

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.

**Edited and Published by:
G. A. Gibson, Apt. 1616, 1501 Woodbine Ave., Toronto 365, Ont., Can.**

“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed.”—Acts 17: 11.

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We are anxious to send the Berean FREE to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

ESPERANCE, W.Australia—2 Emily St.—Mem. 11 am; Class Thursday 7:30 pm; Bro. Ray Hodges (same address).

LOVING greetings to our brethren & sisters of the Household of Faith. On Sep. 4 we had the joy of welcoming to our midst sister Barbara MacIvor of Toronto ecclesia & sister Annetta Jones of Richard ecclesia. We deeply appreciate the long journey undertaken by these sisters to visit us, and it was a great joy for us to have their presence at the memorial meetings, and also to share their companionship for the few weeks that passed all too quickly.

Their visit provided opportunity for a call on bro. John Mullett, where we spent some pleasant hours in conversation on the Truth, and held the memorial meeting.

World conditions remind us that "The days are quickly flying, and Christ will come again." May the thought spur us on to greater zeal for the things of the Truth. With love in the Truth from Esperance ecclesia,

—bro. R. Hodges

BUFFALO, N.Y.—IOOF Hall, Kenmore at Myron, Kenmore, N.Y. 14217: Phone (716) 877-9363—Mem. 10:15 am; S.S. 11:45am: Class Wed. 8 pm; Bro. W.J. Kling, 372 Ellicott Crk. Rd. Tonawanda, N.Y. 14150. Phone (716) 692-3605.

THE brethren and sister of the Buffalo ecclesia wish to convey their loving greetings, in the Name of our Lord and Savior, to all of the brethren and sisters throughout the world.

In these most perilous times, we are once in a while encouraged in our journey to the Promised Land by meeting with brethren and sisters of like precious Faith. It was on such an occasion that we had the pleasure of meeting with the following brethren and sisters of the Toronto ecclesia: bro. & sis. J. MacIvor Sr, bro. J. MacIvor Jr., sis. Barbara MacIvor, sis. Crone & bro. Gibson; and of the Hamilton ecclesia: bro. & sis. R. Philip, sis. Fotheringham & sis. Fogg; and of the London, Ont. ecclesia: sis Boyce & bro. D. Boyce; and of the Richard ecclesia: sis. Kathleen Jones. On this occasion we were comforted and encouraged on our journey by words of exhortation bro. Gibson.

Due to mankind's weak mortal nature, our beloved sis. Elston has been ill for some time now and is confined to a nursing home. We pray that our heavenly Father will comfort our sister in her time of need, and restore her to health and strength once again.

We are sorry to report that brother & sister Gordon Kling have left our fellowship. With much regret we have had to accept their letter of withdrawal. It is our earnest prayer that they will be guided in the way of truth.

We wish to announce that bro. Willard Kling and sis. Mina Phillips have been united in marriage.

With these evil days of the Gentile times drawing to a close, we look forward and press onward to the time when peace and righteousness shall be the order of the day, when the ones from here and there shall be gathered together in that great company which no man can number, when we no longer may feel alone or forsaken.

With love in the Truth, the brethren and sisters of the Buffalo ecclesia,

—bro. Willard Kling

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Please send to one of the following:—

G. A. Gibson, Ap1616, 1501 Woodbine, Toronto 365, Ont., Canada
G. V. Growcott, 12954 St. Marys, Detroit, Michigan 48227, U.S.A.

It is more convenient for us if sent to bro. Growcott.

British subscribers: Ordinary domestic British Cheques or Money Orders are quite acceptable. Just make out to: "G. V. Growcott."

ALL subscribers: Please DO NOT make out checks to "Berean Christadelphian." We have no such account, & cashing is difficult.

Purge Out the Old Leaven

"Take of the blood, and strike it on the two sideposts and on the upper door post"—Exo. 12:7

ON A certain occasion Jesus sent forth seventy disciples to preach the Kingdom of God, and to heal the sick. He gave them explicit instructions as to what to do and how to conduct themselves. After their work was completed, it is stated that "they returned again with joy." Then he took them aside privately, and said—

"Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings 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. 10:23-24.

Truly it is a wonderful blessing to be in the company of Jesus, and to hear "the gracious words which proceeded out of his mouth," and to behold how he had "done among them the works which none other man did." But those who saw and heard in the days of Jesus, are not the only ones who are favored, for the blessing has been extended to the present day by the sublime prayer of Jesus when—praying for his apostles—he said—

"Neither pray I for these alone, but for them also which shall believe on me through their word"—John 17:20.

How have we come by our knowledge and understanding of the Gospel? Is it not because we have believed through the apostles' word, and were convinced by their testimony? In fact, we owe an unpayable debt of gratitude to the apostles for what they have done, for without their writings we would know nothing of the Anointed Jesus, "and would be like the beasts that perish." Paul speaks of that condition in his letter to the Ephesians—

"At that time ye were without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world."

In such a state they had nothing to hope for except death, because they were without Christ, and that means they had no relation to the promises made to Abraham which form the basis of the Gospel, and the foundation of true religion. These believers—to whom Paul was writing—had been in that state, but he desires to emphasize the great transformation that had taken place in their lives; therefore, he says—

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

A superficial reading of this statement of the apostle might create the impression that in some mystical way the literal blood of Christ had brought these believers near to God. But this is far from the truth. First, let us look at the shadow. Many years before, on the eventful Passover night in Egypt, the blood of a lamb protected the people of Israel from the power of the destroying angel while he smote the firstborn throughout all the land of Egypt.

This protection was not all mechanical; it was based on *faith*. They had been commanded to slay the lamb, and sprinkle some of its blood upon the entrance, or the door posts of their homes. The explanation is in Exo. 12:13—

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

The focal point in this verse is the word *token* which, in this place, means a signal, as a flag, beacon, evidence or mark. Therefore the blood became evidence to show that the occupants of the house had complied with the passover regulations, because they had faith in its operation. This was one of the greatest allegorical transactions recorded in the Scripture of truth. Although it was founded upon facts, and efficacious for the "time then present," it was but a shadow of the greater things to come. It pointed forward to the Lamb of God who should "take away the sin of the world." Therefore, says Paul—

"Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed (or slain) for us"—1 Cor. 5:7.

While Israel kept the feast of the Passover with literal unleavened bread, Paul, in the next verse, exhorts the believer to "Keep the feast with the unleavened bread of sincerity and truth." To keep it in this manner would seem to indicate that our life, after belief and obedience of the Gospel, should be a life of consecration—not in word, but in

deed; that is, an active, joyful life devoted to works of righteousness. In view of what Paul says in Rom. 12:1 there seems to be no other conclusion—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Think of it; reasonable, not excessive; but agreeable to sound judgment. Jesus was the anti-typical Lamb of the feast provided by the Father. Like the typical lamb, not one of his bones was broken; but his blood was sprinkled—not literally, but figuratively—upon the doors of the believer's heart. We are, therefore, no longer our own; for we are "bought with a price," and that price is—

"The precious blood of Christ, as of a lamb without blemish and without spot"—1 Pet. 1:19.

The word precious means "of great price or value," and what word could describe it better? Literally, of course, the blood of Christ shed upon Calvary would be useless to anyone. It fell to the ground, and dried up in the same manner as the blood of the lambs did in Egypt. Wherein, then, lay its value? Was it not in what it signified and accomplished? Yes, by all means. Therefore, it is a symbol of faith by which the believer in the things concerning the Kingdom of God, and the Name of Jesus will be saved when the angel of Yahweh comes to take vengeance on them that know not God, and upon those who know Him but do not obey the requirements of the Gospel. He will see the precious blood of Jesus sprinkled on the entrance of the hearts of those who have been faithful in all things, and will pass over them, and they will enter into the joy of their Lord.

To become "partakers of the divine nature," is not a mechanical process. Therefore we must not be satisfied with the mere knowledge of the first principles of the Truth; but having established ourselves upon a rock, let us "go on to perfection," as Paul has said. To reach perfection in this life is impossible; but *it must be our constant aim*. There must be an undeviating pressing forward, so that we will be transformed by the renewing of the mind. It is imperative that "we walk in the Truth," for if we are not knit together in holiness and brotherly love, we will be wasting our time talking about purity of doctrine and fellowship.

Having been "made nigh by the blood of Christ," there must be a close contact with the living and transforming power of godliness that will stir up within us a divine fire of enthusiasm for the Truth, so that "God's Word will be in our hearts as a burning fire shut up in our bones."
—Editor

Shepherd and Stone of Israel

"And Jacob called unto his sons and said, Gather yourselves together, that I may tell you that which shall befall you in the last days" — Genesis 49:1

By BROTHER JOHN THOMAS

JACOB being 147 years old, and about to die, called his sons together to tell them "what should befall them in the last days" The period to which the prophecy of Jacob principally refers is 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*.

It will not be necessary for me to do more than to point out these special incidents as bearing upon the Kingdom of God. After Reuben, Simeon and Levi are conjoined in the 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. Says Jacob (Gen. 49:5)—

"Instruments of cruelty are in their habitations."

Foreseeing the part they would play in relation to the Seed, he exclaimed—

"O my soul, come not thou into their secret; unto their assembly (See Psa. 22:16, ML 26:14) mine honor be not thou united" (v. 6).

But why not, Jacob?

"For in their anger they slew a man (See Matt. 26:57-59), and in their self-will they digged down a wall (that is, overthrew a city)—See Gen. 34:25-29.

"Cursed be their anger, for it was fierce: and their wrath, for it was cruel" (v. 7).

The verification of these things will easily be recognized 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 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.

Having spoken of the death of Christ by Levi and Simeon, he 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 monarchical;
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.

Such are the points into which the members of Jacob's beautiful prophecy concerning the things of the Kingdom, in connection with Judah as the royal tribe, are resolvable when converted into literal, or unfigurative speech.

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 couching 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).

Two appearances of the Shiloh are indicated by Jacob; first after the departure of the sceptre from Judah; and secondly, at the attainment of the tribe to the dignity of giving laws to the gathered people. The sceptre had departed from Judah before the appearing of Jesus; but neither Jesus, nor the tribe, have promulgated *a code of laws* to Israel or the Gentiles. Moses was a lawgiver, not of Judah, but of Levi; but when Shiloh comes as the lawgiver of Judah, then—

"The law shall go forth from Zion, and the Word of the Lord from Jerusalem" (Isa. 2:3).

THE BLESSING on Judah contains in it the hope of Israel. It shows what views Jacob had of the promises made to him and his fathers. His faith was of things substantial and definable. He looked for a kingdom and an empire, whose royal domain should be the land of Canaan, and especially that part of it allotted to Judah (Ezek. 48:8-22), and whose imperial ruler should be the giver of peace, descended from his loins in the line of Judah.

The Spirit of God in Jacob marked him out to wield the sceptre and to give laws to the world, possessing the gate of his enemies, and blessing all the nations of the earth. It is generally supposed that Jacob saw the sceptre depart from Judah. This is implied by the English version, "Not depart *until* Shiloh come," which is as much as to say, when Christ appears it shall depart: which is not in accordance with the facts of the case.

Having blessed Judah in the terms recorded in Scripture (Gen. 49:8-12), he passed over Zebulun, Issachar, Dan, Gad, Asher, and Naphtali, 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 invoked 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 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).

But in the blessing of Joseph, Jacob gave a very remarkable intimation concerning the Shiloh. He styles him *"the Shepherd and Stone of Israel"* (See Isa. 28:16). In his blessing on Judah, he foretold Shiloh's descent from him; but in the blessing of Joseph, he declares he is from the God of Jacob, and (being thus spoken of in connection with Joseph) after the parable of his history.

In other words, *that the Seed should be both son of Judah and Son of God*; and that his relation to the tribe of Israel should be after the representation of Joseph's to his brethren—

"The archers should sorely grieve him, and shoot at him, and hate him; but his bow should abide in strength, and his arms be made stronger by the God of his fathers, who should help him; and cause all blessings to rest upon his crown, who should be LONG SEPARATED FROM HIS BRETHREN."

* * *

AFTER the death of Joseph, which occurred 276 years after the confirmation of the covenant concerning Christ, Levi and his line—Kohath, Amram, and Moses—may be regarded as the more special conservators of the faith with which God is pleased. Many of Jacob's family in the period which elapsed between the death of Joseph and their glorious exodus under Moses, had given themselves up to the service of Egypt's gods (Josh. 24:14).

This, however, was not the case with all. Some still kept the promises of God before them; and we find it testified of Moses when only forty years old, and before he fled from Egypt, that—

"He supposed that his brethren would have understood how that God by his hand would deliver them; but they understood not" (Acts 7:25).

This was forty years before their deliverance, and 114 years after Joseph's death. Seventy-four years after this event Moses was born to Amram the grandson of Levi. The supposition he entertained concerning his brethren's spiritual intelligence is an indication of his own; for he evidently judged them by his own understanding of the divine promise.

Although "he was learned in all the wisdom of the Egyptians," this did not divert him from the Faith. He had been indoctrinated into this in his tender years by his parents. For it is testified that—

"By faith they hid him three months, not being afraid of the king's commandment" (Heb. 11:23). —thus becoming heirs of the righteousness which is by faith of the promises. This testimony to their faith shows that, however delinquent others might be, "The Faith"—the One Faith of the Gospel—dwelt in them. They instilled this faith into Moses, on the fleshy table of whose heart it was so indelibly inscribed, that not all the blandishments of the court of Egypt could efface it. The result of the parental instruction he had received was that—

"By faith when he came to years he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect to the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible" (Heb. 11:24-27).

From this testimony, then, we learn that *the faith in Amram's family was concerning Christ, and the recompense of the reward*; that this was so little sympathized with, that those who embraced it were subjected to reproach, and called upon to endure on account of it; and that the things connected with Christ were esteemed by those who understood them, as of greater value than the most enlightened, wealthy, and powerful of kingdoms, possessed in all its glory.

Now, as *the faith of Abraham's family is the "faith without which it is impossible to please God" in any age*, it will be of advantage to us to have as distinct a view of it as possible. I shall present, then, a summary of the things which were "all the salvation and all the desire" of Abraham's family, though for a long time "God made it not to grow."

I shall begin the enumeration with the most elementary principle, and ascend to the more complex in the order of their development in the promises of God. They believed—

1. That a son of Eve would take away the sin and evil of the world;
2. That until the sin-power should be subdued, there would be perpetual strife between his adherents and the partisans of sin;

3. That in this war the Son of the woman and his allies would suffer much adversity, and be temporarily overcome; but afterwards, conquer all their foes;
4. That Eve's son would descend from Abraham in the line of Isaac, Jacob and Judah;
5. That Abraham's descendants in the line of Jacob would become "a great and mighty nation"; and that when this came to pass, Abraham's name would be great in all the earth;
6. That all nations should be blessed, in a social, ecclesiastical and civil sense, in Abraham and his Seed, whom I shall hereafter term Christ;
7. That this personage, the hope of Abraham's family, should possess the gate of his enemies—that is, gain victory over them;
8. That Christ should possess the land of Canaan from the Euphrates to the Nile; that he should possess it "for ever", and therefore be immortal;
9. That Abraham, Isaac, and Jacob should possess Canaan with Christ for ever;
10. That Abraham was the constitutional father of nations, and, with his sons—namely, with Christ and his brethren—the "heir of the world", which was memorialized by the change of his name from Abram to Abraham:
11. That kings would descend from Abraham in the line of Judah, etc.; and that, therefore, the twelve tribes would constitute a kingdom in the land of Canaan, of which Judah would be the royal tribe;
12. That through Judah, as the lion of Israel, their enemies should be subdued;
13. That "the Shepherd and Stone of Israel" would be a Son of Judah and Son of God; and that he would be the Lawgiver and King of nations to the utmost bound of the everlasting hills;
14. That Christ would be slain by the tribe of Levi after the parable of Isaac.
15. That as Christ and Abraham are to inherit the land of Canaan for ever; they would rise from the dead to possess it; and that the same thing must occur in the case of all others who should inherit with them;
16. That after this resurrection and exaltation to power and dominion, ten tribes of Christ's brethren after the flesh would go down into Egypt a second time; and meeting them there, he would make himself known to them; receive their humble and sincere submission; and, we may add, like another Moses and Joshua in one person, lead them out of Egypt and plant them in the land of Canaan;
17. That to share in this consummation would be the reward of a righteousness counted to those who believed the things promised;
18. That every one of whom this righteousness was reckoned must be a circumcised person; or otherwise be cut off from his people; and the circumcision was the token of the covenant of promise, and the seal of the righteousness by faith.

In the exposition of the things of the Kingdom, as unfolded in "the promises made of God to the fathers", the following points have been fairly established:

1. That the TERRITORY of the kingdom of Shiloh is not beyond the skies, but all the land of Canaan from the Euphrates to the Nile; and from the Gulf of Persia and Red Sea to the Mediterranean;
2. That the twelve tribes of Israel are the natural born SUBJECTS of the kingdom;
3. That Christ in the line of Judah is its KING;
4. That those of like faith and disposition with Abraham, and who walk in the steps of his faith, are the joint inheritors with its king; in other words, its ARISTOCRACY; who will share in the glory, honour, power, and blessedness of the kingdom for ever: and,
5. That all nations will be subject to this kingdom, and constitute its EMPIRE.

These five points, however, do not comprehend *all* the things concerning the Kingdom of God. Shiloh, or the Anointed One of God, was promised in the line of Judah; but the question remained open from Jacob's decease for many centuries after, as to the *particular family* of the tribes of Judah he was to descend from.

Besides this, there is nothing said respecting the constitution, laws, and ecclesiastical institutions of the Kingdom. It will, therefore, be necessary for us to look into these things, that we may fully comprehend the system of the world to be established by the God of heaven, when all other dominions shall have passed away.

Second Voyage to Australia

BY BROTHER ROBERT ROBERTS

"Leaving us an example, that ye should follow his steps: who, when he was reviled, reviled not again; when he suffered, he threatened not"—1 Peter 2

PART TEN

FRIDAY, AUGUST 20, 1897 (Cntd.): AT ADEN

ADEN is outside the south entrance to the Red Sea, about 50 miles to the left as we sail east, on the South Arabian coast. It is about the dreariest spot of sterile rock and mountain that can be imagined; but it has a good harbor which gives it its value to England. It forms a useful coaling and military station to a power having such extensive dependencies in the Indian Ocean.

It is one of a series of connecting links with the mother country: England to Gibraltar, Gibraltar to Malta, Malta to Cyprus, Cyprus to the Suez Canal, the Suez Canal to Perim (in the Red Sea), Perim to Aden, Aden to Bombay. From India to Australia is an easy stretch in continuation. Then eastwards to the Fiji Islands in the Pacific, and thence to South America, where England has several dependencies, or North America (Canada). "A land shadowing with wings" is the only fitting description of a country as Britain is in these latter days.

SATURDAY, AUGUST 21, 1897 : PATIENCE & FAITH TESTED

OUT in the Indian Ocean: a day of bright sunshine and comparatively smooth sea. The voyage is being made unpleasant for us by the studied rudeness of Eglon and his 2 boon companions. There is a corner on deck at the stern where we have been in the habit of sitting in our deck chairs with our books. The said 3 came after breakfast and sat down on this spot, and talked and laughed like the jabbering natives in their canoes. I was downstairs writing, but sis. Roberts and the girls were there. Reading or conversation in the circumstances was impossible. When I came up, Eglon was laid all along, like a great pig, among my books on the seat by the side of the cabin skylight. It was not our part to strive with such a creature; so I removed a book that I wanted to read, from near his head, and sat down. Then he wanted to know what I was interfering with him for? I replied that God would interfere with us all by-and-bye—which acted a little like Abigail's retort to Nabal. We all talked and read without reference to the obnoxious creature, and by-and-bye he tired and went away.

But afterwards, his 2 companions, in our momentary absence, came and laid themselves right down on the deck on the spot where our deck chairs should have stood. When we came, they made rude remarks. We shifted round the corner, remarking that we would take our chairs out of their way. One of them then savagely asked what I was kicking him for—a purely imaginary suggestion which I answered with silence.

It is difficult to imagine the cause of their behavior, unless it be that our whole procedure is a rebuke of their evil ways. They drink strong drink and talk ribaldry, whereas we take water literal and water spiritual—even the pure water of life, clear as crystal.

It is very painful to bear, but it is probably a needed offset to the pleasure I have in so much sweet company this voyage, as compared with the other times when I have been alone. A Gentile would storm and pay back and appeal to the captain. No man who seeks to walk in the fear of God and in the obedience of His commandments can allow himself to do that which is forbidden. So we must bear it, knowing it will only be a week or 2 more, and—

"The Egyptians whom we have seen today we shall see no more for ever."

* * *

A number having expressed a wish that I should lecture tomorrow (Sunday) arrangements have been made, with the permission of the captain, for me to speak on "An interesting and true story about an ancient king, a captive prince, a troubled night, an exciting day, threatened assassinations, and a wonderful upshot whose effects are visible in the state of the world today." The lecture will be in the steerage, where first and second-class passengers will be at liberty to come.

Towards night, the wind freshened and the sea rose. When darkness fell, a rough night set in. The vessel pitched and rolled heavily all night, to the distress of passengers who had hitherto been proof against sea-sickness—including three of our own company.

SUNDAY, AUGUST 22, 1897: ROUGH DAY, LECTURE CANCELLED

TOWARDS daylight, the sea moderated somewhat, but still it was a rough day, with a very unsteady motion of the vessel. We have been 3 weeks out, and our company begin to desire the end of the voyage.

Towards noon, we passed the island of Socotra on our right, where the s.s. Aden was wrecked a few weeks ago with the loss of 70 lives. There is no lighthouse on the island, and the steamer was drawn on to the rocks by the current during the night. About 50 who remained on the wreck were rescued by a search-vessel after enduring great privations for 17 days on the wave-swept vessel, which was on the point of breaking up when the search-vessel arrived. All who left by boat perished.

News telegrams to Aug. 20 were brought on board to the captain at Aden and were today handed round for the passengers to read. The only thing interesting to us was the report that the peace negotiations between Turkey and Greece were at a standstill because of Britain's refusal to join in Turkey's demand to remain in occupation of Thessaly

till the payment of the indemnity; also of the departure of the Turkish fleet for Crete, and the intimation of the Admirals of the European squadrons that they had orders to resist the landing of any kind of force from the Turkish fleet; also of the renewal of Armenian activity against Turkey, from the Persian in collusion with the Young Turkish party: also the spreading of Indian disaffection, and the treasonable attitude of the Ameer of Afghanistan, who is suspected of intriguing with the Sultan of Turkey on behalf of Mohammedan interests—all of which are eddies and bubbles on the stream of time in harmony with latter-day expectations.

As the day advanced the weather grew more rough, and the steamboat rolled and shipped water in a way that put the lecture out of the question. 150 of the steerage passengers were reported sick. Several of our own company were in the same state. For this reason, not only the lecture but the breaking of bread had to be postponed. (But we had had our daily reading after breakfast before things were so bad.)

MONDAY, AUGUST 23, 1897: A SAD FUNERAL AT SEA

THREE weeks out from Southampton. In a little over a fortnight more, we are expected to reach Melbourne—for which our travellers begin to long, as a number of things have combined to rob the voyage of all pleasure.

Today, we had a funeral at sea—a baby from the steerage, which had died in the miserable circumstances prevailing there. Wrapped in canvas, the little thing, after scant ceremony, was dropped by the captain over the stern into the tumultuous waters. The ceremony was witnessed by a number.

When they had gone away, the bereaved father stood alone in the stern, looking disconsolately in the direction in which the object of his love was fast disappearing. I stepped up to him to sympathize with him. His face expressed the deepest grief. I found he was a German, and we could not talk together; but the language of gesture and facial expression was understood.

All day, flying fish were darting past the vessel within a few yards. We must have passed thousands upon thousands. They looked like flocks of small white birds springing out of the water and disappearing in the water again. Several must have come aboard on the fore part of the vessel, but I only heard of one at our end. I did not see it.

The sea was rough all day. It is very fatiguing when the vessel rolls and plunges so violently all the time. It makes every kind of motion toilsome. Even washing your hands at the basin in your stateroom requires herculean effort when there is a danger of your being suddenly dashed against knob or peg, wall or door, or the corners of your bed. Towards night, the wind moderated and the motion of the vessel was once more tolerable.

TUESDAY, AUGUST 24, 1897: AVENGE NOT YOURSELVES

A DULL day, with comparatively smooth sea. The flying fish have disappeared, except an occasional one or two. An albatross followed us for some time. There was nothing of occurrence among the passengers, except the discussion among some friendly to us as to how long we ought to endure the rudeness of Eglon and his band.

I told Mr. K. that the Bible was an entire guide to us in the matter. We had as much natural resentment as any of them, but it was a matter of command to keep it at bay—to hold in—to restrain. We were forbidden to retaliate: we were commanded even to return good for evil.

"It is contrary to nature!" exclaimed Mr. K.

"No doubt of it," said I, "that is where the pinch comes in. God has promised to revenge the injuries of His people; and it is their duty to wait for Him, as He says."

"It is very hard," said Mr. K.

Eusebia answered, "It is a discipline in preparation."

WEDNESDAY, AUGUST 25, 1897: RAIN AND MISERY

AFTER breakfast, a squall burst upon us from the north, accompanied by a tropical downpour of rain. The rain continued more or less all day, and aggravated the sense of misery arising from other conditions. We are well into our 4th week, and are experiencing the effects of tropical heat, with the want of usual food and exercise, and the want of usual sleep—body limp, a violent rash all over, and neuralgic pains from constant perspirations. I managed, however, to write some letters to post at Colombo.

THURSDAY, AUGUST 26, 1897: APPROACHING COLOMBO

ANOTHER squall from the north, but not so violent as yesterday. "Muggy" is the correct description of the state of things above and below. We thoroughly enjoyed our daily readings. We expect to reach Colombo tonight.

FRIDAY, AUGUST 27, 1897: AT COLOMBO, CEYLON

WHEN we got up this morning, we were anchored in Colombo harbor. We were called early to breakfast, to allow the passengers to land while the vessel was receiving a fresh supply of coal. Landing was a pleasant prospect after so many days at sea, but the process of getting ashore was almost distracting from a variety of circumstances which might be amusing to relate but which are not worth the trouble.

I would not have gone ashore for my own sake, but I was desirous of showing a genuine bit of India and Indian life to sis. Roberts and the daughters, and the other sister.

I bargained with a native who came aboard early to show us round for a fixed sum. This was the beginning of trouble. But I will not enlarge. Suffice it that when we got down the gangway by the side of the ship, we had to make a supreme effort to avoid being pitched into the water, and then found ourselves in a hot oily steam tug in the midst of coal barges and many small boats being pulled about by jabbering natives.

It would not have mattered much if, as we had been given to understand, we had gone straight away, but we sat and sat in the midst of the steam and the jabber till our steam tug, or "launch" as she was soothingly styled, should get a sufficient number of passengers to justify her "master and owner" in making the trip to the shore.

By-and-bye, there came bundling down the riff-raff of whom we had managed to keep clear in the vessel, but with whom we had now to pack almost in herring-barrel proximity. But there, I am entering into particulars. I said I wouldn't. It isn't worthwhile. After a prolonged trial of patience (all the more difficult in the limp state into which the confinement of a hot voyage reduces the most robust land constitution), our "launch" snorted her way through the moored vessels to the landing place.

Here we were encountered by a confusing crowd of vehicles and importunate drivers—amongst whom we threaded our way under the guidance of our would-be guide—only to discover we were being drawn into a trap—which we averted by paying off our guide at once.

Then we hired a street vehicle on our own account. In this there was a difficulty, as the vehicle would only hold 4, and we were 5. It was suggested we should engage a single-passenger conveyance—something in the nature of a Bath chair, drawn by a native runner. In this, one could ride alone before or behind, the other 4 in the carriage. But then came the question, who should this be? All shrank from the grotesque prominence of heading a procession in a Bath chair. As it was out of the question for any of the others if they were to have any enjoyment of the visit, I volunteered, and rode, sometimes before, sometimes behind, and sometimes by the side of the horse conveyance.

We were taken all through the beautiful suburbs of Colombo, along the recently-finished esplanade fronting the sea (called Queen Street in plain English), through some crowded streets. The spectacle of hurrying black and brown people, lithe, spare and nimble, many nearly naked, and all in bright clothing of some sort, was very interesting to my fellow-travellers.

When they had had enough, we paid off our conveyance, had a cup of tea at a kiosk, and then a walk through the streets to the fruit market to get something (watermelon, I think) for which one of our company longed. Here we were laid siege to by a crowd of vendors with an importunateness of gesticulating solicitation that could not be realized from any amount of description.

Gladly making our escape from the bewildering din, we made our way to the landing place. On the way, we stood still for a quarter-of-an-hour or so in one of the roads, and watched and were watched by the hurrying stream of dusky people, some of whom stood stock still and pondered us as curiosities.

When we got on board the steamboat (between 3 and 4 in the afternoon) the coaling was finished, and we were in hopes of resuming our voyage immediately, but hour after hour dropped by, and the natives from the boats went all over the vessel, pestering the passengers to buy their wares.

When the hour for bed arrived we were still at our moorings. Bed brought no peace, for the donkey engines were at work lading cargo, to a chorus of unearthly noises that requires to be heard to be appreciated. At last, in the midst of the nightmare turmoil, we dozed off, and when we awoke, we were far out to sea, on our way to Australia.

SATURDAY, AUGUST 28, 1897: MOST ARE UNWELL

A HEAVY sea, but bright overhead. Nothing occurred to distinguish the day, except that we were all more or less hors de combat except sis. Roberts. I was not seasick, but a little unwell from the irregularities of life in a steamboat.

An Australian passenger expressed a hope that the lecture would come off next day. I said if the steerage people renewed their wishes in the matter, I might comply; but that if left to myself, I would let the matter slide, as I was not feeling in the best trim, and the weather I feared would not be favorable, as the sea was running high.

SUNDAY, AUGUST 29, 1897: A NIGHT LECTURE ON DECK

SIS. Roberts' 67th birthday: a taste of "life on the ocean wave, and home on the rolling deep." The voyage of life nigh finished: Amen! There is little in life as it now is, to make continuance desirable.

That little is the last thing people around us make calculation for: "the doing of the will of God" in fulfilment of the preparation for what lies ahead. Are we to be scared out of the path of wisdom by the great show of fools? No, thank you. "As for me and my house, etc.," has been the motto of all the Joshuas from the beginning. The daily reading keeps you up to it. Nothing else will.

We had our daily reading after breakfast, as usual—much enjoyed, of course. In the after-part of the day, we had a delightful breaking of bread in the girls' cabin—being larger and with more light.

While I was reading on deck, the gentleman who was to have been chairman at the postponed Sunday meeting, came to me from the steerage and asked if I was going to give the lecture. I said I had no objections if it was desired. He said it was so, and he thought it would be all right as regards the weather, as the people were getting accustomed to the roll of the vessel. "Very good," said I; and he went his way to make arrangements.

This was in the forenoon — the lecture to be in the evening. Notices were posted up. On the notice on our saloon door, insulting personal addition was made in writing by one of our barbarians.

Marriage with the World

PART TWO

"Be ye not unequally yoked together with unbelievers. What part hath he that believeth with an unbeliever? Come out . . . be separate . . . and I will receive you"—2 Cor. 6:14

IT IS essential that the expressed mind of God on this matter be realised in full—not just that it is wrong, but *how* wrong, dangerous and undesirable it is. The Scriptures use every possible means to impress us and enlighten us on this matter.

Since the birth of Cain and Abel, there have always been two separate classes of people in the world—the children of God, and the children of the flesh. *Between these 2 classes enmity exists, by God's appointment* (Gen. 3:15).

Throughout the Bible there is constantly emphasized the wide and irreconcilable gulf between the things of God and the things of the world. We are repeatedly told that it is *utterly impossible* to successfully mix the two. What could be more emphatic than this?—

"Know ye not that the friendship of the world is ENMITY WITH GOD? Whosoever therefore will be a friend of the world is the ENEMY OF GOD" (James 4:4. see context to v. 10).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is NOT IN HIM" (I John 2:15).

"Be ye not unequally yoked together with unbelievers. What part hath he that believeth with an unbeliever? Ye are the Temple of the living God. COME OUT—BE SEPARATE— TOUCH NOT—and I will receive you, and be your Father" (2 Cor. 6:14).

"Pure religion and undefiled before God is . . . to KEEP UNSPOTTED from the world"
(James 1:27).

"Your bodies are members of Christ—the Temple of the Holy Spirit. Shall we make the members of Christ the members of an harlot? (either literal or spiritual—see Rev. 17) Glorify God in your body" (1 Cor. 6:15-20).

"She is at liberty to be married to whom she will—ONLY IN THE LORD" (1 Cor. 7:39).

"God hath called us to holiness (separateness)" (1 Th. 4:7).

"Be ye holy" (1 Peter 1:14).

"Can a man take fire into his bosom, and his clothes not be burned?" (Prov. 6:27).

"He that walketh with wise men shall be wise, but a companion of FOOLS shall be destroyed"
(Prov. 13:20).

The same word is used for 'companion' here as applied to a wife, in Mal. 2:14. The scriptural definition of a 'fool' is clear from the following—

"A fool hath no delight in understanding" (Prov. 18:2).

"The fool walketh in darkness" (Eccl. 2:14).

In God's estimation, all who reject His Truth and eternal life are fools in the fullest sense of the word.

"An unjust man is an abomination to the just: and he that is upright is an abomination to the wicked"
(Prov. 29:27).

Therefore, no truly "just" and godly man could desire the lifelong companionship of the "unjust" (unjustified, alien from the covenant). Such would be an "abomination" to him. *To desire it proves he is not "just," in God's sight.*

"Can 2 walk together, except they be agreed?" (Am. 3:3).

"As in the days before the flood"—"marrying and giving in marriage" (with the 'daughters of men')—"so shall it be at the coming of the Son of Man" (Matt. 24:38)—"Shall he find faith on the earth?" (Lk. 18:8).

"If ye live after the flesh, YE SHALL DIE" (Rom. 8:13).

"Be not conformed to this world" (Rom. 12:2).

"Ye are the Temple of God . . . If any man defile the Temple of God, HIM SHALL GOD DESTROY" (1 Cor. 3:16).

"The world—dead in trespasses and sins—children of wrath — Gentiles — without Christ — aliens — strangers—no hope—without God—foreigners" (Eph. 2:1, 3, 11, 12, 19).

"Wives, submit to husbands, AS TO THE LORD. (Apply that to alien marriage!) "Husband is head of wife, as Christ is Head of church. Husbands, love wives, EVEN AS CHRIST LOVED THE CHURCH, and gave himself for it, that it might be HOLY and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself"

(Eph. 5:22-6).

Consider the *intense intimacy* portrayed here! All this is destroyed and grotesquely caricatured by alien marriage—a sad and evil corruption of a beautiful divine figure.

"Be not deceived; GOD IS NOT MOCKED: for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:7-8).

Deacons' wives MUST be faithful (1 Tim. 3:11). *Alien marriage destroys a man's qualifications for this work.*

"Lay aside EVERY weight" (Heb. 13:1).

"Give DILIGENCE to make your calling and election sure."

"Work out your salvation with fear and trembling" (Phi. 2).

"Always ABOUND in the work of the Lord" (1 Cor. 15:58).

No one who truly respected these commands and had his whole heart set on pleasing God could possibly join himself (or herself) for life with one of the world. *They would shudder at the thought of such a galling and hybrid existence.*

* * *

FROM the very beginning, there has been a sharp scriptural distinction between the children of God and the children of the world. *God's whole purpose of redemption right from the Garden of Eden depends upon the former maintaining a faithful and holy separation from the latter.*

Union between them, in defiance of this eternal ordinance and purpose, has brought untold misery and punishment and evil. It has—time and time again—sidetracked the called-out people of God into the dead-end of failure. A brief summary of the record shows the fatal effects of this sin:—

THE BEGINNING: Woman to be a HELP meet (SUITABLE) for man—cleave together—one flesh (Gen. 2:20).

EDEN: Perpetual enmity appointed between the seed of the woman and the seed of the serpent—the children of God and people of the world—as the plan of redemption and sanctification is begun (Gen. 3:15).

FLOOD: "Sons of God took them wives of the daughters of men." Result: "Wickedness of man great"—"All flesh corrupted God's way on the earth." All destroyed in the Flood (Gen. 6:2).

PATRIARCHS: The enlightened, intelligent, God-pleasing faithfulness of Abraham and Isaac, strongly opposing and condemning alien marriages for their sons (Gen. 24:3; 28:1).

ESAU: The displeasing ("grief of mind") alien marriages of Esau, who despised God's blessing. Rejected as a "profane person"—"no place of repentance" (Gen. 26:34; 27:46).

SINAI: God's solemn charge to Israel as He constituted them His holy nation, and they enter the covenant: no alien marriages. They promised, "We will obey." God a jealous God.

(Exod. 34: 12-16).

THE LAW: Not yoke ox (clean) and ass (unclean) together (Deut. 22:10). Doth God take care for oxen, or saith He it altogether for OUR sakes? (1 Cor. 9:9-10)—that is, as a LESSON and WARNING.

BAAL-PEOR: The command violated. The dreadful consequences—24,000 perish. Phinehas, by slaying an Israelite and his alien wife, turns away God's terrible wrath from Israel, and receives an everlasting covenant of peace for his zeal. (Num. 25).

MOSES: As he dies, pleads, "Take no alien wives." A holy people, separated for a joyful and glorious destiny in God's love. The inevitable evils of disobedience (Deut. 7:3-8).

JOSHUA: At his death, warns of the judicial calamities to follow alien marriages—traps, snares, scourges. "If you violate the covenant, you will be cast out." (Josh. 23:11-13).

JUDGES: Israel soon turned aside to evil and married with the alien. God brought on them cruel oppressions until they repented and cried to Him for forgiveness (Jud. 3:6-8).

SOLOMON: Breaks the covenant—takes alien wives. They turn away his heart. God is very angry. Because of this sin, He will rend the kingdom from him (1 Kings 11:1-11).

AHAB: His alien wife leads him to ungodliness and evil. She "stirred him up" to "work wickedness in the sight of the Lord." His whole house destroyed (1 Kings 16:31-33).

JEHORAM: Did evil before God "because he had the daughter of Jezebel to wife." He is destroyed together with the house of Jezebel by Jehu, the type of Christ (2 Chr. 21:6).

EZRA: Two chapters worthy of deep study. The evils and corruptions of alien marriage. The "fierce wrath of God" against Israel for this "trespass unto the heavens" (Ezra 9 and 10).

NEHEMIAH: Casts out one who had "defiled the priesthood and the covenant" by alien marriage. "Thus I cleansed them from strangers." (Neh. 13:23-29).

Brethren and sisters, "These things are written for OUR admonition" (1 Cor. 10:11). Let US not "Fall after the same manner of unbelief" (Heb. 4:11).

The Captain of My People

"This man shall be the peace when the Assyrian shall come into our land, and when he shall tread in our Palaces"
—Micah 5:5

HEZEKIAH was one of the 3 greatest kings of Israel: David, Hezekiah and Josiah. His outstanding characteristic was trust in God (2Kings 18:5-6)—

"He trusted in the Lord God of Israel; so that after him was none like him of all the kings of Judah, nor any that were before him.

"For he clave to the Lord and departed not from following Him, but kept His commandments, which the Lord commanded Moses."

His one recorded failure—his heart being lifted up with pride when he showed all his glories and treasures to the Babylonian ambassadors—was the result, not of lack of trust, but of fleshly presumption upon that trust. How easy it is to fail—either at one extreme or the other! How deceptive is the flesh and the heart of man!

Because Paul had great privileges and prominence in God's purpose, he had to have a "thorn in the flesh" to humble and handicap him. Hezekiah had great power and great blessing, and great favor with God for his zeal and faithfulness: and the flesh being what it is, even this great man was carried away, and had to be humbled and rebuked.

There is a tremendous lesson here—we are never safe. We must be always prayerfully on our guard against the deception of the flesh.

The chronology of this period is difficult to harmonize, both within the Scriptures itself, and with the Assyrian records. Much is made by orthodox commentators of the accuracy of the Assyrian records—the so-called "eponyms" or lists of years and events tied in with eclipses, etc.—and the archeological inscriptions. The modern tendency is to rewrite the Bible record to fit these human records.

But as soon as we look into these wonderful "eponyms," we find scholars vary greatly in interpreting and aligning them, and they are clearly far from dependable. And as for the inscriptions found, the Assyrians, even more than most, were notoriously liars and boasters in promoting their own glory.

The scriptural record in 2 Kings 18 to 20 is clearly not all in chronological order, nor meant to be. Chs. 18 & 19 are generally chronological, except that some items are mentioned in them that refer backward and forward—like the general summary in 18:2-8, and the death of Sennacherib in 19:37 which was actually 20 years later. Also it is not clear where time gaps occur. There appears to be a 12-year gap between vs. 16 & 17 of ch. 18.

Chronology is not too important, except to the extent that it helps us to see the relationship of events to each other, and the period in a man's life and development when he does certain things (as in what period of Hezekiah's life his heart was lifted up). We can get a better and fairer picture of a man's actions and record if we can determine the order in which they occur.

Hezekiah's sickness and presumption are recorded at the end, in both Kings and Isaiah, but clearly they did not occur at the end, by the dates and facts given. We know he lived 15 years after his sickness.

The history of Hezekiah is given great prominence in the scripture record. It fills 11 chapters: 2 Kings 18 to 20; 2 Chron. 29 to 32; and Isa. 36 to 39. This seems to be the most likely order of events:—

1. *The great reformation and passover and cleansing of the land from idols, and the re-establishment of the true worship of God—in Hezekiah's first year.*
2. *The siege and fall of Samaria and carrying away captive of the northern 10-tribe kingdom of Israel—in Hezekiah's 4th to 6th years.*
3. *The first invasion of Judah by Assyria, in his 14th year. He strips the gold and treasures from the Temple and buys off the Assyrians. The Assyrians claim that at this time they took 200,000 captives from Judah. The Assyrian account of the ransom Hezekiah paid corresponds generally with the scriptural account, though somewhat exaggerated (after the normal human custom).*
4. *Hezekiah's sickness and recovery, in the same year (his 14th). Fifteen years are added to his life.*
5. *The embassy from Babylon, and Hezekiah's pride and presumption in connection with it—very soon after his sickness.*
6. *Another Assyrian invasion 12 years later, in Hezekiah's 26th year. On this occasion Hezekiah resists, pays no tribute, and puts his faith in God. The Assyrian host is destroyed, and Jerusalem is delivered in answer to Hezekiah's faith and prayers. Judah is given a 105-year new lease on life (to 608 BC), when Pharaoh Necho of Egypt deposes Jehoahaz and sets up a puppet, and Judah's independence ends.*

Hezekiah's supreme act of faith—defying the vast army of Assyria that was right in his land—seems clearly to have occurred near the end of his life—long after his sickness and recovery and the presumption that arose out of it. We cannot be positive, but this seems to fit best both with the Bible picture and the Assyrian records.

Let us then trace the course of Hezekiah's reign on the basis of the record in 2 Kings 18-20, putting the events recorded elsewhere (Chron. & Isa.) into their most likely proper order.

It should be noted that although Isaiah is not mentioned until near the end of Hezekiah's reign, he was actually very prominent and active, not only all through Hezekiah's reign but also in the 3 reigns before him. His own book records his dealings with Hezekiah's father, the wicked Ahaz, to whom he made the great prophecy of the virgin bearing the child Emmanuel. Isaiah was clearly a major factor in Hezekiah's faith and zeal and reforms.

Also Micah was prophesying at this time (as well as Hosea in the northern kingdom of Israel). Jeremiah records (26:18) that, in contrast to the reception and treatment he received, Hezekiah and the men of Judah hearkened to Micah when he warned them that because of the land's wickedness, Zion should be plowed as a field.

Beginning, then, with 2 Kings 18—

V. 1: Hezekiah began to reign in the 3rd year of Hoshea, the last king of the northern kingdom of Israel.

V. 2: He was 25 years old, and reigned 29 years.

V. 3: He did right before God, like David.

V. 4: He removed the "high places"—a system of local worship and sacrifice, long tolerated (apparently because there was often for long periods no central worship, due to the wickedness and idolatry of the reigning king). These high places were sometimes used to worship God, but they were usually centers of idolatry and fleshly corruption. He broke down the images. He broke in pieces the brazen serpent that Moses had made, because it had become an object of superstition and idolatry.

This verse (4) records briefly what is given in great detail in 2 Chron. 29 to 31. Let us then turn there to pick up the record.

2 Chron. 29:3: In the first month of his first year, he opened the Temple.

Vs. 4-11: He exhorted the priests and Levites to the work.

V.9: He reminds them that their fathers had fallen by the sword because they had neglected the worship and service of God, and their wives and children had been taken captive. In the previous ch. (2 Ch. 28:5, 6, 17) we learn that a great multitude had been taken captive to Damascus, that 120,000 had been slain, and that Edom also had taken captives.

V. 10: He speaks of the "fierce wrath" of God against them. This was apparent both from the warning words of the prophets and also from the miserable circumstances they were in. They were oppressed and spoiled by their neighbors, and under tribute to Assyria.

Vs. 12-15: The priests and Levites sanctify themselves.

Vs. 16-19: They cleansed the Temple, the court, and the vessels, in 16 days.

Vs. 20-24: They made a great sin offering for the nation: 7 bullocks, 7 rams, 7 lambs, 7 goats. We note that in v. 24 it is twice emphasized that it was for ALL Israel (not just Judah). The sin offering—the recognition and admission and atoning for sin—must come FIRST. . .

Vs. 25-26: THEN he set the singers and players in order. The rejoicing follows the purification.

Vs. 27-30: Having thus laid the foundation, they re-established the regular system of offering and sacrifice—

"And they sang praises with gladness, and they bowed their heads and worshiped."

Vs. 31-35: Then all the congregation brought their offerings. We note in v. 34 that there were not enough priests ready—the Levites, who had been more zealous in self-preparation, had to help them. The priests, the ones who should have been foremost in zeal and activity, had been negligent and uninterested.

2 Chron. 30: 1-9: Hezekiah sent letters to all Judah and Israel to come to hold the Passover at Jerusalem. It was arranged to hold it in the 2nd month because there was not time to prepare to do it at the appointed time in the first month.

V. 10: The general reaction in the northern kingdom was rejection and ridicule of the invitation. Many had been already carried away. They had just 3 more years to go to the complete destruction of their kingdom. This was their last opportunity. But they "laughed it to scorn."

Let us not self-satisfiedly condemn them, or marvel amusedly at their obvious folly. We could very well unconsciously be doing the same thing ourselves.

V. 11: Some did humble themselves and come. General scorn and rejection cannot be made an excuse for not proclaiming, for there may always be the few who will hear, and they make the effort worthwhile. Furthermore, the proclaiming is a duty and responsibility, even though none give heed.

V. 12: In Judah, God "gave them one heart" to obey. All is of God. God in His mercy is uniting them in zeal and holiness, giving them a new start.

V. 15: The zeal of the nation puts the dilatory priests and Levites to shame, and they belatedly sanctify themselves.

Vs. 17-20: Some of the congregation had not had time or proper understanding to cleanse and prepare themselves as required, but Hezekiah prayed for them and God accepted them. We cannot presume on this: we must make every effort to know and to obey. Yet this does give us assurance that God is merciful and flexible toward sincerity, and not rigid and mechanical.

V. 21: They kept the Passover with great gladness. The only possible source of any real gladness is the assurance of harmony and peace with God through faith and obedience. Nothing else has any real satisfaction. That is why the fear of God is the BEGINNING of wisdom—anything short of it is self-destructive stupidity.

V. 23: In their joy and zeal they decided to double the time, and keep the feast another 7 days. This is the kind of enthusiasm that is a joy to contemplate.

2 Chron. 31:1: Stirred up to this high pitch of zeal, all the assembled congregation dispersed through all the land, both Judah and Israel, and destroyed all the images and groves and high places—

"Until they had utterly destroyed them all."

Note the positive comes first. They were not in a fit condition, nor did they have the incentive and zeal, to go out and destroy the evil until they had first put themselves in harmony with the good.

But zeal for destruction does not always mean zeal for construction; nor does a burst of destructive enthusiasm mean a consistent holding fast thereafter. The flesh enjoys destroying something, especially under the gratifying pretence of "righteous anger." But it takes a lot more depth and patience and character to consistently and ploddingly build.

The rest of 2 Chron. 31 is the setting up of the permanent appointments and arrangements of the priesthood, worship and offerings. Finally (vs.20-21)—

"And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God.

"And in every work that he began in the service of the house of God, and in the Law, and in the commandments, to seek his God, he did it WITH ALL HIS HEART—and prospered."

This was the beginning of his reign. Now back to 2 Kings 18—

V. 5: He trusted in the Lord God: none like him before or after.

V. 6: He clave to the Lord: he departed not from following Him.

V. 7: And the Lord was with him, and he prospered whithersoever he went forth. And he rebelled against the king of Assyria, and served him not.

This prospering, and rebelling against Assyria would appear to apply to the latter part of his reign, though doubtless it was his course and purpose and desire from the beginning. The first time the Assyrian king came to punish his rebellion, he submitted and paid an enormous tribute. We are not told the reason—whether under pressure his faith failed, or whether the people or his leading men would not support him in his resistance.

It does seem clear throughout the historical record, and from the writings of Micah and Isaiah, that all the initiative for faith and resistance depended on Hezekiah himself (with the encouragement of Isaiah and Micah), and that there was little depth of faith in the generality of the people.

On the occasion of the first invasion, Shebna seems to have been the first officer under the king—"over the house"—as we see in Isa. 22, and he was not a good or faithful man, as Isa. 22 reveals. It is possible he remained over from the reign of Hezekiah's father, and that he was strongly entrenched.

On the later occasion, when Hezekiah successfully resisted, and held the people with him, and the Assyrian host was destroyed, we find that the faithful Eliakim has replaced Shebna as "over the household," as Isaiah had foretold (22:19-21).

Vs. 9-12: The final carrying away of the northern kingdom of Israel into captivity, by Assyria, and the complete termination of their kingdom. They had, as a whole, scorned God's last merciful plea to them through Hezekiah. They had seen Hezekiah's reforms, and how God had blessed him, but they preferred destruction to wisdom and obedience.

In the natural course of things, Judah would have suffered the same fate at the same time, but it is clear that Hezekiah's efforts and reforms and mediation for the nation deferred the wrath of God, which had already very strongly begun to be manifested.

V. 13: Eight years after the fall of Samaria, in Hezekiah's 14th year, Sennacherib the king of Assyria came against Judah. Hezekiah had inherited a kingdom already under tribute and vassalage to Assyria, for his father had submitted to them.

Hezekiah may have accepted the situation at first, until he could reform and rebuild the nation, so God would be with them. Or he may have rebelled from the beginning and this may have been Assyria's first opportunity to come against him in punishment.

It appears from Assyrian records that Sennacherib was not the supreme ruler at this time, but his father Sargon, according to the most likely chronology, but the term "king" was not so restrictively used as today, and it did not necessarily mean the one supreme ruler. Very similarly, in Dan. 5, Belshazzar is called the "king" of Babylon, though his father was still alive, and was the chief ruler of the kingdom.

The Assyrian records that have been discovered in the past century or so give a remarkable confirmation to the general historicalness and reality of the Bible, though details are often hard to reconcile. Until recent discoveries, the Bible had been for 2000 years the only record of these events at all.

V. 14: Hezekiah submits to Assyria and pays tribute. The Bible says 300 talents of silver and 30 talents of gold. If the translations of the inscriptions are correct, Sennacherib claims it was 800 of silver and 30 of gold—remarkably similar, considering the normal lying and boasting of the Assyrians. (Translators don't always agree on rendering the inscriptions).

Vs. 15-16: Hezekiah stripped all the treasures of the Temple to pay the tribute. He is not condemned for it, and we do not know the circumstances. It could hardly have been pleasing to God. Hezekiah's sickness occurred the same year, and it appears that God soon after far more than made up all the loss to him, for when the Babylonians visited him to congratulate him on his miraculous recovery, he showed them all his treasures (Isa. 39:1-2).

V. 17: The king of Assyria sends a great host against Jerusalem.

From several considerations, there seems to be a break in time between vs. 16 & 17, which, according to the most likely chronology, appears to be 12 years. For while v. 16 speaks of Hezekiah's submission and tribute (on the earlier occasion), the section starting with v. 17 speaks all through of his resistance and refusal to submit, and his miraculous deliverance.

It seems clear that between vs. 16 & 17 we must put his sickness and the embassy from Babylon and the temporary uplifting of his pride and presumption, and his soon-after repentance and humbling of himself, for in the very sentence when God tells him he will add 15 years to his life (2 Kings 20:6), He also tells him He will deliver Jerusalem from Assyria. This must be after the occasion of submission and before the occasion of resistance.

The record beginning at v. 17 of ch. 18 tells of the deliverance and carries the record in an unbroken line right through to the destruction of the Assyrian host and the death of Sennacherib back in Assyria.

So following v. 16 of ch. 18, we go to ch. 20, the record of his sickness.

This begins, "In those days"—referring back indefinitely to some time earlier, for ch. 19 goes right down to the death of Sennacherib, which was nearly 20 years after the death of Hezekiah himself.

Furthermore, we are told in this chapter (20) that 15 years were added to Hezekiah's life. He reigned 29 years, so we have to go back to his 14th year for his sickness—the same year the Assyrians first came and he paid tribute, as recorded in 18:13-16. So beginning ch. 20—

V. 1: God said, "Set thine house in order for thou shalt die, and not live."

V. 3: And Hezekiah wept sore, and prayed not to die. Whether he was wise in this request is hard to say. Certainly as a general rule it is best to submit to the vastly superior wisdom and arrangements of God, rather than to seek our own way. Who are we to know what is best? And certainly the son that was born during the added 15 years was by his wickedness the direct cause of Judah's final destruction (2 Kings 23:26). And certainly Hezekiah's one great failure occurred later, and as a direct consequence of his extension of life.

If his concern was for himself, it would seem far wiser to submit to God's appointments. But if his concern was for his people, like Paul and Moses under similar considerations, then at least we can sympathize. The fact that God gave him assurance of deliverance from the oppression of Assyria right together with the extension of his life (v. 6) would point in this direction and indicate that this was probably why he did not want to die.

He doubtless realized the shallowness and precariousness of the people's reformation and worship. He would realize there was much to be done if the nation was to be preserved, and he would not want to leave his people as they then were—under bondage and tribute to Assyria.

Truly he did fail after this, but also he did humble and recover himself, so God's wrath was turned away, and he went on later to his greatest triumph of faith—his defiance of the Assyrian host. In its consequent miraculous destruction Judah was completely relieved of the Assyrian oppressor for many years, and may have been permanently so had not Manasseh's wickedness caused God to bring Assyria to carry him away captive.

* * *

Hezekiah's life was extended 15 years. In Rabshakeh's appeal to the people to submit to Assyria (2 Kings 18:32), he said the king would carry them away to a land like their own land. This was the Assyrian policy: Israel had already been taken away, and so had a great number from Judah itself.

Clearly the Assyrians planned the end of the nation of Judah, and Hezekiah could see this closing in on the land. But as a result of his faith and resistance, we find that Judah enjoyed 105 more years of independence and national life, from the year of Hezekiah's sickness (713 BC) to 608 BC, when Pharaoh Necho carried king Jehoahaz captive and set up Jehoiakim as an Egyptian vassal.

105 is 7x15; the nation had 7-fold the extension of life that Hezekiah had.

V. 8: Hezekiah asked for a sign. Why? Was this a lack of faith? And he was given a sign—a tremendous sign—one of the great mysteries of Scripture which people have pondered on ever since. In some way, God caused the shadow on the sundial to go exactly 10 degrees backward, and He gave Hezekiah choice beforehand whether it would be backward or forward.

Why such a tremendous sign for something that was going to happen in 3 days anyway? Couldn't Hezekiah just believe and wait?

Perhaps this reveals something to us about Hezekiah's faith that God knew and Hezekiah realized. Faith is not an automatic thing: God's strength is made perfect in weakness.

Hezekiah bore great responsibility for the nation. Their destiny and very existence depended on what this one man did. The Assyrians are notorious for their ruthless and wanton cruelty to their captives—especially to any who had resisted them. It was customary to cut off the hands, feet, ears and noses, and put out their eyes, or to impale them alive on sharp poles.

Clearly, for what he had to do in standing up to this power with only the armor of faith, Hezekiah needed the strength of a tremendous sign. It wasn't just getting well. It was the prodigious work that lay before him.

The very fact that he failed so soon after this when put to the test emphasizes the need. It wasn't that his faith failed. He failed in the opposite direction—presumption, self-sufficiency: his heart was lifted up. And the sign was the indirect cause of his failure, for the ambassadors had come because of his sickness and recovery, and to "enquire of the wonder that was done in the land."

How hard it is for the flesh to keep a true and stable balance! But it was all part of his training and development, out of which he at last successfully came.

V. 12: Berodach (or Merodach) Baladan sends messengers and a present to Hezekiah.

V. 13: And Hezekiah "hearkened unto them," and showed them everything he had. What does it mean, he "hearkened unto them"? Clearly there was something more to it than a simple goodwill visit. Isaiah pointedly asked Hezekiah, "What saith these men?" (v. 14).

Merodach-Baladan had a continuous history—before and after this time—of revolt and sedition against Assyria, to which he was nominally subject. It would seem here that his purpose was intrigue, and Hezekiah seems to have been flattered and carried away.

Hezekiah's basic desire was freedom for his people from Assyria. Here was a strong ally with a scheme for revolt. It would be easy for him to convince himself that here was a provision from God.

But he did not seek divine counsel. If we are not careful to continually seek God's guidance—in study of His Word and in prayer—we can let our desires, very commendable as they may be, cause us to get involved in questionable associations and activities by relying on our own wisdom and power. Of this incident 2 Chron. 32:25 records—

"Therefore there was wrath upon him, and upon Judah and Jerusalem."

Note again how his action affected others beside himself. The specific reason given for God's displeasure was that—

"He rendered not again according to the benefit done unto him, for his heart was lifted up."

Apparently, like Moses, he for the time being forgot his complete dependence upon God, and was carried away by the natural pride and self-sufficiency of the flesh. Mercifully, Isaiah was sent immediately to rebuke him back to wisdom and humility and faithful dependence. Deliverance from the Assyrian yoke was not to come by human scheming or by the pride-arousing arm of the flesh.

Isaiah—in saying that all Judah's wealth, and Hezekiah's own descendants, should be taken captive to Babylon—does not specifically say it was because of Hezekiah's display of pride. But he does make it very clear that material things are very transitory and nothing to build pride on, and also that Babylon would be a very dangerous ally, and would replace Assyria as the oppressor.

Hezekiah immediately humbled himself, and recognized his error, and so did the inhabitants of Jerusalem (so, clearly, they were involved with him). And he was given assurance (V. 19) there should be—

"Peace and truth in his days."

We note "peace AND truth." There cannot be peace without truth. Hezekiah's whole course before God was a sincere endeavor to serve Him in TRUTH, and when he humbled himself he determined to follow truth, and not allow pride to deceive him again.

This concludes 2 Kings 20 (except the final summary of vs. 20-21), and brings us back to 2 Kings 18:17.

The Assyrians have invaded the land again, and this time Hezekiah is not paying tribute but putting his faith in God, and defying them. It is clearly a different and later occasion from vs. 13-16, where he bought them off.

The Bible does not give any date for this invasion, but from Assyrian records it appears to have been 12 years later, in Hezekiah's 26th year, in 701 BC, near the end of his reign. In the intervening 12 years, God had prospered Hezekiah greatly.

Rabshakeh's words (2 Kings 18: 19-25 & 28-35) make 2 things clear that distinguish this invasion from the previous one—

1. Hezekiah was in defiance and not submitting and paying tribute.
2. The purpose this time was not tribute, but destruction of the nation (v. 25) and deportation of the people (v. 32).

Rabshakeh's speech is very clever, and he makes five strong points that would be a great test of his hearers' faith:—

1. (v. 21): He points out that Egypt, their only possible natural ally, was both weak and undependable—a bruised reed which pierced the hand of him that leaned on it for support. Isaiah had publicly said much in warning against dependence upon Egypt, and doubtless the Assyrians were aware of this, for they show a remarkable familiarity with Judah's internal affairs. (Espionage and intelligence has always been the lifeblood of successful war). Isaiah had said—

"They shall be ashamed of Egypt their glory . . . whither shall we flee for help to be delivered from the king of Assyria?" (20:5-6).

Similarly, over 100 years later, the Babylonians were aware of Jeremiah's prophecies and exhortations to his people to submit, and they used them in their psychological warfare against Judah.

2. (v. 22): Rabshakeh points out that Hezekiah had removed all the high places throughout the land. To many, perhaps most, of the people, this would be removing the visible aspects of their worship, and rejecting their God. Again we note Rabshakeh's knowledge of Judah's affairs, and his clever use of that knowledge.

3. (v. 23): He vividly exposes and emphasizes the military weakness of Hezekiah and focuses attention on his own vast military resources by the challenge that he will supply 2000 horses if Hezekiah can furnish riders.

Hezekiah's inability to meet this challenge would manifest to all the people how hopeless his condition naturally was. It would also, a little later, emphasize the miraculousness of the deliverance.

4. (v. 25): Rabshakeh says God had told him to come against Judah to punish it. (And he is actually familiar with and uses the divine Name, Yahweh. We notice later he is able to speak Hebrew).

This point would have a disturbing and discouraging effect on those most likely to support Hezekiah: those sincere ones who realized the nation's wickedness and the call for God's judgment. Here again, Rabshakeh manifests an apparent knowledge of Isaiah's prophecies, for Isaiah had said to Ahaz, Hezekiah's father (7:17)—

"Yahweh shall bring upon thee the king of Assyria."

There would, therefore, be much doubting and searching of heart: If this is truly God's doing, should we resist?

5. (v. 33): His final point: "Have any gods of any lands been able to deliver their people from Assyria?" If Assyria was stronger than the combined gods of all the other nations, how could little Judah and its God stop them?

But here was where the Assyrians, with their cleverness of argument, went too far and destroyed themselves. They directly challenged the God of Israel. Furthermore, the king of Assyria himself put this last point—their key point, their basic challenge—into writing, and messengers came again from the king of Assyria with it in a letter (2 Kings 19:9-14). And Hezekiah took this letter of blasphemy and spread it before the Lord in the Temple.

The consequence was the miraculous destruction of 185,000 of the enemy in 1 night. And we learn from 2 Chron. 32:21 that it was ALL the mighty men of valor, and the leaders, and the captains—his whole trained officer corps—and not just plain soldiers that could soon be replaced. This would break the back of the Assyrian power for many years.

This appears to have been about 3 years before Hezekiah's death. He had at last, by his faith, delivered his people from the enemy. This typical Messiah had gone to the gates of the grave (Isa. 38:10-14), and had come again the THIRD DAY (2 Kings 20:5) to the House of the Lord, and at last in renewed strength had "become the peace when the Assyrian came into the land" (Mic. 5:5).

"And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David, and all Judah and the inhabitants of Jerusalem did him honor at his death..."

"And Manasseh his son reigned in his stead."

And with Manasseh began all over «again the wickedness and abominations, and consequent oppression of the cruel Assyrian power, and at last the complete destruction of the nation and desolation of the land. —G.V.G

Current World Events Fulfilling Prophecy

"She hath said in her heart, I (Rome) sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day"—Rev. 18:7-8

KREMLIN'S GRAND DESIGN. It now appears to the Russians that the Atlantic world they have known since '45 is on verge of collapse. They believe West Alliance is beginning to break up, and the main thrust of their present diplomacy is to capitalize on this disunity & to become the "main supervisory power in Europe."

US's will to remain a global power is steadily diminishing, due largely to Vietnam. US has abandoned its policy of strategic superiority. Many Americans—like Sen. Mansfield—want US to pull most of its troops out of Europe, where NATO forces are already inferior to those of the Warsaw Pact.

Monetary disputes & the prospect of trade war have split the Western allies. Western economies are in trouble. The road to West Europe integration is as rocky as ever.

Current Soviet diplomacy aims at furthering this disarray in the NATO camp, & one of Kremlin's tools will be the proposed Europe security conference. The Kremlin's objective is to exchange the Pax Americana for a Pax Sovietica. They want to get US troops out of Europe by a mutual force reduction agreement. Once US is out, Russian influence would inevitably increase all over Europe.

Russia's present purpose is to detach W. Germany from its allies, & then to persuade all of them that a broad, Pan-Europe movement under Russia's leadership makes more sense than the narrow unity of the Common Mkt. (Nwk 10:18)

THESE MEN SEEK TO RULE THE WORLD. To seal the E. German border along its entire length of 900 miles, the Red regime has spent \$25 billion. Steel-plate fence is replacing barbed wire, mine fields are being expanded, wooden towers are giving way to much taller concrete structures. At night, powerful searchlights sweep the frontier. The Communists have plowed a ½ mile strip just back of the border, making it uninhabitable. In past 10 yrs. border guards have shot and killed over 100 trying to escape to West. (USN 10:4)

SOVIETS ENCIRCLING EUROPE. Growing Soviet threat to NATO's north flank, from Norway's North Cape to W. Germany's Baltic coast (see map). NATO's northern command is outnumbered by Russia 4 to 1 on ground, 7 to 1 in air, & 6 to 1 in ships. Russians very busy displaying raw power on north flank. It is a significant example of how they intend to use the pressure of their armed forces to achieve their political policies in 70s.

Since Soviet navy launched a massive buildup after '62 Cuban missile crisis, it has become, as "Jane's Fighting Ships notes, the "super-navy of a superpower." Moscow's growing strength at sea has long since been noted in Mediterranean & Indian Ocean. But now the new Northern fleet has 500 ships, including 160 subs, over 65 of them nuclear powered. Threat to US is not coming from Vietnam or Central Europe: it's sailing from Murmansk.

Russia may be calculating that eventually the sheer disparity of military strength would leave West Europe with no convincing strategy. Political pressure, shrewdly applied & backed up by the threat of greatly superior military force, could compel one of the more exposed members of NATO to lapse into neutrality. Then a process of disintegration could begin which would lead to the ultimate price, an extension of the Soviet sphere of influence gradually into all the other countries of NATO. That pressure is already being applied to Norway, most exposed country on NATO north flank.

Russia is on the verge of achieving its most concrete gain to date in Iceland, which is known as the "cork in the bottle" for the entire northern NATO defenses. Last July the new Iceland govt. (which includes 2 Communist ministers) asked US to get out of the strategic Keflavik base.

The real threat posed by Russia's dominance in the northern seas is to NATO's credibility and the alliance's unity. (Tm 10:18)

CATHOLIC SCHOOL SYSTEM SHRINKING. After 170 yrs. in education business, US Church may have to close its schools from financial pressure. In June, 11,350 Catholics schools closed for summer; 800 did not reopen in the fall; schools closing an average of 1 a day. (Nwk 10:4)

THE \$'s DECLINE. The "Nixon Shock" has already moved moneymen into discussions that would have sounded like sheer fantasy a few months ago. US officials who once proclaimed the majesty of the \$ now cheer declines in its value. (Tm 10:4)

CHANGES IN CATHOLICISM. In less than 10 years the "unchangeable" Catholic Church has changed very much. In US, the Latin Mass, fish on Friday, & regular monthly confession are now merely memories to most Catholic adults—only folklore to their children.

A recent Gallup Poll shows the following. Over one-third do not regularly attend weekly Mass; 2 in 3 admit they haven't gone to confession in past 2 months; less than 10 percent believe their children would "lose their souls" if they left the Church altogether; vast majority have little interest in what the bishops say or do; nearly as many Catholics rely on Billy Graham for religious direction as look to teachings of Pope.

Largely because of Vatican Council II & the turmoil that has followed, there is now as much diversity in theology & life-style among Catholics as Protestants.

Church is currently losing 5 priests for every 2 it ordains.

Even today, control of US hierarchy remains in Irish hands: 57 percent of the bishops, including 8 of the 9 cardinals, are Irish descent, the Irish-Americans comprise only 17 percent of the Catholic population.

Among themselves, the bishops are almost as divided as the faithful they are trying to lead. According to their own survey, the bishops are sitting on the far side of a "potentially dangerous gap" between themselves & the vast majority of priests on almost every major issue confronting the Church.

A moral fuzziness seems to have replaced the web of rules that once defined the US Catholic conscience.

Till recently, schoolchildren regularly presented each parish priest with a "spiritual bouquet" composed of Communion received, rosaries recited & prayers said for his benefit. The theory was that each act of piety purchased a quantity of grace that God would transfer to the beneficiary's spiritual account. Today, however, Catholics have largely abandoned this spiritual banking system.

The Church has recently reformed its liturgy, converted the Latin into English, turned the altar back into a simple table, removed the Communion rail that once symbolized the separation of the priests from the people, & instructed the clergy to preach from the Gospel, not from the parish bulletin. At the same time they have tried to teach the faithful to sing as if they really were joyful brothers in Christ.

For some Catholics, however, these changes represent a monumental invasion of their private lives. On theological as well as temperamental grounds, they prefer the old Latin liturgy, with the priests performing in splendid isolation, because it can be witnessed at an emotional distance from others even in the same pew.

A substantial number of Catholics now refuse to attend Mass regularly, & 41 percent say they do not feel sinful when they wilfully stay home on Sunday. Few miss the old weekday rosary devotions or want them back. This breakdown in spiritual discipline is unprecedented in US Catholicism.

Many of the hymns now sung in Catholic churches have been borrowed from Protestant hymnals.

For the first time in history, Catholics now form the largest single religious bloc in Congress, with 12 Senators & 101 Congressmen.

Less than 1/2 of Catholics read any Catholic publications. (Nwk 10:4)

VIETNAM HYPOCRISY. As a result of the rigged election, Pres. Thieu's political legitimacy has never been more dubious, & all the evidence indicates he'll use his carefully engineered mandate as justification for cracking down even harder on his political opponents.

US officials seemed less than disturbed at the prospect. Said one, "Our great mistake was made yrs. ago when we decided to make this govt. a test of democracy in the first place. It was a preposterous idea, but US Govt. felt compelled to adopt it for domestic reasons. Today, the American people couldn't care less who runs Vietnam. Ironically, we now have to support an authoritarian regime in order to get ourselves out." (Nwk 10:18)

NUCLEAR RED SUBS ON US COASTS. Russia now routinely cruising nuclear-missile subs off both US's Atlantic & Pacific coasts, but the Pentagon doesn't know what to do about it. (USN 10:25)

NO MORE WAR? Most people in US just don't believe in the danger of a world war any more. Is this rationally justified?

There is no doubt that there has been a massive shift in the nuclear-strategic power balance in favor of Russia. There is no doubt that there has also been a massive shift of conventional power in the Soviet's favor, especially sea-power.

In a recent brilliant and utterly appalling series of articles on the US Army in the Washington Post, it is pointed out that the Army reflects the national culture, & more specifically the youth culture. To judge from the articles, the Army reflects a culture which lacks both self-discipline and self-respect; in which indiscriminate drug-taking is admired & romanticized; in which Negroes are taught from childhood to hate all Whites; in which all have been taught mindlessly to resist all authority; in which none has been taught to respect courage or achievement or love of country.

If the Soviets are going all-out for a first-strike nuclear capability (the power to destroy US beyond retaliation at the first blow), the world is in for trouble. (Nwk 10:11)

TERROR IN IRELAND. Armed with fanatical purpose, the IRA has turned N. Ireland into a terror-stricken guerrilla battleground. Continuing their pattern of indiscriminate violence, IRA terrorists last wk. bombed a British Army outpost, killing yet another soldier—the 24th to die in Ulster this yr. Other terrorists wrecked a dozen bldgs.

In Belfast, Ulster's Prime Minister declared: "We are bleeding to death."

The IRA find no inconsistency between their violence & their Catholic beliefs. Neither does the vast majority of Irish priests. In a society where violence has often been a way of life, this attitude on the part of the Catholic Church is hardly surprising. "In Ireland," says Jesuit priest Michael MacGreil, "the gun is sacramental." (Nwk 10:18)

PERSIA CELEBRATES 2500 YRS. The Persian Empire was born in 539 BC when Babylon surrendered to Cyrus the Great. Cyrus' empire lasted 209 yrs.; it came to grief at hands of Alexander the Great. Now, after centuries of subservience or irrelevance, Persia (modern Iran) is suddenly reemerging as an important factor in the turbulent Mideast.

There's no denying the 7-league strides Iran has taken in last decade. Economic growth has averaged 9 percent a yr.; this yr. it will be a whopping 12 percent. Per capita income has grown 6-fold. In a decade, Iran has leapfrogged centuries. Only 10 yrs. ago its economy was near collapse; 65 percent of its people were landless serfs, and the corrupt govt. of Mohammed Mossadegh made rebellion seem inevitable.

Unquestionably Iran's progress in past decade is due in large measure to the Shah's tireless efforts. But at the same time, his 1-man show has created a procrastinating and timid bureaucracy whose incompetence is matched only by its corruption. And such gestures as the Shah has made toward democratic rule are cancelled by manipulated elections, controlled political parties, censored press, ruthless suppression of all opposition.(Nwk 10:11).

BEYOND FRANCO. Franco's 35th anniversary of ruling Spain. He has given Spain one of the longest periods of peace in its history, & has presided over its most prosperous decade. But everyone in Spain is well aware that the country is on brink of the biggest change since the '36 Civil War. Franco is ailing at 78.

Man likely to succeed him is either Rodo or Bravo, probably Bravo. As Foreign Minister, Bravo has as one of his priorities to bring Spain into Western Europe." He indicated that Spain is breaking away from reliance on US. As for Communists countries, he says, "We want relations independent of ideologies." (Tm 10:11)

US STEEL INDUSTRY IS SICK. Twenty yrs. ago, US produced ½ of world's steel: now 20 percent. World steel consumption keeps going up: US market has declined since '68. US no longer has lead in steelmaking technology. US man-hour productivity increased 1 percent from '66 to 70; Jap rate up nearly 50 percent. (USN 10:4)

CAN INDIA-PAKISTAN WAR BE AVERTED? The sheer horror of the Pakistan reign of terror in Bengal & of the resulting refugee situation in India has been almost obsessive in recent months. It has, perhaps, drowned out real efforts to think thru the future there. But such efforts are vital.

The next 3 months are absolutely critical: they'll decide whether the horror of outright war between India & Pakistan can be averted. The pressures toward war, far from being reduced, are building up. In addition to the treason trial of Sheik Mujibur (Bengal freedom leader) by Pakistan, at least 3 fuses are lit & running, & any one could explode.

Perhaps the most ominous threat of all is the effect of the crisis on Indian economic development. This yr., the refugees will cost India much more than its total net foreign aid. If the loss is not made up by at least \$½-billion more in foreign aid, India cannot act rationally & may not even survive. This could be the worst crisis the world has faced since '45.

The refugees India must support now number well over 9 million & they're still flowing into India 30,000 a day. Malnutrition has reached desperate proportions: 150,000 children between 1 & 8 died; 500,000 more are starving. It is estimated there will be 12 million refugees by yr.'s end. Cost to India could be \$830 million by next March (Nwk & Tm 10:25)

ANGLICANS GOING BACK TO ROME. The Archbishop of Canterbury (head of Church of England) said yesterday that goal of current discussions with Catholics is "full communion with Rome." The Pope & Archbishop started the union dialog in '66, & a permanent joint Commission was set up in '69 to try to overcome differences that have divided the 2 churches for 400 yrs.

At the latest meeting (3rd since '69) a great advance was made. The Archbishop said, "The reason for this is that we have begun to ask different questions than in the past. We are going back to look at Scripture in accord with the common declaration made by the Pope & myself in 66, in which we said our search for unity would be based on the Holy Gospels & the common ancient tradition." (TorStr 10:21).

CARDINAL MINDSZENTY LEAVES HUNGARY. When Mindszenty was arrested for "treason" in '48, the late Pope Pius was excommunicating Catholics who supported Communism, and high churchmen were a symbol of resistance to Marxism. Today the Vatican is trying to normalize relationships with Communist govts. Vatican & Hungarian govt. have reached agreement defining terms in which churches can continue to operate. (USN 10:11)

After 15 yrs. of cramped & tightly-watched asylum in the US embassy at Budapest, Mindszenty (now 79) reluctantly agreed to accept "perhaps the heaviest cross of my life" & leave his native Hungary.

The war between the Church & Communism had long since softened into co-existence & the fierce old freedom-fighter had become less a hero than an embarrassment. When the Pope decided to seek better relations with the Hungarian govt., his own Cardinal proved to be as troublesome an obstacle as the atheists. (Tm 10:11)

BLACK UNEMPLOYMENT. Ever since '53, there have always been at least 2 Blacks out of work for every jobless White. To compound the problem, Blacks have usually been the last hired & first fired, particularly during a recession. (Tm 10:11)

"IRELAND: BRITAIN'S VIETNAM?" Britain desperately trying to check rush to full civil war. In Belfast, 8 to 10 bombings, 2 or 3 shootings nightly. Almost universal despair among both Protestants & Catholics as they see themselves drifting closer to disastrous communal war. (USN 6:20)

WAR COST. Vietnam has cost US \$490 for every man, woman & child in America. US has dropped 5½ million tons of bombs, rockets & shells on Indo-China—over twice the total US used in WWII. (Tm 6:26)

NEW FEDERATION OF ARAB REPUBLICS to link 43 million of Libya. Egypt 8, Syria in 1 federal superstructure. Eventually to have common legislature, military command & foreign policy. Later, Sudan's 15 million to join. (Tm 9:13)

"TESTS THAT DESTROY." In most US school systems, standardized IQ tests are used as the primary tools for identifying mental retardation in students. Since the design of those tests strongly favors white, English speaking children from middle-class homes, the black, Spanish speaking & other minority-group students consistently score lower than the norms—and often below the point that demarks retardation. So minority-group children form a disproportionately large share of those rated retarded.

In Riverside, Cal., a recent investigation revealed that social & economic backgrounds, not intelligence, accounted for the placement of at least ¾ of the students in classes for retarded.

Illinois' Supt. of Public Instruction says, "Lives are being destroyed because of misplacement," & wholeheartedly agrees with the findings of an investigator in Chicago schools who declared: "in a manner that is not hard to call cultural genocide, an inordinate no. of black children are labeled 'retarded' & are assigned to schools where basic facilities are poor & health care non-existent." (Nwk 9:20).

"RECEIVING IN THEMSELVES THE RECOMPENSE." Lately the crab louse & body louse have been spreading rapidly in US. The uninhibited young, with their communal life-style & free-wheeling attitudes toward sex have unwittingly launched a silent epidemic of parasite infection that threatens to creep & crawl thru all levels of society.

Up to 5 percent of nation afflicted with skin parasites last yr. Increasingly, medical journals are warning physicians of the spread. (Nwk 9:20)

"PRISON POWER." New brand of convict militancy building in US jails. Growth of do-or-die ideology follows from racial and radical violence that enveloped ghetto streets & college campuses in past 10 yrs. Inmates are picking up tough new political perspective & suicidal determination. A violent prisoner finds in fiery rhetoric the justification for the violence he wants to do.

Widening racial gap between guards & prisoners: at Attica, prisoners were 85 percent Black or Puerto Rican; guard was virtually 100 percent White. Similar proportions at other prison where violence has exploded. (Nwk 9:27)

POLLUTION CONFUSION. Surprise announcement by 4 federal agencies: Use phosphate detergents. For yrs., Govt. has stressed harm phosphates do to environment: start process that depletes oxygen in water & causes death of lakes. Under Govt. pressure, manufacturers have switched to other chemicals. But the substitutes are proving more harmful than the phosphates. (Tm 9:27)

2500 YRS. OF EMPIRE. Ancient Persian. city of Persepolis had been ghost town since 330 BC, when Alexander sacked it & lugged away its treasures on backs of 20,000 mules & 5000 camels. But now Iran is making it a dramatic exercise in urban renewal as site next month of a unique occasion: celebration of Persian Empire's 2500th anniversary of founding by Cyrus the Great. (Nwk 9:27)

S. VIET CHANCES SLIM. Mountain of trouble piling up in Saigon : political crisis brewing; economic troubles closing in; enemy attacks stepped up. And US troops leaving as fast as they safely can. Prospects S. Vietnam can stand on its own feet anything but bright. (USN 9:13).

S CRISIS One of biggest outflows of \$s has been direct US investment abroad—\$75 billion worth. That's present book value, but present resale value is probably twice that. IBM dominates the foreign computer field; Ford, GM & Chrysler ride high in foreign auto industry; 1/3 of Italy's oil refineries are US controlled; ITT has a phone monopoly in Belgium.

From '50 to 70, US companies brought home \$84 billion in profits (which is more than total investment). How valid is charge that US is unfairly treated in world markets?

For all the US's complaints about foreign restrictions, the US trade balance ran a consistent surplus till last April. US still has annual surplus of \$1.8 billion in trade with Common Mkt. (Tm 9:20)

CRIME IN THE NAME OF RELIGION. No one can speak of Indians these days without discussing their slaughter. Author Ceram lays most of the blame for white bestiality squarely on the clergy who preached a gospel that Indians were subhuman. Cotton Mather, the spiritual father of the Salem witchhunt, insisted that the devil in person brought the Indians to America. Some of the descriptions of the settlers' inhumanity rival the best-selling "Bury My Heart at Wounded Knee." The Spanish conquistadors were far cruder. In the period of the conquest, between 15 & 19 million Indians were exterminated. (Nwk 9:6).

"NO DECENT EXIT FROM VIETNAM FOR US." US hoped S. Viets' presidential elections would provide such an avenue of exit. A hard-fought campaign & honest balloting would have vindicated Nixon's policy. But last wk. Pres. Thieu killed any lingering hopes, & turned election into a meaningless referendum. The election became a farce because Thieu would brook no opposition.

As Thieu reaches for greater power by grasping all available govt. levers, possibility of military coup becomes more real. Saigon could even return to chaotic days of revolving govts. that followed overthrow & assassination of Diem in '63. (Tm 9:13)

MASSIVE CORRUPTION IN NY POLICE. Evidence of corruption too massive to ignore. Honest cop who did turn in other member of force might be putting his own life in danger, & no action likely to be taken against offender.

Mayor Lindsay slow to react. Four yrs. ago 2 police went to City Hall with names & dates of police payoffs. Lindsay wouldn't see them. Finally in desperation last yr. they went to the newspapers.

Police Commissioner Murphy says: "There has been a total breakdown of discipline. When I was a cop in NY, narcotics payoffs were anathema. Today gambling shakedowns bring police \$7 to \$12 million a yr; & narcotics operations are many times as profitable. The temptation for cops in narcotics these days is terrific. The money is everywhere. Fortunes are being made. Everyone is in it." (Tm 9:13)

CHURCH SWITCH IN SPAIN. When Franco launched revolt against Spanish Govt. in '36, the Catholic hierarchy unhesitatingly endorsed him as "the force seeking to preserve the Church. And long after Civil War ended, the Church continued to serve as a bulwark of Franco's dictatorial rule. Spain is, in name at least, 99 percent Catholic.

But in recent yrs. relation between Church & Govt. has shown increasing signs of strain. Vatican has repeatedly pressured Franco to loose his hold over Church hierarchy—a hold reinforced by his power to name bishops. Last wk. the long-simmering dispute reached climax when a national assembly of bishops & priests recommended complete suspension of church-state ties.

For Franco, cruelest cut of all was when the Catholic leaders approved a resolution that "humbly" apologized for Church's failure at time of Civil War to be "ministers of reconciliation to a people divided by a war between brothers." (Nwk 9:27)

US CORNUCOPIA. One of most bountiful harvests in history. Almost every crop larger than last yr: wheat up 18 percent; corn up 28 percent (expected blight did not materialize).

Last yr., US sold \$3 billion in farm goods to Europe; \$1 billion of it was soybeans which would be very vulnerable in any trade war. Reaction beginning: Japan was US's biggest customer for wheat & tobacco. Last wk. Japs bypassed US & bought wheat from Canada & Australia. (Tm 9:27).

MOSCOW GLOBETROTTERS. All 3 top members of Govt. have announced elaborate travel plans. By yr. end they'll have visited 8 countries, & welcomed a number of foreign dignitaries to Moscow.

Major goal is to achieve European detente. By this, Moscow hopes to accelerate the gradual unraveling of the Western Alliance. They are attempting, in all possible ways, to demonstrate that they are genuinely seeking normal & relaxed relations with Europe. (Tm 9:27)

IRELAND'S ORDEAL. "We believe Ireland is one country, one nation, one people. Ireland was one for centuries, and was divided only in the last 50 yrs. So said John Lynch, Prime Minister of Ireland, after 2 days of emergency talks with Britain's Heath. The talks did nothing to bring Ireland's Catholic South and Protestant North any closer to union.

With gun ownership rising steadily, the possibility of civil war is great. As of last April, there were over 100,000 licensed firearms held by Protestants. How many additional weapons are held by both sides is anybody's guess.

Many Britons are convinced that efforts made so far are nothing but "whitewash on the sepulchre" — that N. Ireland, in short, cannot survive in its present form. No night passes without bombings & snipings. On Belfast's downtown streets there are almost as many armored cars as city buses. Steel mesh is going up on more & more shop windows. Govt. offices check callers in and out like jailors.

Lynch was born in Cork in an age when peat, potatoes, & parish priests meant Ireland. They are still valid symbols, & the country still feels the effects of the terrible potato famine of 1846-48, of emigration, & a low birth rate. Before famine, population was 8 million; now it's 3 million.(Tm 9:20)

"US PRISONS EXPLODING." Crisis in US prisons. For years violence has been increasing in US's 4500 prisons housing 400,000 prisoners. "System is a disgrace," says Rep. Anderson of Tenn. "Almost universally deplorable & have dehumanizing effect," says Sen. Brooke of Mass.

Sen. Muskie, leading Dem. contender for presidency, says "Attica tragedy is stark proof that something is terribly wrong with US."

F. Wilkinson, former deputy director of US prisons, says: "We're reaping a harvest of the cult of permissiveness. Disciplines & controls in communities have been destroyed. This has now reached our prisons, where so many violence-oriented people from outside have been confined in past yr. or 2. Over 60 percent of inmates today are between 16 & 25. They are unmotivated to work or accept responsibility. They're aggressive."(USN 9:27)

SE ASIA FACES POLITICAL REALIGNMENT. All 10 of SE Asia's countries live in China's shadow. 3 have borders with China; 2 have huge Chinese populations; most have Maoist guerrilla movements. All except N Vietnam have lived under US umbrella. Now this umbrella is being withdrawn, all are faced with major political readjustments.

With US pulling its forces, Japan has rapidly solidified its economic position in area, & Russia is moving in as fast as it can. Scores of Russian freighters now dock in Singapore, & Russia is expected to announce soon the establishment of several joint mining ventures with Thailand. In Indonesia a Russian team is studying construction of a steel mill & a fertilizer plant. Philippines reportedly on verge of signing trade pact with Russia.

Japs already hold dominant economic position in Thailand, Indonesia & Singapore, & its share of entire SE Asia market steadily increasing. Old signposts are gone. It's a completely new road. (Nwk 9:27)

HUSSEIN ROUTS GUERRILLAS. Palestine commandos, dedicated terrorist enemies of Israel, have been crushed as an effective fighting force. By late July, army had killed, captured or scattered virtually all of the guerrillas who till recently ran 'state within a state' in Jordan. Commandos in such shambles they're unlikely to give Israel serious trouble. (USN 8:2)

CHINA'S NUCLEAR POWER Almost without notice, China has become a nuclear power. It's goal is to reach parity with US & Russia. That means amassing enough atomic weapons to destroy most of world in a single blow. China has set off 11 nuclear explosions, some up to 3 megatons. One megaton is enough to wipe out all but the biggest of cities.

Only 15 percent of China's 750 million live in cities big enough to be worthwhile nuclear targets; while 73 percent in US are concentrated in urban areas; 56 percent in Russia. US & Russia are highly dependent on complex machines & intricate communications networks; Chinese still live for most part in self sustaining rural communities. Mao says China could suffer 200 million dead in a nuclear attack, & still survive.

In possibly 15yrs., China will have "2nd strike capability"—that is, it will be able to absorb a nuclear attack & still inflict unacceptable damage on the attacker. (USN 9:27)

"US THE CHIEF LOSER." The US will inescapably be seen as chief loser in the one-man Viet presidential election. After yrs. of official assurances from Washington that democracy was at work in S. Vietnam, Nixon recently

(& accurately) declared democracy was "generations" away. Most observers see the election farce as an important propaganda victory for the enemy. The country is no closer to a livable, broad-based non-Communist govt. than it was in the days of Diem years ago. (Tm 10:4).

SWEEPING REALIGNMENT OF POWER all across N. & E. Asia. All is confusion: everyone is playing all the others against everyone else. The cold-war structure in Asia is crumbling. Many Believe US erred seriously in reversing its China policy without notifying Japan, its principal Far East ally. Chief casualty has been US-Jap partnership, now weakened by mistrust & misunderstanding. Japs' confidence in US as its nuclear protector deeply shaken. China clearly is trying to drive wedge between US & Japs. Doubts of US intentions growing in Tokyo. (USN 10:11)

"HIGH-STAKES MONETARY POKER." The complex web of monetary arrangements that holds the economic world together has been ripped apart by Nixon's decision to cut \$ loose from gold & slap 10 percent surtax on imports. World trade & prosperity threatened: trade war could break out & push world into another great depression. Mis-steps could drastically change world views of US's reliability as an ally, & thus undermine its security relationships around world. In spite of the risks, US seemed determined to play brinkmanship against its trading partners. (Nwk 10:11)

RED SPIES. Britain's crackdown on 105 Russian spies in Sept. was biggest single strike ever made against Soviet espionage agents—but it exposed only the tip of a massive iceberg. Thousands of other Russian 'diplomats'—possibly 1 of every 2 Russians abroad—are spies. (USN 10:11)

EXPROPRIATION IN CHILE. Latest pattern in takeover of US firms in S. America: expropriation without compensation. That in effect is what Chile did in Sept. to 2 giant US copper mines. Other US firms in Chile on way out: International T&T; First Ntl. City Bank, GM. Chile has taken over Chile Telephone Co., 70 percent ITT owned, in 'virtual expropriation.' (USN 10:11)

Nationalization is becoming a familiar, if uncomfortable, fact of life for US firms in S. America. In past few months, beside Chile, also Bolivia, Peru, Guyana & Ecuador have seized US holdings. (Tm 10:11)

SUDAN COULD PAY VERY HIGH PRICE for its recent crackdown on its Reds, which virtually wiped out the biggest Communist Party in the Arab world. Russia, which broke diplomatic relations following the anti-Red purge, is the source of 60 percent of Sudan's foreign earnings. Russia has also been Sudan's chief arms supplier.

Leaning to Russia has cost Sudan much of the markets it previously had in Britain & India. Now they're worried they'll lose Russia. This yr.'s cotton crop is a record 1½ million bales. (Nwk 10:25).

NOTE: Sudan is the Biblical "Ethiopia" of EZE. 38:5. It must be with Russia at the end.

WHY CRIME RISES. In '69 crime increased 12 percent; in '70 another 11 percent. Since '68 US Govt has been contributing funds to state & local police. Handling of the funds has been extraordinary ineptitude, waste & mismanagement.

A Congressional investigation revealed only a fraction of the \$860 million appropriated actually reached the local agencies for which it was intended. In Alabama, for instance, \$117,000 appropriated for a police-cadet program was used to pay college tuition for children of officials & friends. (Tm 10:18).

BEST HARVEST IN HISTORY. In a yr. that began with deep worry over corn blight's threat to US food supply, farmers are gathering an all-time record harvest, 8 percent higher than previous record (in '69). USN 10:25

WELFARE COSTS: BIGGEST JUMP EVER. US welfare spending shot up 27 percent this yr., to \$16 billion. Number collecting dole rose 17 percent to 14½ million. Both increases were biggest on record. (USN 10:25)

PERSIA: PREPARING FOR EZEK. 38:5? Persia, long a land of stagnation & instability, is now regarded as most dynamic & stable Moslem state in Mideast. It's building the most modern military force in the area: defense spending is 25 percent of national budget.

Shah has moved to normalize relations with Russia. Atmosphere warmed when Shah cancelled US option to install missiles there. Now a pipeline carries natural gas to Russia. Russia has built a steel mill & other projects, & has supplied military equipment. (USN 10:18)

NEXT US SUPERWEAPON. Science fiction rapidly becoming fact in realm of the laser: development of the laser as a weapons system of awesome potential. Current development is on high-power lasers that could destroy with the speed of light & with a force equal to nuclear power. It's predicted that the laser will come into its own as a super-weapon before the end of this decade. (USN 10:18)

A MURDER IN US every ½ hr. In 10 yrs. murder has increased 62 percent; all violent crimes 130 percent. There are 5 million serious crimes each year, nearly ½ are committed by persons under 18. (USN 10:11).

Bible Questions

1. "Many infallible proofs": of what?
 2. "Stank & bred worms": what?
 3. "As I prophesied there was a noise, and": what?
 4. "Snout": where?
 5. "The fruit shall be for m—& the leaves for m—": fill blanks.
 5. "Could not speak peaceably": who?
 6. "He took out 2 pence": who?
 9. Fifty cubits high: what?
 8. "Forthwith the doors were shut": when?
 11. Who said, "I hate him"?
 10. Who said, "Give thy rewards to another"?
 14. "They were glad & promised—": what?
 12. What 2 kings disguised themselves in battle, but still were killed?
 16. What makes a glad father?
 13. "I was glad when—": what?
 18. Sponge: where mentioned?
 15. What makes glad the heart of mail?
 20. Gallows: where mentioned?
 17. What ecclesia suffered fools gladly?
 22. Bier: once in OT, once in NT?
 19. What book ends with the word "David"?
 24. Seventy heads in 2 heaps: when?
 21. Why was the chief captain afraid?
 26. He called it Nehushtan: what?
 23. What did Ahab say about harness?
 28. Noah, Daniel, Job mentioned together?
 25. Who said: Do violence to no man?"
 30. What was worth 300 pence?
 27. Who was "dear unto him"?
 32. Who gnawed?
 29. "An Israelite indeed": who?
 34. Who preferred pulse?
 31. "Bread of affliction & water of affliction": when?
 36. Who loved venison?
 33. Who said, "Thy money perish with thee"?
 38. Who said, "Not so, Lord"?
 35. "Tomorrow shalt thou be with me" : who?
 40. "If not, blot me out": who?
 37. When did "many people become Jews"?
 42. Who said, "Ye have a watch"?
 39. What did Aholiab & Bezaleel do?
 44. Who said, "Skin for skin"?
 41. Who said, "Go," and he goeth?
 46. Who was lukewarm?
 43. "Seedtime & harvest": when promised?
 48. Who "spat"?
 45. "I will appease him with the present!":
 49. "I am slow of speech": who?
 47. "The days of the years of my pilgrimage": whose?
 50. Who said, "I go, sir"?
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