttsworth — "The 23rd Psalm" (Bro. E. Crew).
21—Exh: Bro. D. Evans. Lect: Bro. A. Collins — "What Happens When You Die."
28—Exh: Bro. E. Crew. Lect: Bro. N. Finch. — "Did Jesus Pre-Exist?"

REDCLIFFE — 4 Irene St. (Rec.: Bro. C. Brandt, 166 Prince Edward Pde., Redcliffe 4020. Tel.: 5470).

4—"Exploring the Old Testament" (Bro. R. Evans).
5—Dorcas class.
7—Exh: Bro. A. C. Mogg. Lect: Bro. F. Stoneham — "Eternal Life Promised, But Not Yet Possessed."
11—Revelation class at home Bro. A. Oliver.
14—Exh: Bro. R. Plant. Lect: Bro. D. McGahey — "Israel, Promised to Abraham for an Everlasting Possession."
18—"Exploring the Old Testament" (Bro. R. Evans).
19—Dorcas class.
25—Revelation class at home Bro. J. Barton.
28—Exh: Bro. C. Brandt. Lect: Bro. R. Rock — "The Bible Interprets World Affairs."

SOUTHPORT — Masonic Hall, Nerange St. (Rec.: Bro. J. Carnes, 32 West St., Burleigh Heads 4220 Tel.: 5 2125).

7—Exh: Bro. E. Spall. Evening study: "Readings from the Ways of Providence."
10—Bible class: Continuation of study of the 1st principles outlined in the BASF.
14—Visit of Brisbane CYC, providing the Exh. and Lect.
21—Exh: Bro. C. Roberts. Lect: Bro. J. Carnes.
24—Bible class, continuation of 1st princ. study.
28—Exh and Lect: Bro. K. Fotheringham.

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witten, 15 O'Brien St., Gateshead 2290).

7—Special Lect. 7 p.m.: Bro. J. Mansfield Sn. — "Bible Truth Challenges Church Traditions."
10—10 a.m. Sisters' class. Evening Study on The Book of Ruth: Bro. F. Ryan — "The Significant Jewish Year."
11—1st princ. class at home Bro. G. Alchin.
14—Exh: Bro. H. Ryan. Lect: Bro. F. Ryan — "The Judgment of Christ's Household Precedes The Judgment of the World."
17—Bible study on Epistle of James: Bro. J. Richards — "Divine Judgment (Ch. 2:10-13)."
18—1st princ. class at home Bro. G. Alchin.
20—MIC, Forum on theme: "Practical Preparations for the Kingdom of God" (Brn. G. Alchin, N. Davies, F. Ryan, K. Whitehead).
21—Exh: Bro. K. Whitehead. Lect: Bro. J. Richards — "The Kingdom of God, Past, Present and Future."
24—10 a.m. Sisters' class: Study of Nazareth Revisited. Evening: Annual business meeting.
25—1st princ. class at home Bro. Alchin.
28—Exh: Bro. E. Mansfield. 3 p.m. Pamphlet dist. Lect: Bro. E. Mansfield — "The Divine Plan for Man's Salvation, Christ's Death, Then Resurrection."

AVOCA BEACH—316 Round Drive. (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Beach 7251).

7—11 a.m. Memorial meeting.
14—2 p.m. meeting with visiting Sydney brother.
21—11 a.m. Memorial meeting.
28—2 p.m. meeting with CYC at CWA Centre, Avoca Road.

Continued on Page 10

CORRESPONDENCE SUNDAY SCHOOL

This new service is affiliated with the Christadelphian Sunday School Association, and offers instruction by tape-recorder as well as by printed lessons to those who are unable to personally attend a school. In country districts where but few can meet together, the taped lessons can be of great assistance.

The tapes depict the lessons in dramatised form, so that they supplement the written study notes that are likewise sent. Even adults will find these tapes of intense interest and help in the better understanding of the Bible, and will enjoy listening to them in company with the children. Thus the home as a unit will be drawn together to study God's holy Word.

An introductory tape is available for those who may be interested, and we suggest that you write in for it.

Though affiliated with the Sunday School Association, for the purpose of administration, the Correspondence Sunday School will operate independently, and all enquiries should be directed to:

The Secretary (Sister M. Hill),
Australian Christadelphian Correspondence Sunday School,
Box 14, P.O., Nailsworth, South Australia — 5083.

A reply-paid card has been enclosed, and we suggest that you use this for further enquiries regarding this service. We are confident that we can interest you with the scope and quality of the work that can be provided.

The Sunday School year will commence in October, and all interested in enrolling their children for tuition should immediately apply. The divisions are as follows:

Kindergarten (3-4 years of age):

The stories are designed to interest these tiny tots in the basic teaching of the Bible, in both Old and New Testaments.

Primary (5-8 years of age):

Lessons will commence with the setting up of the Kingdom under Saul, to the end of the Old Testament. The stories are outlined in such a way as to bridge the 5 to 8 year olds. Handicraft suggestions and illustrations accompany these lessons, so as to quickly impress their teaching upon young minds.

Junior (9-13 years of age):

Lessons cover the same period as the primary. Selected incidents will highlight the rise to glory of the Kingdom, and its sad decline as the people of Israel turned away from obedience to God.

Senior (14 and over):

The lessons in this section will be upgraded to direct students to the ultimate need of seeking to obey God in baptism.

Overseas Instruction

The correspondence Sunday School is open to overseas students, and enquiries will be welcome from all such. Please write outlining your particular need, to the address above.

— Sister Margaret Hill (Secretary)

COLLAROY LECTURES NOW AT FORESTVILLE

After a number of months of Sunday lecturing in the Collaroy area (Sydney) undertaken by the Granville Ecclesia, difficulties have arisen in the use of the hired hall. Bro. S. Kingsbury (Sec. Granville GES) writes: "It is regretted that we had to move from Collaroy, but a lease was given to a firm of caterers who insisted on converting the pleasant hall into something resembling a Chinese New Year! It was extremely difficult to continue lecturing with tinsel and balloons hanging in our hair! We know about the days of Noah, but this was too much! Naturally the colored lights they

installed were all red!"

To continue the speaking effort, the Forestville Community Centre Hall has been obtained. This is still within the Wahringah district, and is in an area of about 12,000 people. Already contact has been made with residents of the district. The Hall is one of three in the Community Centre (a local church group has a "cushions and coffee" evening in the adjoining hall occasionally!) and able to seat 80 people comfortably. If expansion is required, the main hall is well equipped, and seats 850 people!

It is hoped that the Divine blessing will be with this new effort, and that as the power of His Word is felt in the area, results will accrue to His Glory.

VIGOROUS COMMENCEMENT TO ANNUAL EFFORT

An enthusiastic audience gathered at Woodville (SA) on August 16, to hear Bro. H. P. Mansfield introduce the theme: "Romance for Eternity", based on the tender, beautiful Song of Solomon. Members from all surrounding ecclesias were present. During the evening, Bro. J. Martin (Enfield) presented a recitation by Sis. Roberts entitled "Behold, the Bridegroom Cometh," and members of Woodville Ecclesia rendered a choral item, "The Divine Romance," specially composed for the occasion by Bro. K. Monterola.

Three public addresses were delivered by Bro. Mansfield during the effort, and concerned the theme: "The Impending Battle of Armageddon." Aided by a number of eye-catching "flip-charts", Bro. Mansfield developed the subject around some dramatic quotations, showing how time periods of Daniel's prophecy are fulfilled in the Jew/Arab 6-days war of June, 1967. He spoke of man's current scientific achievements, as is indicated in Scripture. Ten friends attended the first address.

The second lecture was given in Hindmarsh Town Hall, at which scores of color slides of the Mid-East were screened, and Bro. Mansfield commented upon archaeology, history and prophecy as seen therein. In an attendance of over 200, about thirty friends attended.

The final lecture, based upon Ezekiel's prophecy and Revelation, depicted imminent world clashes and the military moves of the nations involved in Armageddon. A very interested audience provided a vigorous challenge session at the conclusion of the address.

The study evenings of the effort, based on Song of Solomon, were well attended by brethren and sisters. The special "Logos Verse by Verse Commentary", — Romance For Eternity — was made available during the course of the effort, and this, together with Bro. Mansfield's outline of the Song, provided a most valuable, thrilling, and enthusiastic effort.

WEEK-END EFFORT STIMULATING

During early August, Bro. P. Pickering (Coburg) conducted a special study at Cumberland (S.A.) upon the subject of "Divine Marriage", outlining the wonderful characteristics of the Bride of Christ. This provided many vital and beautiful principles, and assisted the Ecclesia to be spiritually strengthened in these days just prior to our Lord's appearing.

GOSPEL PROCLAMATION ASSOCIATION REPORTS . . .

Report On Applications Received

226 requests for literature were received by the Association during the past four weeks, providing an average of over 56 applications every week. They came from the following areas: NSW 25; Qld 29; WA 58; SA 88; Vic 9; N.Z. 2; Overseas 15. In addition, 22 requests for a 12-month course of the "Herald" were received.

All applications have received personal attention, and the various booklets despatched. Nearby brethren are advised of the interest, so that personal contact can be made.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).

3—1st princ. class at home Sis. B. Denford.
5—MIC at home Sis. B. Denford.
7—Exh: Bro. A. Leadbeater. Lect: Bro. J. Russell — "Is There a Conscious Existence after Death?"
12—Revelation class at home Bro. A. Russell: Bro. C. Hermann.
14—Exh: Bro. C. Leeson. Isolation meeting at Whyrallah (Exh: Bro. J. Russell). Evening lecture at Dorroughby Community Hall.
17—1st princ. class at home Sis. B. Denford.
19—MIC at home Sis. Denford.
21—Exh: Bro. C. Hermann. Lect: at Lismore City Hall by visiting speaker: "The Carpenter of Nazareth to Build a Temple in Jerusalem."
26—Revelation class at home Bro. A. Russell: Bro. C. Hermann.
27—Literature distribution.
28—Exh: Bro. A. Russell.

BOSSLEY PK. — Progress Hall. Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell. 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

4—Hebrews class 8 p.m. at 356 Polding St., Fairfield: Bro. K. Cook — "Christ Exalted Over All (Heb. 1)."
5—1st princ. class (with Bible marking) at 18 Canara Place, Smithfield 8 p.m.: "The Nature of Man."
7—9.30 a.m. S.S. 11.15 a.m. Exh: Bro. B. Bowen. 7 p.m. Lect: Bro. A. Dyer — "Infant Sprinkling is Foolishness in the Light of Bible Truth."
9—10.30 a.m. Dorcas class at 141 Hamilton Rd., Fairfield.
11—8 p.m. Elpis Israel class at 141 Hamilton Rd., Fairfield — "The Resurrection of Israel, (Ch. 6, Pp. 438-446)."
12—7.30 p.m. AB meeting at 11 Kendee St., Green Valley.
14—S.S.; Exh: Bro. P. B. Sawell. Lect: Bro. E. Mansfield — "Why Christadelphian Ecclesias are Not Churches."
18—Hebrews class cont.
19—1st princ. class
21—S.S.; Exh: Bro. G. Crewes. Lect: Bro. J. Granter — "The Way To Make Bible Reading Interesting and Profitable."
25—Elpis Israel class 8 p.m. cont.: "The Second Exodus and The Millenium (Ch. 6, Pp. 446-457)."
28—S.S.; Exh: Bro. G. Hatchell. Lect: Bro. B. Bowen — "Evolution, A False Theory Which Denies God and His Word."

CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkara Rd., Bellevue Hill. 2023. Tel.: 36 5287).

2—8 p.m. Galatians study at 29 Kulgoa Rd., Bellevue Hill: Bro. T. Littler — "Paul's Personal Appeal (Gal. 4:12-20)."
3—10.15 a.m. Sisters' class.
7—Exh: Bro. K. Jamieson. Nowra Correspondence activity. Lect: Bro. J. Dawson — "The Judgment Seat of Christ, What is it?"
9—The life of the Lord study at 65 Charlotte St., Campsie: Bro. E. Mansfield.
14—Exh: Bro. J. Rosser. Lect: Bro. R. Pogson — "The Cause of the Dark Ages."
16—8 p.m. Galatians study at 15 Bulkara Rd., Bellevue Hill: Bro. K. Jamieson — "An Allegory; Sarah and Hagar (Gal. 4:21-31)."
17—10.15 a.m. Sisters' class.
21—Exh: Bro. N. Rice. Lect: Bro. R. Croker — "There is no Supernatural Devil".
23—"The Life of the Lord" Bible class cont.
28—Exh: Bro. J. Mansfield. Lect: Bro. E. R. Mansfield — "Russia will Not Destroy Israel."
30—Galatians study at 66 Pasadena St. Kugarah: Bro. R. Mansfield — "Liberty under Christ Contrasted with Slavery under the Law."

DOONSIDE—Doonside Cres. (Rec.: Bro. J. Horne, 11 Myall St., Doonside. 2767).

3—8 p.m. Bible class.
7—Exh: Bro. E. Mansfield. Lect: Bro. H. Burns — "The Only Basis for Christian Unity."
10—8 p.m. Bible class.
13—8 p.m. Bible study.
14—Exh. and Lect: Bro. S. J. Dawes — "The Cross of Christ."
17—8 p.m. Bible class.
21—Exh: Bro. A. Clarke. Lect: Bro. R. Towner — "What Must I Do to be Saved?"
24—8 p.m. Bible study.
28—Exh: Bro. A. Pooley. Lect: Bro. R. Pogson — "The Approaching Apocalypse of Jesus Christ."

FORESTVILLE—Community Hall, Starkey St. (Sponsored by Granville Ecclesia).

7—Lect: Bro. N. Rice — "Turkey and the Papacy in the Latter Days."
9—Apocalypse class 8 p.m. at 45 Adam St., Harboard (Bro. S. Kingsbury).
14—Lect: Bro. K. Wassell — "The 1,000 Years Reign of Christ Upon Earth."
21—Lect: Bro. S. Kingsbury — "Ezekiel's Prophecy of the Future of the Jews."
23—8 p.m. Law of Moses class at 2 Bishop St., Newport (Bro. C. Bolsted).
28—Lect: Bro. J. Gilmore — "The Bible Devil, Sin in Human Nature."

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

7—Exh: Bro. C. Salmon. Lect: Bro. R. Pogson — "The Bible Offers Salvation from the Coming Storm."
10—8 p.m. MIC.
14—Exh: Bro. C. O'Connor. Lect: Bro. W. Wolstencroft — "The Signs of the Times Declare Christ shall soon Return."
17—8 p.m. Study: Bro. D. Pogson — "1 Cor. 2:6-16."
21—Exh: Bro. G. Russell. Lect: Bro. Jn. Mansfield — "Why the Sabbath Law is not Binding Today Upon Believers."
22—7.30 p.m. AB meeting.
24—8 p.m. Elpis Israel class.
26—CYC study at 23 Susan Street, Auburn, 8 p.m.
28—Exh: Bro. D. Elliott. 3 p.m. Domain meeting. Lect: Bro. G. Alchin — "Belief in Baptism Essential to Salvation."

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

3—Life of Christ study: Bro. B. Stretton.
6—Young peoples cottage class at home Bro. B. McClure: Bro. R. Pogson — "Life of David."
7—Exh: Bro. F. Ryan. Lect: Bro. M. Harris — "What is the Holy Spirit?"
9—Cottage Meeting at home of Bro. Butters — "The Visible Hand of God."
10—MIC.
14—Exh: Bro. R. Munro. Lect: Bro. B. Philp — "Egypt and Israel; Their Origin and Destiny".
17—Life of Christ study cont.
20—Young peoples Bible class: Bro. B. McClure — "Judges".
21—Exh: Bro. A. G. Russell. Lect: Bro. K. Dawes — "Evolution, A Dangerous Fantasy."
23—Cottage class at home Bro. Butters — "The Visible Hand of God."
24—MIC.
25—Young peoples 1st princ. class at home Bro. W. Wolstencroft: Bro. C. O'Connor — "Events Subsequent to Christ's Return."
28—Exh: Bro. W. Wolstencroft. Lect: Bro. W. McKinlay — "The Truth About the Devil."

PENNANT HILLS — Special lecturing effort at Community Centre Hall, Yarrara Rd. (Sponsored by Granville Ecclesia).

7—8 p.m. Lect: Bro. S. Kingsbury — "Ezekiel's Prophecy of the Future of the Jews."
14—8 p.m. Lect: Bro. C. O'Connor — "Modern Society As it was in the Days of Noah."
21—8 p.m. Lect: Bro. B. Philp — "The Doctrines of Christendom

not Taught by Christ."
28—8 p.m. Lect: Bro. J. Mansfield — "The Purpose of God Revealed in the Creation of Man."

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).

3—Business meeting.
7—Exh: Bro. R. Kirkwood. Lect: Bro. J. Mansfield—"The Message of Daniel."
9—11 a.m. Dorcas class.
10—Study class at home Bro. W. Lapham.
14—Exh: Bro. G. Russell. Lect: Bro. R. Lapham — "The Warning of Joel".
17—Study class.
21—Exh: Bro. E. Roberts. Lect: Bro. C. O'Connor—"God is Not a Trinity!"
24—MIC at home Bro. G. Swan.
28—Exh: Bro. W. Lapham. Lect: Bro. D. Kirkwood — "Did Christ Pre-Exist?"

RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel.: 533 1571).

3—Bible class: Bro. R. Bradley — "Jesus & Judas Iscariot." Bro. D. Gilmore — "Paul & Timothy."
7—Exh: Bro. A. Rosser. Lect: Bro. V. Dawe — "Worldwide War Predicted."
14—Exh. and Lect: Bro. J. Knowles — "The Middle East Aflame."
17—Bible class: Bro. K. Dennes — "Mary & Jesus". Bro. J. Rosser — "Samson & Delilah."
21—Exh: Bro. E. Russell. Lect. Bro.

SPECIAL WEEK'S ACTIVITY SURROUNDS HALL-OPENING AT RIVERWOOD, SEPTEMBER 8th to 14th

To be held at the new Riverwood Ecclesial Hall, 265 Bonds Road. The support of brethren & sisters will be encouraging to the Ecclesia, and it is anticipated that visitors from New Zealand will be present. The study will provide a vigorous introduction to Ecclesial work at Riverwood; whilst the Sunday lecture will bring the Truth to the public's notice.

CAMPAIGN THEME: "THE HOPE OF ISRAEL"

Monday, September 8th, 8 p.m.

- **A special program of musical items, surrounding two addresses:**
  Bro. D. Hurn (Perth) — "The Bride Reflected in Israel."
  Bro. J. Kingston — "Out of Egypt Have I Called My Son."

Tuesday, September 9th, 8 p.m.

- **Evening of Song and Prophetic Exposition:**
  Bro. C. Hocking — "Russia's Rise to World Power".
  Bro. M. Bonner — "Britain's Part in Jewish Destiny."
  Bro. D. Elliott — "Britain Weakens As Russia Pours South."
  Bro. K. O'Toole — "The Victorious Conquest of Abraham's Seed."
  Bro. B. Bowen — "The Storm Ahead Before the Calm."

Friday, September 12th, 8 p.m.

Bro. J. Knowles (Enfield)) — A Dissertation on the Elohim: "The Power of God Manisfestation."

Saturday, September 13th, 2.30 p.m.

Bro. J. Knowles — "The Cherubim of Glory."

- **Fraternal Tea at 5 p.m.**
- **Evening Program at 7.30 p.m.**
  Including various musical items, and address by Bro. J. Mansfield — "The Hope of Israel."

Sunday, September 14th

Exhortation: Bro. J. Knowles — "The Time of the End; Its Impact on the Ecclesias."
Lecture: Bro. Knowles — "The Middle East Aflame."

YOU WILL HELP THE ECCLESIA AND BENEFIT YOURSELF BY ATTENDING THESE EVENINGS AT RIVERWOOD.

B. McClure — "Israel's Revival, Sure Sign of Christ's Second Coming."
24—Quarterly business meeting.
28—Exh: Bro. W. Brittain. Lect: Bro. J. Rosser — "Sodom & Gomorrah, God's Warning of A Future Judgment to our Generation."

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).
7—Lect: Bro. H. Pearce — "Why Bother with Religion?"
14—Lect: Bro. M. Morgan — "Living By Faith."
21—Lect: Bro. J. Doble — "Israel and the Nations in Prophecy."
28—Lect: Bro. J. Drake — "If Jesus came Today!"

SUTHERLAND — Acacia St. (Rec.: Bro. G. Alchin, 22 Venetia St., Sylvania Heights, 2224. Tel.: 522 0287).
3—8 p.m. MIC.
7—11 a.m. Exh. 7.15 p.m. Lect: Bro G. O'Neill — "The Future Destiny of Jerusalem."
10—8 p.m. Revelation class: Bro. R. Pogson.
14—Exh: Bro. H. Ceiley. Lect: Bro. J. O'Neill — "The Restoration of the Temple."
17—8 p.m. 1st princ. class at home Bro. M. Kirkwood.
21—Exh: Bro. B. Bowen. Lect: Bro. W. Lapham — "Coming Triumph of the Light of God."
23—8 p.m. Annual ecclesial business meeting.
24—8 p.m. Revelation study: Bro. R. Pogson.
28—Exh: Bro. C. O'Connor. Lect: Bro. C. O'Connor — "The Ultimate Glory to be Revealed on the Earth"
30—AB meeting, 8 p.m.

UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla, Muswellbrook, 2333. Tel.: Mus. 153).
14—Exh: Bro. Thomas, at home Bro. Taylor, Merriwa.
28—Exh: Bro. L. Taylor, at home Bro. Ackers, Muswellbrook.

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).
2—Elpis Israel study: Bro. J. Ceiley — "Ch. 4."
4—1st princ. class.
7—Exh: Bro. P. Sawell. Lect: Bro. S. Evans — "Why the Old Testament Should be Read Today."
9—MIC.
11—**Special evening** on Hebrews study: Bro. J. Knowles (Enfield) — "The Order of Melchisedec's Priesthood."
13—7.30 p.m. Young peoples "Daniel" class: Bro. K. Wassell.
14—Exh: Bro. K. Cook. Lect: Bro. W. Britain — "What The Prophets Said About the Messiah."
16—Elpis Israel study cont.
18—1st princ. class.
19—**Special lecture** at Coleman Park Hall (Georges Hall): Bro. R. Pogson — "Adam, Sin and Morality; Facts We Have to Face!"
21—Exh: Bro. G. Alchin. Lect: Bro. N. McColl — "What the Prophets Said about a Future Worldwide Kingdom."
23—MIC.
25—Hebrews class: Bro. K. Cook — "Melchisedec, Greater Than Aaron."
28—Exh: Bro. S. Kingsbury. Lect: Bro. W. Lapham — "What the Prophets Said about the Judgment of All Nations."
30—Elpis Israel study: Bro. J. Ceiley — "Ch. 4."

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).
3—2nd Peter study, 8 p.m.: Bro. K. Digney.
7—Exh. 11 a.m.: Bro. K. Digney.
10—Study of Israel in the Wilderness. 8 p.m.: Bro. L. Harrison.
13—Public Lecture: Bro. H. West (Perth) — "The Divine Solution to Our World in Turmoil".

14—Exh: Bro. H. West (Perth).
17—2nd Peter study. 8 p.m.: Bro. K. Digney.
21—Exh: Bro. K. Digney.
27—Study evening: Bro. B. Hayles (Perth).
28—Exh: Bro. B. Hayles.

MOUNT HAWTHORN — Masonic Hall, cnr. Hobart and Shakespeare Sts. (Special lectures under sponsorship of Perth Ecclesia).

Lecture titles identical to those at Perth will be delivered, supported with special advertising and pamphlets. Distribution has been maintained each Thursday evening, and has resulted in a good attendance of friends each lecture. On one occasion, nine friends attended.

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

3—2nd Peter study: Bro. J. Ullman.
6—Family Fraternal Night (in series of 8 to theme "Dr. Thomas, & The Centenary of Eureka"): Bro. J. Ullman — "God Manifestation Apocalypsed."
7—Lect: Bro. P. Duperouzel — "Armageddon and its Aftermath."
10—Eureka study: Bro. G. Hawkins.
13—Family Fraternal Evening: Bro. A. Newton — "The Lamb in the Apocalypse."
14—Exh: Bro. D. Hurn. Lect: Bro. W. Excell — "20th Century Religion Lacks 1st Century Truth."
17—2nd Peter study: Bro. J. Ullman.
20—Family Fraternal Night: Bro. G. Hawkins — "The Suffering Witnesses and the Babylonish Church."
21—Exh: Bro. A. Newton. Lect: Bro. A. Hayles — "Man is Mortal and in Need of Redemption."
24—Eureka study: Bro. G. Hawkins.
27—Family Fraternal Night: Bro. D. Hurn — "Rise and Fall of Babylon the Great."
28—Exh: Bro. J. Ullman. Lect: "God's Promise in Eden, A Hope for Mankind."

PERTH ECCLESIA CONDUCTING SERIES SPECIAL FRATERNAL EVENINGS, SATURDAYS, SEPT. 6, 13, 20, 27 ON THEME: "THE CENTENARY OF EUREKA." A FRATERNAL TEA TO BE HELD OCTOBER 4th. (Details Next Issue).

VICTORIAN ECCLESIAS

ELSTERNWICK — Alexandra Hall, (Rec.: Bro. G. Dowell, Selire Ave., Wandin Nth. 3139).

3—8 p.m. Bible class at home. Bro. Saxon, 90 Victoria Rd., Lilydale.
7—Exh: Bro. K. Jowett.
14—Exh: Bro. B. Hardinge.
17—8 p.m. Bible class cont.
21—Exh: Bro. D. Bond.
28—Exh: Bro. R. Goodman.

McKINNON — Progress Hall, 118 McKinnon Rd. (Rec.: Bro. K. Longley, 11 Spicer St., Beaumaris. 3193).

3—MIC at home Bro. R. Terrill.
7—11 a.m. Exh: Bro. R. Crampton. 7 p.m Special evening.
14—Exh: Bro. P. Galbraith. 3 p.m. Lect: Bro. C. Williams — "Are The Dead, Dead?"
17—Special series at Clayton Ecclesial Hall: "Yahweh, Israel's Rishim; Christ and Ecclesia."
21—11 a.m. Exh: Bro. N. Stevenson. 7 p.m. Bro. J. Britthauer — "The Bible, Is It Relevant Today?"
24—Special series cont.
28—Exh: Bro. J. Saliba. 7 p.m. Lect: Bro. P. Terrell—"Mary's Song (Luke 1:46-55)."

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).

5—Bible study at 7 Wills St., Kew 8 p.m.: Bro. K. Quixley — "The Prophecy of Micah."
7—11 a.m. Exh: Bro. G. Kennett. 7 p.m. Lect: Bro. P. Morgan — "Does It Matter What we

Believe?"
12—8 p.m. Bible study at Kew: Bro. S. Snow — "The Temple of the Age to Come."
21—Exh: Bro. E. King. Lect: Bro. E. Theobald — "What God Tells Us About Jesus Christ."
26—Bible study cont: Bro. S. Snow —"Worship in the Millenium."
28—Exh: Bro. J. Rosenthal. Lect: Bro. L. Cresswell — "What God Tells Us About the Holy Spirit."
20—SPL at home Bro. G. Kennett — "Take no Thought How . . . Ye Shall Answer (Lk. 12:9)."

MOE — Library Hall, Valburn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon, 3823. Tel. Yarragon 141).

1—7.45 p.m. Public lecture, Public Hall, Balfour Street, Newborough: "Why Jesus Lived And Died."
2—7.45 p.m. Lect. in above hall: "This Problem World; God Has the Solution."
3—7.45 p.m. Lect. in Multi-purpose Hall, Vary St., Morwell: "Prophecy Proves The Bible."
4—7.45 p.m. Lect. in above hall: "Bible Teaching on Life After Death."
5—7.45 p.m. Lect. in above hall: "World Crisis, the Only Hope is Christ."
7—Exh: 1.30 p.m.: Bro. J. White.
9—Bible class, 2 p.m. home Bro. G. Howe, Yarragon — "The Bridegroom Lamb Who Takes a Bride" (Bro. M. Stewart, Tape).
12—8 p.m. Life of Christ class at home Bro. Burrage, 6 Langford Street, Moe.
17—8 p.m. Bible class at home Bro. Burrage: "The Devout Decision that Revived and Rebuilt Jerusalem" (Bro. J. Knowles, Tape).
21—1.30 p.m. Exh: Bro. J. Day. 4 pm Youth Fellowship class at home Sis. J. Galbraith, Tyers.
23—2 p.m. Bible class at home Bro. G. Howe: "The Shekinah Lamb Who Lights the World" (Bro. M. Stewart, Tape).
26—8 p.m. Life of Christ class at home Bro. Burrage.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046). All lectures during September will be held at 3 p.m. for this period.

7—Exh: Bro. K. Quixley. Lect: Bro. K. Quixley — "Tomorrow's Promises; Christ On Earth Again."
9—Bible class at 670 Pascoe Vale Rd.: "The Indictment Against the Jews (Rom. 2:17-29)."
14—Exh: Bro. H. Mullin. Lect: Bro. D. Walker — "Today's Problems; One Bible, Many Churches, Why?"
21—Exh. & Lect: Bro. D. Caudery— "Today's Problems; Moral Standards; The Bible The Only Authority."
22—Bible class: "Jewish Objections Answered (Rom. 3:1-20)."
28—Exh. & Lect: Bro. A. Clarke — "Today's Problems: Race Problems, The Divine Solution."

RINGWOOD — Rupert St. (Rec.: Bro. P. Morgan, 64 Albion Rd., Box Hill 3128, Tel: 89 4240).

3—8 p.m. Bible class: "Daily Readings."
7—Exh: Bro. N. Jenkins. Lect: Bro. P. Pickering.
10—8 p.m. MIC: Three addresses on "Parables".
14—Exh: Bro. D. McCallum. Lect: Bro. P. Brown.
17—8 p.m. Bible class: "Daily Readings."
21—Exh: Bro. M. Fletcher. Lect: Bro. G. Pearson.
24—MIC 8 p.m.: Two addresses, and Bible reading practice.
28—Exh: Bro. K. Miles. Lect: Bro. B. Williams.

STUDY OF THE KINGDOM AGE

During the holiday weekend of October 4th-6th, Bossley Park Ecclesia is conducting a series of studies on "Ezekiel's Temple and Worship in the Future Age." Speaker is to be Bro. S. Snow (Coburg), who has made a detailed study of the latter section of Ezekiel's Prophecy. A literature distribution and public lecture will supplement the ecclesial study activities.

ECCLESIAL SPECIAL EFFORTS (God Willing)

Ecclesias are invited to list the date of forthcoming efforts hereunder, which will be repeated each issue, until the effort occurs. Additional details will be included as they come to hand.

October 18 at Hobart

A Fraternal Gathering, associated with the commencement of ecclesial activities in the recently-obtained hall. Additional meetings are planned.

Theme will be: "Except the Lord build the House they labor in Vain that Build it." Visiting brethren and sisters, particularly from the mainland, are warmly invited to attend.

REDCLIFFE STUDY WEEK-END

Bro. B. McClure of Sydney is to present a special study on the theme: "The Judges; In History and Precept." Some of the thrilling accounts of the period of the Judges will be recounted, and valuable principles for present-day living expounded. The effort will be held 26-28 September. Accomodation during this effort will be provided, where possible, with Redcliffe members, and visitors are invited to telephone 84 2376 (or write the Recorder) in this regard.

DECEMBER HOLIDAY ACTIVITIES

Arrangements are in hand for a series of 7 studies in Adelaide during the holiday period from December 24 to January 3. Study leader will be Bro. J. Martin, and the theme: "David; A Man After God's Own Heart." This will provide a thoughtful and encouraging study, and is specially designed for young people. In addition, outings will be conducted on the public holidays. Accomodation is available to interstate visitors, and further details will be published as they come to hand.

DAILY BIBLE READINGS FOR SEPTEMBER 1969.

Monday	1	2 Kings	6	Lamentations	2	1 Corinthians	15
Tuesday	2	.....	7	.....	3	.....	16
Wednesday	3	.....	8	.....	4	2 Corinthians	1, 2
Thursday	4	.....	9	.....	5	.....	3, 4
Friday	5	.....	10	Ezekiel	1	.....	5, 7
Saturday	6	.....	11, 12	.....	2	.....	8, 9
Sunday	7	.....	13	.....	3	.....	10, 11
Monday	8	.....	14	.....	4	.....	12, 13
Tuesday	9	.....	15	.....	5	Luke	1
Wednesday	10	.....	16	.....	6	.....	2
Thursday	11	.....	17	.....	7	.....	3
Friday	12	.....	18	.....	8	.....	4
Saturday	13	.....	19	.....	9	.....	5
Sunday	14	.....	20	.....	10	.....	6
Monday	15	.....	21	.....	11	.....	7
Tuesday	16	.....	22, 23	.....	12	.....	8
Wednesday	17	.....	24, 25	.....	13	.....	9
Thursday	18	1 Chronicles	1	.....	14	.....	10
Friday	19	.....	2	.....	15	.....	11
Saturday	20	.....	3	.....	16	.....	12
Sunday	21	.....	4	.....	17	.....	13, 14
Monday	22	.....	5	.....	18	.....	15
Tuesday	23	.....	6	.....	19	.....	16
Wednesday	24	.....	7	.....	20	.....	17
Thursday	25	.....	8	.....	21	.....	18
Friday	26	.....	9	.....	22	.....	19
Saturday	27	.....	10	.....	23	.....	20
Sunday	28	.....	11	.....	24	.....	21
Monday	29	.....	12	.....	25	.....	22
Tuesday	30	.....	13, 14	.....	26	.....	23