

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:
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“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.

CONTENTS

ECCLESIAL NEWS: Canton, Houston, Lampasas	Inside Front Cover
EDITORIAL: Love for Their Works' Sake	129
Fraternal Gatherings	131
Worcester Fraternal Gathering	131
THE GARDEN OF THE LORD (Bro. Thomas) Part 2	132
SECOND VOYAGE TO AUSTRALIA (Bro. Roberts) Part 17	137
BEHOLD THE LAMB OF GOD	143
CURRENT WORLD EVENTS FULFILLING PROPHECY	153
Bible Questions	Back Cover
April Answers.....	Back Cover

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

CANTON, Ohio—YMCA, 205 Second St. NW—Sun. Sch. 10 am; Memorial Service 11 am; Bible Class Thurs. 7:30 pm in homes—Bro. Paul Inman, 1520 Bonnot Place NE, Canton 44705, Phone (216) 456-5319.

THE brethren and sisters of the Canton ecclesia send their love and greetings, in the Name of the Lord Jesus Christ our Savior, to all the brethren and sisters throughout the world.

As we journey on our way to the Kingdom of God, in these last days of Gentile times, we must many times face up to things that are hard to bear. It is needful that we put our hope and trust in our God, Who has promised that He would "Never leave thee nor forsake thee," to those that put their trust in His loving care, as we go on our way to meet our Master.

It is indeed with sorrow that we make the following announcements.

Due to the actions taken by bro. & sis. David Risaliti, in that sis. Catherine Risaliti went to law to obtain a divorce from bro. David Risaliti, and a few weeks later remarried to an alien; and from bro. David Risaliti for going to law and being a part of things that led to the divorce—we must separate from them and withhold our fellowship from them. They are no longer in our fellowship.

We many times have sorrow upon sorrow, and again we have this experience, as bro. & sis. Herbert Phillips and sis. Carol Miller have left our meeting and have gone back to another group. They felt that the children involved will have a greater opportunity for spiritual growth in a community where there were more children of similar ages to associate and study with.

Only for the love of the Truth will those that are few in number stand fast, praying for the love and guidance from our Heavenly Father, that we might receive the knowledge and strength to be His servants that will be watching and waiting for the Master's return.

It has indeed been a pleasure to have the following visitors, who gave us much comfort and strength as we go on our journey to that wonderful Kingdom of God: bro. Nick Mammone (formerly of Wanaque); bro. Jim Sommerville (Worcester); bro. G. Growcott (Detroit); bro. & sis. David Clubb and sis. Evelyn Pridham (London, Ont.); sis. LaRue Smith (San Angelo); sis. Kathleen Jones (Richard).

We enjoyed and were strengthened by the word of exhortation given by bre. Mammone and Clubb.

We wish to welcome those of the Household that would like to visit our ecclesia, or that might be passing through, to meet with us and help with the word of exhortation so greatly needed in these last days of the Gentile times.

Our love and prayers go out for the brethren and sisters of the Household of Faith throughout the world. Our prayer is that the Lord Jesus will soon come: and may we his Household find mercy that we may have eternal life, that we may enter into his Kingdom and serve him forever.

With love in the Truth, and may the peace of the Lord Jesus Christ be with us all. The brethren and sisters of the Canton Berean ecclesia, —bro. Paul Inman

HOUSTON, Tex. 77012—8008 Junius St.—Sun. Sch. 10 am; Breaking of Bread 11 am; Elpis Israel Class Wed. 7 pm (except 4th Wed. Singing Practice); Revelation Study Sun. 7 pm (except 3rd Sun. Public Lecture at 7 pm). Bro. J. Packer, 210 E. Third St., Deer Park, Tx. 77536, Ph. (713) 479-4292.

IT is with great joy that we report the immersion of DAVID VAN PELT on Jan. 28, 1972, and of LARRY and SYLVIA KAY LANDERS on Feb. 25. As we witnessed 3 more being brought into covenant relationship through baptism into the Savior's death, burial and resurrection, our own faith in the precious promises was given new vigor. We pray God's mercy be upon these 3 that they may be guided and strengthened continually in their walk Zionwards.

It has also been a source of rejoicing that the 6 who withdrew have returned to the fellowship of the ecclesia.

While we are blessed with the foregoing increases in our number, we are saddened also by the removal of others whom we commend to the Lampasas ecclesia. Bro. & sis. Charles Banta Jr. and bro. Jackie Ross Carroll have found employment in Lampasas. Bro. Andrew Marshall and sis. Kay Wolfe are now living in Lampasas, as are bro. & sis. Lonnie Carroll. Bro. Carroll has recently retired. Bro. Wesley Booker, who was with us during the past school semester, has returned to San Marcus. Bro. George Booker, who recently found employment there, has moved to Austin. Sis. Edith Scott recently moved to Southport, N.C.

We appreciate the labors of bre. David Clubb, Fred Higham and Nick Mammone who gave us words of exhortation last August following our Fraternal at Hye.

Our regular Sunday morning meetings for the purpose of memorializing the sacrifice of Christ have been enriched by the presence with us around the table of the Lord of the following visitors: sis. Ethel Hoage (Denver); sis.

Barbara MacIvor (Toronto); bro. Bob Martin (London, Ont.); sis. Carolyn Thompson (Evansville); and bro. & sis. Jack Stanaland (Nineveh, Tex.). From Lampasas we have welcomed: bro. & sis. Ross Wolfe, bro. & sis. Wayne Wolfe, bro. & sis. Charles Banta Jr., bro. & sis. Richard Wolfe, sis. Ruth Booker, sis. Jessie Hatcher; from San Angelo, sis. Ouida Landers.

It is with great sorrow that we report the withdrawal of bro. & sis. R. Carney and sis. Arleen Carney. We have had to withdraw from sis. Beulah Sisson for continued absence from the table of the Lord. We pray that these last events be reversed and these brethren and sisters be re-united with the ecclesia before our Lord's soon return.

—bro. John F. Packer

LAMPASAS, Tex. 76550—Christadelphian Hall, Ave. I East—Sun. Sch. 10 am; Memorial 11 am; Law of Moses Class 6:30 pm; Daily Readings Class Wed. 7 pm—Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas 76550; Ph. (512) 556-5249.

THE Lampasas ecclesia send their love to those of like precious Faith scattered throughout the world.

On July 25, 1971, the Sunday before the Hye Fraternal Gathering, we were privileged to have as visitors: bro. & sis. Randy Scott, bro. & sis. C. Caldwell, bro. & sis. Paul Neely, bro. & sis. C. Banta, sis. Eva Banta, sis. Hallie Smith, sis. Kaye Wolfe (all from Houston); bro. & sis. Arthur Coye (Worcester); sisters Pam Arnold and Faith Coye (Boston); bro. & sis. Fred Higham (Detroit); and bro. Lumley (Miami). We regret that sis. Lumley was not well enough to meet with us around the table of the Lord.

Other visitors since that time have been numerous from the Houston, Mason and San Angelo ecclesias. Out of state visitors have been: bro. & sis. Wm. Steven Sr. (Worcester); sis. Barbara MacIvor (Toronto); and sis. Fred Jones, sis. Eileen Jones and bro. Gordon Jones (Richard).

We were upbuilt by exhortations by bre. Coye, Wm. Stephen Sr., and bre. Marshall and Jack Carroll of Houston, and a lecture by bro. Fred Higham, which was advertised in newspaper and radio with only 2 aliens attending who were acquaintances of S.S. scholars, which shows the world at large is not interested in the things of God. But it is our duty to sow the seed, and God will reap the harvest.

We are indeed happy to report the moving to Lampasas of: bro. & sis. Lonnie Carroll, bro. & sis. Buddy Banta, bro. Jack Carroll, sis. Kay Wolfe, and bro. Andrew Marshall, and the return of bro. Wesley Booker who was attending school in Houston.

The time is fast approaching for our June Gathering. We sincerely hope all who can will attend.

—bro. Ross Wolfe

EDITORIAL

Love for Their Works' Sake

"Let the righteous smite me; it shall be a kindness, and let him reprove me; it shall be an excellent oil, which shall not break my head"—Psa. 141:5

OUR DEBT OF GRATITUDE TO BRETHERN THOMAS AND ROBERTS

IF, IN some manner, we were cast into a great body of water, and struggled for many hours to keep ourselves from sinking, while we looked and longed for help, we would soon become despondent, and ready to give up in despair. Then if some man appeared from an unexpected source, and rescued us, would we not always feel genuinely grateful toward him for his labor of love, and thank God for our deliverance?

Metaphorically speaking, that is an experience many of us have undergone. We were puzzled about so many religious bodies, and as we sought for information regarding the matter of salvation, no reasonable explanation was forthcoming. Finally, we came in contact with a Christadelphian, who directed us to *Christendom Astray*, a book by Robert Roberts, and to *Elpis Israel* by Dr. John Thomas. After reading these, by which our minds were directed to the Bible, *we were astonished to find it to be a Book we could understand!* We discovered that it was not a classical text book, nor a book of mystery; but the Word of God—

"Which is able to make us WISE UNTO SALVATION through faith which is in Christ Jesus"—2 Tim. 3:15.

The marvelous fulfilment of bro. Thomas' prophetic expectations

As our knowledge and understanding of the Bible increased, we next turned to *Eureka*, the last and crowning labor of love by John Thomas, an exposition of the Apocalypse—a literary work that has no equal aside from the Bible. As we read it carefully and prayerfully, we became fascinated by the author's unstaggering faith, and keen discernment of the Word of God. We began to realize how "with joy he drew water out of the wells of salvation," and "as he thirsted for the living God," he drank freely "of the fountain of water of life."

A few months ago, we received a stimulating letter from a brother, and in one place he said, "*How stirring the events are today! How wonderfully they fit in with what our beloved brother Thomas has taught us to expect! Where would we be if God had not, in His loving providence, provided such a devoted and dedicated student to point out these things to us?*"

We too, are genuinely grateful for his untiring labor of love, and thank God daily for it.

Open condemnation of error essential to soundness of faith

BUT ALL do not view his works with appreciation. Even during his lifetime, he had many unfriendly critics, and they have increased as the years have passed. Some have complained that the language he used was too strong when he assailed with censure the doctrines of Christendom. But how could he have accomplished what he did, if he had not been firm, and fearless? Because of his courage to "Cry aloud, and spare not," there are thousands of men and women who are today rejoicing in the knowledge and understanding of the things concerning the Kingdom of God, and the Name of Jesus.

As we reflect upon these things, we recall the words of brother Roberts when he said, "*Honesty of utterance* (even if erring on the side of severity), so far from being incompatible with true Christian character, is a distinguished feature of it." One has only to turn to the teaching of Jesus and the apostles for confirmation of this distinct or unusual characteristic which marks off an individual in the class to which he belongs.

Have we not read how Jesus addressed the clergy in his day, calling them "whited sepulchres," "blind leaders of the blind," and many other similar epithets? And, likewise, have we not observed the fearless manner of the apostles when they opposed the leaders of the people, and the high priests and their associates? We do not suggest that we copy Jesus' language, for he had direct divine authority, but we do maintain that *we should never hesitate to make our position clear, and show the public that we are unmistakably opposed to the unscriptural teachings of the papal and protestant churches of the world.*

So few today appreciate the value of these brethren's works

THE WORK of Brother Thomas, which resulted in the revival of the One Faith and Hope of the Gospel, is of such magnitude that we are overwhelmed with astonishment that *so few seem to appreciate its greatness*. Let us put on the cloak of humility, like the Ethiopian eunuch, and acknowledge that with our own ability we are unable to understand the Bible. But with the help of brother Thomas, who has drawn aside the veil of superstition by which Christendom is shrouded, the sunlight of God's Truth has shined into our hearts, and opened the eyes of our understanding, and now we can rejoice in the hope of salvation.

A brother, writing 70 years ago, said that there are some who say, "We neither want Dr. Thomas or brother Roberts." Commenting on it, he further said, "A new generation has come upon the scene, like the Pharaoh who 'knew not Joseph,' who under the tuition of other doctrines than those we first received ("from which some having swerved") are unconsciously laying the foundation for a still more general departure in the long run, from all that constituted 'first love,' and 'faith unfeigned'."

In another place, this brother said, "It would be an advantage to the work of the Truth in Yorkshire (as also elsewhere) to have classes for the reading of Elpis Israel and Eureka; *they are a good preventative against the inroad of false doctrine, and a complete antidote to the laxity of faith and fellowship into which some have relapsed.*"

The degree of Eureka study reveals the state of ecclesial health

Another brother, writing 40 years ago, said, "Where 'Eureka' that grand legacy of brother Thomas, is studied, there the Bible is best revered, known, and understood. On the other hand it is our experience that those ecclesias presided over by brethren who have not made a special study of the writings of brother Thomas are of a Laodicean type, and are very poorly attended at their meetings."

We are fully convinced, through the evidence submitted in their writings, that brethren Thomas and Roberts possessed a saving knowledge of the Truth, and we repeat here what we said 11 years ago. We do not idolize or glorify these brethren, but we recognize their labor and position in relation to the establishment of the Household of Faith in these latter days. *We believe they were thoroughly sound brethren who fully understood the fundamentals of the Truth!* We are not at all ashamed of them. We feel no need to apologize for their supposed limitations and peculiarities. We are very pained when we see them belittled and condescendingly patronised as well-meaning but

somewhat quaint and old fashioned, in current periodicals. This "modern" trend is not good, sound Christadelphianism.

We are entitled to, and it should be our prerogative, to be able to read what these brethren have written. It is unfair, unkind and unjust for others to attempt to tell us what they think these brethren should have written. —*Editor*

Worcester Fraternal Gathering

We are making plans to hold a Fraternal Gathering in this area the weekend of Aug. 26-27, if the Lord is willing. It is our desire to obtain a campground area suitable for meetings, food and lodging, so that the entire weekend can be spent in fraternal association separated from the world. Past experience has indicated that October is a little late in the year for this type of accommodation, and also causes problems for brethren and sisters with children in school, hence selection of weekend prior to Labor Day.

There will be one talk on Friday evening for those who arrive early, 3 addresses on Saturday, regular Sunday meetings, and an afternoon lecture to conclude. Programs and details will be sent as soon as available.

Although plans are far from complete at this time, we ask you now to make plans to be with us for that occasion. Perhaps you can plan your vacation at that time, and spend more time with us. We hope so.

Your brethren and sisters in Worcester, by:

Bro. Edgar Sargent, 8 Proctor St., Box 296, Ashburnham, MA 01430.

Fraternal Gatherings

If the Lord Will

LAMPASAS, TEXAS: FRIDAY to SUNDAY, JUNE 9 to 11

Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas, Tex. 76550; (512) 556-5249

HYE, TEXAS: SUNDAY to SUNDAY, JULY 30 to AUGUST 6

Bro. John F. Packer, 210 East Third Street, Deer Park, Texas 77536.

WORCESTER, MASS.: SATURDAY & SUNDAY, AUGUST 26-27

Bro. Edgar Sargent, 8 Proctor St., Box 296, Ashburnham, Mass. 01430

The Garden of the Lord

BY BROTHER JOHN THOMAS

"Yahweh shall comfort Zion: He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the Garden of Yahweh"—Isa. 51:3

PART TWO

HOLY LAND MUST BECOME THE PARADISE OF GOD

That the Holy Land is to become the Paradise of the Deity is manifest from the following testimonies, which every one acquainted with the history of Eden—in whole or in part—knows have never yet been accomplished. Thus the Spirit saith—

"Thy land, O Zion, shall no more be termed 'Desolate,' but thou shall be called Hephzibah ('My Beloved is in her'), and thy land Beulah ('Married'). For Yahweh delighteth in thee, and thy land shall be married.

"For as a young man marrieth a virgin, so shall thy sons marry thee. And as the bridegroom rejoiceth over the bride, so shall thine Elohim rejoice over thee" (Isa. 62:4-5).

Here Zion and the Holy Land are represented as a Virgin-Bride; and the Elohim (Messiah and his brethren in their One Spirit-Body manifestation) as the Bridegroom. This Virgin-Bride and her Bridegroom are the loving couple whose loves are celebrated by Solomon in his Song of Songs. The land, in its paradisiac development, is typified in his "garden enclosed" which he, as king, styles "my sister spouse," as already quoted.

This is the literal, which is also allegorical of something deeper and hidden (as hereafter will be shown: at present we have to do chiefly with the geo-material aspects of the subject).

GOD SHALL COMFORT ZION & MAKE HER WILDERNESS LIKE EDEN

When the marriage, or union, between the Sons of Zion and their King (as the Bridegroom) and the Holy Land (as the Virgin-Bride) comes to pass, the country will become the Paradise of Yahweh, which His Own right hand hath planted. Thus, the Spirit saith—

"Yahweh shall comfort Zion: He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the GARDEN OF YAHWEH.

"Joy and gladness shall be found therein: thanksgiving and the voice of melody" (Isa. 51:3).

"Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree.

"And it shall be to Yahweh for a renown, for a memorial of the Olahm, which shall not be cut off" (Isa. 55:13).

At that time (Isa. 41:17-20)—

"I will open rivers in high places, and foundations in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water.

"I will plant in the wilderness the cedar, the shittah tree, and the myrtle tree, and the oil tree. I will set in the desert the fir tree, and the pine, and the box together.

"That they (Israel) may see, and know, and consider, and understand together, that the hand of Yahweh hath done this, and the Holy One of Israel hath created it."

"THIS LAND THAT WAS DESOLATE HAS BECOME LIKE EDEN"

Lastly upon this point, Ezekiel's testimony may be adduced—

"Thus saith Adonai Yahweh: In the day that I shall have cleansed you, O Israel, from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded.

"And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say,

"This land that was desolate is become like the Garden of Eden, and the waste and desolate and ruined cities fenced and inhabited.

"Then the nations that are left round about you shall know that I, Yahweh, build the ruined places, and plant that that was desolate. I, Yahweh, have spoken it, and I will do it" (36:33).

When thus converted into Paradise, the same prophet tells us that there will be "a river that cannot be passed over" by wading; and that it will be formed by a confluence of—

"Waters springing out from under the threshold of the Temple eastward, from its right side, at the south of the altar" (47:1-5).

He then informs us (v. 7) that—

"On the bank of the river was a great wood ('aitz rav': both words in the singular number) on the one side and on the other."

The waters issue from Mt. Moriah down its south side, and flow on toward the east through a vast cleft in the Mt. of Olives (Zee. 14:4-8). When they have passed this valley they divide into 2 rivers, the one flowing through the desert and emptying into the Dead Sea, and the other into the Mediterranean: both of them abundant and never-failing streams.

THE DEAD SEA HEALED AND FILLED WITH FISH

The effect of the eastern river upon the Dead Sea will be to heal its waters. Both streams are healing waters, for the prophet says (Ezek. 47:9-12) that—

"It shall be that everything that liveth, which moveth, whithersoever the 2 rivers shall come, shall live.

"And there shall be a very great multitude of fish, because these waters shall come thither. For they (of the Dead Sea) shall be healed, and everything shall live whither the river cometh.

"And it shall be that fishers shall stand upon it from Engedi even unto Eneglaim. They shall be a place to spread forth nets. Their fish shall be according to their kinds, as the fish of the Great Sea (Mediterranean) exceeding many."

"And by the river on the bank thereof, on this side and on that side, shall come up every tree for food, whose leaf shall not fade, neither shall the fruit thereof be exhausted:

"For its months it shall yield, because their waters they issue out of the Sanctuary. And the fruit thereof shall be for food, and the leaf thereof for healing."

THE GEOGRAPHICAL BOUNDARIES OF PARADISE

After these statements, the Spirit then proceeds (vs. 13-20) to point out the boundaries of Paradise. He commences the line from the Mediterranean at the outlet of the Orontes (called the "entering in to Hamath"), and passes on in a direct course of 133 miles to Berothah upon the Euphrates.

This is marked out as the natural boundary on the north by the range of mountains called Amanus which, as a natural barrier, extends across the country from the Mediterranean to Berothah, to which the Euphrates is navigable from the Persian gulf.

When Messiah is enthroned king of the land, and proceeds to take possession of it to its utmost limits, he will then say to his companions (Song. 4:8)—

"Come with me from Lebanon, my Spouse, with me from Lebanon. Look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards."

Taking up their position upon that commanding border, the Sons of Zion may view the landscape of a goodly and glorious land, fragrant of rich odors, and flowing with milk and honey, outstretching eastward in all the length of Euphrates to the East Sea. This is its border on the east. From the junction of the Euphrates with the Persian Gulf, the frontier is drawn—

"From Tamar to Meribah of Kadesh, to the river towards the Great (or Mediterranean) sea" (v. 19).

This is the south border of Paradise—a line of over 1000 miles abutting upon the Nile, and thence to the sea, and affording free access to the Red Sea by the Elanitic Gulf. The west boundary—

"Shall be the Great Sea from the border (south) till a man come over against (the entering in to) Hamath"

(v. 20).

INHABITED BY THE 12 TRIBES, THE SAINTS, & THE MESSIAH

Thus we have an ample area, containing 300,000 square miles, for the length and "breadth of Immanuel's land," extending, as covenanted to Abraham and his Seed—

"From the river of Egypt unto the Great River, the river Euphrates, for a possession in the Olahm"

(Gen. 15:18).

Such is the territorial Paradise or Kingdom of the Deity, which all the prophets testify shall be inhabited by the Twelve Tribes of Israel, and their nobles, all of them Priests and Kings, with Messiah preeminent in all things over all.

The Twelve Tribes will have had a new heart given them, and a new spirit put within them, by the refining process they will have been previously subjected to. Their present stony heart will have been abolished, and a heart of flesh substituted in its stead, as is testified in Ezek. 36:25-32. Then, for the first time since their revolt from the house of David in the days of his grandson Rehoboam, they will again become—

"ONE nation in the land upon the mountains of Israel, and ONE King shall be King to them all"

(Ezek. 37:22).

They will then rejoice in Jesus of Nazareth, as High Priest upon the throne of his father David after the order of Melchizedek (Zech 6:13; Psa. 110:4) for the "season and a time," or Olahm of 1000 years. The former troubles will all be forgotten, and they will—

"No more be made a reproach among the nations" (Joel 2:19).

THE TRIBES HAVE PARALLEL PORTIONS IN THE LAND: EZEK. 48

Under this new and glorious constitution of the Hebrew Kingdom, the tribes will be settled in Paradise in parallel cantonments, extending across the country from the Mediterranean to the Euphrates (Ezek. 48:1-28). Dan's canton is the first, reckoning from the north border. Then Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah. This brings us down to—

"The MIDST of the Paradise of the Deity" (Rev. 2:7).

South of Judah is the Foursquare Oblation, "a holy portion of the land," containing (1) "the Sanctuary, the Most Holy," (2) the holy portion for the Levites, and (3) the "Profane Place for the City" for dwellings and for suburbs.

On the east and west (of the Oblation) is the Prince's Portion, the Foursquare Oblation being in his portion, and bounded north by the canton of Judah and south by that of Benjamin. Thus—

"Yahweh shall inherit in (the canton of) Judah His portion upon the Land of Holiness, and shall delight in Jerusalem again" (Zech 2:12).

—the Holy Oblation and Prince's Portion being thus reckoned of the canton of Judah.

THE HOLY OBLATION AND TEMPLE IN THE MIDST

The Holy Oblation is to contain the Millennial Temple described by Ezekiel, which is to be in the midst of the Most Holy Portion of the Oblation (43:12)—

"Upon the top of the mountain, the whole limit whereof is Most Holy."

The details are given in Ezek. 45:1-8, which concludes with the remark that—

"In the land shall be his (Messiah the Prince's) possession in Israel: and My princes (who will then be the Saints) shall no more oppress My people:

"And the rest of the land shall they give to me house of Israel according to their tribes."

THE CITY: YAHWEH SHAMMAH: "THE LORD IS THERE"

The City, which will be square, will be 4500 measures on each side, or 18,000 in circumference. Its 12 gates will open into suburbs of 250 measures broad.

To the east and west (of the City) there will be areas of 10,000 measures each, making together "a profane place" of 25,000 measures from east to west, by 5000 from north to south, which "shall be for the whole house of Israel." And (48:35)—

"The name of the city from that day shall be Yahweh-Shammah."

—because "He Who shall be is there."

Next to the Holy Oblation (to the south) a portion is allotted to Benjamin, and successively afterwards to Simeon, Issachar, Zebulun, and Gad which is the most southerly of all the tribes.

Such is the area of Paradise from north to south, and from east to west, a royal domain larger than that of any kingdom or empire of Europe, Russia alone excepted.

"A GARDEN ENCLOSED"... "IN THE MIDST OF THE EARTH"

The situation of Paradise is peculiar in relation to its borders. The Mediterranean, the Red Sea, and the Persian Gulf form—on the west, south and east—borders of a land which, except for these island seas, would be wholly encircled by Asia, Africa and Europe, and shut out from all direct communication with the Pacific and Atlantic and lesser oceans of the globe.

The river of Egypt to the Mediterranean, and that sea from the mouth of the Nile to the estuary of the Orontes, and the Euphrates from the foot of Amanus to the Persian Gulf, leave not the smallest portion of the west or east side that is not actually or virtually a navigable coast to the extent on both sides of 2000 miles, while on the north, the intermediate barrier of Amanus, at the breadth of less than 100 miles, renders the land a "Garden Enclosed."

No country could be better situated for the establishment of a Kingdom whose sovereignty is destined to rule all nations, peoples and tribes inhabiting the land and sea to their utmost bounds.

THE LITERAL IS THE FOUNDATION OF THE SYMBOLIC

Such, then, are the geographical and the literal of the Paradise of the Deity. It belongs to the earth, and is as real, visible, and actual a region as Britain or America.

The literal Paradise, however, differs from these in that its literality is also symbolical and allegorical of things pertaining to that great incorporation of the citizens of the Commonwealth of Israel styled by Daniel and other sacred writers, "the Saints."

Thus its literal river is symbolical of the spirit to be received from the Throne, and through the Altar Jesus, by the Trees of Righteousness that come out of the earth by resurrection. Ezekiel's river is therefore placed among the apocalyptic symbols of Rev. 22:1. So also his aitz rav, or "Great Wood," on both sides of his river, is adopted as a symbol by the Spirit in the same chapter, and there styled—

"The xulon (wood) on this side and that side of the river of water of life."

—and representative of the aggregate of the Saints, each Saint being an element of the wood. The leaf of the Ezekiel wood is for healing: as an Apocalyptic symbol it is representative of the Saints, who are leaves as well as trees of the xulon (wood) of life, through whom the Spirit breathes "for the healing of the nations" symbolized by the waters of the Dead Sea.

To eat of the Wood of the Life in the midst of the Paradise of the Deity is to be an unfading leaf—an immortal possessor of the glory, honor, and incorruptibility of the Kingdom which the God of heaven shall set up in the Holy Land. It is to be one of the Priests of the Most Holy Portion of the Holy Oblation, to whom it shall be said by the King—

"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the State"
(Matt. 25:34).

Second Voyage to Australia

BY BROTHER ROBERT ROBERTS

"He that is of God heareth us, and he that is not of God heareth not us: hereby know we the spirit of Truth and the spirit of Error"—1 John 4:6

PART SEVENTEEN

SAT., FEB. 5, 1898: SOUTHBROOK to BRISBANE via TOOWOOMBA

On Saturday morning, at 7:45 (for there is only one train per day in such a quiet neighborhood) I left Southbrook for Toowoomba. I was accompanied by the mother and daughter, and the youngest son of the Roberts' family, who were going to Brisbane to hear the lecture of the first week there.

At Toowoomba, we had to wait 5 hours for the express from Sydney for Brisbane. These were the 5 hours during which on the last occasion, in the very same waiting-room, I wrote the poetical response to Mr. Watson's parting lines. There were no parting lines this time, but there was some writing to be done, which I did in fair quantity while sitting in the refreshment room. The sisters Roberts filled up the time with a visit to some Toowoomba friends.

At 3 o'clock, we went forward to Brisbane, which it took us about 7 hours to reach. We had to pass through Ipswich station, and there bro. Philemon Coley, of Coleyville (originally from Birmingham), was on the outlook for us. He found us out quickly.

I said, "Here we are—and here are sis. Roberts and her daughter." He sprang forward to greet them, under the impression they were the sis. Roberts and daughter I had left at Melbourne, and whom he had not seen for 30 years. "Hold!" I said, "you are making a mistake." Explanation disappointed while quickly putting him right.

BRISBANE: FEB. 5-21: WITH BRO. & SIS. MARRIOTT

At Brisbane, quite a number of brethren were waiting for us. I was conveyed to the house of bro. & sis. Marriott (Clifton Villa, Boundary Street, West End), where I was to make my stay for 3 Sundays and the week-days between. Bro. & sis. Marriott are newly-married people, who have only recently come into the Truth. They were originally earnest Baptists and then Conditional Immortalists. Their joy at finding the whole Truth is very refreshing. Sis. Marriott, I found, came originally from Birmingham.

She and her husband are part of the great harvest that within 12 months, notwithstanding division some time ago, has increased the Brisbane ecclesia from a comparatively small number to something like 110. This increase appears a genuine increase so far as I could judge. A great effect seems to have been produced by the debate which took place last year between Harry Long and bro. Bell.

FRUITS FROM THE MR. LONG vs. BRO. BELL DEBATE

The chairman on that occasion (a Mr. Hardgrave, solicitor), was so impressed with the scripturality of what was brought forward by bro. Bell, confirmed by private reading, that in 2 or 3 months after the debate, he applied for immersion and is now a most earnest, devout, and intelligent brother. It seems that for 5 years previously, he had been in that state of listless nothingness into which all intelligent men drift sooner or later under the stupefying effects of popular theology. The Truth woke him up, and furnished him with exactly what he felt he required.

BLIND BRO. BROWN AND HIS MOTHER

Another exceedingly interesting case is the case of a tall, energetic, intelligent blind man, but not stone blind, by the name of Brown. He is one of a family of brothers who occupy leading and influential positions in the town and neighborhood.

He says he owes his enlightenment to his blindness—an enigmatical saying which becomes intelligible when he explains. "Being blind," said he, "I could not be educated in the ordinary way. I had to be taught reading by embossed books, and the only embossed book I had was the Bible. The Bible was my all in all. I knew it well. I did not understand it, but when the Truth was introduced to my notice, I saw it like lightning, and so being blind, now I see. If I had had my sight, I should have been where my brothers are—choked by 'the cares of this world, the deceitfulness of riches and the lusts of other things'."

The interest of his case does not cease here. When he got Christendom Astray, not being able to read it, he asked his mother to read it to him. She read the first lecture, but would read no more. Bro. Brown then got a brother to read to him. He devoured what he heard. He declared to his mother it was the Truth.

THE SHALLOWSNESS OF THE CLERGY'S UNDERSTANDING

His mother told him not to be in a hurry, but to take the matter to Mr. Stonewig—a popular Episcopalian clergyman, whose church they attended (and who has since been appointed Bishop of Polynesia). Bro. Brown went to Mr. Stonewig, armed with a string of questions. Instead of dealing with his questions, he told him the Bible was an imaginative work and not to be understood in the way the people took it. For example, people understood Isaiah 53 to be a prophecy of Christ. Nothing of the sort, said he; it refers to somebody living in Isaiah's day; so with Daniel and other prophecies.

When bro. Brown returned and reported to his mother what the clergyman had said, she was astounded. She could scarcely believe it. It set her a thinking. Perhaps her son was right after all. She consented to read the books to him, instead of having him go out to have others read. The result was her own enlightenment.

But she did not like the idea of giving up the church. Could she not hold the Truth but stay where she was, among the beautiful music and the gentlemanly clergy? She tried, but the experiment failed in her hand. The next time she went, the music did not seem the same. A number of clergy were flitting about in official robes and going through mummeries of performance. She felt disgusted. She never returned. But she had not made up her mind to obey the Truth.

I was brought to interview her at the house of bro. C. Ferguson, out in the country, at Salisbury, on the south east railway. On the verandah, we had 2 hours brisk conversation, her delighted son being there, and also bro. Hardgrave, the 2 brothers Ferguson, and bro. Arnott, who has taken a leading part in all the steps that have led to so great a diffusion of the light in Brisbane.

I was told that on the next day, Mrs. Brown—whom I found to be a highly intelligent and accomplished lady of queenly presence—declared herself finally decided to identify herself with the brethren.

THIRTEEN ADDRESSES IN BRISBANE IN TWO WEEKS

We had good meetings in Brisbane. I spoke in all 13 times, irrespective of private conversation. There were 3 lectures in the Oddfellows' Hall, 3 in another hall in North Brisbane, 3 in the Alliance Hall, on the south of the river. There were also 3 addresses at the breaking of bread, and one address at a large tea meeting held on the Saturday before my departure.

Many brethren were present from Ipswich at the tea meeting, because of which, I thought I might be liberated from an Ipswich visit, but a peremptory "No," was the final answer.

I was thoroughly gratified by my visit to Brisbane. The state of things was a surprise to me—a contrast certainly to what was in the days of poor bro. Yardley, who labored faithfully many years and now sleeps. There was a slight cloud of ecclesial misunderstanding of some sort on this occasion. With this exception, all was hearty and happy and free.

It is to be hoped the exception itself will disappear. It is important if withdrawal must take place in any case, that the process should be done correctly as to form, otherwise a root of bitterness is left in the ground that will sprout trouble afterwards. No one withdrawn from should have it in his power to prove the ecclesia to be wrong in the way the thing was done.

Bro. Watson, of Southbrook, joined me at Brisbane on Fri., Feb. 19. It was his summer holiday, and he had made up his mind to spend it with me in journeying to Rockhampton, Sydney and Melbourne.

MON., FEB. 21: LEAVING BRISBANE, OVERNIGHT at GLADSTONE

We started from Brisbane on Monday morning, Feb. 21, at 7:50, hoping to make the journey to Rockhampton without a break. I don't know the exact distance, but I should think it cannot be far short of 500 miles. The rail does not as yet go all the way, but only as far as Gladstone, where passengers take a small steam boat on what is called "The Narrows," and do the rest of the distance (80 miles) by water.

It was a long weary journey—relieved by the beauty of the scenery, and one or two incidents on the way; such as, first: a sudden salutation through the window from bro. Marshall, who is an engine driver on the line; 2nd : the sudden apparition of 2 brethren who came in upon us near Gympie; 3rd: conversation with bro. Weldon, sis. Marshall and others at Gympie, while the train was waiting; 4th: the unexpected meeting at Bundaberg station of a gentleman (sugar planter) who sailed with us in the Oruba and asked us to be sure and call if ever we came to Bundaberg; 5th: an interesting conversation with a group of 13 or more school children traveling to Goodwood.

Usually, the boat is waiting the train at Gladstone, but on this occasion the state of the tide did not allow of it, so being dumped down in a strange land in the dark, at 11:15 p.m., we were told without any ceremony that we could not go on till morning, and must shift for ourselves till then. Weary and not hungry, we threw ourselves within the mosquito nets of a hotel called "The Young Australian."

TUES., FEB. 22: ARRIVAL AT ROCKHAMPTON: FLOODS

After a somewhat miserable night, we got up in time to catch the early boat. The sail was among quiet waters between wooded flats for 50 miles, and then we entered the Fitzroy River, on which Rockhampton stands. It was hard work puffing up the Fitzroy, for the floods were on, and the down current was strong and rapid. However, after much patient laboring, our little river craft reached her destination, about 3 o'clock in the afternoon.

But where was the wharf at which she usually moors? There was nothing of it visible; the tops of lamp posts were sticking out of the water, also the tops of cranes and derricks and the roof-ridges of warehouses. This had been the state of things, it seems, for some days.

We managed to get ashore at a small high water wharf, and found bro. Cook waiting. He quietly took possession of us and our belongings, and conveyed us to his hospitable abode at Riverside. Here we soon forgot our sorrows for a season.

I found bro. Cook had arranged for a course of 4 lectures—(Wednesday, Thursday, Friday, and Sunday). He was hopeful of a better attendance on this occasion than on the last, first, because of the interest being taken by public on the Eastern question (on which a number of letters had appeared in the local papers); and secondly, because of his adoption of an improved method of advertising the lectures. He had copied the Melbourne plan of bill—(bordered with mottoes and backed by an address to the people), and this he had had printed on some 100's of green cards.

WED.-SUN., FEB. 23-27: FOUR LECTURES AT ROCKHAMPTON

His expectations were not disappointed. There was a good attendance at the Protestant Hall, Alma Street, at all 4 lectures—the Mayor presiding on the first occasion. Several cases of interest were spoken of, not as the result of the lectures, but in connection with them—notably the father of the manager of the Toowoomba Cheese Factory, spoken of last month. He had been written to by his son and implored to attend the lectures; which he did, and we had a conversation afterwards.

Then there is a lady (originally from Huddersfield) "almost" persuaded. One interesting married young woman, the wife of a Roman Catholic, was immersed on the Saturday evening while we were there. Taking it altogether, the soil, though somewhat arid in a spiritual sense, is not absolutely unproductive.

MON., FEB. 28: TRAVEL PROBLEMS BECAUSE OF FLOODS

We left on Monday, after spending a pleasant 6 days in Rockhampton, but I never remember experiencing such difficulty in arranging to get away from a place. The floods had so dislocated usual sailing arrangements that no reliable information was obtainable.

There was a necessity for prompt departure because of the next appointment falling on the Wednesday at Ipswich; but how to depart at all was a problem to the last moment. There were 4 alternative ways, but none of them

were reliable when we came to investigate them. Several long conversations took place with reference to them, but each conversation undid the last.

At last, we came to the conclusion that it was not possible to get away in time to keep the Ipswich appointment. The only thing to be done was to draft a telegram to bro. Orr, informing him of the complete failure of every effort; and asking him to apologize to the audience that would assemble on Wednesday night.

This was done, and bro. Watson put the telegram in his pocket, and went out to send it off. But on the way, some sudden light broke on the question, and he discovered we could catch the Leura at the mouth of the Fitzroy, at 12 midnight on the Monday, for Brisbane—by going down the river (30 miles) in a small river boat—Taldora. We were greatly relieved at the discovery, and of course did not send the telegram.

The little boat started at 7 p.m. The sail down was with the current, and therefore rapid. It was on smooth water by moonlight, and therefore pleasant, except for incessant persecution of the mosquitoes.

TUES., MARCH 1: A VERY WEARYING TRIP

When we got to the mouth of the river, we had to wait 2 hours or more for the Leura. This was a very weary wait in the early hours of the morning in the open air in the dark among the mosquitoes who would not let us sleep. In due time, the Leura arrived and we clambered aboard, and ended the tribulation of the moment in the oblivion of a sleeping bunk.

When we got out to sea, the weather was rough, and the rolling of the vessel too great to be agreeable. Bro. Watson sickened under the process, and was "hors de combat" during the rest of the voyage—which fortunately was not very long.

WED., MARCH 2: ARRIVAL AT BRISBANE: ON TO IPSWICH

We got into Brisbane early on Wednesday morning, and were taken possession of by bro. Marriott, who took us to his house after telegraphing to the brethren at Ipswich when we should arrive there. We went forward to Ipswich the same afternoon, and duly kept the appointment which had seemed for a moment in danger.

Bro. Watson went forward to Toowoomba while I fulfilled the rest of the program at Ipswich. His object was that he might make sure of a prolongation of his holiday for Sydney and Melbourne. The meetings at Ipswich were marred somewhat by the great rains; nevertheless, they were largely attended and full of interest.

At the close of the first lecture, a gentlemanly-looking man of dark complexion and middle age, enquired through bro. Orr if he could have an interview with the lecturer. I have a suspicion as a rule of persons requesting interviews under such circumstances. They usually have a hobby to push, a crotchet to air, a craze to advocate, or alms to ask. Genuine enquirers after truth are usually too modest to obtrude themselves on anyone's privacy, and find other ways and means of following up their enquiries.

However, there are always exceptions. The gentleman, coming at last to me personally, said he had been struck with much in my lecture that was in unison with his own thoughts, and he desired to have a conversation on the subject. He was so earnest and respectful that I felt it would be cruel to refuse. So bro. Orr invited him to take tea at bro. Orr's house next evening.

WHAT ABOUT MODERN REVELATIONS?

He duly came. From generalities, we soon got at the particular object of his visit. He remarked that I had developed many beautiful matters of revelation from the Scriptures in the course of my lecture, what should I say to the occurrence of such revelations in our day? (Here I began to sniff the usual contraband).

I replied that I would be delighted at their occurrence if they were real.

He said there was no doubt they were real.

I replied that I should require proof. John had advised believers to "believe not every spirit," but to try them, whether they were genuinely from God or not, and the test which he recommended was one that was as much within our reach in modern days as in the Apostles' days. John said—

"He that is of God heareth us (the Apostles) and he that is not of God heareth not us; HEREBY KNOW WE THE SPIRIT OF TRUTH AND THE SPIRIT OF ERROR."

Anything therefore professing to be revelation in our day, must be in harmony with the teaching of the Apostles.

ANY CLAIM TO "REVELATION" MUST PASS TEST OF SCRIPTURE

That was all right, quoth Mr. B.: he could vouch both for the reality and the harmony.

Well, I should be delighted if it were so. Nothing would give me such joy as to discover that God had again begun to speak to man. I would gladly go to the end of the world to get into the presence of such a fact.

Would I be going to Melbourne?

Oh yes; I was now resident there.

Well, there was a people there that he would gladly introduce me to.

What were they called?

Well, they preferred not to take any name, but simply to enquire after spiritual truth.

But how were they known to other people—by what name?

Mr. B. fought shy of this for a bit, but at last said "Spiritualists."

"Oh," said I—"I know the Spiritualists, and I know the Truth is not with them."

This opened a powerful passage of arms which lasted all the time that I could spare, because I had certain writing to do that evening, of which Mr. B. had been forewarned. So I retired to another room, leaving him in the hands of bre. Orr and Watson.

MR. B. THINKS HE SAW A GHOST

When I had got my writing done, I returned. They were still at it. I found Mr. B. rehearsing certain experiences with great solemnity and earnestness. Attending a certain man for his maladies, the man said his dead wife was before him through Mr. B.'s touch. Mr. B. looked and saw the wife whom he described to his patient—his patient recognizing the description in every particular.

Of course—because what Mr. B. saw was his patient's own cerebral memory of his wife reflected to Mr. B's sensorium through the subtle action of electrical affinity.

But Mr. B. saw somebody else—a man standing beside the woman. He described him. The patient could not say who that man was. The patient afterwards introduced Mr. B. to his family, and by the description, they said it must be the grandfather.

They showed an album and asked him to look through and see if there was anyone he could recognize. He looked well through it without recognizing anyone. At last he came to the photograph of an old man. "That," said he, "is the man I saw, but his whiskers are longer in the photograph than when I saw him. The man I saw," said he, "was clean shaven and had his whiskers short." "Well, that is wonderful," said the family, "because grandfather had his whiskers nearly all shaved away before he died. This photograph was taken some time before his death."

"DO WHISKERS HAVE GHOSTS?": THE KEY TO THE EXPERIENCE

Here I interposed with a question: "Have whiskers ghosts? "

"What!"

"Have Whiskers ghosts?"

"You mean have ghosts whiskers?"

"No; I mean have whiskers ghosts; because you saw a ghost with LESS WHISKERS than the same ghost when living had a certain time before; and I wish to know whether in your opinion whiskers have ghosts; that is, DO THE WHISKERS ENTER INTO THE GHOST STRUCTURE?"

Mr. B. thought that was trifling with the question.

I said, "No: it touches the explanation of what you saw. You think it was a real ghost; if so, it was minus whiskers that it would have had if someone had not applied the razor. Therefore that razor had shorn away a part of the ghost, as well as the material hair."

"Oh! I see," said Mr. B.

"Think it out," said I; "it is the clue to the nature of what you saw. What you saw was not what you think (a self-existing ghost), but the spectral image of your patient's memory who saw the grandfather last with shorn whiskers, and therefore had a mental photograph of him in that aspect. You saw that photograph as we all see our own memory-photographs in dreams.

If it was a real ghost as you imagine, you are in this dilemma, either that whiskers have no ghosts—(and then you cannot explain why you saw any whiskers at all—or that the ghosts of whiskers can be cut away with a pair of

scissors, because you did not see the whiskers that had been cut off before the man's death. (In which case he would be bound to admit that ANY PART of a ghost can be cut away during life, and that therefore, a whole ghost ought to be squashed when the body collapses).

Mr. B. tried several times to get away from the line of reasoning, but I held him to the point, and he acknowledged there was a little difficulty in it. He seemed a candid sort or man, a real seeker of truth for its own sake. I strongly advised him to seek it in the Bible. It was not to be found in any other place. All else was cloudland of human fog and speculation.

Behold the Lamb of God

(An address at a Gathering at which the general subject was "Light")

"And the Light shineth in Darkness; and the Darkness comprehended it not . . . That was the true Light which lighteth every man that cometh into the world . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only Begotten of the Father), full of Grace and Truth"—John 1:5-14

THE reading from John 1 harmonizes with the spirit of our Gathering, in relation to the subject of "Light." For 400 years the sun had gone down over the prophets of Israel. The final prophet of the Old Testament had declared, in a very stern and heart searching manner—

"Behold, the day of the Lord cometh, that shall burn as an oven.

"But unto you that fear My Name shall the Sun of Righteousness arise with healing in his wings.

"And ye shall grow up as calves of the stall

"Behold, I send Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

For 400 years darkness covered the nation. Yet the glimmer of light shone in the hearts of a few here and there, all through that long dark night. One here and one there, holding the Truth, faithfully watching for the promised coming of the Lamb of God.

At last, when the Roman power was at its peak in the land, we find that an angel came to Mary and to Joseph with instructions concerning the birth of a child, the Savior, the One promised from the beginning. The darkness begins to break. Light is beginning to become manifest for the children of righteousness.

Other individuals at the same time respond to the early morning rays of glorious Divine light. Zacharias and Elisabeth; certain shepherds in the field watching over their flocks; Simeon; and Anna of great age and steadfast devotion—all looking for this promise which had been latent for so long, yet which shone brightly in their hearts.

The nation truly was looking for a Messiah, a mighty leader to exalt them, but they did not realize that they needed, most of all, a Savior to save them from their own sins. As Luke said concerning the preaching of John the Baptist—

"All the people were in expectation, and all men mused in their hearts of John, whether he were the Messiah or not."

Thirty years before the manifestation of John to Israel, we find Simeon uttering words of faith. In Luke 2:25 it is recorded—

"Behold, there was a man in Jerusalem whose name was Simeon; the same man was just and devout, waiting for the consolation (comfort) of Israel. And the Holy Spirit came upon him."

The moment that Simeon had long anticipated and looked forward to with the eye of faith had now arrived, as Mary and Joseph brought the babe Jesus into the Temple to perform the requirement of the Law upon the infant. He knew this was not the fulness of the promise, but it was the earnest of the Divine Word in relation to things to come—

"Lord, now lettest Thou Thy servant depart in peace, according to Thy Word (a Divine revelation); for mine eyes have seen Thy salvation!"

He did not see a Messiah. All he saw was a babe that he had taken in his arms—

"MINE EYES HAVE SEEN THY SALVATION!"

He beheld the Lamb of God. It had been revealed to Simeon by the Holy Spirit that he should not see death before he had seen the Lord's Christ.

And at the same instant a very old, faithful woman enters the Temple precincts and pronounces words of comfort for those who looked for redemption, for ransom, for a loosing from their bonds—

"She coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."

What were the words that Simeon had in mind? The words of Isaiah the prophet (40:1-2)—

"Comfort ye, comfort ye, My people, saith your God, Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

And the prophet proceeds with that stirring exhortation and prediction of the work of John the Baptist (v. 3)—
"The voice of him that crieth in the wilderness: Prepare ye the way of the Lord; make straight in the desert a highway for our God."

The words of John in this first chapter of his Gospel record that we have read together this morning are therefore very important. John came as the voice of one crying in the wilderness. He came to introduce the Son of Man to the nation of Israel, to manifest that for which the nation had been looking all through its long history since Abraham's days. The whole nation was in suspense. Said John—

"I am not the Prophet. . . I am not the Messiah."

"Who art thou, then, that we may give answer to them that sent us? What sayest thou of thyself?"

"I am the voice (Greek 'phone': voice, sound, testimony, message, disclosure) of one crying in the wilderness."

He came to prepare the nation. They were now in expectation. We read now of his baptizing the people in the Jordan. The name Jordan means 'the Descender': that which descends from the heights of Mount Hermon down to the depths of the Dead Sea: the Descender into the Valley of Death (Ps. 23:4)—

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me"

(Psa. 23:4).

The next day John seeth Jesus coming unto him (John 1:29). John had known Jesus as a righteous man: he had not previously known him as the Savior—

"John seeth Jesus coming unto him, and saith: Behold the Lamb of God which taketh away the sin of the world."

Matthew records these incidents just before this announcement by John (Matt. 3:13-17)—

"Jesus cometh from Galilee to Jordan to John to be baptized ..

"Jesus when he was baptized went up straightway out of the water,

"And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

"And, lo, a voice from heaven, saying, This is My beloved Son in whom I am well pleased.

John now introduces the Savior to his disciples—

"Behold the Lamb of God that taketh away the sin of the world."

This is once more uttered to those present the following day—

"And looking upon Jesus as he walked, he saith, Behold the Lamb of God" (John 1:36).

John's disciples were deeply impressed. They followed Jesus, and communed with him. One by one were added: those who accepted this declaration by John. They were looking for the Lamb that taketh away the sin of the world: but they were also looking for the establishment of God's Kingdom at that time.

We should note that there are 2 Greek words translated as "lamb" in our Common Version. In John 1 the Greek word is "amnos." It is consistently used to describe Jesus as the Lamb before and up to his crucifixion.

The other Greek word for lamb is "arnion," and is always used in the many (28) references to Christ as the Lamb in the Book of Revelation, symbolically speaking of his glorification and manifestation to the world. Only upon one other occasion was "arnion" used: in John 21:15, when Jesus said to Peter—

"Feed my lambs."

At this point in history the great revelation to mankind was to be made. The sacrificial amnos was to become the triumphant arnion. The wonderful declaration prophesied through the ages was now made unto all people: that unto which the whole race had been agonizing and groaning, unto this day of liberation and redemption, this beginning of the manifestation of God in flesh. All the prophets looked forward to this fundamental revelation, to be made "When the fulness of time had come."

We in our day can look back to this event, as we now memorialize Jesus as the Lamb of God which taketh away the sin of the world. But what about the 4000 years before this manifestation? What does Luke say (10:21-24)—

"Jesus rejoiced in spirit and said, I thank Thee, O Father, Lord of heaven and earth that Thou hast hid these things from the wise and prudent and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight . . .

"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."

What a revelation to this generation in the first century, and also to us who have been called to a knowledge of these things!

What had the righteous for 4000 years prior to the first century been looking for? The record begins in Gen. 3, with the fall of mankind from Edenic innocence and purity. The clothing by God of the nakedness of our first parents with "coats of skins," indicative of the pouring out of the life-blood of the animal, pointed forward in the distance to him who would come as the Lamb of God that taketh away the sin of the world.

"Thy Seed shall bruise his (the Serpent's) head."

Such were the words prophetically spoken of the Seed of the Woman. That was the foundation stone: that unto which all the righteous had looked forward in hope.

It was indicated again with the children of these first parents of the race. Genesis 4, speaking of Cain and Abel—

"In process of time . . . Cain brought of the fruit of the ground, an offering unto the Lord."

There was in Cain's action the concept of the offering, but in his heart there was rebellion.

"Abel also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and his offering: but unto Cain and to his offering He had not respect" (Gen. 4:3-5).

This is referred to as the faith of Abel. He believed in God and in the coming of the Savior of mankind, the foundation hope, which Cain did not espouse. We are told Cain was the firstborn—

"The Lord said unto Cain, Why art thou wrath? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door.

"And unto thee shall be his (Abel's) desire, and thou shalt rule over him."

If he had done well, he would (being the firstborn) have been accepted, and ruler over his brother. This record is left for us to contemplate, that we must (as saith bro. Roberts in the "Law of Moses") constantly have this before our minds in all that we do and in every action that we propose—clearly in focus: the Lamb of God that taketh away sin.

We take highlights from the Word of God in this respect. One with which we are all familiar occurs in Gen. 22. A faithful individual, the father of the Jewish race, the ancestor of Christ, is commanded by God to take his son—the son that was promised and long awaited as the heir, the one through whom was to come the Savior to take away sin—and offer him for a sacrifice.

A three-day journey: from Beersheba to Mount Moriah. As they approached the mount (an old man of about 120 years and a lad perhaps of no more than 20 years), they lift up their eyes and behold the mount afar off. The place was called Jehovah-Jireh—

"In the Mount of the Lord it shall be seen" (Gen 22:14).

We follow the two men up the mount with all the items for the sacrifice. Suddenly the lad Isaac, with knowledge of the principles of sacrifice and redemption, asks—

"My father, behold the fire and the wood. But where is the lamb for the burnt offering?"

To which Abraham replied with heavy and trembling heart—

"My son, God will provide Himself a lamb for a burnt offering."

"NOT MY WILL, BUT THINE, BE DONE."

Can we visualize this young man permitting himself to be bound? Can we enter into the searchings of his heart, and that of the old man, as they in obedience and faith follow the Divine command to the bitter end? Do we not see the outstretched lad on the prepared altar, the look on their faces as the hand of the father is raised to slay his son?—

"God will provide a lamb for the burnt offering."

(And God DID provide HIS Own beloved Son for an offering upon this same mount 2000 years later—when the fulness of time was come.)

We know the sequel: the ram caught in the thicket: a last-minute release from this the apex of all the trials that had been brought upon this father of the faithful—

"Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me."

"And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns"

(vs. 12-13).

If we follow that thought of the ram caught in the thicket, we find King David taking up the theme in 2 Sam. 23. Here he is speaking of those who would crucify the Messiah (v. 6)—

"The sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands (that is, human hands)."

"But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place."

The thorns and the briars restrained the sacrifice, the Lamb of God's providing. We know the curse upon Adam and Eve—

"Thorns and thistles shall the ground bring forth unto thee."

We see the Savior as he was led forth to be crucified with the crown of thorns upon his head. Paul in his submission to the will of God had a thorn in the flesh to buffet him, to keep him humble. Briars and thorns encompass the children of God in this day of trial and probation, as God said to Ezekiel (2:6) —

"Son of man, be not afraid of them, though briars and thorns be with thee, and thou dost dwell among scorpions."

Upon Mount Moriah, the ram is loosed, the sacrifice is performed, and Abraham in commemoration and thanksgiving called the name of that place Jehovah-Jireh: 'In the mount of the Lord it shall be seen.'

From that time the faithful looked forward to the ram which would be caught in the thicket, the briars and thorns, the wicked hands which no human hands could restrain: the ram which must be fenced (or "filled:" margin) with iron, nailed to the cross and pierced with the staff of a spear.

This was the ram, the powerful one (made powerful by God) that could touch the sons of Belial, which were utterly burnt with fire in the "same place" (Jerusalem) when the Divine wrath was executed upon them by the Roman legions in AD 70. And yet more fully shall the sons of Belial be burnt in the same place when the armies of the world are gathered against Jerusalem and destroyed in the Valley of Jehoshaphat ("Judgment of God") by the glorified Ram and his accompanying immortal flock which he leads.

We move on to another illustration: Ex. 12—the forerunner of what we now do in these memorials, the keeping of the Passover—

"Every man a lamb, according to the house of their fathers, a lamb for an house. They shall take of the blood and strike it upon the 2 sideposts and upper door post of the house wherein they shall eat it."

They were told to eat this lamb while prepared as wanderers and pilgrims for a journey. Of this lamb it was commanded that they should let nothing of it remain until the morning. There had to be a complete consumption and destruction of the flesh—

"And that which remaineth of it until the morning ye shall burn with fire" (V. 10).

That of the flesh which remains in us to the morn of the resurrection shall be burned with fire, destroyed.

"And thus shall ye eat of it, with your loins girded, your shoes on your feet, and your staff in your hand. And ye shall eat it in haste. It is the Lord's Passover . . .

"And when I see the blood on the lintel and the doorpost I will pass over you, and the plague shall not come upon you to destroy you, when I smite the land of Egypt."

One other important element (v. 22)—

"None of you shall go out of the door of his house till the morning."

Another generation would ask: "What is this all about?"—

"It shall come to pass, when your children shall say unto you, What mean ye by this service, that ye shall say, It is the sacrifice of the Lord's Passover."

—the sacrifice of the Lamb of God.

For 1500 years this sacrifice, over and over and over again, performed by this nation—with only a few perceiving the significance of what was being done. Now we memorialize the great event unto which that Passover night pointed forward, the sacrifice of the Lamb of God. This was it unto which the nation had been looking, which John announced on the banks of the Jordan—

"Behold the Lamb of God that taketh away the sin of the world!"

What did John's disciples see? What were they to see for 3½ years, as they journeyed with the Master toward Mount Moriah, the Mount of God? They would not see a king to which they looked. They were looking for the setting up of the Kingdom, but they were seeing something else, something each one of us must see for ourselves—and the necessary consumption and destruction of the fleshly motions in ourselves.

"Who hath believed our report? And to whom is the arm of the Lord revealed? He is despised and rejected of men: a man of sorrows, and acquainted with grief.

"We hid as it were our faces from him. He was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows, yet we esteemed him stricken, smitten of God and afflicted.

"He was wounded for our transgressions: he was bruised for our iniquities. Yet it pleased the Lord to bruise him: He hath put him to grief.

"When Thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days: and the pleasure of the Lord—(which is the most important aspect of the whole sacrifice)—shall prosper in his hand"

(Isa. 53).

They did not see a king, though many in their misguided and shallow enthusiasm would have made him a king, because of the loaves and fishes. What did Peter say in later years when his perception was mature, and his eyes were opened, and he fully perceived the Lamb of God?—

"Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers,

"But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18-19).

Paul wrote to the Hebrews in the same manner in reference to Christ (7:26)—

"Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

And again from Peter (1 Pet. 2:22-23)—

"Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again.

"When he suffered, he threatened not; but committed himself to Him that judgeth righteously."

This was the Lamb: the lamblike characteristics—humility, patience, submission, cloven-footed, walking surely, following his Father, following the Shepherd, knowing the Shepherd's voice. This is what the disciples saw. They did not see a king, but a lowly man, despised and rejected on all sides.

The disciples were continually concerned about their places in the Kingdom. Right up to the time of the institution of this memorial Passover feast they were quarreling who should be the greatest in the Kingdom, whereas in truth they did not have any assurance of being in the Kingdom at all. But the patient Lamb of God upon that occasion disrobed himself and took a towel, and washed their feet, indicating in exhortation—

"What I have done unto you, do ye to one another."

How fitting that such an act should be identified with the observance of these memorials!—linking the lamblike disposition as required of all those who partake in sincerity and truth. How vitally important for us that it is on record in this connection that we should learn to feel the same toward each other!

The disciples were losing their confidence. They see their Master taken by wicked hands. They see the cruel crown of thorns pressed upon his head. They hear the wicked challenge—

"If thou be the Son of God, come down from the cross, and we will believe thee!"

Jesus, impaled on the cross, looked down upon his mother Mary. The words of Simeon 33 years before were now about to come to pass—

"A sword shall pierce through thine own soul also."

And the Master was to relieve the pain of what was about to happen by conferring upon John, the beloved disciple, the care of his mother—

"Woman, behold thy son."

And then addressing John, he said—

"Behold thy mother."

"And from that hour that disciple took her unto his own."

He it was who, as the Lamb of God, from this position of humiliation, on the cross, could look down and say—

"Father, forgive them, they know not what they do."

Darkness comes over the land. A terrible earthquake: the graves are opened: the veil of the Temple rent in twain. No longer was the entrance into the Most Holy barred. Christ has gone up on high. Our hope is with him there. The Roman centurion declared—

"Truly this was the Son of God!"

"Christ our Passover (our paschal lamb) is sacrificed for us."

Three days—and the tomb was opened. The faithful women, typical of the righteous of all ages, journeyed to the sepulchre. The darkness was dispelled. It is the morning of the resurrection—

"He is not here: he is risen. Come see the place where the Lord lay."

From then on light begins to break forth upon the disciples. Their minds are enlarged by the indwelling of the Spirit of God. They go forth with the determination and joyful confidence that truly this is—

"The Lamb of God that taketh away the sin of the world."

Paul said, in the oft-read 1 Corinthians 11—

"Be ye followers of me, even as I also am of Christ."

Here is the example, not of kingship, but of servitude, of being despised and rejected of men, a man of sorrows and acquainted with grief. Paul tells us we must fill up the measure of the afflictions of Christ in our bodies. This is the portion unto which we are now called. Paul had said—

"I bear in my body the marks of the Lord Jesus.."

—the crucified Lamb of God. This is it unto which we are called: a LIVING sacrifice, not crucifixion—

"I beseech you therefore brethren . . . that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. 12:1).

This is our time of service. This is our day of trial, of tribulation, of bearing in our bodies the marks of the Lord Jesus.

One glance, then, at the future. We turn to that other Greek word, "arnion," in the Revelation. No longer the despised and rejected. No longer a man of sorrows and acquainted with grief. No longer the suffering, sacrificial, slaughtered lamb. We, if we are accepted at the judgment seat, are encompassed in what is recorded in Rev. 5—

"I beheld, and in the midst of the throne and of the Four Living Creatures, and in the midst of the Elders, stood a Lamb as it had been slain . . ."

—as it HAD BEEN slain, but NOW alive for evermore—

" . . . having 7 horns and 7 eyes, which are the 7 Spirits of God sent forth into all the earth" (v. 6).

"And I heard angels saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

"And every creature . . . heard I saying, Blessing and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (vs. 12-13).

The opening of the whole panoramic vista of 2000 years of history was made possible only through the slaying of the Lamb—by his faithfulness unto death and his prevailing over the flesh. The Lamb-Lion of the tribe of Judah, though slain because of sin (not his personal transgressions: he had none), was victorious over sin because of perfect righteousness, and thus prevailed to open the seals binding up the purpose of God through the ages—

"I saw when the Lamb opened one of the seals. . ."

From thence forward in the Apocalypse there is revealed the unfolding of the drama of the Ages, to the glorious inauguration of the Lamb as King of kings and Lord of lords, and the final removal of sin from the earth forever.

In Rev. 14 the apostle John is shown a picture of the returned Lamb, together with the resurrected, glorified saints assembled victoriously in Jerusalem, ready to go forth to the subjection of the whole earth to the will of God.

"A Lamb stood on Mt. Zion and with him 144,000 having the Father's Name written in their foreheads."

They had not had the Mark of the Beast implanted in their minds, as recorded at the end of the previous chapter concerning the worshipers of the Beast, but rather the doctrine and faithfulness of God exemplified in the life of the Lamb which was slain from the foundation of the world.

This writing of the Father's Name on the forehead must now take place in OUR hearts and minds, if we are to be among those who stand upon Mt. Zion with the Lamb in that joyful day of glory, with our harps of praise, and with the Song of Moses and the Lamb upon our lips.

The Lamb is again illustrated in ch. 17, and the Beast making war against the Lamb once more. But the Lamb will not in this instance be crucified. This time the Lamb overcomes the Beast and his followers, even all the hosts of Russia and of Rome, because the Lamb is now King of kings and Lord of lords—

"And they that are with him (which we hope and pray we shall be) are called and chosen and faithful."

Once more we see a Lamb in ch. 21, drawing us much closer to the Lamb that taketh away the sin of the world—the closest possible association that this present dispensation illustrates to us: the Bridegroom and the Bride—

"And there came unto me one of the 7 angels, having the 7 Vials full of the 7 Last Plagues, and talked with me saying,

"Come hither, and I will show thee the Bride, the Lamb's Wife."

Brethren and sisters, are we sufficient for these things? Are we at the present time devoting all our efforts and attention to the development within us of those beautiful characteristics of light, so clearly symbolized in the glorious, brilliant living stones making up the spiritual Temple of God, where He can tabernacle in the fullest sense?

The final chapter of the Bible, Rev. 22, which so beautifully concludes and epitomises the whole Word of God, fittingly sets forth the Lamb as the means of Divine salvation, the means portrayed as the life stream of all Scripture—

"He showed me a pure river of Water of Life, clear as crystal, proceeding out of the throne of God and of the Lamb."

The Lamb slain from the foundation of the world is now shown as the life-giving means for all the world, and the establishment of the condition of perfection from which man at the beginning fell. Thus is brought about Perfection, Completion, Beauty and Light. The darkness of the earth, the darkness of natural, evil man which now shrouds this planet with the pall of death, is forever dispelled and removed. The Light of God fills all in all. In the beginning God said, "Let there be Light," and now we see the fulfillment of this glorious purpose in all its fulness. The Lamb typically slain from the beginning, and seen by all the faithful, is now revealed, as we read from John 1, where the Voice in the Wilderness proclaims upon the banks of the Jordan (the "Descender" into death), for all to see—

"Behold the Lamb of God that taketh away the sin of the world."—E.F.H.

Current Events Fulfilling Prophecy

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves .. God gave them up to vile affections" —Rom. 1 (A sad commentary on modern society)

COLD WAR STILL ON. In the past 10 yrs. of "disarmament" talks, there has been a 10-fold increase in world armaments. In Tanzania, a Chinese military mission trains & arms black guerrillas to raid white-ruled countries. In W. Europe & Latin America, China supplies terrorists with cash, arms, & training trips to Peking.

S. Asia is a hotbed of wars, rebellions & guerrilla activity kept going by Chinese arms & aid in India, Burma, Thailand, Malaysia, Indonesia & Philippines. Red armies in Vietnam, Laos & Cambodia supplied mainly from China. Anti-US propaganda out of China has not slowed. Cold War? Don't expect China ever to call it off.

For all the optimism about SALT 'arms limitation talks,' no deal yet.

Inside Russia clock is being turned back to days of Stalin, who started the Cold War. Arrests of dissidents in Ukraine, Baltic States & Central Asia. Writers, novelists & scientists, recognized leaders in their fields, are being imprisoned & hounded by police. (USN 3:27)

NOTE: The deadly Cold War—as to who is to control the world—has never slackened, though tactics & appearances change. Apparent moves for agreement & relaxation of tensions are clearly hypocritical maneuvers in the unchanging and single-minded, fanatical drive for world power.

INDIRA'S LANDSLIDE. Capitalizing on India's intoxicating military victory over Pakistan, Mrs. Gandhi led her Party to smashing electoral victories. In the process she established herself as the virtually undisputed leader of the world's most populous democracy, & the dominant political figure on the Asian subcontinent.

Mrs. Gandhi's victory was truly of landslide proportions, capturing over 70 pet. of the seats in the state assemblies, & getting control of 18 of the 21 state govts. The left-wing Communists who controlled West Bengal for 10 yrs. were nearly wiped from the political map. (Nwk 3:27)

NOTE: The present close alliance of India & Russia is not in accord with prophecy's final phase. We look for a change. Despite its vast problems & difficulties, India appears to be a true, functioning "democracy" in the Western sense, & can therefore have little fundamentally in common with the Papal & Russian iron dictatorships.

THE CHURCHES vs. THE BIBLE. According to a '68 Gallup poll, 73 pet. of all Americans believe in some kind of life after death. Another Gallup poll last yr. found that 98 pet. of Catholic priests, 86 pet. of Protestant ministers, & 68 pet. of Jewish rabbis believe that "souls live on after death."

Some Bible students, however, argue that most Christians confuse immortality (the survival of the individual soul after death) with resurrection (physical rebirth at the day of judgment). On the strength of their reading of the Bible, these scholars deny that the soul automatically lives on forever.

Lutheran theologian Stendahl, dean of Harvard's Divinity School, believes it's time the church caught up with its Biblical experts. He says, "The whole world which comes to us thru the Bible—Old Testament & New—is not interested in the individuality of individual souls."

With this, Methodist theologian Outler is in full agreement: "There is no doubt that the notion of an eternal soul contradicts the Biblical idea that the soul is created finite by God. In the Bible you find the idea of death's being a constant reminder of the soul's lack of intrinsic immortality. The body & soul that will emerge in resurrection will be another creation."

Among Biblical scholars, the anti-immortality argument is based on a view of the Scriptures that is widely held by both Protestant & Catholic—that the Greek idea of man being a combination of body & soul does not appear in Bible (except for few passages written under influence of Platonic thought).

To the Hebrews, man was created finite by God. But the people of Israel also believed that God has promised them fulfilment in a communal kingdom on earth. Since Hebrews did not separate man into body & soul, they used the image of resurrection—total regeneration—to describe their vision of God's kingdom.

Not all the Jewish leaders, however, accepted the idea of resurrection. It was, in fact, a source of great conflict during the life of Jesus between the Sadducees & Pharisees. On this point at least, Jesus agreed with the Pharisees, & so did his disciples, especially Paul.

Theologians wrestled for centuries with the various & often conflicting attitudes toward death, resurrection & immortality. Many of the church fathers railed against immortality as a pagan doctrine.

In the classic Christian effort to reconcile the 2 divergent views, Thomas Aquinas (1225-74) taught that the separated soul is immortal, but woefully incomplete without its resurrected body. Since then the immortality of the soul has remained a doctrine of the Catholic Church.

Theologians today, however, no longer seem to be very interested in proving immortality or resurrection. Some feel the issue is insoluble. "I don't know whether we can ever put this all together," says Jesuit Avery Dulles, "Somehow, though, the 2—resurrection & immortality—must be kept in tension & balance." (Nwk 4:3)

NOTE: How revealing! And how utterly confused & sad! Apparently sincere men have struggled for nearly 2000 years in the impossible task of trying to reconcile Babylonian-Egyptian-Greek paganism with Divine Truth, when the obvious answer is so simple: reject the paganism & wholly embrace the Truth. But this would cut them off from the "learned" of the world. At least the shakeup & disintegration of "Christendom" in these last days is bringing some old forgotten truths out into public notice for those with eyes to see. Christendom's "Biblical scholars" solemnly announce (after 2000 yrs.) the momentous "discovery" that the Bible does not teach, & early Christians did not believe, Christendom's foundation dogma, the so called immortality of the soul, but that it is simply pagan Greek fleshly speculation. "But," concludes one valiant diehard, "We must keep struggling to reconcile them."

ITALY'S TRAGIC COMEDY. If the issues were not so serious, Italy's election this spring might rank as one of the yr.'s more memorable dramas of the absurd. All time record of 82 parties have nominated candidates.

The fragmentation of parties is a symptom of Italy's deep political sickness. The center-left coalition, which has governed for a decade, is hopelessly divided by quarrels & vendettas. Popular disgust could lead to gains for the Communists. (Tm 3:20)

NOTE: Rome must ally with Russia. We look eagerly for signs of this.

KEY AREA WHERE US IS SLIPPING. Meaning of Russian gains in Mediterranean. Important airbases & seaports now closed to US . . . antiUSism on rise . . . powerful Red fleet on ascendancy . . . quite a turnabout.

All around rim of Mediterranean, US influence on steep decline. From N. Africa in West to Turkey in East, airbases, ports & support facilities once under US sway have been closed to them. Welcome mat no longer out for goodwill visits of fleet to many once-friendly ports. In '60, US had 60-70 ships cruising Mediterranean: today 35.

Even where US still welcome, trouble looms. ITALY, cornerstone of NATO's south front, is plagued by chronic political & economic instability. GREECE, soon to be home base for 6th Fleet, is under a military dictatorship isolated from most of its NATO allies & harassed by internal opposition. SPAIN faces turmoil when aged dictator Franco departs.

Russia, in meantime, has realized an age-old dream by breaking into the Mediterranean with a powerful 50 ship fleet. In short, a spectacular expansion of Soviet power in past 5 yrs., steady erosion of West's position.

Twenty yrs. ago West owned Mediterranean: almost every state was either a possession, an ally, or a West base. Today, West dominance is gone, & future is gloomy. US losses & Soviet successes are occurring at time when Mediterranean even more important to East-West balance than before.

In '50s, West controlled a string of bases along entire N. Africa coast from Morocco to Egypt. Today, virtually all are gone. In Arab countries bordering Israel, last vestige of US influence went down drain in '67 War.

ITALY: if Communists grow stronger (as they are) they could dilute Italy's commitment to NATO. Danger is that Rome, with Communists in strong position, might be less eager to support NATO, more eager to strike a deal with Soviets.

TURKEY: new generation critical of US, anxious for more-normal ties with Russia. Anti-USism violent at times. Doubt as to reliability as ally.

CYPRUS & MALTA: vitally important as places Russia is seeking. Cyprus bitterly divided between Greek & Turk; Malta threw out NATO last July.

Expansion of Soviet military presence is reinforcing Kremlin's drive for power & influence in an area that supplies bulk of non-Communist world's oil. Russian gains narrow the options open to US in this region.

And development of a political-military base in Egypt provides Russia with a vehicle to exercise influence in the Arab world and springboard for further expansion south & west. (USN 3:20).

NOTE: Very ominous, but over-all good news, for these things MUST come, & the sooner the better, for the sooner then man's evil reign will end. US must be weakened & Russia must be strengthened—she is fast approaching the point where she will feel safe to strike decisively for complete world power. Not only her power, but her worldwide support & prestige is constantly growing, while US by internal folly & confusion is destroying both herself & her world standing.

DRUGS IN DETROIT. The national blight of heroin addiction is nowhere more acute than in Detroit. It is a pall over the Black ghetto, producing a \$350 million take. A whole new subculture, ultimately terrifying.

Police make dozens of raids a month, but the peddlers post cash bail of \$50,000 without batting an eye, & are back on the street immediately. The police are further hamstrung by difficulty of building case that will stand.

With competition stiffening, the ghetto is on the brink of civil war. The heroin epidemic is largely to blame for Detroit's homicide rate (690 murders in '71). The pushers have turned their dens into armed camps. In one raid police

found 17 pistols and 27 rifles & shotguns. Assassinations come cheap. "You can get a guy killed here for \$200," says one liquor store owner.

The heroin boom stems, in large part, from economic blight. Unemployment is staggering: in the 16-22 age group, the jobless rate is 45 to 50 percent. As the Viet war winds down, more & more Black vets are being dumped on the streets where dope, not jobs, is all that awaits them. Effect of it all has been to cast spell of fear upon already tense ghetto. "It's a monster," sighs one weary cop, "& getting worse." (Nwk 2:28)

\$30 BILLION FOR A MISSILE FLEET. Plans for a major new addition to US nuclear arsenal: first big offensive-weapons system in over 10 yrs. A wholly new version of US's famous missile-carrying subs. Known as ULMS (Undersea Long-range Missile System), the subs would be twice the size of present ones. Each would carry 20 to 24 new-style missiles, with a vastly increased range over the 16 carried by present subs.

Biggest advantage is the missile it will carry which, fired from a submerged sub, will have 10 to 14 separate warheads each programmed to hit a separate target: range will be 6000 miles, double that of present missiles.

Navy engineers are working on a nuclear power plant that would last the lifetime of the sub, with no need to refuel. This could drastically cut back on need for port visits (which now keep 1/3 of subs out of operation).

Behind the urgency are reports of a rapidly expanding Soviet fleet of missile subs. The Russians now routinely patrol 3 or 4 missile subs off the East Coast, 1 or 2 in Gulf of Mexico, 3 off West Coast & Hawaii. (USN 3:13).

NOTE: "Prepare war: wake up the mighty men!" . . . "Peace, peace— when there is no peace." The world is sitting on an ever growing nuclear powder keg, & the fuse is burning very short. Can it happen here? Remember Hiroshima.

"JESUS MOVEMENT" attracting US young by 100s of 1000s: merger of old-time religion with remnants of the youth revolt: turning up everywhere, loudly & insistently. On busy sidewalks from NY to Hollywood, bearded & sometimes barefoot 'street Christians' pass out tracts & tell passersby of their conversion to Jesus & rescue from drugs.

Small groups of "Jesus people" meet for Bible study & worship: their attire tends to be neat, their approach low-keyed; "Do you know about Jesus?" Books on the Jesus Movement proliferate: dozens of publications—one has a press run of up to a million copies per issue.

The movement has come up almost entirely out of US youth culture in a strange aftermath to the drug & violence culture of the '60s. It is largely led by young evangelists—many of them former addicts, drifters & radicals backed by an unpaid army of young workers that is the envy of churchmen.

The initiative has passed from the professional Christian worker: now it comes by youth. The same hip teenager who last yr. turned his friends on to drugs may now be turning them on to Jesus.

Broadly, what these young people share is a belief in the Bible & a stern view of morality: no drugs, no alcohol, no extramarital sex. They preach a "conversion" experience followed by total commitment to the Gospel in daily life. And they see Jesus not as a historical or symbolic figure but as a "here & now" presence in their lives pending his imminent return to earth.

Their chief understanding is that God is in charge of everything, that Jesus died to save them from their sins, that they can be free thru the Word of God, & as they read the Word they can get the strength to overcome. They see their chief responsibility as loving a brother in need.

The Jesus Movement is merely the most dramatic evidence of a broad & growing interest in religion among US youth. In '70, college enrollment in religion courses had risen since '55 at double the rate of over-all enrollment.

In the '60s, college departments in religion nearly doubled. Today, 800 out of 1300 US 4-yr. colleges have religious studies. At U. of Cal., 2 yrs. ago a hotbed of violence, religious studies & religious book sales at all-time high.

The Movement seems to be magnetizing a surprising number of alienated young Jews. They voice the same unrestrained worship of Jesus that gentile youngsters do—& the same complaints against the formalized religion & materialism of their parents.

Unlike Jewish converts to Christianity in the past, today's young converts proclaim their "Jewishness" saying, "We do not feel we have defected. In choosing to worship God thru Christ, we have gone the route that the Lord God of Israel intended. We believe the prophet's description of the coming Messiah who would suffer & die for our sins. Therefore we hold to our Jewishness & treasure it as something given us uniquely by God."

The Jesus Movement emerges as a faith that seems to satisfy a feeling of need for purpose & authority, beyond human complexities & errors. Kids are looking for someone who ultimately cares for them. When converted, they get a sense of coming into a 'forever family' under a forgiving Father.

Such young people are a judgment on a society where the pressures of mobility & getting ahead have eroded personal loyalty & sense of belonging.

Churchmen discount the religious understanding of young people who reject human wisdom & look for their answers in the Bible which many carry with them and consult everywhere—even at work or in school.

"Jesus people" disregard worldly issues. Asked about the race problem, one replied, I don't have to think about that: Jesus tells you the right thing to do when the time comes." Jesus people see a social mission for themselves in terms of helping actual persons rather than mass programs.

Implicit in the movement is the disillusionment of many young with technology's moral code: rationalism, materialism & efficiency. At a time when behavior psychologists proclaim the coming of the "manipulated man"—responsive by conditioned reflex to the requirements of society & its rulers—the "Jesus people" are reasserting the validity & force of inner experience in shaping human lives.

In recent yrs. US youth have tried to find themselves thru drugs, political violence & easy morality. Now they are turning to Christianity in its oldest form for answer to "Who am I?" (USN 3:20)

NOTE: There are many deep lessons to be learned here. Truly this movement is in all probability very shallow & ephemeral, as most mass movements are, but let us have the wisdom to measure OURSELVES by it & humbly learn a few realities of life. It is very difficult, almost impossible, for any community—however purely & zealously it starts out—to avoid gradually degenerating into ossification & smug Pharisaism. Even the Pharisees themselves started out very pure & zealous, but within 150 years, by the time of Christ, they had become the classic example of hypocrisy & self-righteousness A harsh judgment of everyone else & binding heavy burdens on others, while completely oblivious to their own total departure from the living way of continual humble self-examination & mortification of the flesh & entire dedication of the whole life & mind to the service of God. It's nearly 150 years since the latter-day revival of Truth in the earth.

PAKISTAN'S TROUBLES. Further breakup of Pakistan is a nightmare that has become a possibility. Continued martial law has provided a focus for the historic nationalism of the warlike Pathan & Baluch tribesmen. Russian automatic rifles are being smuggled across the frontier.

Rapidly growing disillusionment among Pakistanis whose hopes were raised when Bhutto took power and promised prompt return to democracy & an economic & social revolution. Pakistan's ills have been compounded by a postwar economic tailspin & a precipitous deterioration of law & order.

Last wk. Bhutto shook up Pakistan's demoralized armed forces. He fired the army & air force commanders who had helped him gain power, & as new Chief of Staff he named none other than Tikka Kahn, the man who supervised last yr.'s brutal repression of E. Pakistan, & who is known for crushing a separatist movement in Baluchistan 10 yrs. ago. (Tm 3:13)

NOTE: US blindly backed the vicious & blundering dictatorship in Pakistan, & pushed India into Russia's arms. Now everything is falling about its ears.

A MESSAGE TO JUPITER. Less than 12 hours after launch from Cape Kennedy, the Pioneer 10 spacecraft streaked past the moon's orbit 250,000 miles away and was outward-bound on a 21-month, 600-million-mile trip to the biggest planet, Jupiter, starting out at 31,400 miles an hour.

When it sails within 87,000 miles of the huge planet (Jupiter is more than 1000 times larger than the earth), in Dec. 1973, it will send back pictures.

Jupiter's strong gravitational field will accelerate Pioneer's speed to 78,000 mph., & whip it out toward the edge of the solar system. Around 1983, it will slip out of the solar system & drift through the galaxy. (Nwk 3:13)

NOTE: Knowledge, as foretold (Dan. 12:4), certainly has vastly increased in these last days, but sadly wisdom & righteousness have not, but much the reverse. (And that was prophesied too).

MAN'S CRIMINAL & STUPID MISMANAGEMENT. Broke on a trillion \$s a yr. By most measures of wealth, US is world's richest country. But in terms of ability to pay for public services—health, education, welfare, garbage, pollution, police, fire—US seems almost going broke.

Only few yrs. ago, all thought the big question of public finance was how best to use the \$30 Trillion yrly. surplus expected as result of end of Viet War. But today, a rising sea of reef ink: total US govts. in 70 spent \$60 billion more than they took in; last yr. deficit even bigger.

Between '60 & 70, tax burden on every man, woman & child almost doubled—from \$711 to \$1348 a yr.—a total of \$270 billion. The higher taxes have brought little if any improvement. Streets dirtier, mass transport more decrepit, hospitals more understaffed, streets more crime-ridden.

At time when public officials should be planning for future: pollution-control, mass-transit, slum-clearance, they have to struggle to even cover immediate needs, & increasingly they are failing.

Nixon, who in past zealously denounced federal deficits, is running up biggest 3-yr. deficit US ever experienced outside of WWII period: \$87 billion in red for 71-3. Interest on national debt is now 3rd highest public expense after defense & education, channeling billions of tax money from poor & middle class into pockets of the wealthy.

How did US get into such a mess? Poor management, favoritism, inequity, inefficiency. Boston is a striking example: 54 pet. of property is tax-exempt; tax on those who do pay is \$174 per \$1000: that is, \$2660 on a house assessed at \$14,000. Yet city is too broke to replace some century-old wooden sewers. Mayor says, "We are on a course of fiscal suicide." (Tm3:13).

NOTE: US has all the material potentialities for a Utopia, but the only things that wealth and material blessing have brought are increased lust & greed & pleasure-seeking & stupid burden of debt, & crime & corruption & injustice. No one is ever satisfied: always a bigger house, a bigger car, more luxuries, more pleasures, more selfish gratification of the flesh—and build a big fence to keep the desperate poor & underprivileged from disturbing our "way of life."

CHINA UNDER COMMUNISM. Westerners who remember the pre-1949 China have been almost euphorically impressed by the transformation that Communism has achieved. The people appear happy, relaxed, & well fed. Markets & stores are well stocked. Streets are clean & orderly. There is no litter, no beggars, no prostitution, no drug addiction, no alcoholism. Workers & peasants beamingly convey a sense of happy participation in society.

But however pleasing its surface appears, China's "future" is one that most Americans would find intolerable. Party control of thought & intellectual life is total. Virtually everyone works an average of 10 hours a day, 6 days a week, & sometimes the 7th day is taken up with obligatory lectures & self-study sessions. Life may be stable & secure, but it is also almost unbearably confined & boring.

A Chinese factory worker would have to save 2 yrs. to buy a bicycle; Americans could buy one on a day's pay.

There is a dulling sameness to the peasant's life. Still, most are grateful to have seen the end of the bad old days before the revolution. Then there was an eternal debt that could never be paid, abuse from a landlord whose word was law, wandering soldiers who stole.

The ongoing Communist revolution in China is conceivably the most ambitious in human history. Its goal is not merely to transform the institutions of society but, in the words of Paul, to "put on the new man"—to reshape the soul and spirit of an entire people.

By material standards, the achievements of this revolution are already considerable: China, for nearly a century the sick man of Asia, is now a feared & respected world power.

Like all revolutions, Mao's single-minded struggle to transform China has been achieved at a terrible cost. No one knows how many people died.

Beyond that, the revolution has stultified a proud intellectual heritage that was forged almost 1000 years before Confucius. Under Mao, China has taken the daring gamble that a great nation can survive without a free-ranging life of the mind. (Tm 2:21)

ULSTER: BRITAIN TAKES OVER. As long as there has been an Ireland, England has had an "Irish problem." Thru 8 centuries of murderous history, the 2 people have coexisted in unrelenting hostility, separated by race, culture & creed.

After 3 yrs. of riots & urban warfare, Britain's assumption of direct rule over the scarred & bloody province was a victory for the forces of tribal fury. Ulster has become a battleground occupied by 2 fanatical religious armies. Between them these 2 forces have turned N. Ireland's politics into an unholy crusade & brought their tragic country to the brink of civil war.

Oppressed economically as well as politically, long discriminated against in housing & education, & forced to endure rankling prejudice in all aspects of their everyday life, many Catholic militants are avowed Marxists.

Chances are great that Heath's takeover will ignite a Protestant backlash & drag Britain into a deadly Irish quagmire, a Vietnam on Britain's own doorstep. Price of direct rule almost certain to be more British lives & money flung into Ulster with little guarantee of peace. (Nwk 4:3)

NOTE: Where is ecumenism here? For centuries the Protestant British have oppressed & degraded the Catholic Irish, as US oppressed & degraded the Blacks. Here is human nature at its most vicious & hypocritical worst. Truly the bombings & murders of innocent civilians are disgustingly depraved & wicked, but who is to say where this evil chain begins & ends? What an evil beast is natural man! This vicious & inflamed struggle could have a bearing on the outcome of once-proud Britain's humble entreaty to crawl into the Catholic Common Market, where it does not belong.

BANGLADESH. Govt. disorganized. Industry & agriculture stagnant. Unemployment staggering. Transportation a nightmare. Crime soaring. Communism, with Soviet aid, is reviving.

To US, Bangladesh has importance far beyond its economic, military or political significance. It could become a focal point for South Asian instability & insurgency.

The new nation, mostly a huge delta that seldom rises over 30 ft. above the Bay of Bengal, has some of world's most fertile soil & some of world's most fertile people. Population 75 million; 8th largest in world: grows 3 pct. a yr.

Outlawed for 17 yrs., Communists are now operating in open, & seem well-funded. Red hammer-&-sickle flags can be seen flying even in rural villages.

Moscow has opened a big push for influence. Many diplomats, trade negotiators, cultural representatives & youth leaders are already there. Russians quietly slipping money to labor unions; helped to finance a recent trade-union conference that featured Communist labor leaders from both India & E. Germany. (USN 4:3)

CHURCH & STATE. Recently, the Popes have largely abstained from open involvement in the politics of sovereign nations. But last wk., after collapse of the 9-day-old Italian govt. & dissolution of Parliament, Pope made it plain the Church was re-enlisting in the political wars. Church members were urged to demonstrate "Catholic unity" in the coming elections—a clear message to vote for the embattled Christian Democratic Party.

Nor was Italy only place Pope's recent policy of "detachment" ending. in W Germany high Catholic prelates have openly attacked govt. (Nwk 3:13)

VIETNAM: NOW REDS FORCING AIR WAR. Enemy jets, missiles, gunners heating up Viet skies. New concentrations of missiles & supersonic fighter planes in N. Vietnam. Communists have entered the Indo-China air war in strength, & intend to make a fight of it. (USN 4:3)

NOTE: A very ominous development. US control of the air has been the last hope for Laos, Cambodia & S. Vietnam. This could be the beginning of the end.

WILL CATHOLICISM SAVE ECUMENICAL PROTESTANTISM? That could be result if Catholic Church decides to join National Council of Churches. A Catholic committee recommends joining. (Tm 2:21)

WORLD'S PROBLEMS. Informed men in every nation now know that, next to population growth & avoidance of nuclear war, the despoiling of nature is biggest world problem of next 30 years. (Nwk 2:28)

US'S NO. 1 DISEASE. Alcohol, said National Institute on Alcoholism, is cause of major US treatable illness: 96 million drinkers, 9 million alcoholics.

Beside causing intense emotional suffering, alcoholism shortens life by 10 to 12 years, sometimes thru slow internal damage, sometimes by swift violence. Autopsies show high alcohol content in the blood of ½ of all traffic victims, & ⅓ of all murder victims (many killed by other drinkers).

Alcoholism costs US \$15 billion a year in property damage, lost work time, & for health & welfare aid to alcoholics & their families—Tm 2:28. (These figures are conservative. Some sources put them much higher).

ABANDONED HOUSES. Every major US city has its share. All indications are that situation will get dramatically worse in coming months. The private housing market can no longer afford to shelter the poor. Result is that, in city after city, abandonment has become a permanent disaster.

What compounds the problem is that over the years a succession of proposed answers to abandonment have, one after the other, turned out to be dismal failures—& some even succeeded in making things much worse.

In NY City 105,000 housing units have been abandoned by landlords between '60 & '69. In Detroit, where decaying hulks run for block after block, the govt. already owns over 6000 abandoned structures, & 5000 more defaults are expected in next 8 months. (Nwk 2:28)

MIGRANT LABOR, USA, 1972. Though they are without homes, migrant children in their earliest years are quick, animated, tenacious of life. This does not last long, for hunger, disease & despair soon take their toll. Migrant parents & even migrant children of indeed become what some of their harshest critics call them: listless, apathetic, disorderly, subject to outbursts of self-injury & violence.

Perhaps this is because the migrants see no way out of their death-in-life existence. Virtual captives, those who try to escape their peonage are sometimes arrested on trumped-up charges by law officers.

Paid little or nothing in cash on the grounds that their wages are actually owed to their bosses for transportation and for the miserable food and shelter they supply, migrants have no money for flight. As one worker trapped in a cycle of alleged indebtedness said, "If you're born on the road, you'll most likely have to stay with it. They're not going to let go of you, the crew leader & the sheriff and like that." (Tm 2:14)

\$ FACES NEW CRISIS. Once again in deep trouble. Angry charges being exchanged by world leaders. All this was a far cry from what US & its trading partners hoped in Dec. when agreement was reached to devalue \$, raise price of gold, & launch negotiations to reduce trade barriers & establish new monetary system.

The postwar system devised in '44 had collapsed under pressure of heavy deficits in US balance of payments. Kingpin in '44 plan was a \$ with a fixed value in relation to gold that could be exchanged for gold on demand by any foreign govt., & that was a standard for measuring all other currencies.

Last spring the structure began to crumble. Finally on Aug. 15 Nixon pulled out the kingpin altogether, refusing to pay gold for \$s.

The Dec. agreement was expected to restore confidence in \$, to cause \$ to flow home, & enable foreign nations to unload their unwanted hoards. Nothing of the sort happened! Instead the outward flow continued, & \$ drifted lower. Why is confidence in \$ so low? (USN 3:27)

NOTE: US recently was, & could still have been, without remote rival in the world as to power, friendship & respect. Her currency was the firm bedrock on which the world's stability was built. But greed & lust & hypocrisy and internal stupidity & confusion have frittered away her vast potential, & the world begins to look elsewhere for inspiration & leadership.

RUSSIAN POWER: US CONCERN. Never in past 20 yrs. have US defense officials been so concerned as they are now about the continuing build-up of sea-power by Moscow. Says one, "For planning purposes, Russia declared war on US in Oct., '62, with the actual time of hostilities to be announced at a later date." (USN 2:21)

RUSSIA MOVES INTO LIBYA. Last wk., conclusion of a broad economic agreement that could give Russia access to Libya's rich oil fields as well as another political toehold on the Mediterranean. It called for—

"Cooperation in prospecting for, extracting & refining oil; developing power generation; & other branches of Libya's economy, as well as prospecting for mineral deposits & in training Libyan national cadres."

When Libya nationalized British Petroleum last December, BP withdrew its technicians, cutting Libya's oil production. (Nwk3:20)

NOTE: Very good! Libya is 1 of the 3 Mideast countries that MUST be with Russia when she attacks Israel (Ez. 38:5). Libya is 1 of the most viciously antagonistic to Israel & dedicated to her destruction.

NIXON TO CHINA. The Chinese had reason to be satisfied. As most of world read it, the Nixon-Chou statement seemed to show important US concessions to China. It looked to many nations like US obeisance to Peking.

Almost everywhere, the China trip prompted fresh pondering about the unsettling shape of world diplomacy, & about future state of ties with US.

Japan's Premier Sato was rudely jostled: result could be his fall, & irreparable split in his party (which has ruled Japan since its freedom, & has been friendly to US). Japs last wk. considering what they called "Soviet alternative"—a Moscow-Tokyo accord. Sato promised to consider a longstanding Soviet proposal for a collective-security pact. (Tm 2:13)

NOTE: US seems to be panicking & wildly floundering in weakness as it sees Russia's growing & apparently unstoppable power & prestige. In desperation it is fawning on its enemies, alienating what 'friends' it has left.

Bible Questions

"We are but of yesterday, and know nothing"—Job 8:9

Identify the CHAPTER containing each of the following:—

- | | | |
|--------------------------------------|---|-----------------------------|
| 1. Love chapter? | 2. Resurrection chapter? | 3. 10 commandments chapter? |
| 4. Faith chapter? | 5. Sermon on Mt. (3 chs.)? | 6. Dry bones chapter? |
| 7. Baptism chapter? | 8. Nebuchadnezzar Image? | 9. "Time for everything"? |
| 10. Death of Lazarus? | 11. "Law in my members"? | 12. Handwriting on wall? |
| 13. Tongue chapter? | 14. "Heavens declare"? | 15. Beasts of Sea & Earth? |
| 16. Gog (2 chs.)? | 17. Michael & Dragon? | 18. "Unity of the Spirit"? |
| 19. Bishop qualifications (2chs.)? | 20. True Vine? | 21. Shepherd Psalm? |
| 22. Stephen's defense? | 23. "Wounds in thy hands"? | 24. Rainbowed Angel? |
| 25. Judgment of the Whore? | 26. "Virgin shall conceive"? | 27. Lions' den? |
| 28. "Whole armor of God"? | 29. Ezekiel Temple (9 chs.)? | 30. Fiery furnace? |
| 31. Covenant to David ch.? | 32. Covenant to David psalm? | 33.2 Witnesses? |
| 34. Letters to 7 ecclesias (2 chs.)? | 35.7 Vials? | 36. Good Samaritan? |
| 37. He-Goat & Ram? | 38. "Who is this that comes from Edom?" | 39. 70 weeks? |
| 40. Locusts of the Pit? | 41. "Why forsaken me" psalm? | 42. Prodigal Son? |
| 43. Kings of N & S? | 44. Mother of Harlots? | 45. "Remember thy Creator"? |
| 46. World's wisdom foolishness? | 47. Suffering Servant? | 48. Four Beasts? |

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|----------------------------------|--------------------------------------|---------------------------|
| 49. Melchizedek priest psalm? | 50. Armies in heaven? | 51. Paul shipwreck? |
| 52. "Give thee heathen" psalm? | 53. Key of David? | 54. Tower of Babel? |
| 55. Gifts of the Spirit? | 56. Lamb on Mt. Zion? | 57. Faith without works? |
| 58. "Soul that sinneth"? | 59. "Love Thy Law" psalm? | 60. New Jerusalem? |
| 61. Man of Sin: strong delusion? | 62. Babylon Tree? | 63. Mark of Beast? |
| 64. Virtuous Woman? | 65. Nicodemus by night? | 66. Euphratean angels? |
| 67. Rich Man & Lazarus? | 68. Song of Moses? | 69. Genealogy of nations? |
| 70. Psalm of Moses? | 71. Woman of Samaria? 72. Lucifer? | 73. Emmaus walk? |
| 74. Call of Abraham? | 75. Unjust Steward? 76. Kingdom Ps.? | 77. Cornelius? |
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April Answers

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|---------------------------|--------------------|--------------------------------|
| 1. Genesis 14:1 | 19. Genesis 6:15 | 36. John 1:29 |
| 2. Genesis 38:30 | 20. Matthew 26:58 | 37. Ecclesiastes 1:1 |
| 3. 1 Kings 7:23-25 | 21. Ezra 7:9 | 38. Genesis 49:4 |
| 4. Job 41:15-16 | 22. 1 Kings 18:44 | 39. Exodus 32:26 |
| 5. 2 Kings 7:3 | 23. 2 Timothy 4:10 | 40. Titus 1:12 |
| 6. Acts 27:30 | 24. Genesis 14:24 | 41. Gn. 3:20; 17:15; 24:15; |
| 7. Ezra 4:10 | 25. Galatians 2:11 | 29:6; Matt 1: 3,5,6,16 |
| 8. Job 2:4 | 26. Exodus 2:14 | 42. 2 Kings 9:20 |
| 9. Genesis 28:17 | 27. Mark 16:9 | 43. Mk. 10:21; Jn. 11:5; |
| 10. Song 5:7 | 28. John 21:9 | John 13:1; Gal 2:20 |
| 11. Acts 16:10 | 29. 1 Peter 3:7 | 44. Judges 2:7 |
| 12. Exodus 8:9 | 30. Acts 9:15 | 45. John 20:4 |
| 13. Job 38: 31 | 31. 2 Kings 4:6 | 46. 1 Samuel 6:17-18 |
| 14. Acts 27:32 | 32. Isaiah 18:2 | 47. 1 Samuel 11:2-11 |
| 15. 1 Samuel 25: 8 | 33. John 19: 29 | 48. Joshua 22: 34 |
| 16. Leviticus 13: 45 | 34. Acts 27: 41 | 49. Song 8: 6 |
| 17. Esther 7: 8 Isa. 6: 2 | 35. Mark 11: 4 | 50. Gen. 11: 31; 12: 5; 19: 37 |
| 18. Genesis 41: 51-52 | | |
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