



Good Company

ISSUE 152, November 1999

Supplement to LOGOS magazine

Reputed to be translated from a Latin scroll dated 2BC at the change of a millennium

Dear Cassius,

Are you still working on the Y-zero-K problem? This change from the BC to AD is giving us a lot of headaches and we haven't much time left. I don't know how people will cope with working the wrong way around. Having been working happily downwards forever, now we have to start thinking upwards. You would think that someone would have thought of it earlier and not left it to us to sort it all out at this last minute.

I spoke to Caesar the other evening. He was livid that Julius had not done something about it when he was sorting out the calendar. He said he could see why Brutus turned nasty. We called in Consultus, but he simply said that continuing downwards using minus BC won't work and as usual charged a fortune for doing nothing useful. Surely we will not have to throw out all our hardware and start again? Macrohard will make yet another fortune out of this I suppose.

The money lenders are paranoid, of course. They have been told that all usury rates will invert and they will have to pay their clients to take out loans. Its an ill wind... As for myself, I just can't see the sand in the hourglass flowing upwards.

I have heard that there are plans to stable all horses at midnight at the turn of the year as there are fears that they will stop and try to run backwards, causing immense damage to chariots and possible loss of life.

Some say the world will cease to exist at the moment of transition. Anyway we are still continuing to work on this Y-zero-K problem.

I will send a parchment to you if anything further develops. I hope you receive it before the year ends, and when nothing works anymore! If you have any ideas please let me know.

Plutonium.

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

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Comments, articles, poems and photos are welcome.

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our

Amazing World

The *wonderful* Leaf

The Bible is a wonderful combination of instruction from the Author of both the natural and spiritual creations. Heavenly lessons can be more readily gathered from material facts. "Howbeit," says Paul in 1Cor. 15:46, "that was not first which was spiritual, but that which is natural, and afterward that which is spiritual." Therefore the natural creation having taken place first, principles of operation were laid down to govern the development of the greater work of the spiritual creation. These lessons are visible in every sphere of Yahweh's handiwork.

An example of this is seen in Job's pathetic cry in ch. 13:25, "Wilt Thou break a leaf driven to and fro?" Job likens himself to an insignificant leaf on a tree, battered by storm. But though seemingly a very frail thing, the leaf survives many and varied circumstances.

Consider the endless variety of leaf shapes and sizes, and imagine yourself in different localities: at one time under some palm trees on a very windy day, listening to the rasping

together of the large fronds. Or, in a majestic fir tree forest with the wind whipping and whistling through the needle-like leaves. Or, in a leafy forest as gentle breezes rustle its myriads of sweetly-scented fresh air factories. Yes, every leaf, of whatever size or shape, is an amazing fresh air factory, and a marvellous sugar and starch producing industry as well.

Just go outside and pluck off a leaf — any leaf at all — and examine it closely. Notice that its two sides are different. The top side is darker in colour, more or less glossy, and almost waxy, while the underside is lighter in colour and somewhat downy in texture. These factors are designed for leaves to perform two important functions. They breathe from their undersides, and manufacture food for the tree from their topsides.

Have you ever

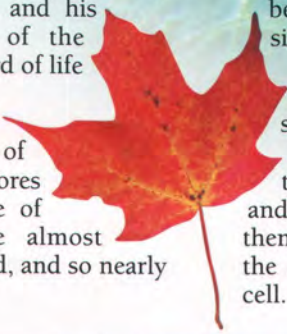


wondered how many of these two storey factories there are in the world? What an amazing architect and builder is the God of all creation!

Now let us take a closer look at a leaf. It breathes through tiny holes on its underside — about 100 of them would fit

into one of the '0's in that number! These pores are shaped like the pupils of a cat's eye and change in shape just as a cat's eye does. They do not alter in response to light but to variation in moisture content in the air. On dry days the pores become fine slits so that the moisture in the leaf does not 'breathe out' its precious water. The wilting of a tree therefore, is really showing its attempt to save its vital life-supply. When the weather is cooler, the trees breathe more easily.

Now we might see what Job meant by describing himself as a leaf. He was experiencing hot dry conditions and did not fully perceive what was happening to him. His breathing was heavy and constricted, and his comprehension of the Water of the Word of life was under pressure. He was in a state of stress and the pores of the underside of his "leaf" were almost completely closed, and so nearly was his life.



In the top side of the leaf is a factory which harvests solar energy. It is an amazing example of precision organisation. In this factory there is not a single button, not a shaft, wheel or bearing, and above all, all the trees combined have never yet produced one drop of pollution!

In the leaf is a substance called chlorophyll. You might be familiar with the word from your toothpaste!

The sun's rays have tiny particles of energy called *photons*. These photons bump into the top of a leaf and then jump onto the chlorophyll which uses the solar energy to break apart the molecules of water and carbon dioxide which the leaf has "breathed in." From this process is formed oxygen, carbon and hydrogen, which, when joined together in a different way, makes sugar and starch to feed the tree, and fresh oxygen!

Chlorophyll has been called the green blood of the world, because in leaves it works similar to the corpuscles in our blood. The green particles are very much susceptible to sunlight.

When it is cool they show their largest side to the sun, and when it is hot they make themselves thinner or hide in the bottom or side of the leaf cell.

The last book of the Bible speaks of the leaves of the Tree of Life being for the healing of the nations (Rev. 22:2). Job's words already mentioned, help us understand this, when he likened himself to a leaf — the food-making, air-purifying, breathing factory! And just as there are myriads of these double-storey "factories" all over the world working for the good of all living things, so there will soon be an innumerable company of "evergreen leaves" whose work will be to teach the nations righteousness and

peace. All those saintly leaves shall be inseparably joined to the one great Tree of Life — our Lord Jesus Christ. Those leaves will never be broken or driven to and fro, for they shall never fade and whatsoever they do shall always prosper.



C. Hollamby.





Hebrew

For Pleasure and Profit

Schin - the Tooth

The twenty-first letter of the Hebrew alphabet is a quaint-looking character called *sin* or *schin*. From its appearance one might imagine that it is shaped to represent a harp. But no! Whilst that which it supposedly represents, can twang like a harp (as when one has a toothache!) *schin* actually represents a tooth!

It can be pronounced either as "s" or "sh," depending upon where a small dot is placed over the letter. If you look up words that commence with this letter in *Strong's Concordance*, you will find that sometimes the dot is at the beginning of the letter (see No. 7795), when it is pronounced "s," and sometimes at the end of the letter (see No. 7798), when it should be read as "sh."

The name of the letter signifies *tooth*. This suggests two meanings: [1] the serpent's bite, or [2] the purity and durability of ivory. Both are applicable to Christ. He came in human nature, and experienced the bite of the serpent in submitting to

death; but he also manifested perfect obedience, and so attained unto immortality.

The singular form of the word is *schin*, and the plural, denoting *teeth*, is *shenim*. The word is derived from a Hebrew root *shanan* meaning *sharp-pointed*. Metaphorically, the word signifies *to sharpen* the tongue, i.e., to use insulting words, or to *teach* diligently as in Deu. 6:7. The plural word *shennabbiym* is

derived from *schin*, and is rendered *ivory* (1Kings 10:18, 22; 22:39), a term prophetically applied to Christ in Psa. 45:8; Song. 5:14; whilst *shen* is applied to the Christ-Bride in Song. 4:2; 6:6.

The term is used metaphorically of the serpent's bite in Mic. 3:5 and Zech. 9:7. Consider its use also in Psa. 35:16; 37:12; 57:4, and note how sharp and deadly is the serpent's bite as expressed in those places.

But the serpent's bite will not always prevail. The time is coming when it will be said of the Lord: "Thou hast broken the teeth of the ungodly" (Psa. 3:7; 58:6).



Activity Results

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 New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ.
 Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
 UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

BALLINA: Philip Window **BOULAROO:** Amy Holmes, Amy Schofield, Johanna Lynch, Nathan Dodson **BLUE MOUNTAINS:** Amy Carroll, Charlotte Carroll, Emily Carroll, Jesse Bruce, Leah Bruce, Eleanor Pogson, Isaac Pogson, Thomas Pogson, Eve Wolstencroft, Deborah Wolstencroft, Simon Wolstencroft, Megan Wolstencroft, Kathleen Bruce **CAMPSIE:** Angela Mansfield, Nicole Mansfield, Abi Mansfield, Luke Mansfield, Shannon Pogson, Jacinta Pogson, Danielle Pogson, Nathanael Jamieson **GEORGES HALL:** Jacob Mansfield, Rachel Mansfield, Stuart Mansfield **LISMORE:** Daniel Benson, Paul Benson, Keturah Clark-Smith **MITTAGONG:** Emily King, Julia King, David McKinlay, Gabrielle McKinlay, Jessica Pogson, Bethany Wolstencroft, Caitlin Leadbeater, Courtney Leadbeater, Asher Carroll, Jesse Carroll, Josh Crawford, Paul Foster **ISOLATION CORRESPONDENCE N.S.W.:** Kirralee Barrett, Shane Barrett, Ashley Barrett, Rachelle Wassell, Alyce Wassell **RIVERWOOD:** Blake Peden, Courtney Peden **YAGOONA:** Michelle Coad, Sharon Coad, Jonathan Hammond, Keren Hammond, Matthew Walters, Jason Pogson, Melissa Pogson, Terry McKinlay **ATHERTON (CAIRNS):** Saxon Pickford, Jaala Pickford **COORPAROO:** Peter Osborne, Prudence Osborne **KEDRON BROOK:** Rebecca Hermann, Sarah Hermann, Kate Hermann **OXLEY:** Elizabeth Ward, Katherine Ward **REDCLIFFE:** Matthew Evans, Andrew Evans, Harrison Stonebridge, Zachary Mumby, Lincoln Mumby, Bethany Sweatman **ROCKHAMPTON NORTH:** Amanda Black, Tristan Bundesen, Alex Bundesen, Brenten Bundesen **TOWNSVILLE:** Daniel Puffella, James Puffella **CORRESPONDENCE QLD:** Bradley Remfrey, Natalie Remfrey **WILSTON:** Emma Hocknell, Mitchell Hocknell, Brodie Hocknell **YARRAMAN:** Morgan Hetherington, Josiah Hetherington, Daniel Stead, Jordan Riley, Jamin Riley, Linda Weick, Jacyntha Smith, Leah Mackinnon, Emily Galbraith, Naomi Galbraith, Dale Pogson, Nathaniel Pogson **ABERFOYLE PARK:** Matthew Johnson, Alexander Clothier, Deborah Clothier **CUMBERLAND:** Laura Weller, Stephanie Weller **ENFIELD:** Elisa Smith, Rodney Wilson, Ruth McNeill, Jamie Scott, Natasha Scott, Jarrad Scott, Rebekah Scott, Michelle Smith **GLENLOCK:** Shelly Martin, Jonathan Lund, Samantha Gillett **GOLDEN GROVE:** Brendan Gore, Daniel Hyndman, Jonathan Derecki, Joshua Kurth, Luke Kurth, Mason Mansfield, Felicity King, Haydn Stewart, Alyssa Manser, Daniel King, Loren O'Conner, Mitchell Stewart, Thomas Scheuler, Jeshannah Hyndman, Nathan O'Conner, Matthew Derecki **GREENWITH:** Chloe Burney, Alexander Burney **HAPPY VALLEY:** Damien Stone, Carolyn Stone, Courtney Stone **KERSBROOK:** Anna Fotheringham, Avivian Pitt, Rebekah Pitt, David Fotheringham, Hannah Pitt, Daniel Schipper, Sarah Schipper **ONE TREE HILL:** Brendan Ginn, Jamin Ginn, Rosanna Ginn, Rachel Dodson, Melissa Horgan, Stephanie Horgan, Tyrann Temple, Amy Temple, Kerilee Temple, Thomas Mansfield, Mitchell Dodson, Bradley Temple, Stephanie Mansfield, Jessica Ginn, Joseph Ginn, Jacob Ginn **SOUTHERN VALES:** Asher Allison, Lily Allison, Lisa Watson, Marshall Watson, **TEA TREE GULLY:** Alicia Farrow, Jessica Farrow, Samantha Farrow, Carmel Bain, Lana Ward, Rebekah Smith, Emma Ward **WOODVILLE:** Stephen Armonis, Matthew Armonis, Reuben Cridland, Jesse Cridland, Casey Cridland, Hannah Islip, Tirzah Islip, Joshua Mansfield, Leah Mansfield, Samuel Mansfield, Daniel

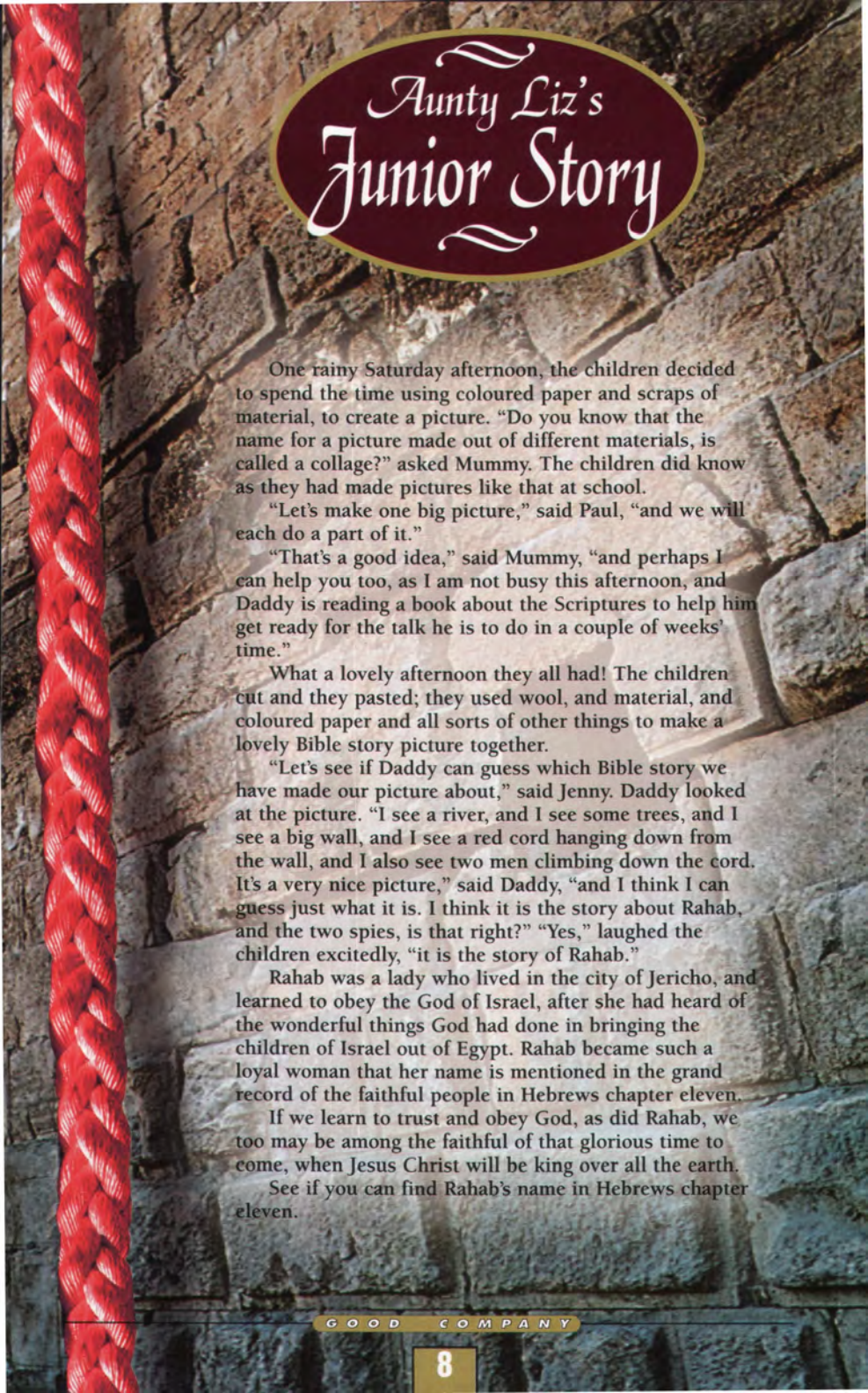
Mansfield, Brad Mitsos, Darren Mitsos, Kerrilyn Scoley, Rohan Scoley, Amanda Stewart, Jamie Stewart, Verity Van Rooyen, David Van Rooyen, Rachel Armonis, Felicity Mitsos, Cameron Mitsos, Danielle Grainger **CORRESPONDENCE SA:** **BORDERTOWN:** Andrew Schulz, Neville Schulz, **PENOLA:** Hannah Davidson, Sam Davidson, Joseph Davidson **HOBART:** Erin Holstrom, Joel Holstrom, Kyle Holstrom, James Ross, Aaron Sellers, Jade Sellers, Peter Ross, David Sellers, Petra Holstrom, Madison Sellers **LAUNCESTON:** Jayne Case, Elise Galbraith, Benjamin Plail, Timothy Plail, Sabrina Smith, Rosanne Smith, Amanda Case, Reuben Case, Brendan Niejalke, Samantha Niejalke, Josie Dow, Joel McBride **ALBURY-WODONGA:** Jared Pitcher **BORONIA:** Fiona Harrington, Tamarah, Hannah Hayles, Jesse Wallace **MOUNT WAVERLEY:** Natalie McLean, Leanne Murie, Steven Murie, Susan Murie, Travis Murie, Hannah Travers, Leah Travers, Abigail Williams, Benjamin Williams **WARRAGUL:** Maryann McKinlay, David McKinlay, Gemima McKinlay, Rachel McKinlay, Leah McKinlay **EASTERN SUBURBS:** Kylie Deadman, Ainsley Higgs, Isabelle Higgs, Amy Hurn, Jesse Hawkins, Oliver Tucker, Josh Beard, Stacey Hawkins, Jordan Flint, Monica Tucker **GOSNELLS:** Arianne Wilding, Jaron Wilding, Samantha Higgs, Jasmine Richardson **PERTH:** Ashley Bain, Jessica Bain, Carrie Moore, Emily Moore, Peter Moore, Tahlia Hayles, Chelsea Bain, Roland Pedeferrri, Daniel Hayles, Amber Oliver, Rowan Ullman, Kiri Ullman, Joshua Carmody, Tienelle Carmody, Megan Carmody, Marilla Chester **STIRLING:** Amanda Baiye, Jamin Lloyd, Naomi Lloyd, Jason Glass, Nadia Lloyd, Danielle Howell, Rachel Glass **WONGAN HILLS:** Amanda Van der Meulen, Mark Van der Meulen, Natalia van der Meulen **ABERDARE:** Matthew Ward **BELFAST:** Melanie Glassey **CAMBRIDGE:** Darren Bamford, Vicki Bamford **CARDIFF:** Esther Mallowes **HARROGATE:** Lois Colston, Peter Colston, Anna Ritmeyer, Joel Ritmeyer, James Titley, Mark Titley **MALVERN:** Samuel Griffiths, Deborah Griffiths, Paul Griffiths, Jamie Page, Sam Woodcock, Rachel Newman **NAPTON ON THE HILL:** Johnathan Evans, Paul Evans, Ben Clarke, Abigail Clarke **NUNEATON:** Charity Knowles **ISOLATION:** Paul Carter

100 Marks

Melissa Gross (Perth Central)
 Abigail Pitcher (Enfield)
 Felicity King (Golden Grove)
 Daniel Schipper (Kersbrook)
 Davy van Rooyen, Stephen Armonis,
 Rachel Armonis (Woodville)
 Mark Bennett (Launceston)

200 Marks

Asher Allison (Southern Vales)



Auntie Liz's Junior Story

One rainy Saturday afternoon, the children decided to spend the time using coloured paper and scraps of material, to create a picture. "Do you know that the name for a picture made out of different materials, is called a collage?" asked Mummy. The children did know as they had made pictures like that at school.

"Let's make one big picture," said Paul, "and we will each do a part of it."

"That's a good idea," said Mummy, "and perhaps I can help you too, as I am not busy this afternoon, and Daddy is reading a book about the Scriptures to help him get ready for the talk he is to do in a couple of weeks' time."

What a lovely afternoon they all had! The children cut and they pasted; they used wool, and material, and coloured paper and all sorts of other things to make a lovely Bible story picture together.

"Let's see if Daddy can guess which Bible story we have made our picture about," said Jenny. Daddy looked at the picture. "I see a river, and I see some trees, and I see a big wall, and I see a red cord hanging down from the wall, and I also see two men climbing down the cord. It's a very nice picture," said Daddy, "and I think I can guess just what it is. I think it is the story about Rahab, and the two spies, is that right?" "Yes," laughed the children excitedly, "it is the story of Rahab."

Rahab was a lady who lived in the city of Jericho, and learned to obey the God of Israel, after she had heard of the wonderful things God had done in bringing the children of Israel out of Egypt. Rahab became such a loyal woman that her name is mentioned in the grand record of the faithful people in Hebrews chapter eleven.

If we learn to trust and obey God, as did Rahab, we too may be among the faithful of that glorious time to come, when Jesus Christ will be king over all the earth.

See if you can find Rahab's name in Hebrews chapter eleven.

Issue 152

8 and under Junior Activity

Name

Sunday School Age



9 and over Senior Activity

Name

Sunday School Age

People of the Bible • 5 Marks

Submitted by **Abigail and Salome Hart** • Maple Ridge Sunday School, Canada.

Across:

1. was selected by the apostle Paul in Lystra as a shy young teenager.

3. as a shepherd boy was chosen to be God's anointed king.

5. watched her baby brother amongst the bulrushes.

7. was given authority to take Israel over Jordan into the Promised Land.

8. was thrown into a pit by his brethren.

9. was chosen by king Ahasuerus to be his bride.

10. was the son of Elkanah and Hannah, he was also promised to the LORD.

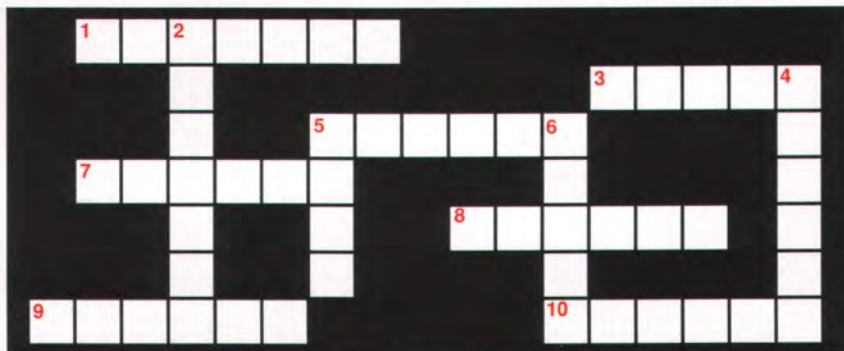
Down:

2. The will come to earth to set up the kingdom.

4. was thrown into the lions' den.

5. was the mother of the Messiah.

6. brought a nation out of Egypt.



Jumbled Bible Names • 6 Marks

Submitted by **Rebekah Hart** • Maple Ridge Sunday School, Canada.

- | | |
|-------------------|-----------------|
| (1) DAAM | (7) AOCJB |
| (2) IANC | (8) OSESM |
| (3) RAMAHBA | (9) TURH |
| (4) HAJLIE | (10) ASUE |
| (5) ACASI | (11) EBAL |
| (6) ELCHAR | (12) VEE |

Which Person do we think of when we read the following words:

Spies, Roof, Jericho, Cord, Window

...continued from page 6

The letter appears at the head of the twenty-first stanza of *Psa.* 119:161-168, where every line of the stanza commences with a word beginning with this letter. The first verse of this stanza reads:

*Princes have persecuted me
without a cause;*

*But my heart standeth in awe
of Thy Word.*

How remarkably fitting is this verse, as illustrative of the twofold significance of the letter. The first line suggests the bite of the serpent; the second line sets forth the basis of immortality (ivory). Combined, the lines speak of the conquest of sin by the Lord Jesus, upon which the

rest of the stanza discourses (vv. 162-168).

Whichever way we look at it, therefore, this letter points forward to Christ. If we accept it as the biting tooth, and consider it as applied to the serpent's bite, we know that the Lord was related to such.

If we take it to signify ivory, and see in it the symbol of righteousness and immortality, again it applies to the Lord. Every letter, therefore, in this "pure language," this *alphabet of grace*, points forward to the Lord, who is given the title *The Word of God*.

The numerical value of this letter is 300.

When Did It Really Happen?

Brother Roberts was once asked, "I have read that our ad is four years behind the true era, that is, that Christ was born four years before ad1. How came such mistake to be made, and does it not mar chronological reckonings to that extent?"

He replied: The adoption of the Christian Era as the standard of public time was not the work of Christ and the apostles, or there would have been no mistake. It was the work of Constantine, "the first Christian emperor," over 300 years after the birth of Christ. He used his universal authority to establish the birth of Christ as the reckoning point of time, and he went as near to the correct time as he could ascertain with the assistance of the Christian authorities to which he had access. Considering that more than 300 years had passed, and that during all that time the Christian community had been a proscribed and persecuted sect, it is not wonderful that the exact time of Christ's birth should have become hazy. It was afterwards made the subject of severe study by comparison with other events and ascertained eclipses, and the correct year determined; but it has never been thought worth while to alter the public reckoning. Nothing depends upon it. The length of various periods expressed in the current ad is not affected by the initial error of four years; because if the ending of any specified period is wrong by four years, so was the beginning, so that it is only the description — not the time itself — that is affected. For example, if you say the Papal ascendancy began ad604 and not ad608, it was the year that we call 608 in any case.



Camera Corner



YARRAMAN Kindy Class

From Sister Tracy Cameron comes this "cute photo" of her Kindy Class. She writes, "This is my gorgeous little Sunday School Class. They are the kindergarten class at Yarraman. Recently we had our Sunday School and Prize evening here at Yarraman, and my class sang 'God made everything.' I think they are so sweet, I'd love to see their photo in *Good Company*, and I'm sure they would too. **From left to right.** Teacher Sister Tracy Cameron, Josiah Hetherington, Morgan Hetherington, Jordan Riley, Daniel Stead, and helper Sister Debbie Fredrickson."



David and Goliath
by Ethan Bearden, Ausin/Leander Sunday School

Making Melody

Music is as old as human history itself. It has been used to inspire, comfort, frighten, cheer, excite or soothe. Like fire, it can develop or destroy. It can be a friend or an enemy.

Music was first created by God. It was heard by Adam as he walked through the glorious garden, planted in Eden. There, in the wonderful environs of the freshness of soothing shadows, of trees and bushes vivid with brilliant colour or delicate hues, Adam would feel the presence of music. He heard it in the songs of the birds, the rustling breezes, the cascading streams ...

All was harmonious, and therefore musical in the garden. All was beautiful and honouring. All reflected to the glory of God.

Until sin entered the arena!

And the first note of discord sounded.

Instead of the pleasant notes of life playing a sweet melody before the divine audience, there came the clash of cacophonous half-notes, as sin and death made their presence felt. The harmony created by God in the beginning was broken.

It did not take man long to utilise music for his own ends. Very soon, a man was born, named Jubal — who possessed outstanding musical talents. He invented the “harp and organ” (Gen. 4:21). His harp was a stringed instrument, probably plucked by the hand, similar to the modern lyre. The “organ” actually refers to a wind instrument, perhaps like the flute or pipe.

Jubal could have used his talents for godly purposes, to help restore the harmony of life

between man and his Creator. But he preferred to do what so many people have since done — he used his God-given talents in the worship of Self!

Jubal was a shrewd business man, a clever entrepreneur. He saw the use he could make of music, and organized it on a wide scale. His bands were heard all over the countryside, beating out their profane rhythms to the delight and entertainment of the populace. He was also a “father” to musicians, arranging their contracts and concerts, shrewdly organizing their performances. He saw to it that his bands were well-advertised, and made a tremendous impact upon the people. It was not long before those who should have been developing their spiritual talents, were found swaying aimlessly to the beat of Jubal’s music.

And the band played on!!

As music in Jubal’s day did not help spiritual development — rather the reverse; so today music can be an enemy to spiritual life if used wrongly. Just think of what modern “pop” music does today! Its beat inflames the emotions and senses of young people, who, forgetting their status and appearance, become excited and extreme in their reactions. Mob-hysteria mostly results from the performances of modern groups, encouraging to further heights in the profitable business of “feeding the flesh.” This kind of music merely encourages fleshly-enjoyment instead of the calm, reflective, thoughtful meditation upon the Word of God, so needed in these evil days!

On the other hand, good

music can be helpful and inspiring.

The majestic oratorio of *Handel's Messiah* is calculated to add feeling and vigour to the well-known and beloved words of Scripture. The thrilling music and elevating words of our Christadelphian hymns assist us in our devotions to God. Even the quiet, peaceful strains of the *Water Music Suite* or the *Pastoral Symphony* can soothe a disturbed mind, or provide background to thoughtful contemplation.

Through song, Moses instructed Israel with some of his last warnings (Deut. 31:30; 32:1-52). Deborah and Barak celebrated their triumph in song (Jud. 5:1-31). David was received by Israel's women after his victory over Goliath with song (1Sam. 18:6-7).

As a shepherd boy, watching over his flocks in the peaceful surroundings of the rolling hills of Bethlehem, David often enjoyed the strains of music. He is known as the "sweet Psalmist of Israel," for he committed to words many delightful psalms and spiritual songs. His music could call the straying sheep back to the flock; soothe the embittered Saul; bring rejoicing to the Palace in Jerusalem. The Psalms of David are full of melodies which he would have developed with his pipe and harp. He learnt, of course, to bring music into harmony with a spiritual pilgrimage — and thereby appreciated the real value of good music. His son, Solomon, was also a song-writer, composing "a thousand and five" (1Kgs. 4:32).

Music and singing will play an important part in the future, when immortal voices will "shout for joy," and the strains of divine harmony permeate the air (Rev.

5:9-14). The harmony man has destroyed, will then be restored, and the exalting notes of divine praise shall bring joy and gladness to the hearts of the Davids of all ages.

Paul tells us that "in psalms and hymns and spiritual songs, we sing and make melody in our heart to the Lord" (Eph. 5:19). Here are three variations of music. The first word relates to a "striking with the fingers," such as a musician would make upon the harp. The "hymns" are songs of praise — so the voice is used to harmonise with the instrument. And, finally, the "spiritual songs" are poetical compositions which add grace and meaningful thoughts to the music played and sung. But notice a very important point: the songs must be "spiritual." There is no place in Paul's musical instruction for the worldly pop music, or flesh-tingling beat of today's so-called musicians. There is no place for the raucous, disturbing, high-pitched screams which seem to pass for music today! No unseemly, senseless repetitions of meaningless words over and over again, as is so common today! The bands of the Jubals will then be unemployed!!

When our voices are opened in song, or our hands placed upon an instrument, we must remember that we are using talents given us by the Creator, which should be used to reflect His glory. Thus, Paul concludes:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

The Land of Promise.

Some fascinating facts about Abraham's Country

Two Valleys

The Valley of Eshcol is important because it was to this area the twelve spies came when they were sent by Moses to spy out the land (Numbers 13). The word *Eshcol* means "a bunch or cluster of grapes." Here in this valley the spies cut down a bunch of grapes, and found pomegranates and figs (chapter 13:23-24). Ten of the spies viewed the Promised Land from Eschol and were discouraged by all the difficulties and the enemies they saw there (ch. 32:9). Eshcol is thought to be a few kilometres north of Hebron where the vineyards are still famous for their quality grapes. The area was probably named after Eschol, who, with Aner and Mamre his brothers who also have places named after them (Genesis 14:24), joined with Abram against Chedorlaomer, King of Elam to rescue Lot.



The Valley of Jezreel is first mentioned in Joshua 17:16, when the descendants of Joseph came into this area and found that the Canaanites who dwelt there, had chariots of iron. Jezreel means "God will sow." It was here that the Midianites and Amalekites later gathered to fight against Gideon (Judges 6:33). David's wife, Ahinoam, came from Jezreel (1Sam 25:43). David fought against the Philistines here (1Sam 29:1-11) and Ishbosheth ruled over this area (2Sam 2:9). For five years Mephibosheth dwelt here before his nurse escaped with him (2Sam 4:4), and Ahab rode to Jezreel after the contest on Mount Carmel, when Elijah ran before him (1Kings 18:45-46). Naboth had a vineyard in Jezreel (1Kings 21:1) and Jehu killed Joram, Ahaziah and Jezebel at Jezreel (2Kings 9). It is a place rich in history, and today is a beautiful valley midst significant mountains.



Caleb Mansfield.

FRIENDS...

A friend is kind, a friend is true,
A friend will help when you're feeling blue.
A friend you love, you must not hate,
A friend is kind, and considerate.

When you are sick, a friend will care,
A friend will help you, a friend will share,
An unloyal person is not a friend,
A friend is one on whom to depend.

To have lots of
friends, you don't
have to star,
True friends should
like you, just as you
are,
Friends can be
different, that's not
too absurd,
True friends share
interests, in God's Holy
Word.



Written by **Fiona Harrington**,
Baronia Sunday School, Victoria



Good Company

ISSUE 154, March 2000

Supplement to LOGOS magazine

Hi - Boys and Girls,

Welcome to the "new year" and the "new millennium."

At the end of every year, Auntie Trish usually gives me a list of odd jobs that need doing around the house — this year was no different. Actually many of the jobs, I noticed, were still left on the list from last year!

However one of those jobs just had to be done this year. There were no excuses that could get me out of doing it. You see, we have a little wooden balcony at our house that was desperately in need of a coat of paint. All the old paint was peeling off, leaving ugly flakes that always seemed to flap for attention whenever I looked in that direction.

After consulting my handyman book I read that the reason for peeling paint is poor preparation. **Preparation** is most important in everything in life... and painting is no exception. If we fail to prepare properly whatever task we are doing, it will soon show, as did our balcony with its scaly flaky look, as neighbours in our street could have easily noticed.

So into my tool box and out with the sand paper, and rub-a-dub, we sanded and sanded, until the balcony rails were just so smooooooth! Now it was ready for a coat of paint and we would be finished before lunch. But oh, no... we found every painter's nightmare now became real: cheap brushes with stiff bristles! Unfortunately the last "painter" had neglected to wash the brushes properly! Again another lesson may be learnt. Not only is **preparation** important, but so is **completing** the job properly. So back to my tool box and out with the spare brush. Now all was ready to get stuck into the painting.

A good habit is to put down a drop sheet. This stops any splashes or drips that may occur, falling on the driveway below, leaving dry ugly blobs on the clean surface. Here is another lesson that can be learnt. Not only are **preparation** and **completion** important, but **care** and **consideration** are needed as well.

As we commence this new year, please remember these three little words, **Preparation, Completion and Care**, so that when the Lord Jesus returns we will be ready for him, "as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Your Friend,

Uncle Philip



"GOOD COMPANY and GOOD CONVERSATION are the very signs of GOOD CHARACTER"

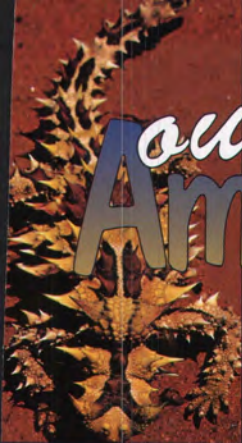
GOOD COMPANY is the Christadelphian Family Magazine published bi-monthly by Logos Publications, Box 220, Findon, South Australia 5023, and distributed as a supplement to *Logos* magazine, providing interesting information upon Bible topics for young and older.

Comments, articles, poems and photos are welcome.

Edited by: Philip J. Mansfield.

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Donations for Competition Awards and production costs are appreciated.



our Amazing World

The Secrets of the Skin

Have you ever given thought to what the shape of a tomato would be like if it had no peel, or how much the skin of an animal or vegetable has to do with its outer form? Only in recent times have we become more aware of the need for protecting our skin. Consider some of the things that the skin does. It performs a wide variety of tasks and is truly amazing.

We probably all know that the lined patterns on the skin of our fingers is unique to every person. "Finger-printing" is used to identify people for a number of reasons. The skin of a creature, person or fruit acts very much as a protection for its insides. It needs to provide a waterproof barrier in wet conditions, yet preserve the moisture of the creature. It is also like a thermometer measuring the difference of temperatures inside and

outside the body and adjusting the flow of perspiration to keep the body comfortable. Further, the skin must have the ability to react to and repel any invading power or body. For example, if we accidentally touched something very hot, and it took our skin about five seconds to tell our brain, we would be in danger of not having fingers for very long!

If skin is damaged, it can quickly & neatly repair itself and repel any entry of foreign bodies that may cause further damage or illness. The skins of some animals change colour automatically in



response to light against a background. Lizards are foremost in camouflage.

And our skin changes colour too! But sometimes we may not like this because we know that rather it reveals something we would like to hide.

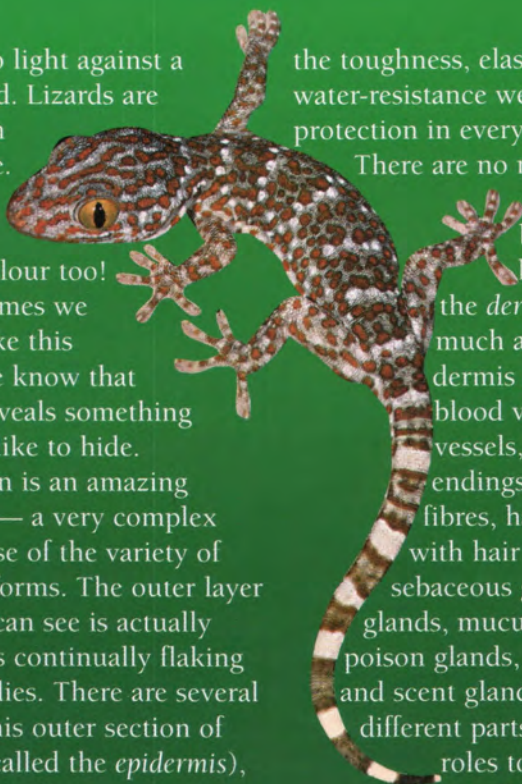
Our skin is an amazing substance — a very complex part because of the variety of jobs it performs. The outer layer which we can see is actually dead and is continually flaking off our bodies. There are several layers in this outer section of our skin (called the *epidermis*), and the inner layers constantly push outwards. In this journey they are transformed into the protein *keratin* which gives us

the toughness, elasticity and water-resistance we need for protection in everyday life.

There are no nerves in this outer layer, but the next layer (called the *dermis*) is very much alive. The dermis contains blood vessels, lymph vessels, nerve endings, muscle fibres, hair follicles with hair and sebaceous glands, sweat glands, mucus glands, poison glands, oil glands and scent glands. All these different parts have vital roles to play in the marvels of human life.

Now consider the wonderful and God-given ability the skin

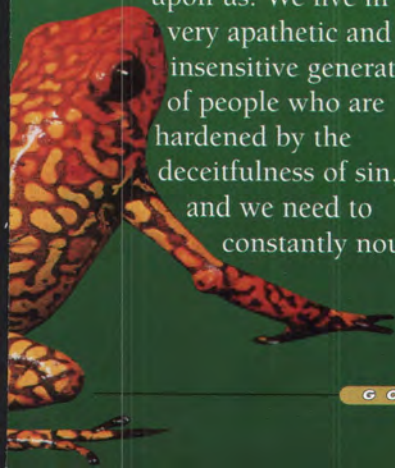
has of changing colour. Can you think when Adam's skin would have blushed for the first time? Yes! it happened after he sinned and he discovered "shame." Once naked





and unashamed, sin brought shame and with it would have come a change of skin colour. Not permanent, of course! Now the Bible shows that while sin is definitely not a good thing, to blush when we are guilty is a good thing; it means that we realise what we have done. We must remain sensitive to sin and develop God's view of it. If we are ashamed of sin we will always blush when we are convicted of it.

Take out your concordance and look up the words "ashamed" and "blush." In Jer. 8:12 Yahweh complains against His people because when confronted with sin they were not ashamed, "neither could they blush." It is a good thing to retain our ability to blush, even when we have been convicted of wrong, because it is a clear indicator that we are sensitive to the all-seeing and all-knowing eyes of our God upon us. We live in a very apathetic and insensitive generation of people who are hardened by the deceitfulness of sin, and we need to constantly nourish



our skin by the oil of the Word of God. Wisdom makes a man's face to shine. Now look at Exo. 34:29-35 and 2Cor. 4:7-18, and ask Dad and Mum what these verses mean. Then write a few lines to me, at Good Company, and the most meaningful answers in different age groups will receive a worthwhile reward.



It does not matter what part of God's Amazing World we look at we should always try to connect it with His even more amazing Word!

C. Hollamby .





Hebrew

For Pleasure and Profit

Tav - Letter of Ownership

The last letter of the Hebrew alphabet places Yahweh's sign or mark of ownership on the whole of His revelation. It fittingly draws attention to the Lord in a remarkable manner.



This final letter of the Hebrew alphabet appears in Psa. 119:169. It is called *Tav*. The left upright has a firm foundation, and is joined to the right part of the letter by a cross bar.

Its numerical value is 400.

It is a remarkable letter to complete the Hebrew alphabet because it signifies a sign or a mark such as identifies the ownership. Gesenius states that it denotes "a sign in the form of a cross branded on the thigh or neck of horses and camels, whence the name of the letter *tav*, which in Phoenician, and on the coins of the Maccabees, has the form of a cross. From the Phoenicians, the Greeks and Romans took both the name and form of the letter."

Again he writes concerning the secondary meaning of the word: "sign (cruciform), mark subscribed instead of a name to a bill of complaint; hence *subscription* (Job 31:35). It is stated that at the Synod of Chalcedon and other synods

principally in the East, some even of the bishops being unable to write, put the sign of the cross instead of their names, which is still often done by common people in legal proceedings; so that in the infancy of the art of writing this could not fail of

being the case, so as for the expression to be received into the usage of language." Under the stanza headed *Tav* (Psa. 119:169-176), occur the following lines:

*"I have gone astray like a lost sheep; seek Thy servant;
For I do not forget Thy commandments."*

Hence the Psalmist speaks of himself as having wandered away from the flock, and as having been considered as "lost." But as he has scrupulously kept the commandments, he prays that the Shepherd of Israel would seek him and identify, or mark him, as His own.

In the days of his flesh, the Lord Jesus Christ was considered as one who was lost, for the people failed to perceive the divine mark, sign or *tav* upon him. He called upon his disciples to spiritually discern it. He declared: "Labour not for the meat which perisheth, but for that meat

...continued on page 11

Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waverley, South Australia 5330
 New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ
 Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
 UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

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100 MARKS

Lana Ward - Tea Tree Gully,
 Maggie-Jean Hay - Coonabarabran,
 Hannah Pitt, Avian Pitt, Daniel Schipper - Kersbrook,
 Rachel Armonis - Woodville, Melissa Gross - Perth,
 Daniel Patch, Melissa Patch - Dunoon,
 Daniel Hyndman, Kezia Hyndman, Daniel King,
 Thomas Scheuler - Golden Grove.

200 MARKS

Stephen Armonis, Taryn Crispin

Auntie Liz's Junior Story

One day Samuel and Daddy went for a walk in the pine tree forest not far from their home. It was rather dark in the forest as many trees had been planted very close together.

"Over the years these trees have grown tall and straight," said Daddy, "and soon they will be cut down to be made into timber and boards for building work." "Are all forests made up of pine trees?" asked Samuel. "No," said Daddy, "in other places there are different types of forests, with different kinds of trees in them. Sit down here on this rock and I will tell you an interesting story about a forest in England."

"The forest is the Forest of Dean. Many years ago, some Christadelphians lived on one side of the forest, and they wanted to have a Breaking of Bread Meeting with Christadelphians who lived on the other side of the forest. So they decided to meet under an oak tree, in the middle of the forest. There they would sing hymns and give praise to God, and remember the death, burial and resurrection of the Lord Jesus Christ. What a lovely place to have a Meeting! We always seem closer to God when we are out amongst His wonderful creation.

"These Christadelphians also formed a Sunday School, and soon many children from the local village wanted to go to Sunday School as well. Eventually a meeting room was built and the brethren and sisters and children met there instead of in the forest." "I like that story," said Samuel. "I do too," replied Daddy.

The Bible speaks of many different kinds of trees, including the oak tree and the pine tree. May we grow tall and straight like the pine tree, reaching up towards God who cares for us all, and also remember to spread our branches like the oak tree, to help to protect those who shelter there from the evil things of the world.

Let us love and care for one another as God and the Lord Jesus Christ love, and care for us.



Issue 154

8 and under Junior Activity

Name

Sunday School Age



LOVE ONE ANOTHER

who put a stone under an oak tree?

Moses Joshua

(circle the answer)

9 and over Senior Activity

Name

Sunday School Age.....

FIND A WORD 1 SAMUEL 1

7 Marks

Submitted by
HANNAH TRAVERS
AND
NATALIE MCLEAN
MT WAVERLEY

ASKED
BULLOCKS
CHILD
ELI
ELKANAH
HANDMAID
HANNAH
LENT
PENINNAH
PRAYER
SAMUEL
SHILOH
WIFE
WOMAN
YAHWEH
LIFE
LIPS
MAN
PEACE
PRIEST
PROVOKE
RAZOR
SACRIFICE
SEAT
TEMPLE
VOICE
VOW
WOMB
WORSHIPPED
YEARLY

H	A	N	D	M	A	I	D	V	X	H	E	S	I	O	W	S
U	S	E	A	T	L	E	I	S	O	E	L	P	F	K	E	T
E	K	O	I	K	F	S	A	C	R	I	F	I	C	E	R	P
J	E	L	K	A	N	A	H	E	D	L	C	L	H	S	O	R
F	D	E	O	D	U	M	P	A	L	W	E	E	W	C	E	I
L	W	N	U	E	W	U	P	E	N	I	N	N	A	H	P	E
M	N	T	E	R	T	E	R	E	A	N	S	K	I	I	D	S
C	G	E	E	Y	S	L	A	G	W	C	A	T	E	L	H	T
N	A	M	F	J	E	D	Y	F	O	J	E	H	R	D	E	S
A	E	P	W	K	L	A	E	D	M	P	R	O	V	O	K	E
M	D	L	I	F	E	Y	R	G	B	U	L	L	O	C	K	S
O	F	E	F	Y	E	A	A	L	T	U	A	X	W	G	U	H
W	L	A	E	S	I	H	Z	B	Y	V	S	C	D	E	J	I
E	D	S	T	B	F	W	O	R	S	H	I	P	P	E	D	L
C	E	R	D	S	I	E	R	H	D	E	R	G	F	N	I	O
W	I	D	H	T	E	H	F	A	S	O	D	I	E	T	H	H

2. Circle the names of each of these trees found in the Bible

Apple, Pine, Elm, Fig, Sycamore, Beech, Oak.

3 Marks

3. Complete the verses

If any of you lack wisdom.....

3 Marks

I was glad when they said unto me.....

which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" (Jn. 6:27).

The stamp of divine authority was manifested by the Lord: in his words, his works, his character. All demonstrated his divine origin. And all, in him, are also sealed (2Cor. 1:22; Rev. 7:2-4). The glorious revelation of the future is of the redeemed surrounding the Lamb on Mt. Zion, and identified by the mystical number of 144,000, with the Father's name inscribed in their foreheads.

That will constitute the "mark," "sign," or *tav* of their identification with the Father and the Son.

The word *tav* is rendered *mark* in Eze. 9:4, 6 — "Yahweh said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof... Slay utterly old and young... but come not near any man upon whom is the mark..."

The mark was the note of identification that saved the righteous in this time of national judgment, as the "seal of the living God" inscribed upon the foreheads of the righteous in the future day of judgment will save them also.

In Job 31:35, the word is rendered *desire*:

*"Oh that one would hear me;
Behold my desire is that the
Almighty would answer me,
And that mine adversary had
written a book."*

Job's attitude of mind was his *mark* or *token*. Hence the RV renders this in parenthesis:

*"Here is my signature, let the
Almighty answer me!"*

The Cross

It is significant that the Hebrew

alphabet should conclude with a word that can be identified with the cross, because it was the Lord's submission to the "death of the cross" that identifies him as the Redeemer of mankind, the one who, in consequence, has been "highly exalted" and "given a name which is above every name" (Phil. 2:5-9). This marked him off for the high destiny to which he has been called.

Controversy has ensued concerning the shape of the cross, or stake, as some prefer to call it. Some light has been thrown upon this by the discovery, in 1968, of the first material evidence of a crucifixion in an ancient cemetery at Giv'at Ha-Mivtar, close to Jerusalem. A detailed anatomical study of the skeleton of a man crucified at about the same time as Christ, showed that the victim was nailed to the cross in a sitting position, both his legs slung sideways, with the nail penetrating the sides of both feet just below the heel. The "difficult and unnatural posture" that the victim was forced to endure would increase the agony.

Whether the Lord was crucified in that way we do not know. However, philological and literary evidence seems to point to a cross in the shape of a capital T, and archaeology gives some support for this.

Be this as it may, the Hebrew alphabet terminates with a letter that implies the supreme sacrifice of the Lord, and the divine sealing which demonstrates his true identity, revealing him to be the Alpha and Omega, the beginning and the ending, of Yahweh's divine purpose, and alphabet of grace.





Camera Corner



Maple Ridge Sunday School. CANADA



This delightful picture comes from Canada.

Pictured are five lovely girls:

Back Row, Elizabeth Hart,
Abigail Hart, Deborah Hart.
Front Row,
Rebekah Hart,
Salome Hart.

Coonabarabran Scripture Classes. AUST



The children at Coonabarabran Public School, are proudly holding *Good Company*, which they all enjoy reading and doing the activities.



WANTED: Pictures of YOUR Sunday School

People in our Sunday School Lessons...

David

The Man after God's own heart.

David means “Beloved.” He was the youngest son of Jesse, a man unknown outside the little town of Bethlehem. Jesse kept sheep, and David looked after them as a young shepherd.

He was not considered of much importance, and was not introduced to Samuel (1Sam. 16:5-6, 11), until at last the prophet was told by God to “arise, and anoint him, for this is he!”

Rejected at first by the people, David was then made king over his own tribe of Judah and reigned in Hebron, until, with the complete downfall of the house of Saul, he was acclaimed king by all the tribes, and set up his throne in Jerusalem.

We consider him as:

A warrior. David's faith gave him outstanding courage, and his trust in God made him pre-eminent as a soldier and leader (1Sam. 17:40; 2Sam. 5:7). His fight with the giant Goliath brought him to the forefront of the people. Never were two warriors more unequally matched! One was all clad in

fleshly armour and equipped with the greatest weapons of the day. The

other was dressed like a poor shepherd lad, with no apparent weapons but his own pitiful sling. Yet when David was

victorious, there was no empty boasting, no

reliance upon his own powers. God gave him the victory, and David gave Him all the glory. David became a man of war, and because of that was not allowed to build the temple (1Chr. 28:3). His success in fighting, however, earned him



the applauses of the people and the hatred of the jealous Saul. David had to flee from the angry king, and for many years wandered a fugitive in the land.

A musician. His skill in playing was so great that he was called to help soothe the wretched king Saul, who was afflicted with fits of depression and madness. David is known as “the sweet Psalmist of Israel” (2Sam. 23:1), and composed many of the Psalms.

A believer. The wonderful spiritual qualities of his life were acknowledged by God (1Sam. 13:14; 1Kgs. 15:5). He was a “man after God’s own heart,” not because he never sinned (he did so in a terrible manner on one occasion), but because he was always ready to turn to God, admit his failures, and make restitution. His virtues were rewarded by Yahweh with great and precious promises (2Sam. 7), the very basis of the gospel message, later fulfilled in Christ (Lk. 1:32-33).

A prophet. His gift of prophecy found its expression in many of the Psalms. It was mentioned

by Peter on the Day of Pentecost (Acts 2:30) when he pointed out that by his prophetic vision, David foresaw the death, resurrection, and future glory of his great Son, the Lord Jesus. The Psalms are quoted in the New Testament more often than any in other part of the Old Testament.

A type. David foreshadowed the Lord Jesus in many ways. He was rejected by his people (1Sam. 27:1); accepted first by Judah (2Sam. 2:4); reigned as king in Jerusalem (2Sam. 5:3-5); subdued the enemies of Israel and extended its borders (2Sam. 7:1; ch. 8). Even his own name was later borne by Jesus, for when the Lord was baptised, the Voice of God declared: “this is My Son, the *Beloved* (David), in whom I am well pleased.”

David is a very wonderful character to study and emulate. We do well to seek his faith and embrace the truths in which he delighted. Then Yahweh will make a covenant with us: “even the sure mercies of David” (Isa. 55:3).



The Land of Promise.

Some fascinating facts about Abraham's Country



Galilee:

The land of Israel was divided into three main provinces — Judea, Samaria and Galilee (Luke 17:11; Acts 9:31). Galilee occupied the most northern part of the land measuring an area of about 44 miles (70 kms) in length and 25 miles (40kms) in width. The word “Galilee” means “circle or circuit of districts,” being a densely populated area in Israel, with about 240 cities and villages. Josephus records that “the cities lie very thick, and the very many villages are everywhere so populous from the richness of the soil, that the very least of them contains more than fifteen thousand inhabitants.” Others estimate that the population of Galilee in the times of the Lord varied from two million to three million people, with many mixed races and differing cultures among them. However many devout Jews in Judea held that area in the north in much contempt, referring to it as “Galilee of the Gentiles” (Mat. 4:15), and even voiced that “out of Galilee ariseth no prophet” (John 7:52).

Yet Galilee was one of the richest and most picturesque sections of the Holy Land. It was well watered by many streams that flowed east to west, its plains were covered by lush green grass, and forests of evergreen oaks graced the surrounding hills. The cornfields constantly gave a plenteous harvest and pomegranates abounded. It was a land of mountains, where the hills ran from 2000 to 4000 feet in height, covered with thick woods, sycamores, olives and vines. One commentator wrote that “throughout Galilee, olives were so abundant, that it could support an entire legion on the olives alone”.

Those who lived in that area were called Galileans, and were known for their generosity and at times impulsive actions. They were very excitable and passionate people, even to the extent of easily turning to violence. Their pious brothers in the more educated districts of Judea constantly criticized the Galileans for their rough language, and a person from Galilee was easily recognized for his marked dialect, as was noticed by a maid in the palace when Peter spoke (Mark 14:70).

Nevertheless it was in that area that Nazareth was located, the town in which the Lord lived until he was thirty years of age. All but one of the Lord's disciples came from the Galilean area, and it was there that the majority of his ministry occurred.



Daniel's Prayer

I set my face to seek my God
In sackcloth and ashes forlorn,
In prayer to heaven above,
I bow my head and mourn.

A message Thou didst send us,
Through Moses in a flame,
We were redeemed from Egypt,
To declare Thy Holy Name.

But we have done iniquity,
Departing from Thy ways,
O regard Jerusalem, Thy city,
Desolate, for length of days.

Regard Thy people near and far,
We plead O Lord to send,
The Redeemer, In hope of consolation,
Bring our mourning to an end.

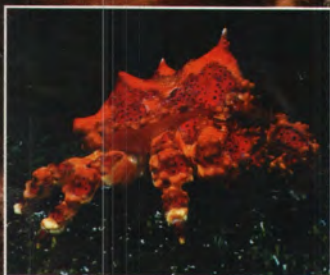
O Lord, for Thy righteousness hear,
O Lord, for Thy mercies forgive,
Hear and do, for Thy Holy Name's sake,
That all who DO should live.



Good Company

ISSUE 155, May 2000

Supplement to LOGOS magazine



The Land of Promise.



Some fascinating facts about Abraham's Country

Masada

The year was AD70. Jerusalem lay desolate in smoking ruins; her walls and gates broken and destroyed. The might of the Roman army with over 65,000 men under the control of Titus, the son of Vespasian had executed the terrible judgments exactly as Moses warned 2000 years earlier, in Deuteronomy ch. 28. It was the second time that Jerusalem was laid waste, for it had been previously overthrown by the Babylonians in fulfillment of the same prophecy, as foretold in detail by Jeremiah — according to tradition, on the very day that, 600 years later, the Romans overthrew Jerusalem!

97,000 Jews were sold into slavery. As many as 1,300,000 Jews perished during the entire campaign, completed in AD70. The Romans anticipated that all resistance from the most fanatical Jews had been buried under the ruins of Jerusalem, but in Judea some resistance remained. Three fortresses had been left unconquered: Herodium, Machaerus and Masada. The first two fell to the Romans without a struggle, but not Masada. Situated on the edge of the Judean Desert and the Red Sea Valley, Masada is a rocky outcrop rising to 434 metres (1424 feet) above sea level. On its pinnacle, Herod the Great built a large, virtually impregnable fortress, with a huge wall 6.7 metres (22 feet) high and 4.2 metres (14 feet) wide surrounding the top. Along this wall were 38 lofty towers each 10 metres (33 feet) high. Inside these walls were stored food supplies for 10,000 men; water supply presented no problem, as there were twelve huge cisterns built by Herod, each holding 4,000 cubic metres (4375 yards).



Entry into Masada was very difficult as it was situated on the top of a steep unscalable mountain rock, with only two narrow and very difficult paths into the fortress. One was called the *Serpent Path*, a winding, tortuous track on the edge of dangerous, dizzy precipices which made it necessary to climb cautiously, step by step, for if the foot slipped instant death was inevitable. After a serpentine six kilometres (4 miles) the top is reached.

Housed within the fortress at the time of the Roman invasion were 1,000 Jews who, under their leader, Eleazar, had fled to Masada and for three years maintained their stand against the Romans.

How could the Romans ever gain control of Masada? They catapulted stones that weighed 25kgs (55lbs) and shot fire bombs, but nothing seemed to discourage the Jews, until... the Romans decided to build a huge ramp up one side of Masada. They managed to pile up earth to form a ramp 200 metres (218 yds) long and 100 metres (109 yds) wide... at last the war machine was able to reach the walls and a battering ram broke them down, allowing the Romans to set fire to the wooden structures on the wall.

For the Jews inside Masada, things looked very grim. During the night Eleazar gathered his men together and addressed them in fiery words: "It is very plain that we shall be taken within a day's time, but it is still an eligible thing to die after a glorious manner, together with our dearest friends... Let our wives die before they are abused, and our children before they have tasted of slavery; and after we have slain them let us bestow that glorious benefit upon one another mutually..."

After a brief moment of uncertainty all were in agreement. The Jewish men killed their own wives and children and then holding the dead bodies of their loved ones, offered their throats to the last ten Jews who were chosen by lot to slaughter them. Finally, one was chosen to end the lives of his nine companions. The Jews had burnt all their possessions except stocks of food to show the Romans that they "voluntarily chose to die." Since that time Jewish law forbids suicide.

The following morning the Romans prepared for the final assault. They were surprised to find no resistance, only awesome silence. Carefully entering Masada the Romans were amazed by "such fearful desolation," yet still suspecting a trap, they continued calling out... nobody answered. At the last from a hiding place in the aqueduct two women and five children emerged, the only ones to escape Eleazar's madness. 960 dead bodies lay on top of Masada, which became known as the scene of terrible tragedy, a mute witness of the foolishness of mankind without God.

Today the *Oath of Allegiance* is sworn by Israeli recruits, and performed at night on the top of Masada: "Masada must not fall again." It expresses the undying spirit of Jewish rebellion against oppression.



our Amazing World

Who slides in on a silver carpet?...

The Snail.

One of the most amazing and resilient creatures belonging to our remarkable planet can be found in everyone's back yard. It is the humble snail. Some 18,000 species of land snails slide happily around the earth, while numerous

varieties live in oceans, rivers and lakes.

Snails can be found anywhere — from mountain tops, to the vast desert areas and almost everywhere in between. In many countries some types of snails are considered a delicacy, whilst other varieties are known to be "destructive and dangerous" to the home gardener.

The snail carries his house everywhere on his back, and is

reputedly able to carry twelve times his own weight and to pull some two hundred times his own weight! So, while we might readily use a snail as an example of laziness, in fact his slow movement is not a true indicator of his real diligence. He just happens to have been created a slow mover. This

is an example of how easily we tend to make comparisons that are not equal in any way.

Land-snails do not enjoy either hot sun or heavy rain. Almost the moment the sun appears, the snail



retreats into his shell, and heavy rain water-logs him. He is really a lover of cool damp conditions, where the moisture is at a consistent damp level. He does enjoy having a sleep, and some desert snails are known to retire into their shell for three or four years at a time,

while others take siestas just between showers of rain.

Did you ever take the time to study a snail? It is absolutely fascinating to watch a creature with no legs or arms gliding gracefully over all

different types of surfaces without any apparent effort, while carrying his house along everywhere as well! Even though these "slimy, ugly, creatures" might evoke in us a shiver of disgust, we need to stop and consider the wondrous works of the Creator. Here is a fragile body, very muscular, whose motion is almost invisible. Its tiny muscles produce rhythmic waves along its tummy and long tail, so that it moves wherever it



needs to travel. As he does so a silvery trail is laid — he literally puts down his own carpet! Looking at a snail is not an attractive sight. Two pairs of

retractable antennae sprout from his head, the higher ones have eyes right at the top and the lower pair are very sensitive touch organs. The average snail's 'mouth' is about the size of the point of a pen, and contains twenty five thousand and six hundred teeth!

No! I did not count them! These teeth never need a dentist; if they wear down, our snail friend simply replaces them as easily as he can repair his house.

In France hundreds of millions of these creatures are consumed every year by French gourmets! Yuk! They are possibly quite similar in taste to oysters!! After all, snails love fruit and vegetables!

Now what can we learn from these "slimy ugly creatures" that exist without a skeletal bone framework? Their feats of strength and remarkable survival





measures illustrate the fact that we cannot judge the

characteristics of a creature by its outward appearance (not that we speak here of the clothes we wear, for proper

dress is important). 1Samuel 16:3 records the selection of David as king of Israel instead of Saul. Verse 7 highlights some very interesting and important matters to us. Men are not so much interested in what a

person really is, as to how he appears, especially his physical features. When Yahweh said to Samuel "I have refused him, for I see not as man seeth, for man looketh on the outward appearance, but I look on the heart," He was not saying that the clothing of a person does not matter. The "outward appearance" obviously refers in this verse to "the height of his stature and his

countenance." How often do we choose for our friends those that are attractive in our eyes, rather than letting the understanding of God's Word guide us? One of the reasons

why the Jewish people rejected the Lord Jesus was because of his humble appearance and demeanour in their eyes!

Isaiah even foretold what they would say concerning him! Read Isaiah chs. 53:2-3 and 54:14. Although the character of Jesus was without fault they chose to judge as man judgeth. We can be sure that Jesus would have been properly clothed as the Law of Moses commanded, and all Jews would have to admit that. They could not judge him unjustly concerning his dress.

The principles of modesty and sobriety in behaviour and dress are being deprecated and ridiculed by a world that judges by the outward appearance. We can easily run along with the crowd and please them. Or we can decide to take our part with him who was despised and rejected and visibly marred by suffering — our Lord Jesus Christ — for this path will lead to honour, glory and immortality for all those who choose it.

— C. Hollamby.



ENTRIES MUST BE RECEIVED BY **June 1st** FOR NAMES TO BE INCLUDED IN NEXT ISSUE

Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330
New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ.
Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

BALLINA: Philip Window

BLUE MOUNTAINS: Jesse Bruce, Kathleen Bruce, Leah Bruce, Eleanor Pogson, Isaac Pogson, Thomas Pogson, Eve Wolstencroft, Meagan Wolstencroft, Simon Wolstencroft

CAMPSIE: Stephen Nadjaran, Danielle Pogson, Michaela Pogson

DUNOON: Karly Leadbeater, Stacey Leadbeater

GEORGES HALL: Jacob Mansfield, Rachel Mansfield, Stuart Mansfield

LISMORE: Daniel Benson

MOOREBANK: Hannah Wetherton, Sarah Wetherton

ISOLATION CORRESPONDENCE N.S.W.: Ashley Barrett, Kirralee Barrett, Shane Barrett, Alyce Wassell, Rachelle Wassell

KEDRON BROOK: Kate Hermann, Rebecca Hermann, Sarah Hermann,

OXLEY: Rosemary Mason

NORTH OAKS: Emma Bevan, Sarah Bevan, Ronald Bevan, Rachel Milvain, Simone Milvain

REDCLIFFE: Andrew Evans, Matthew Evans, Harrison Stonebridge

CORRESPONDENCE QLD: Bradley Remfrey, Natalie Remfrey

WILSTON: Ciana Crispin

ABERFOYLE PARK: Matthew Johnson, Jonathan Wigzell, Naomi Wigzell

CUMBERLAND: Laura Weller, Stephanie Weller, .

ENFIELD: Ruth McNeill, Adrian Petiet, Nathan Petiet, Abigail Pitcher, Rachelle Pitcher, Rebekah Pitcher, Elisa Smith, Michelle Smith

GOLDEN GROVE: Philip Fergusson, Daniel Hyndman, Jeshannah Hyndman, Kezia Hyndman, Michael Hyndman, Felicity King, Joshua Kurth, Luke Kurth, Marcia Mansfield, Mason Mansfield, Loren O'Conner, Nathan O'Conner, Thomas Scheuler

KERSBROOK: Anna Fotheringham, David Fotheringham, Avivian Pitt, Hannah Pitt, Rebekah Pitt, Daniel Schipper, Sarah Schipper

ONE TREE HILL: Giverney Manser

SALISBURY: Rose Barr, William Barr, Sharon Mackinnon, Abigail Minenko, Jeremiah Reuben, Aiden Van Rooyan, Andrea Van Rooyen

SOUTHERN VALES: Asher Allison, Lily Allison, Lisa Watson, Marshall Watson

TEA TREE GULLY: Sarah Bowden, Alicia Farrow, Jessica Farrow, Samantha Farrow, Felicity Main, Emma Ward, Lana Ward

WOODVILLE: Rachel Armonis, Stephen Armonis, Matthew Armonis, Casey Cridland, Jesse Cridland, Reuben Cridland, Jaidyn Edwards, Hannah Islip, Tirzah Islip, Caleb Mansfield, Daniel Mansfield, Hannah Mansfield, Samuel Mansfield, Brad Mitsos, Cameron Mitsos, Darren Mitsos, Felicity Mitsos, Tara-Lee Mitsos, Alisa Pitt, Kerrilyn Scolyer, Rohan Scolyer, Jerome Steele, Micah Steele, Amanda Stewart, Jamie Stewart

HOBART: Erin Holstrom, Joel Holstrom, Kyle Holstrom, Petra Holstrom, Jade Sellers

LAUNCESTON: James Arnold, Stephanie Arnold, Mark Bennett, Josie Dow, Benjamin Plail, Timothy Plail, Jonadab Reid, Joshua Reid

ALBURY-WODONGA: Jared Pitcher

WARRAGUL: David McKinlay, Gemima McKinlay, Leah McKinlay, Maryann McKinlay, Rachel McKinlay

EASTERN SUBURBS: Ainsley Higgs, Allistair Higgs, Isabelle Higgs, Oliver Tucker, Rhys Connell, Monica Tucker, Vaughan Connell, Chelsey Connell, Sarah Jane Smith

FOOTHILLS: Jayden Gross, Melissa Gross

GOSNELLS: Arianne Wilding, Jaron Wilding

PERTH: Abigail Hunter, Carrie Moore, Emily Moore, Peter Moore, Jordan Pedeferrí, Roland Pedeferrí

STIRLING: Danielle Howell, Nathan Saunders-Francis, Zoe Saunders-Francis

WONGAN HILLS: Amanda Van der Meulen, Mark Van der Meulen, Natalia van der Meulen

BELFAST: Melanie Glassey

CAMBRIDGE: Darren Bamford, Vicki Bamford

HARROGATE: Lois Colston, Peter Colston, Luke Tippins, Mark Tippins, Matthew Tippins

MALVERN: Deborah Griffiths, Paul Griffiths, Samuel Griffiths, Rachel Newman

NAPTON ON THE HILL: Abigail Clarke, Ben Clarke, Daniel Clarke, Stephen Clarke, Jonathan Evans, Nathan Sutcliffe

ISOLATION: Paul Carter

AUCKLAND (NEW LYNN): Laura Davis, Jessica Liddle

CHRISTCHURCH SUBURBAN: Charlotte Ashton, Imogene Ashton, Mark Ashton, Megan Ashton, Olivia Ashton, Bethany Bird, Keren Clark, Lisa Clark, Brett Lloyd, Cameron Smith, Deborah Struckman, Sarah Vogel, Derek Thelning, Rosa Vogel, Rachel Williams.

KERI KERI: Larry Clark, Linda Clark, Philip Clark, Wayne Clark

PAKURANGA: David Todd

WELLINGTON: Esther Browne, Alicia Butler, Joanna Clark, Sarah Clark, Elizabeth Clifford, Michael Clifford, Hannah Cowell, Leah Cowell, Elianna Emerson, Luke Emerson, Joshua Green, Samuel Green, Sara Green, Ariel Middlemiss, Peter Nicholls, David O'Grady, Daniel O'Grady, Johannah Thoms, Nathanael Thoms.

HOME SCHOOLING: Judith Gibbs

MAPLE RIDGE: Abigail Hart, Elizabeth Hart, Salome Hart

NORTH INDUSTRY OHIO: Victoria Bates, Patricia Prater, Paul Prater, Pierce Prater

AUSTIN (LEANDER): Luke Banta, Andrew Bearden, Ethan Bearden, Matthew Bearden, Hannah Hill, Sarah Hill, Zachary Ishman, Sara Madison, Boaz Sullivan, Lydia Sullivan,

WESTERLEY: Avonlee Pride, Ethan Pride, Brianna Woodward
BALTIMORE: Benjamin Link, Ezra Link, Hadassah Link, Janet Link

100 MARKS

Charlotte Carroll, Eleanor Pogson, Deborah Wolstencroft - Blue Mountains. Justin Madden - Mittagong. Tim Black - North Rockhampton. Emma Hocknell, Mitchell Hocknell - Wilston. Jaron Wilding - Gosnells. Daniel Mansfield. Leah Mansfield. Samuel Mansfield, Felicity Mitsos - Woodville.

200 MARKS

Harrison Stonebridge, Amanda Black.



Auntie Liz's Junior Story

One evening when the family were leaving home for the Bible Study Class, the full moon began to rise in the darkness of the approaching night. The moon looked just like a big golden ball hanging in the sky, and as it rose higher, everyone was still able to see the trees and hills about them, even though it was night time, because of the light it reflected around them.



"There are many golden things mentioned in the Bible, aren't there," said Daddy.

Gold is the most precious of all the metals that God has created for men to use. Gold can be beaten flat to cover things, or it can be melted and poured into a mould, or it can be beaten into shapes. When gold is melted, any part that is not pure will come to the top of the liquid, and then can be scooped off and thrown away. When that has been done, the gold is said to be **pure** gold.

A lot of gold was used in the temple that Solomon built for God, but as gold is not found in the land of Israel, it had to be brought from other places.

In our lives we would like God to look upon us and see us shining clear and bright as pure gold — so we must try to empty ourselves of the things that are not good in our lives, and fill our hearts and minds with the pure things of God's Word. That is why we have Bible studies during the week, as well as our Sunday School lessons and Memorial Meetings: to learn more about what God has done, what His is now doing, and what He will do in the times to come. Then we shall learn what is right and good, and become a little more like God's Son, the Lord Jesus Christ.



RUTHELAINIE MAIER
TYLER / LONGVIEW
EC

8 and under Junior Activity

Name RUTHELAINIE MAIER
Sunday School TYLER / LONGVIEW EC Age 9

Colour the pictures on this page.
Use gold or yellow on as many pictures as you can.



7-8 years – Name something in the Bible that was covered with gold. ARK OF COVENANT



9 and over Senior Activity

Name RUTH MAIER ELIAWE

Sunday School TYLER / LONGVIEW I.E.C.C. Age 9



Bible Faithful • 6 marks

Use these groups of one word clues to discover the names of some Bible Faithful.

1. Ark • Animals • Flood • Rainbow HOODS NOAH
2. Alone • Dream • Stairs • Heaven • Angels JACOB JACOB
3. Wool • Dew • 300 • Jars • Torches • Trumpets GIDJANGER
4. Shepherd • Sling • Giant DAVID & GOLIATH
5. Hair • Strong • Cut • Weak • Grow • Pillars SAMSON
6. Barren • Sad • Prayer • Devote • Son HANNAH

Golden Objects • 6 marks

1. Psalm 21:3
2. Exodus 32:3
3. Revelation 17:4
4. Exodus 25:26
5. Proverbs 25:11
6. Exodus 28:34
7. Numbers 7:26
8. Esther 5:2
9. Revelation 1:12
10. Genesis 41:42
11. Zechariah 4:12
12. Exodus 25:38



Camera Corner



Boolaroo Sunday School

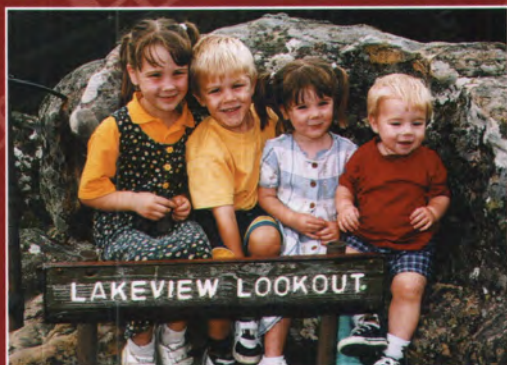


This photo was taken recently of the Boolaroo Sunday School, in New South Wales, Australia.

"Lakeview"... Lookout!!

LOOKOUT!!!

This lovely photo we received from the King family. Pictured are Felicity (6), Daniel (4), Natalie (2) with broken foot, and Samuel (18 mths) on a recent holiday in the Grampians in Victoria.



WANTED: Pictures of YOUR Sunday School

GOOD COMPANY

What am I?

What am I? I am made by a Master Craftsman. I have been in existence well before man was created. Almost every person ever born has me. I can be used to help or hinder other people. I am an instrument which is very flexible. I have chords which cannot be plucked and am small enough to fit into your pocket. Yes, you have probably guessed by now — I am your voice!

We don't always regard our voice as an instrument, but in the Bible it is often connected with musical instruments. The voice itself is an amazing result of co-ordination of three separate parts of our body. It is more complex than any man-made musical instrument, and has a greater range of abilities than all of man's inventions combined! It can whisper, talk, shout, laugh, cry, hum, sing, whistle, all with amazing ease. And — did you know that to sing just three simple notes like, "doe, ray, me," we combine the use of sixty muscles in our chest, throat and mouth?

It is truly the most remarkable wind instrument ever produced! Our chest holds our lungs which make the "wind-bag" for the voice. In our throat lies the voice box or larynx, that contains two cords or rubbery folds of skin, about as long as your thumb-nail is wide. When air is pushed out of our lungs and travels through the larynx, it

makes the two rubbery cords vibrate very quickly. By making them tighten we produce a high-pitched note and by relaxing them the lower notes are made. Try this with a balloon — blow it up then stretch the mouth and let the air out — relax the tension and note the variation of sound.

So far we have considered sounds, but not intelligible ones. As the air travels up into our mouth, our tongue and lips come into play. Just try talking by holding your tongue perfectly still, with your lips shut or even open but not moving. As with any man-made instrument, if all the parts are not working the results are displeasing or not intelligible.

Our voice instrument is easy to play, but very hard to master. It can be used to appease, as saith the proverb: "*a soft answer turneth away wrath.*" Or it can be used to anger, as when "*an angry man stirreth up strife.*" It has been used to sing of victory as in

the song of Moses in Exodus 15, and to cry aloud in anguish and despair in defeat. It makes earnest, grave entreaty, and thanksgiving for benefits received. It should be used, as the priests were commanded, to keep knowledge and teach right things, but it has also been used to deceive and to draw into wrong paths, by vain and boastful talkers declaring "our lips are our own, who is Lord over us?"

Our voice is a God-made and God-given instrument to be used for the purposes He mentions in His Word. If our voices are used to flatter and to boast, they will be "cut off" (Psalm 12:1-4).

Ephesians 5:19 directs us to master the instrument of our voice, to "speak in psalms and

hymns and spiritual songs, singing and making melody in your heart to the Lord." Solomon adds to this by saying: "It is better to hear the rebuke of the wise than to hear the song of fools" (Ecc 7:5). The Voice of God's Word instructs us that a voice used in explaining or reading the Bible is far better than to hear the popular music and sounds of mankind. Yet, how many times do we find ourselves copying the foolish words and catchy tunes of our day?

John the Baptist described himself as "a voice" because he knew it to be the most important and valuable instrument of the body, for "the tongue of the wise is as a tree of life."

P. Lloyd.



Plant Facts:

For most plants, there is more growth **BELOW THE SOIL SURFACE** than there is above the ground!

Where root growth is restricted or disease attacks the root tip, uptake will be restricted.

Dryland crops grow 90% of their roots in the top 10cm of soil. The remaining 10% of roots may grow as deep as 2m to tap deep water for "survival".

DRY BONES

The year is around bc477: The Hand of Yahweh came upon Ezekiel and carried him by the Spirit to a valley full of dry bones. What a strange and dismal sight — a valley full of dry bones! Ezekiel had prophesied of dreadful things, including: the dispersion of the Jews, the destruction of the temple. Only recently he experienced the death of his wife, which he was not to mourn, and now he faced this terrible sight of a Valley full of Dry Bones.

Yet in his 37th chapter, Ezekiel is no longer a prophet of doom and gloom, but becomes a **messenger of hope**. As he is prophesying in the valley, he hears a noise and a shaking, and sees bones coming together, with sinews and flesh covering them — but no breath. Then the breath came into them and they lived, an exceeding great army. Ezekiel was then told that those bones represented the House of Israel, the restoration of the land and nation of Israel.

*"I will make them **one nation in the land** upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God."*

At the time that Ezekiel was prophesying, the nation of Israel had been

scattered, the temple was destroyed, the land made desolate, and all indicators pointed to the complete destruction and disappearance of the Jewish people. However Ezekiel had faith and believed God would do as He promised: to restore the people of Israel back to their own land.

A century ago, approximately 2,300 years after Ezekiel's prophecy, the Jews were still scattered everywhere. There was no hint in world events that the people would return back to their own land.

In 1849, Brother John Thomas wrote *Elpis Israel* — "The Hope of Israel" — and declared that the Scriptures revealed that the Ottoman (Turkish) Empire had to be completely destroyed, which is represented by the drying up of the river Euphrates in Rev. 16:12; and that the nation of Israel had to be in the land of Israel before Christ returns to the earth.

He wrote: *"The restoration of Israel is a most important feature in the divine economy. It is indispensable to the setting up of the Kingdom of God... There are two stages in the restoration of the Jews... both pre-millennial. God has said, 'I will save the tents of Judah first'."* He explained: *"there is, then, a partial and primary restoration of Jews before the manifestation, which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after he has appeared in the Kingdom."*

"The pre-adventual colonization of Palestine will be on purely political



principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in him" (*Elpis Israel*, pp. 439-441).

This is the prophet Ezekiel's vision in chapter 37:8, "when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: but there was no breath in them." This verse represents the physical rebirth of the nation of Israel. In verse 10, we have the spiritual rebirth: "So I prophesied as he commanded me, and the **breath** came into them, and they lived, and stood up upon their feet, an exceeding great army."

These events occurred at the end of World War I, only seventy years after the publishing of *Elpis Israel*. The Ottoman Empire "dried up," the British were in control of Palestine and Jerusalem, and the Balfour Declaration of England, was issued, declaring that "His Majesty's Government views with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object." Here was the partial fulfillment of the prophecy! It was the commencement of the realisation of Ezekiel 37:8; it prompted the gathering of the Jews prior to the rebirth of the nation of Israel!

After these events the Jews finally had a homeland to go to; but only a trickle returned. Were they too comfortable with their current lifestyle in Gentile lands to want to give it up?

Then in January 1942, Adolf Hitler said: "The Jew must get out of Europe. Otherwise we will get no European understanding. The world over, he is the chief agitator against us... All I say is that he must go away. If, in the process, he is bruised, I can't help it. If

he does not leave voluntarily, I see no solution other than... **extermination.**"

At the end of WWII 6 million Jews had lost their lives, 80% of the Jewish population had been destroyed! Most of the surviving Jews were still interred in the infamous Concentration Camps. Camps with ominous names like Buchenwald; Bergen-Belsen; Auschwitz and Dachau.

Many films and documentaries testify how the Jews were kept in inhuman conditions, enduring atrocities that we could not even imagine!

Listen to the following report of one of the American eyewitnesses who liberated the Jews in the Dachau camp:

"On the last Sunday of April 1945, the first Allied soldier, an American scout of Polish descent, came through the gate of the main Dachau camp. The young American's first impression, later detailed in an interview, was one of 'glaring chaos,' thousands of **ragged skeletons**, in the yard, in the trees, waving little rags, climbing over one another, hysterical, completely out of control."

"**Ragged skeletons**," sounds something like "**dry bones**" doesn't it?

In May 1948, these "**ragged skeletons**" established the nation of Israel, in spite of all of man's predictions at that time. These "**ragged skeletons**" prefigured by the skeletons of Ezekiel's 37th chapter, finally became the "flesh-clothed" exceeding great army, the first stage of the state of Israel, in preparation for the glorious kingdom yet to come?

Through prophecy we can see the Hand of Yahweh at work in the fulfillment of His plan to re-establish His kingdom on Earth.

— **David Perry (USA)**



People in our Sunday School Lessons...

Joab Captain of the Army

Joab means "Yahweh is Father." He was nephew to David, being the son of Zeruiah, David's sister. He had two brothers, Abishai and Asahel, but was much more ambitious than they. He could brook no rival. When Abner sought to help David, Joab feared his influence and murdered him, at the same time avenging the death of his brother, Asahel, whom Abner had slain in battle (2Sam. 3:8-39). Later when Amasa was made captain, Joab also murdered him (2Sam. 20:4-13).



Nevertheless, Joab was a skilful warrior of outstanding courage. It was his act of heroism in scaling the heights of Zion that enabled David to conquer the fortress (2Sam. 5:6-10). In other incidents of war he further revealed his prowess.

Joab showed himself loyal to David, though he made the king pay for his services. At the time of David's sin, he assisted him by securing the shameful death of Uriah (2Sam. 11:1-25). He later urged David to recall his son Absalom; though when Absalom revolted against the king, Joab effectively battled against his forces, and finally ruthlessly slaughtered the rebel (2Sam. 18:2, 11-15).

Joab was over-ambitious. He thought of himself first and foremost. He was ruthless and unscrupulous, so that even David was afraid of him. His character can be summed up:

- He was a skilful warrior and an effective commander (2Sam. 2:12-32; 10:11:1; 12:26-29; 20:4-22; 1Chr. 11:6-9).
- He manifested a fleshly loyalty to David (2Sam. 12:26; 14:1; 18:20; 19:5-7).
- He was jealous of his position, vindictive and ruthless (2Sam. 3:22-27; 18:14; 20:9-10; 1Kgs. 11:16).
- He was bold, shrewd, energetic, placing his confidence in his own ability, and not in Yahweh.
- His religion was one of self-interest and expediency (2Sam. 10:12), for he knew little of true faith as did David.
- He died by the hand of the executor during the reign of Solomon (1Kgs. 2:28-34), and in this, justice caught up with him at last.

**"GOOD COMPANY and GOOD CONVERSATION
are the very sinews of GOOD CHARACTER"**

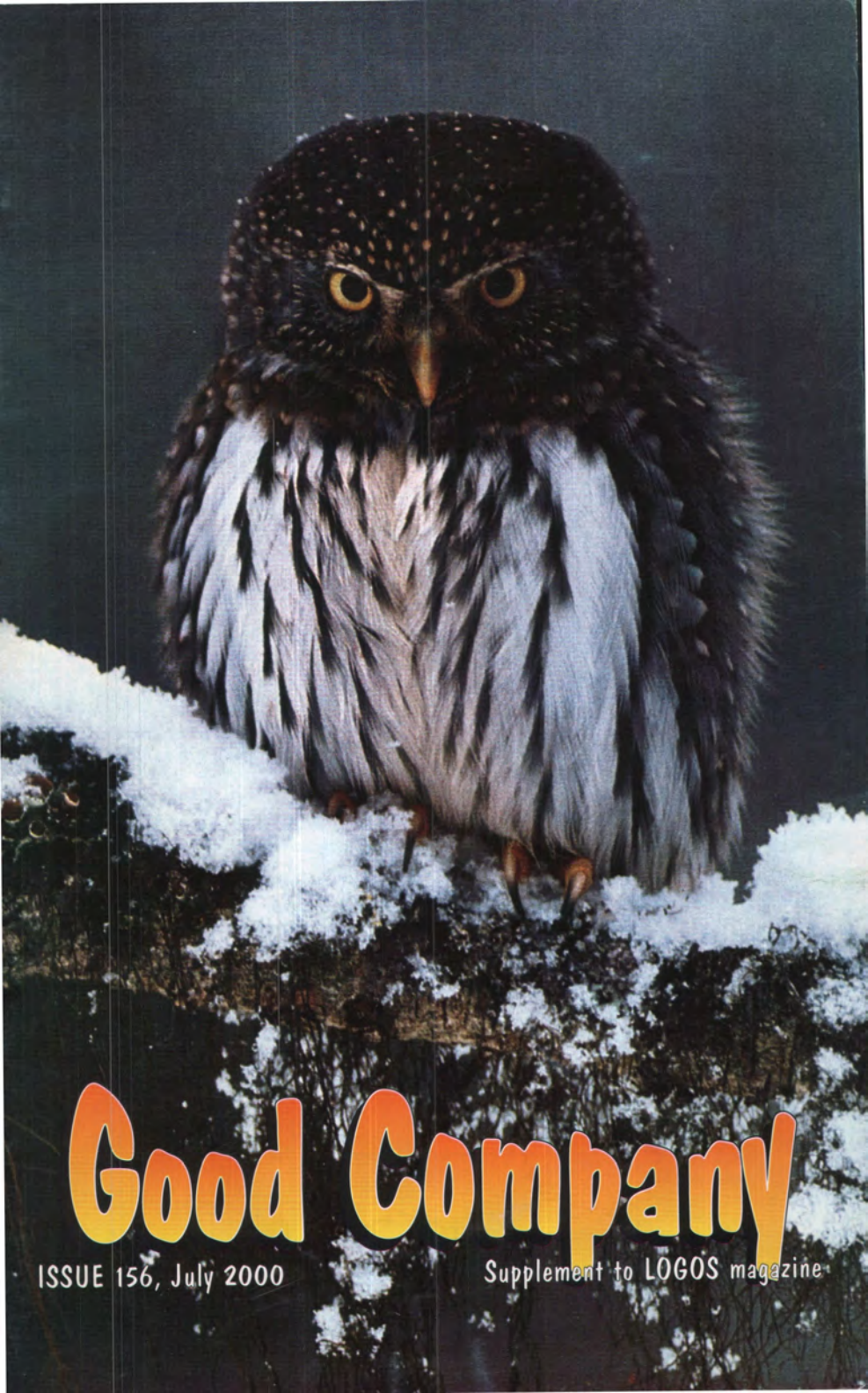
GOOD COMPANY is the Christadelphian Family Magazine published bi-monthly by Logos Publications, Box 220, Findon, South Australia 5023, and distributed as a supplement to Logos magazine, providing interesting information upon Bible topics for young and older.

Comments, articles, poems and photos are welcome.

Edited by: Philip J. Mansfield.

Cost of additional copies for Sunday Schools: \$5 yearly.

Donations for Competition Awards and production costs are appreciated.



Good Company

ISSUE 156, July 2000

Supplement to LOGOS magazine

No Charge...

A little boy came into the kitchen late one afternoon, while his mother was preparing the evening meal, and quietly handed her a note with his handwriting on it. After drying her hands on the apron she took the piece of paper to read it.

This is what it said:

OWING TO ME BY MY MUM...	\$5.00
For mowing the yard	\$1.00
For making my own bed	\$0.50
For going to the store	\$0.25
Playing with lil' brother	\$1.00
For taking out the rubbish	\$5.00
For getting a good report card	\$2.00
For raking the yard	\$14.75
TOTAL OWED	

Well, she looked at him standing there in expectation, and a thousand memories flashed through her mind. So, she picked up the pen and turned the paper over.

And this is what she wrote...

For the nine months I carried you, growing inside me	NO CHARGE.
For the nights I sat up with you, nursed you, prayed for you	NO CHARGE.
For the time and the tears, and the cost through the years	NO CHARGE.
For the nights still with grief and the worries ahead	NO CHARGE.
And the advice, and the knowledge, and the cost of your college	NO CHARGE.
For the toys, food and clothes, and for wiping your nose,	NO CHARGE.
When you add it all up, the full cost of my love is	NO CHARGE.

So, the little boy read this and looking up at his mother, with his eyes full of tears and said, "Mummy, I sure do love you."

And he took the pen and paper and wrote at the bottom in big bold letters:

Paid in Full xo

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

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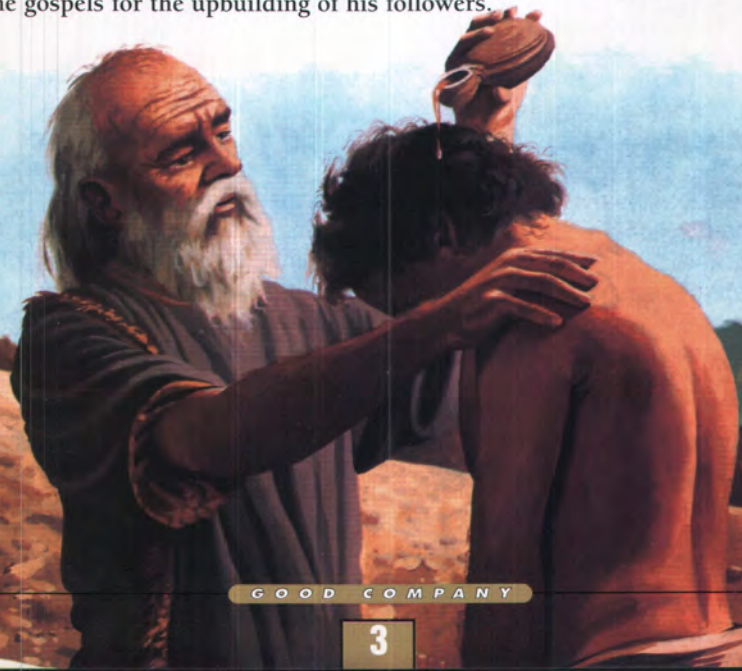
People in our Sunday School Lessons...

Elisha

The Bearer of the “Still Small Voice”

From the midst of the lush fields of Abel-Meholah (signifying, *Meadow of Dancing*), Elisha was called to become the prophet of God in remarkable circumstances. The stern prophet from Gilead had been commanded to anoint three men, Hazael, Jehu and Elisha (1Kgs. 19:15-16): the first two were appointed to be slain with the edge of the steel sword; the other was to be slain by the ‘sword’ of Elijah’s mouth: “Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and Thy judgments are as the light that goeth forth” (Hos. 6:4-5).

There was a great contrast between the two men of God, Elijah and Elisha. The first was harsh, unyielding, outspoken, determined. He demanded that the people reform. He rebuked them for sin. He proclaimed coming judgment. He called down vengeance from heaven for transgressing the covenant. But the prophet Elisha, who followed, declared the way of mercy and grace, encouraged the small band of true disciples and worshippers that were even then to be found in Israel. He was quieter and more gentle than his stern forerunner, a type of the Lord Jesus Christ, whose way was prepared by the vigorous preaching of John the Baptist, the salvation of Yahweh exhibited and recorded in the gospels for the upbuilding of his followers.



Like Jesus, Elisha performed more miracles than his predecessor.

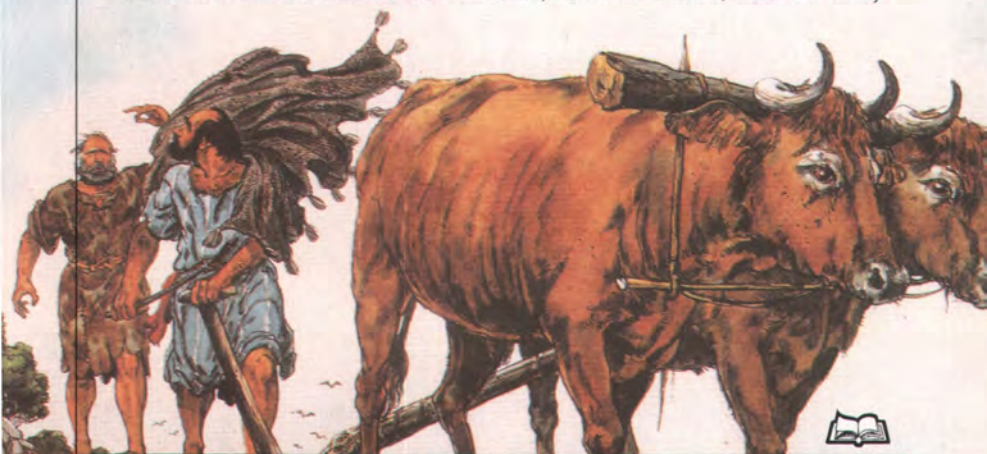
Elisha was young and inexperienced when Elijah first called him, of a wealthy family, which owned considerable property. When the aged prophet came to anoint him, he found him in the fertile fields of his father, Shaphan, working with his eleven assistants to prepare the soil for sowing. Elisha directed his servants in the labor in the fields, and he, himself, was ploughing with the twelfth yoke of oxen. Though young, he was diligent and responsive, for his father had entrusted him with authority over his servants.

He was later to guide and direct those whom his heavenly Father would entrust to his care. He represented to them the "still, small Voice" of divine guidance and direction, so that the field of Israel would produce fruit to God's glory. The still, small Voice was accompanied by many miracles, proclaiming through Elisha the salvation that God offered to the nation. His name indicated this. It means: *The salvation of El*. The word *El* (God) means "power," and this power for salvation was revealed in the words and actions of the prophet. Later, when the Saviour of humanity was born, he was called "Jesus," which means *Yahweh's Salvation*, and he continued and perfected the work in which Elisha was engaged, providing the means for the salvation of all who would accept him.

Like Jesus, Elisha had to forsake everything to do God's work. Elijah reminded him that a great responsibility was placed upon his shoulders: "Elijah passed by him, and cast his mantle upon him" (1Kgs. 19:19).

In this action, the older prophet indicated that Elisha must leave the fields of Abel-Meholah, and dedicate himself to the extensive work of God. He was to be in God's hands, as the oxen had been in his. The young man responded immediately. To demonstrate this change of activity and his willingness to proclaim the still, small Voice in Israel, Elisha took his father's yoke of oxen and slew them; then hewed the wooden yoke, and burned all upon a fire. No longer would he be concerned with tilling the fields. His work was in the field of Israel, to continue the labours of Elijah. In this, he revealed the attitude of his great antitype, the Lord Jesus Christ, who declared: "**No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God**" (Luke. 9:51-62).

This is our heritage, and these worthy men of old are examples of the dedication and faithfulness that we must, however limited, manifest today.



The tongue weighs practically nothing, but so few people can hold it!

our Amazing World

The Ocean Waves

God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas..."

The oceans cover about 60% of the earth's surface and are filled with all numerous forms of fascinating marine life. But in this article we want to consider the ocean itself and, in particular, its waves.

When Job was in need of comfort he was confronted with the challenge *Could you stay the proud waves of the sea?* (Job 38:11).

Who has not stood on the shore of the ocean and marvelled at the great power of God displayed in those mighty billowing crests of water that crash foaming upon the sea shore? Who has not risked a sudden spray by venturing too close to some rocky coastline for a glimpse of the bubbly spray spurting high into the air? Who has not experienced the soothing feeling of the harmonious rise and fall of the ocean tides? Who has not been stirred by the mystical calm of a

motionless sea? And who has not been deeply moved when the mighty sun spreads his last golden glow over the ocean's paltry spray, below the horizon to enlighten our neighbours to the west?

All these moods of the ocean have been captured in the scriptures and are beautifully expressive of different aspects of development in the Great Plan of Yahweh for the earth.

The prophet Isaiah declared: *"The wicked are like the troubled sea, when it cannot rest, whole waters cast up mire and dirt, there is no peace saith my God to the wicked"* (ch. 57:20-21). This is a graphic word picture of the ocean during a storm: the thundering, white-capped waves crashing upon the shore coming to their end on the ocean floor, churning up so much mud that it completely blots out the clear water. It is a vivid portrayal of the darkness of Gentile times when myriads of people are bent on foaming out their own shame in great tidal waves of confusion, distress and violence (see Luke 21:25). The pollution of man, both in moral and environmental ways is overtaking the world



and creating turbulence among the nations to an extent not seen before.

Revelation 15:2 pictures “a sea of glass mingled with fire,” and later in the verse a “sea of glass.” The “sea” is representative of many peoples or nations, providing a glimpse of the sea of nations in the process of divine calming. Previously they were a raging turmoil, with “sea and waves roaring” (Lk. 21:25) but the fury of God’s righteous judgments poured upon the peoples widespread destruction, death and misery preceding the time of the calm spread of peace by the Great Sun of Righteousness who emerges with healing in his “wings.” The sea is purified and appears translucent as crystal, for no turbulence shall disturb those peaceful years. The millennial reign of the Prince of Peace holds at bay and prevents the floods of the nations aiming their rage against heaven.

Our final scene in Rev. 21:1 takes us to the time beyond the millennium when there shall be “no more sea.” Here is a picture of surpassing beauty, when all former things will have been completely transformed by the Sun of Righteousness. He will leave not a trace of human thinking and activities, for everything will become new and serenity and peace shall be disturbed no more.

C. Hollamby.



Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330
 New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ.
 Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
 UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

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100 Marks

Rebekah Pitt (Kersbrook), Michelle Coad (Yagoona), Kristen Plumridge, Nikita Plumridge, James Sheehan, Jessica Sheehan, Rebecca Smith (Granville), Melanie Glassey (Belfast), Matthew Ward (Aberdare), Bernita Hay, Jonny Pogson (Coonabarabran), Ben Williams (Mount Waverley), Daniel Mansfield (Woodville), Daniel Hyndman, Kezia Hyndman, Mitchell Stewart, Haydn Stewart (Golden Grove), Bradley Remfrey, Natalie Remfrey (Correspondence),

200 Marks

Melissa Pogson (Yagoona), Joseph Pogson (Coonabarabran), Leah Travers (Mount Waverley).

Aunty Liz's Junior Story

One evening when the family sat down to do the Bible Readings together, Daddy spoke to the children about some of the sad things that had happened lately, to some in the Ecclesias.

"God does not want us to be sad in our life in the Truth," said Daddy, but things do happen sometimes that make us very sad. Because the Uncles, Aunties and children in the Ecclesias are a very big family we all feel sad together sometimes, and at other times we may all be very happy together in our lives in the Truth.

We are sad too, when we see that the people in the world do not care about God, and do not want to see the Kingdom of Jesus Christ set up on the earth.

But surely the Kingdom of God will soon come upon the earth, and then all the sadness and sorrow will go away, and everyone will be happy together, serving God in the way He would like us to, in a lovely world with Jesus Christ as King.

So while we wait for that time, let us always remember to pray to God to ask Him to look after all those in the Ecclesia who are sad, as we look forward to the time when all men on the earth will be happy and sing for joy. *"Blessed are they that mourn for they shall be comforted"*



Issue 156 8 and under Junior Activity

Name

Sunday School Age

The **ETHIOPIAN** man was

Happy

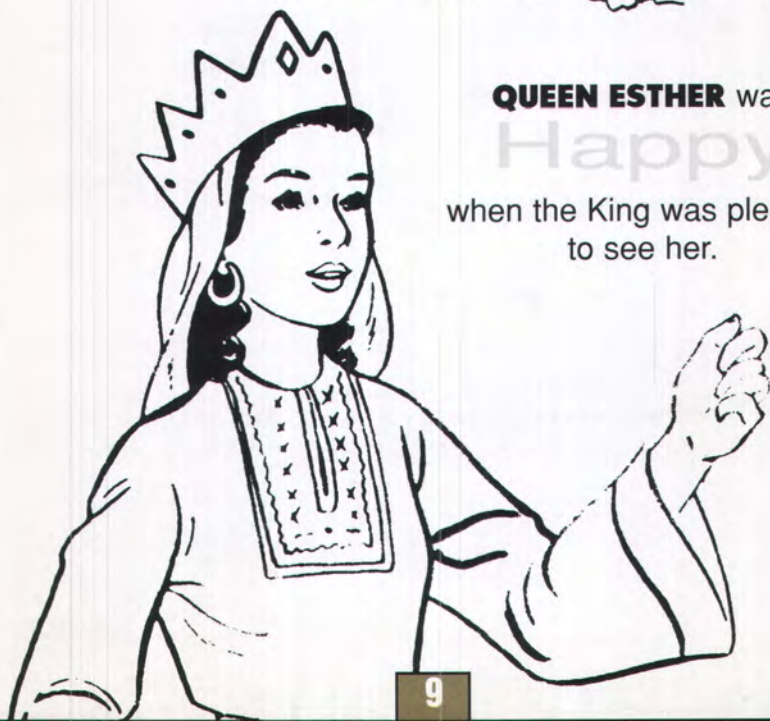
when Philip taught him about
Jesus Christ.



QUEEN ESTHER was

Happy

when the King was pleased
to see her.



9 and over Senior Activity

Name

Sunday School Age

Finish the Phrase • 9 marks

Add the right words in the right places to these verses from Psalm 46 (not all words will be used)

- trouble • Galilee • story • fear • with • know • hosts •
- exalted • answer • sea • God • strength • thorn •
- fight • seek • refuge •

"God is our _____ and _____

a very present help in _____

Therefore will not we _____ though the earth be

removed and though the mountains be carried into

the midst of the _____

The Lord of _____ is with us; the God of Jacob is our
refuge... Be still and _____ that I am _____ I will be
exalted among the nations, I will be _____ in the earth."

What words shall Jesus Christ have written on his vesture and on his thigh?

Revelation 19

2 marks

How many days and nights did Esther ask for that the Jews of Shushan
should fast for her?

..... Days Nights.

How high were the gallows that Haman was hung upon?

..... cubits high.

2 marks



Camera Corner



Belfast Balmoral Sunday School



This lovely photo has been received from Bro Neil and Sis Elaine Heron, of Northern Ireland. The ecclesia at Balmoral has a small, yet very enthusiast Sunday School. There are two classes, with children from 4-6 years old; all are eager and excited each week to learn more of God's wonderful ways in the Bible.

Correspondence Sunday School - Penang Malaysia



A very important work is conducted regularly by the Correspondence Sunday School. Many children both within outback Australia and overseas enjoy learning the lessons through correspondence. Pictured are Brian and Edgar Kanniah, two overseas students in Penang, who met their teacher, Bro Reg Smith, on a recent trip to Malaysia. Any interested in finding out more regarding the Correspondence Sunday School should contact:

Bro Reg Smith, 39 Catalina Avenue, Parafield Gardens 5107, Australia.

WANTED: Pictures of YOUR Sunday School

GOOD COMPANY

The Land of Promise.

Some fascinating facts about Abraham's Country

Beersheba



Beersheba is the southernmost town belonging to Israel, on the edge of the Negev and the trade route to Egypt. The phrase "from Dan to Beersheba" became a common expression, speaking of the whole land from north to south (2 Sam. 3:10, 17:11, 24:2). Its name means "The well of the oath" (Gen. 21:31). The well (*be'er*) which gave the town its name is connected with Abraham, and most of the incidents in Abraham and his families life, take place in and around Beersheba (Gen. 22:19). There are several wells in the vicinity, the largest being 3.75 m in diameter. The digging of this well involved cutting through 5m of solid rock.

Beersheba is mentioned in connection with Hagar, who wandered in the wilderness of Beersheba as she fled from Sarah (Gen. 21:14). From

Beersheba, Abraham set out to offer up Isaac. Later we find that Isaac was dwelling here when Jacob set out for Haran (Gen. 28:10). After his return many years later, God again appeared to Jacob at Beersheba, on his way down to Egypt to be reunited with his son Joseph, after 17 years of separation (Gen. 46:1).

In subsequent times during the conquest of Canaan, the town of Beersheba was allotted to the tribe of Simeon (Josh. 19:2). Elijah the Prophet sought refuge in Beersheba whilst fleeing from that wicked queen Jezebel (1Kings 19:3), and Amos the Prophet was caused to rebuke the idolatrous way of the inhabitants from Beersheba to Bethel (Amos 5:5, 8:14).

The modern name of the city is Ber Es Seba. The present town lies 77km south west of Jerusalem and approximately midway between the Mediterranean and the southern part of the Dead Sea.



The male *bee hummingbird* is the smallest bird in the world. From the tip of its bill to the end of its tail, it's about 5cm (2 inches) long. It certainly does not have a weight problem... for it weighs less than two paperclips!



A Vivid Language of Action

We take many words for granted, and use them without being conscious of their true meaning, or why we use them in the way we do. If we take the trouble seeking out in a dictionary the derivation of words, we will find our speech and understanding of language greatly enhanced. That is particularly so with Hebrew words, for they are very picturesque in their usage and meanings. We shall consider this in our new series on the Hebrew language.



Importance of Words

Each word, in any language, actually represents the seed-germ of an idea. A person who is careful in thought will also be careful in speech, because he will desire to clearly reveal the significance of what he is saying. Unfortunately, many people today are sloppy in speech, caused by the sad decline in education. Young people do not generally pronounce words properly, or go to the trouble of ascertaining their exact meaning.

The peculiar charm of eastern languages is their expressiveness. Take, for example, modern Burmese. In that language, "to marry" is to erect a house; a gun is called "the demon of death;" to faint is described as "dying a little death," a man living on a pension is called "an eater of repose," and a person of independent means is one who "sits and eats."

The Hebrew language is just as expressive. It is a direct, vivid native expression of action, and often this vividness is lost in the English translation.

Take, for example, the word "grave"

in the Old Testament. It is a translation of the word *sheol*, and relates obviously to the grave — for "hell," as it is often rendered, describes a place that can be dug (Amos 9:2), such as the pit into which Korah, Dathan, and Abiram descended (Num. 16:30, 33).

But what does the word actually mean?

The Significant Word "Sheol."

It comes from the root *shaal* signifying "to enquire; to demand," hence "to summon all." The word therefore denotes something, or someone, never satisfied, constantly demanding, always calling, with mouth ever open! How



significant when aligned with the grave! It is never satisfied; it continues to summon all! The wise man declared: "There are three things that are never satisfied, yea, four things say not, It is enough." And the first he lists is the grave, *sheol*.

The name "Saul" (*Asked of*) is derived from the same root as *sheol*. No wonder Saul of Tarsus preferred to change his name to "Paul"!

It is not hard, therefore, to see why the Hebrew word for "grave" should have as its meaning, *never satisfied; always demanding; summoning all*. The use of the word reminded the Hebrew what the future inevitably held out for him! This should have exhorted him to apply his mind wisely to that fact. It is clear that this meaning is more expressive than that applied to the English word, "grave."

The Pleasure of Discovery:

Hebrew always conveys inner meanings, and much pleasure and profit can be derived in searching these out. To find the hidden meaning, we have to go to the *root*, that is, the idea from which it was built up. That is not hard to do, even though you might not know Hebrew. In subsequent articles we will show you how to go about it, and, therefore, get greater pleasure and profit from your Bible.

Examples to Explain:

We take one word to illustrate what we mean. The Hebrew *sa-ar* is from a root that means to *shudder, to make one's hair stand on end*, hence, *to be rough*. Therefore, *se'ar* means the hair of the head; *sa'ir* is a he-goat, because of its shaggy coat; *se'orah* is barley, because of its bearded ears, or hair which grows from each grain, being its chief distinction from wheat.

Take another word. *Da'bhabh* means



to go slowly, or to creep, so we get *dobh*, a bear which goes slowly, and *dib'bah*, a slander such as creeps from house to house.

Dudh is a root, meaning to *boil up*, and from that idea

comes *dodh*, expressing the warm passion of love; thus, *Da'vid*, the beloved, and *dudh*, a pot in which things are boiled.

At first sight it might be difficult to see the connection between David and a pot, but the root word reveals the link: fervour!



Conflict in Translation:

In Job 4:21 the AV has: "Does not their excellency which is in them go away?" The RV, however, renders it: "Is not their tent-cord plucked up within them?" The word *yether* (translated "excellency" in the AV, or "tent-cord" in the RV) comes from the root *ya'thar* and signifies *to be redundant, to have abundance*, and so *to be excellent*. But it can also mean something in addition, something trickling over, or hanging down like a rope, hence a tent-cord which keeps the tent in place. In 2Tim. 4:6, Paul speaks of his approaching death as his *analysis* (Greek), or the loosing of the tent-cord.

Hebrew, therefore, is a very vivid language of action. Its words are



picturesque, descriptive.

The root *sus* means to *leap for joy*. So we get *sus*, the usual word for horse, because it pictures the animal prancing down the road. But the same word is used for a swallow which swiftly darts up and down as it flies; whilst *sas* is a moth, that flits about and prances through the air.

"Little children" is a descriptive word to us because of the relaxed ways evident in the young. But the Hebrew portrays the moving picture in the word *taph*, which means *tripping lightly and happily*.

The word *ba'qar* denotes to *cleave, open, plough*. So we get *ba'qar*, the ox used for ploughing, and *bo'qer*, the dawn or breaking of the day.

There may not appear to be much in common between the ideas of binding things together and of being a widow, but the word for widow (*al'ma'nah*) is derived from the root *a-lam*, to bind. The word was used for binding the tongue, and so being silent. Hence the Hebrew for "widow" means literally *the silent or solitary one*.

Gen. 32:24 records, "Jacob was left alone, and there wrestled a man with him until the breaking of the day." The word "wrestling" comes from the root *a'bhaq*, which means *dust*, and implies that in the great night of prayer the two men wrestled together so hard that they made a cloud of dust around them as the struggle continued.

By carefully examining such Hebrew words it can be seen that a great deal of pleasure and profit is obtained by searching out the meaning of words in the Bible.

But how can we do it ourselves, seeing we do not have an understanding

of the Hebrew language?

In measure, we can. *Strong's Concordance* will help us. Let us take one word and search it through.

Consider the word "law." The Palmist said: "O how I love Thy law, it is my meditation all the day" (Ps. 119:97). *Strong's Concordance* lists the number 8541 against this word. We turn to that number in the Hebrew Dictionary at the back, and discover that the word *torah* is "from 3384," and signifies "a precept or statute." We now turn to that number, and find that the root word *yara* signifies to *rain, to throw, aim, or shoot* an arrow, and so to *teach*. What does this signify? It denotes that whatever *torah* is, it is productive of good, as of growth through rain; it is something that aims at an objective; that which is designed to teach. *Torah*, then, means more than merely "law," as we use the term; it denotes direction, instruction, teaching. To us, law defines restrictions, limitations, regulations; but *torah* goes beyond that, and expresses revelation and education as well. It is like rain, so essential to produce fruit; it is like an arrow, pointing to an objective. Thus the Psalmist could say: "Oh how I love Thy law, it is my meditation all the day." To him, the *torah* was the revelation of Yahweh, and not merely a code of restrictions and limitations set down for the guidance of man in his relations with God or his fellowmen. Hence the root word for *torah* is translated "teacher" in Pro. 5:13; Isa. 20; and "archer" (because his arrow points the way) in 2Chr. 35:23 and elsewhere.

How do we know this?

Again *Strong's Concordance* helps. Note at the conclusion of the explanation of the word *yara* are the words: "archer, cast, direct, inform, instruct, lay, show, shoof, teach, etc." This indicates that the root word *yara* has been translated in those different ways throughout the O.T. in the AV. All you have to do is look up those words, and note where the figure 3384 occurs.

This takes a little time, we agree, but the fruits are well worthwhile.





GIDEON

Gideon had thirty-two thousand men,
He didn't know what to do with them.
God told him to send all the frightened away,
That left ten thousand men to stay.

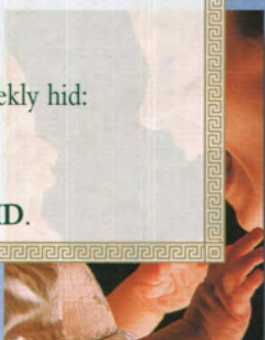
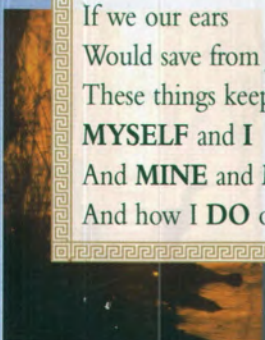
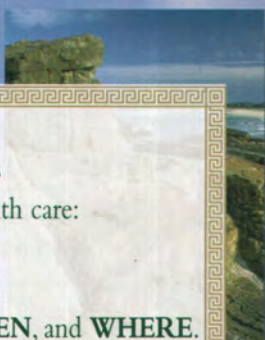
Down to the well of Harod they went.
All drank the water with their knees bent.
Three hundred who lapped were put aside;
These were the men whom God had tried.

They crept up at night to the edge of the camp.
Each man with a trumpet, a pitcher and a lamp.
They shouted, "The sword of Yahweh and of Gideon."
This sent a tremble through the camp of Midian.

The Midianites thought they were surrounded.
Because the blast of the trumpets were sounded.
This is how the victory was won.
Without God's help it could not have been done.

Submitted by Stephanie Elfenbein.





If we our lips
Would keep from slips
Five things observe with care:
OF whom you speak,
TO whom you speak,
And **HOW**, and **WHEN**, and **WHERE**.

If we our ears
Would save from jeers
These things keep meekly hid:
MYSELF and **I**
And **MINE** and **MY**
And how I **DO** or **DID**.

Good Company

ISSUE 157, September 2000

Supplement to LOGOS magazine

Hi - Boys and Girls,

One of my favourite seasons of the year is winter; there is nothing better than listening to the rain falling on the roof, or watching the crackling of an open fire with the flames dancing between the wood, feeling snug and warm, and then settling down with a good book on the Truth to read. Having got nicely organised in a cosy chair, I kicked off my slippers, grabbed a book, and mentioned to Auntie Trish that a cup of tea would do her good, and seeing she was making one for herself, I would join her. Well... bad move! Auntie Trish had been working very hard all day (as all mums do) and was quick to respond "Theres still plenty of work to do first" came back her reply, "...like cleaning the car!"

I gulped! As it is winter in Australia, and the roads are all wet and muddy, it doesn't take Auntie Trish long before her car is splattered with mud. You see she drives furiously like Jehu into every pot hole, and the mud seems to jump with glee onto the car. Dejectedly I got the sponge and a bucket of soapy water and went out, groaning at the sight of all the mud and slush on the car. Yet it had to be done, and within a short time it was gleaming like new. Just a little hot water and a wipe removed the mud quite easily, but... it was a different matter for the grime and grease on the chrome bumper-bar. This required a lot of hard scrubbing and rubbing before I could even see the chrome appear. Now seeing his Dad struggling, our eldest son James offered to help. So together we scrubbed hard and talked about the many lessons that this teaches us.

It was real easy to clean the mud off the car, by splashing around a bit of water, but far harder to get rid of that stubborn grime which seemed to refuse to budge. In our lives we do things that are like "falling into potholes" and we come out all covered in mud, and at times it is easy to wash the mess off, but the grime or those things that we do, that sticks, and is far harder to remove; but we must remove it! We must put a lot of effort and work into removing the grime out of our lives. Jesus said, anything that will hinder us obtaining a place in his Kingdom, we must cut off. This, like the grime, requires hard work and can only be done "by the washing of the water by the Word" (Eph. 5:26), and by trying very hard to please God. May we all work harder at cleaning our lives, as we await Jesus to return.

Your Friend,

Uncle Philip



"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

GOOD COMPANY is the Christadelphian Family Magazine published bi-monthly by Logos Publications, Box 220, Findon, South Australia 5023, and distributed as a supplement to Logos magazine, providing interesting information upon Bible topics for young and older.

Comments, articles, poems and photos are welcome.

Edited by: Philip J. Mansfield.

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our Amazing World

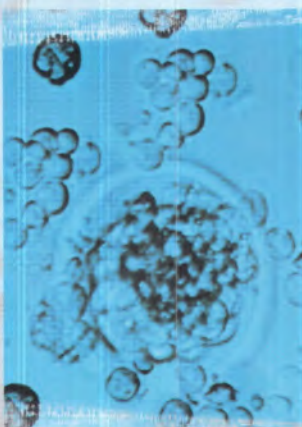
Billions and billions of

BACTERIA

This time we are not only going to discover in this article a number of unusual and interesting facts, but they teach us a whole combination of lessons! Some of these come from a subject not many of us enjoyed at school. Yes, it is mathematics. Did

you know that mathematics is a science? Strictly speaking, science is a study of facts. And facts are things that will not go away. While in any field of science only facts are used and the facts of life always prove helpful to the keen Bible student, the science of mathematics applied to Bible matters is a specially useful tool.

We are now going to look at some very small living organisms, amazing forms of



life that exist by countless billions and which are far too small for our eyes to see. In fact, until men invented microscopes, some three or four hundred years ago, we did not even know of their existence!

At the time of writing it is winter

in Australia, and at this period of the year we all seem to suffer more from different kinds of infection than in summer. Many diseases are the result of bacterial invasion into different parts of our body. Bacteria are microscopic one-celled vegetable bodies. They vary in size but many are less than one micrometer or less than $1/25,000$ of an inch in diameter. These tiny living organisms multiply by dividing into two parts, each

half being identical to the original body.

Now suppose that one of these tiny, tiny microbes catches in our throat and finds that conditions are right for it to begin to multiply. Here is where our maths have to be used, because we would like to find out how many microbes there would be feeding on us in just 24 hours. Please don't use a calculator — get Dad or Mum or someone older to help you. Here is the formula: in good conditions, one little bacterium will make two bacteria within only half an hour. In 24 hours there are 48 periods of half an hour. Now take a piece of paper and begin to work it out — in

half an hour, two; in one hour, four; in one and a half hours, eight; in two hours there would be 16 bacteria. At the end of only 24 hours, there would be a staggering

280,000,000,000,000 germs!! That is two hundred and eighty

million, millions of invaders in our throat!! No wonder it is getting very sore!



We have now reached a fantastic number that it seems to belong to some evolutionist babbling away about how long ago human life started on earth! As we do not want such a long period of time, we will only face a very small period of 50,000 years for our little exercise. Now let us ask our evolutionist friend how long it would be reasonable to expect the population of the earth to double — let us say within 500 years. We know that is much too long, but it is just being kind to our friend. We know it takes two humans to multiply, so whereas we started with only one bacterium we need two people. How many 500's go into 50,000? Yes, 100. So we have to multiply $2 \times 2 = 4$; $4 \times 2 = 8$;



$8 \times 2 = 16$ and so on, for 100 times. When we did it 48 times, beginning with one bacterium, we arrived at 280,000,000,000,000. How many will we have if we do it another 50+ times? If we do it 70 times, in total we have a population of 1,120,000,000,000,000,000,000 on earth, after only 35,000 years — which is, 161,430,000,000 (one hundred and sixty-one thousand, four hundred and thirty million) times earth's present population if we work on 7,000,000,000 inhabitants.

Well over one hundred years ago, Bro. Roberts wrote a book called *The Trial*. He was the first person to use this sort of argument, and we do well to read it, on pp. 72-83.

Back to our bacteria! They live high in the atmosphere, deep in the soil, in almost boiling hot springs, in the deepest oceans, and both on and in plants and animals.

These little microbes obtain their life energy in a variety of ways, and many are useful in

food production, and in the breaking down of waste products.

Butter, cheese and yoghurt are all cultured with the aid of bacteria. There exists a very large family of bacteria on earth, algae of all types fall under its banner. It is even probable the Red Sea was so named because of red algae in its water.

So the bacteria of our world are like the Word of our God — if men do not heed it, it will be to their lasting peril and shame. For us who do heed that Word, it will be to our everlasting honour and joy.

— Colin Hollamby.



Why don't spiders get caught in their own webs?

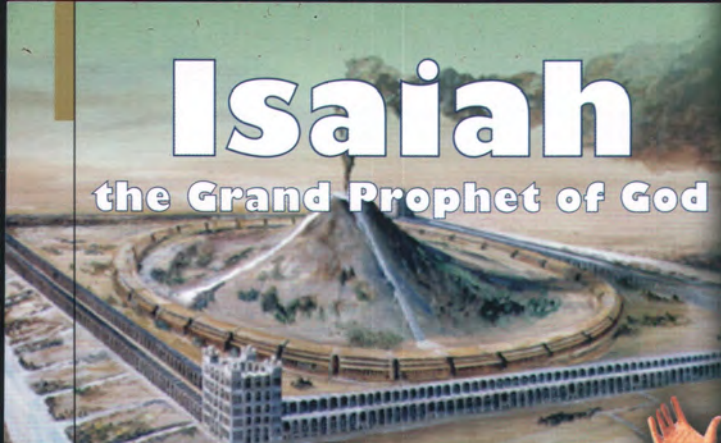
Sounds as if it could be a real problem for the poor spiders, but it is not, because they know where to walk. When spiders make their webs, they weave some

sticky strands. (The sticky stuff is used to catch insects.) The spiders also make some strands that aren't sticky. So when they crawl around their webs, the spiders stay on the unsticky parts. That way, they don't get themselves into a "sticky situation"!



Isaiah

the Grand Prophet of God



Isaiah's name means "The salvation of Yahweh," and he carried the message of redemption to Israel. His father was Amoz, which signifies: "Strong." Both names are significant for, from the "strong hand" of God develops "salvation" for all who would heed His message. Isaiah lived in Jerusalem and prophesied concerning Judah and Jerusalem during the reign of kings Uzziah, Jotham, Ahaz and Hezekiah (Ch. 1:1). He had two sons, who with their father were "men of sign" for in the wonderful significance of their names they demonstrated the Divine purpose (see ch. 8:3). According to Jewish tradition, the prophet lived up to 80-90 years, and suffered martyrdom by being cut asunder (cp. Heb. 11:37).

Isaiah was well educated in the history and sacred books of Israel, and in the law of God. This is evident from his references to Eden and Noah (51:3; 54:9) Abraham and Sarah (41:8; 51:2), Jacob and Moses (41:8; 63:11-12), Sodom and Gomorrah (1:9; 13:19), etc.

He wrote of — * Medical science (1:6; 38:21). * The history and religion of world empires (18:2; 19:11-13; 23:12-13; 46:1). * The craft of metallurgy (1:25), the art of the sculptor, constructor and painter (44:9-13). * He may have known Aramaic (36:11), and therefore understood the titles and organization of the Syrian army (20:1). * He was familiar with the distant lands of Tarshish (2:16), Shinar and Media (11:11; 13:17; 21:2), Sinim (i.e. China — 49:12), Egypt (Ch. 19), and Ethiopia (11:11, 15).

The prophet spoke of Israel as the ecclesia and as a political nation. He urged for complete reliance upon Yahweh and scorned co-operation and compromise with foreign peoples (Ch. 8:12-14). Although he proclaimed judgment for Judah's sin, yet he announced a glorious deliverance for both Jews and Gentiles through Immanuel (God with us). Isaiah is presented to us as a statesman, a father and a strong brother in the Truth, who enjoyed a spiritual home life, and who used his mental powers and physical strength for the service of his God. As we are surrounded by worldly foolishness today, let us heed the example of Isaiah: the Grand Prophet of God.



ENTRIES MUST BE RECEIVED BY **October 1st** FOR NAMES TO BE INCLUDED IN NEXT ISSUE

Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330
New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ.
Nth American readers send to: Mrs. Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

BOOLAROO: Emily Charlton, Amy Holmes **BLUE MOUNTAINS:** Jesse Bruce, Kathleen Bruce, Leah Bruce, Emily Carroll, Ashleigh Hadley, Eleanor Pogson, Thomas Pogson, Deborah Wolstencroft, Eve Wolstencroft, Luran Wolstencroft, Meagan Wolstencroft, Simon Wolstencroft **CAMPsie:** Alicia Mansfield, Nicole Mansfield **COONABARABRAN:** David Boon, James Boon, Bernita Hay, Immanuel Hay, Maggie-Jean Hay, Ben Herbert, Edward Hollis, Hannah Hollis, Jeremy Hollis, Joshua Goodman, Matthew Goodman, Thomas Goodman, Zach Goodman, Eleanor Mitchell, Ethan Mitchell, Joseph Pogson, Jonny Pogson, Angela Smith, Clint Wilson **DUNOON:** Lara Brown, Nathan Brown, Karly Leadbeater, Stacey Leadbeater, Daniel Patch, Renee Patch **GEORGES HALL:** Jacob Mansfield, Rachel Mansfield, Stuart Mansfield **LISMORE:** Tabitha Burney **MITTAGONG:** Asher Carroll, Jesse Carroll, Jonathan Carroll, Josh Crawford, Courtney Leadbeater, Gabrielle McKinlay, Jaimie McKinlay **MOOREBANK:** Hannah Wetherthon, Jonathan Wetherthon, Sarah Wetherthon **ISOLATION CORRESPONDENCE N.S.W.:** Alyce Wassell, Rachelle Wassell **RIVERWOOD:** Alexandra Della, Billy Gascoyne, Bonnie Gascoyne, Blake Peden, Courtney Peden **WATAGANS:** Melissa Carroll, Alex Clothier, Sarah Clothier, Hannah Mansfield, Kyria Mansfield, Luke Mansfield **YAGOONA:** Michelle Coad, Sharon Coad, Melissa Pogson **KEDRON BROOK:** Kate Hermann, Rebecca Hermann, Sarah Hermann **OXLEY:** Patrick Dangelmayr, Robyn Dangelmayr **NORTH OAKS:** Emma Bevan, Sarah Bevan, Ronald Bevan, Rachel Milvain, Simone Milvain **REDCLIFFE:** Harrison Stonebridge **YARRAMAN:** Daniel Stead, James Stead **ABERFOYLE PARK:** Daniel Crispin, Josh Dowling, Jo Hall, Matthew Johnson, Susanna Lund, Simon Richardson, Tom Roberts, Jacintha Story, Michael White, Jonathan Wigzell, Naomi Wigzell **CUMBERLAND:** Marshall Watson, Angus Weller, Laura Weller, Stephanie Weller **ENFIELD:** Alexandra Davis, Caitlin Davis, Jonathan Halpin, Jessica Munro, Adrian Petiet, Nathan Petiet, Aaron Pitcher, Abigail Pitcher, Alana Pitcher, Chloe Pitcher, Hannah Pitcher, Katie Pitcher, Jarrad Scott, Rebekah Scott, Michelle Smith, Carolyn Stone, Courtney Stone, Damien Stone **GLENLOCK:** Samantha Gilllett, Jessica Martin, Riannah Martin, Shelly Martin, Liam Shaw **GOLDEN GROVE:** Matthew Derecki, Brendan Gore, Daniel Hyndman, Jeshannah Hyndman, Michael Hyndman, David Jameson, Natalie King, Joshua Kurth, Luke Kurth, Jordan Lindsay, Rhiannon Manser, Mason Mansfield, Loren O'Conner, Nathan O'Conner, Thomas Scheuler **HAPPY VALLEY:** Matthew deVries, Hannah Lines, Daniel Lund, Rachelle Lund, Nathan Pearson, Kirra-Lee Stone, Nikki Wade **KERSBROOK:** Anna Fotheringham, Avian Pitt, Hannah Pitt, Rebekah Pitt, Daniel Schipper, Sarah Schipper **ONE TREE HILL:** Brendan Ginn, Jamin Ginn, Rosanna Ginn, Thomas Mansfield, Stephanie Mansfield **TEA TREE GULLY:** Jessica Farrow, Samantha Farrow, Becky Knowles, Roseanna Knowles, Carlie Lygizos, Emma Ward, Lana Ward **WAIKERIE:** Andrew Boehm, Christina Boehm **WOODVILLE:** Rachel Armonis, Stephen Armonis, Matthew Armonis, Casey Cridland, Jesse Cridland, Reuben Cridland, Brant deVries, Jaidyn Edwards, Danielle Grainger, Sean Grainger, Hannah Islip, Tirzah Islip, Caleb Mansfield, Daniel Mansfield, Joshua Mansfield, Leah Mansfield, Samuel Mansfield, Brad Mitsos, Cameron Mitsos, Darren Mitsos, Felicity Mitsos, Tara-Lee Mitsos, Shari Neuman, Vanessa Pitt, Kerrilyn Scoley, Rohan Scoley, Jerome Steele, Micah Steele, Amanda Stewart, Verity Van Rooyen **HOBART:** Erin Holstrom, Joel Holstrom, Kyle Holstrom, Petra Holstrom, Peter Ross **LAUNCESTON:** Mark Bennett, Susanne Bennett, Elise Galbraith, Danielle Hawkins,

Tiffany Hawkins, Caleb Herron, Benjamin Pail, Timothy Pail, Sabrina Smith, Joshua Thompson **ALBURY-WODONGA:** Amber Pitcher, Jared Pitcher **MOUNT WAVERLEY:** Daniel Charles, Miriam Gibson, Jonathan Pearson, Ruth Pearson, Stephen Pearson, Leah Perry, Leah Travers, Samuel Travers, Abigail Williams, Matthew Williams, Tim Williams **WARRAGUL:** David McKinlay, Gemma McKinlay, Leah McKinlay, Maryann McKinlay, Rachel McKinlay **EASTERN SUBURBS:** Josh Beard, Chelsey Connell, Ari Hurn, Jesse Wainwright **FOOTHILLS:** Samel Gould **PERTH:** Ashley Bain, Jessica Bain, Stephanie Boehm, Marilla Chester, Toby Chester, Chanel Galipo, Daniel Hayles, Tahira Hayles, Abigail Hunter, Carrie Moore, Emily Moore, Peter Moore, Amber Oliver, Jordan Pedeferr, Kiri Ullman, Rowan Ullman **STIRLING:** Amanda Bailly, Jason Glass, Rachel Glass, Danielle Howell, Jamin Lloyd, Nadia Lloyd, Naomi Lloyd **ABERDEAR:** Haganah Ward, Matthew Ward **CAMBRIDGE:** Darren Bamford, Vicki Bamford **HARROGATE:** Lois Colston, Anna Ritmeyer, Luke Tippins, Mark Tippins, Matthew Tippins, Zara Tippins **MALVERN:** Deborah Griffiths, Paul Griffiths, Samuel Griffiths **ISOLATION:** Paul Carter **NEW ZEALAND: BAY OF ISLANDS:** Hannah Marley, Sarah Marley **CHRISTCHURCH SUBURBAN:** Charlotte Ashton, Mark Ashton, Olivia Ashton, Thomas Bates, Calah Chernishoff, Kate Edwards, Daniel Lewis, Jacob Lewis, Brett Lloyd, Natasha Longridge, Althea Slattery, Daniel Struckman, Keren Struckman, Paul Struckman, Derek Thelning, Laura Thelning, Tong Tong, Rosa Vogel, Rachel Williams **SHELBURNE:** Amanda Hodge, Jonathan Hodge **KAMLOOPS:** Jason Sargent **MAPLE RIDGE:** Abigail Hart, Rebekah Hart, Salome Hart **USA: HUDSON:** Timothy DiZefalo **AUSTIN (LEANDER):** Luke Banta, Sara Bearden, Mark Berry, Robyn Helfner, Rebecca Hill, Sarah Hill, Brittany Ishman, Zachary Ishman, David Lucas, Aaron Pate, Katherine Pate, Boaz Sullivan **WESTERLEY:** Autumn Barnes, Elizabeth Carter, Avonlee Pride, Ethan Pride, Jasmine Small, Joshua Small, Justin Small, Brianna Woodward **BALTIMORE:** Benjamin Link, Ezra Link, Hadassah Link, Janet Link **TYLER/LONGVIEW:** Ruth Maier, Sarah Maier

100 Marks

Michelle Coad (Yagoona), Lara Brown (Dunoon), Rebekah Pitt, Sarah Schipper (Kersbrook), Ruth McNeill, Elisa Smith (Enfield), Rachelle Wassell (Correspondence N.S.W.), Ben Pail, Rosanne Smith (Launceston), Kathleen Bruce, Jessica Warner, Joshua Warner, Micah Warner (Blue Mountains), Joshua Goodman, Jacob Pogson (Coonabarabran), Alisa Pitt (Woodville).

200 Marks

Melissa Pogson (Yagoona), Leah Travers (Mount Waverley), Lisa Watson (Cumberland), Leah Bruce (Blue Mountains).

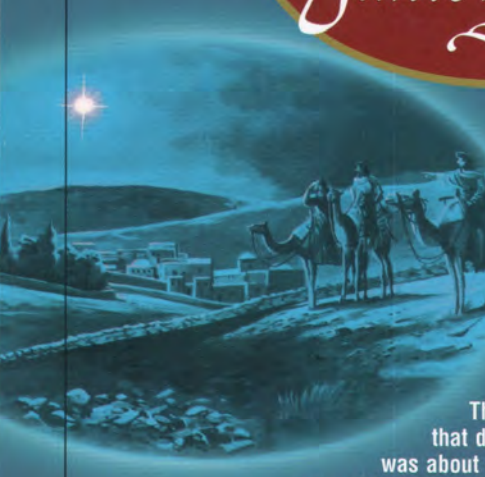
300 Marks

Jesse Bruce (Blue Mountains).

450 Marks

Mark Ashton (Christchurch Suburban).

Aunt Liz's Junior Story



Paul and Jenny and Samuel loved to go to Sunday School each week, to meet with their friends and Sunday School teachers, and to learn more about God's Word from the Bible.

One Sunday Jenny's teacher asked her Sunday School class to see how many friends they could think of, whose names begin with the letter J. 'J' for Jeremy, Janet and Joshua, and of course, Jenny's name begins with a J too.

The person that Jenny learned about in her lesson that day had a name beginning with J also. The story was about a baby boy who was born in a stable, in a town named Bethlehem. Do you think you can guess the name of the baby?

Jenny was able to guess the name of the baby, and she also remembered that the baby had a cousin whose name was John, who was born just six months before Jesus was born. God had some special work for John to do. John was to prepare the people that they might accept Jesus, and when the people realized they did not always do the things which were pleasing to God, and were sorry for those bad things which they had done, John baptised them in the River Jordan.

Later, when Jesus too began to teach the people about God, he often went to the city of Jerusalem. Jerusalem is the city which God has chosen to place His name there, and it is a very special city in God's eyes. One day soon Jesus Christ will become King in Jerusalem, and the Jewish people who are God's special people will worship God there, and realize that Jesus truly is God's Son.



Issue 157 8 and under Junior Activity

Name

Sunday School Age



9 and over Senior Activity

Name

Sunday School Age

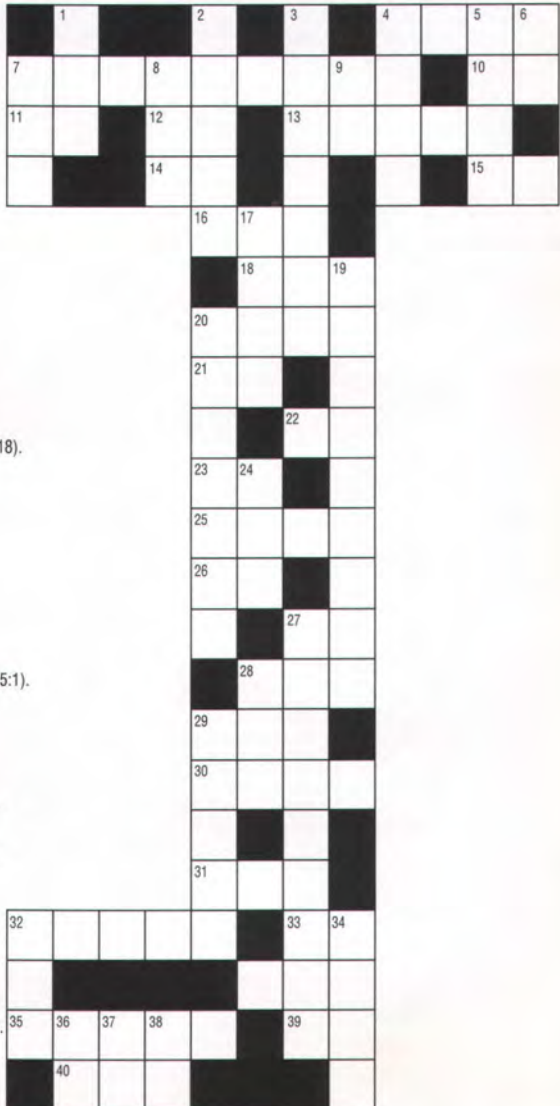
J Puzzle • 12 marks

Across — J

4. These were _____ s (Gen. 36:15).
7. Wilderness of _____ (Gen. 21:14).
10. Right hand _____ to (Gen. 24:49).
11. Year of the Lord (Latin abbr.).
12. Be _____ gods (Gen. 3:5).
13. Abraham's father (Gen. 11:26).
14. So _____ dowry (Gen. 34:12).
15. _____ God had (Gen. 7:9).
16. Wherein he _____ ed (Lev. 5:18).
18. Under the _____ (Gen. 35:4).
20. _____ the Baptist (Matt. 3:1).
21. In our _____ age (Gen. 1:26).
22. Two hundred _____ es (Gen. 32:14).
23. Saying, _____ I (Gen. 50:5).
25. Thou be _____ to (Gen. 15:5).
26. Ma and _____
27. _____ the King of Bashan (Num. 21:33).
28. Mother of all living (Gen. 3:20).
29. To day is _____ third (Lk. 24:21).
30. God hath given me my _____ (Gen. 30:18).
31. And begat _____ or (Gen. 11:22).
32. Make me to _____ (Gen. 34:30).
33. Sabtah, and _____ amah (Gen. 10:7).
35. Go to _____ han (Gen. 37:17).
36. Called _____ (Gen. 1:5).
40. Face of the _____ ters (Gen. 1:2).
41. and didst _____ tell (Gen. 31:27).

Down — J

1. and _____ him (Gen. 24:48).
2. And thy _____ (Gen. 48:6).
3. Abraham's wife's name was _____ (Gen. 25:1).
4. It was _____ (Gen. 15:17).
5. Gershon, _____ th (Gen. 46:11).
6. Called his name _____ (Gen. 38:3).
7. _____ or good (Gen. 24:50).
8. A _____ of three years (Gen. 15:9).
9. Peradventure there _____ fifty (Gen. 18:24).
17. Is there _____ (Gen. 24:23).
19. The tree of _____ (Gen. 2:9).
20. Pildash, and _____ (Gen. 22:22).
24. And _____ (Gen. 10:28).
27. Sent Lot out of the midst of the _____ (Gen. 19:29).
28. Naaman _____ (Gen. 46:21).
29. But _____ on me (Gen. 40:14).
32. _____ lieth at the door (Gen. 4:7).
34. Threshing floor of _____ d (Gen. 40:10).
37. The LORD said _____ his heart (Gen. 8:21).
38. Arise, _____ up (Gen. 35:1).
39. Heavy Trade (abbr.).





Camera Corner



"All smiles in the Blue Mountains"



Situated in the lovely **Blue Mountains of NSW** is a delightful group who really love their Sunday School lessons – and this shows on the faces of all the children!

"Make it according to the pattern"



Pictured is the senior class at **Barrow on Furness, England** who are busy learning the lessons and making a model of the Tabernacle with their teacher, Brother Jim Smith.

WANTED: Pictures of YOUR Sunday School

GOOD COMPANY

The Land of Promise.

Some fascinating facts about Abraham's Country

Nazareth



Perched on the side of a steep limestone hill, situated 1250 feet above sea level, overlooking the lush valley of Esdraelon in the territory of Zebulun, is the town of Nazareth.

Nazareth is never mentioned in the Old Testament, and when its name first appears in John's gospel we find that it was an insignificant, despised village in Galilee, of poor reputation in both morals and religion; "*Can any good thing come out of Nazareth?*" was the question. Time would show that certainly something good did come out of that town, yet sadly its inhabitants would remain ignorant of "the wonder" that grew up right in their midst.

To this little village, 2000 years ago, the angel Gabriel was sent (Luke 1:26-35), announcing to Mary the circumstances surrounding the **greatest event** of all time that was soon to occur, the birth of the Savior of the World. Yet according to prophecy he was not to be born in Nazareth, "*But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel...*" (Micah 5:2). Events would be so guided providentially that this prophecy would come to pass ... even to the extent of turning the whole world upside down, so that God's Word was fulfilled exactly. The Romans demanded all Jews to return to the city of their

birth for taxation, so both Mary and Joseph set out on the 85 mile journey to Bethlehem, just days before the Lord was born.

Because of the jealous hatred of Herod, Mary and Joseph with baby Jesus fled to Egypt, and waited for the death of that cruel oppressor, but instead of returning to Bethlehem they journeyed back to Nazareth where Jesus spent the rest of his childhood and early youth. He learned the trade of carpentry, and would have spent many hours on the hillsides observing the wonders of his Father's creation.

During his ministry, our Lord returned to Nazareth, yet the very people he grew up with attempted to throw him over the brow of the hill to kill him (Luke 4:29) After their rejection the Lord made Capernaum his headquarters (Matt. 4:13)

As a constant reminder to the inhabitants of Nazareth of their foolish rejection of their King, the town remained linked to Jesus, for on his cross a sign was placarded "...JESUS OF NAZARETH THE KING OF THE JEWS." Every further mention of this town in the Acts is then coupled with "the name of Jesus of Nazareth."





Using a Concordance

God's Words Are Pure

The Proverbs declare that "every word of God is pure" (Prov. 30:5). This statement is both important and significant. Pure food cannot be made more pure by adding something to it, or extracting anything from it.

In fact, this would either corrupt or weaken it. God's Word is like that, and we must accept it as it is. The Psalms harmonise with Proverbs in praising the purity of God's Word (Ps. 12:6). They liken it to pure honey (Ps. 19:10). This is a most valuable food. It satisfies, soothes and strengthens. It is claimed that honey will impart energy to the body more quickly than any other food. In addition it acts as a purifier expelling poisons and so assists to impart health. In likening God's Word to honey therefore, the Bible recommends it as a source of soothing spiritual strength and health.



Moreover, in stating that "every word of God is pure," it implies that the very words of Scripture are important. And the more one searches out the meaning and significance of such, the more this becomes apparent.

The Importance of Words

The importance of words is demonstrated by the use that is given them in the scripture. Frequently a teaching is argued on the use of a single

word. For example, Christ completely silenced his critics by drawing attention to a single word of the Old Testament: David's use of the term "Lord" (Mat. 22:45).

The Lord had asked his critics to declare their opinion as to whose Son Christ would be. They answered: "The son of David." The answer was correct as far as it went, but it was not altogether complete. Christ is more than the son of David: he is also the Son of God. At his first advent, he was the manifestation of Yahweh in the midst of His people.

But the Jewish rabbis rejected the teaching that God could have a Son: they viewed such doctrine as "blasphemy." The Lord, however, proved it by the use of the single word: "Lord." He drew attention to the statement of Psalm 110:1: "The LORD said unto my Lord, Sit thou at My right hand, until I make thine enemies thy footstool."

"How could David call him Lord, if he were only his son?" was the question Jesus asked his critics. They were silenced by its logic. The Law of Moses required that children "honour their father and mother," and, accordingly, no father could call his son, "Lord." But David does so in the Psalm quoted by Jesus, proving that the Messiah was to be more than the son of David, he was also to be the Son of God.

The Jews reject that doctrine to this day: one that Jesus proved by the use of a single word. It will be noted, of course, that the Bible prints the first LORD of Psalm 110:1 differently from the way the second use of the word is printed; and discriminating students will recognise that the first word denotes Yahweh, whilst the second word is Adon.

The astute question of Jesus shows that the significance of the very words

[illegible]

How A Concordance Can Help Us

Our last article made reference to the value of Strong's Concordance. However, a word of warning is necessary in that regard. Often, when quoting from a concordance the *literal* meaning of a word is given without regard to the context, or the idiom of the Hebrew language. The context in which a word is found, or the idiom of the language, will assist in determining its true significance.

Let me illustrate this with a rather drastic example. A French tourist and an Englishman were travelling in a train in England. Excited at the experience, the French tourist had his face out of the window taking in the scenery. But the Englishman knew that the train was rapidly approaching a narrow tunnel, and called urgently to the Frenchman, "Look out!" The Frenchman, knowing only the literal meaning of the words used, in his excitement put his head out even further, and so it was knocked off!

Figuratively, that is possible also if we apply the literal meaning of words too strongly, without application to their idiomatic, or contextual significance. By idiomatic, we mean what the Englishman meant to convey when he said, "Look out!" He did not mean to look outside at all, but the very reverse! He meant, "Pull your head in!" By "contextual" we mean the background of a given word. In the case of the Englishman above, it had relation to the approaching tunnel, conveyed by the urgent tone of his voice, when he called "Look out!"

Sometimes it can be difficult to determine the real meaning, and then we have to give an opinion. We will show some examples of this when we continue this article in the next issue.



Again, he draws upon the use of the words "*my brethren*" as found in Psalm 22:22 to demonstrate that Christ, in the days of his flesh, must have possessed a nature common to those he was born to save. In Hebrews 12:27, he takes the statement of Haggai the prophet "*once more*" to show that Jerusalem which was about to be overthrown, will not be destroyed again after Armageddon when it is rebuilt, with its Temple restored in the future.

Many other examples can be given demonstrating how that doctrine and teaching can be proved by the use of single words of Scripture. How important, then, to observe the use of these powerful little words, and to discern their full significance.



Roots - the beginning of great things!

Trees depend upon their roots for two reasons: 1. To anchor the trunk in the ground and provide sturdiness as it grows upwards. 2. To draw up nourishment from the earth such as water and minerals, which are later converted into food for the tree.

Now both these usages have a particular application to the person anxious to develop as a "tree of righteousness in the garden of God." If we would grow spiritually firm, straight and tall, we must have good roots. They should be deep and extended, stretching throughout the Word of God which will hold us up in life. Otherwise we may not be able to withstand the tumultuous winds and sweeping gusts that occur at different times. You may have seen in the aftermath of a storm, trees uprooted, torn from their abiding place. How sad and broken they look. So will those be who neglect to embed themselves firmly in the Word of Truth.

We also need to absorb the nourishment of spiritual food to feed the tree of our life. Our reading of the Bible, attendance at Sunday School, companionship with those of like mind, represents some of the spiritual food we take in to build our characters in the sight of God.

Many trees reach as far below the ground as above. The foundation is so important, if we desire to reveal the glory of our new life to others!

When drought strikes, and the leaves and trunk of the tree wither, the best way to revive it is to water the roots, not the rest of the tree. Even though some trees are cut down they can be revived again, declares Job 14:7-9. The water that revives our spiritual tree is the living message of Jesus Christ (John 4:10-14). We need to often to sink our roots into the "living water" of the Word of life, in order to revive ourselves and be strengthened in the wait for the coming Kingdom.

Jesus spoke the parable of a sower, who spread seed on four different kinds of soils. The seed that fell on stony ground did actually grow, but because of the shallow depth of soil, the roots could not firmly implant themselves into the ground.

Under the hot sun of trial and tribulation, the plant immediately withered because it had no root - no real strength or nourishment in its foundation.

It was the sower of this parable (the Lord Jesus), who later declared: "Ye are my friends if ye do whatsoever I command

you." Let us be sure we are firmly planted in the ways of God, ready to sink our roots deeply into the water of His living way, and so remain firm and upright until the day when immortality will make us into eternal "trees of righteousness."





The Coming of The Lord.

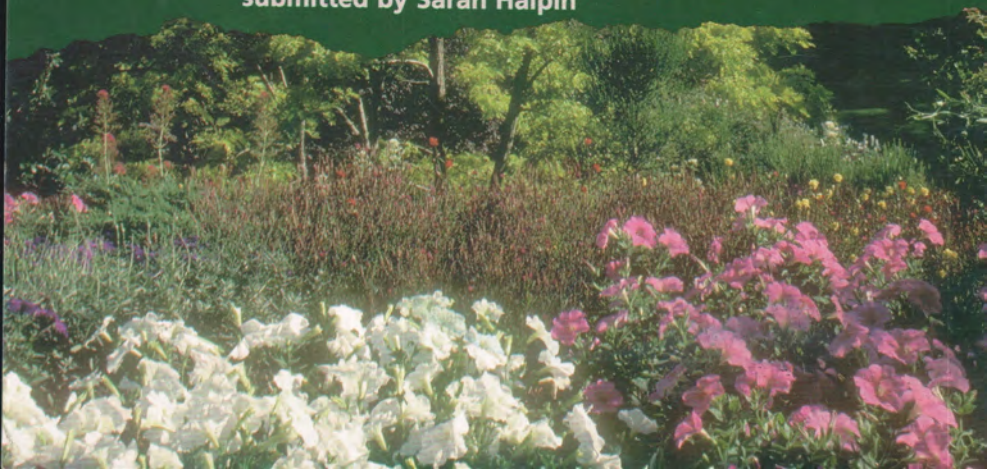
There is a Hope that we do have,
that others do not know,
It is of Christ's return to earth,
Gods Glory he then shall show.

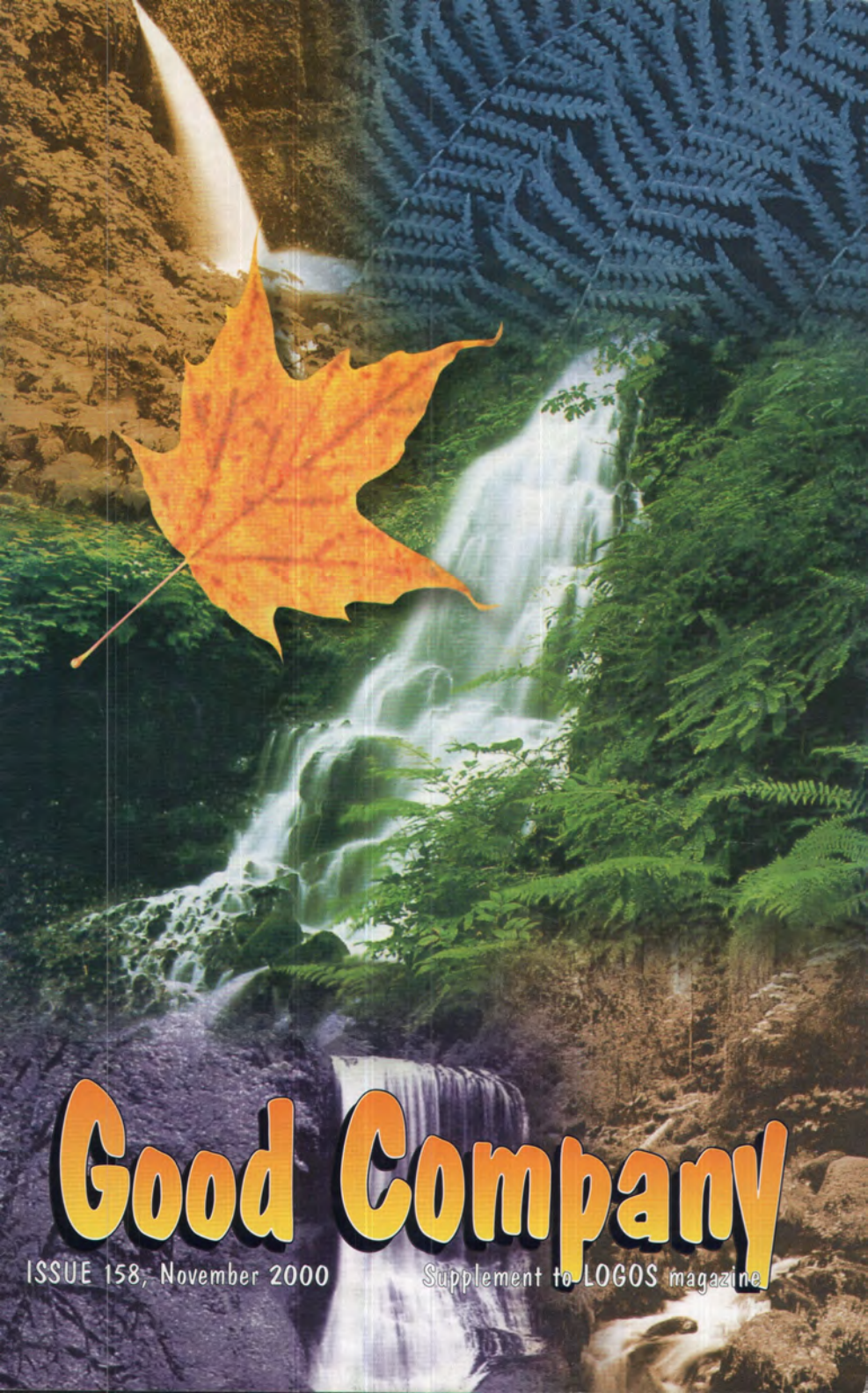
He will come with earthquakes,
Fire and Brimstone too,
For wars will rage upon the earth,
The earth he will renew..

The earth then will be a better place,
with joy for everyone,
I hope I am accepted,
When Christ himself doth come.

So let us all prepare ourselves,
for the coming of the Lord,
doing all those things we can,
such as the reading of His Word.

submitted by Sarah Halpin





Good Company

ISSUE 158, November 2000

Supplement to LOGOS magazine

Hi - Boys and Girls,

Spring time in Australia is a beautiful time of the year, with colourful flowers and grasses springing into full bloom, making many gardens a carpet of colour, and filling the air with sweet perfume. Unfortunately, with the commencement of spring, our household also erupts into endless sneezes and sniffles – announcing that the dreaded Hayfever Season has begun. As nothing much can be done against this allergy, we all just grin and bear it!

Yet we know from God's Word, that the day is coming when all the problems we suffer, whether great or small, will be cured in the wonderful *"times of refreshing"* (Acts 3:19) that will permeate our world, and fill the earth with the Creator's glory. This will happen at the return of Jesus Christ (Num. 14:21, Hab. 2:14, Ps. 72).

The Old Testament Prophets give many vivid and graphic descriptions of this glorious time when Jesus Christ will *"restore all things, which God hath spoken by the mouth of all His holy prophets"* (Act 3:21). Isaiah assures us, that what we see happening every spring in our garden plots, is but a parable of what God will certainly accomplish on a large world-wide scale: ***"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord Yahweh will cause righteousness and praise to spring forth before all the nations"*** (Isaiah 61:11).

What a wonderful promise! God will cause righteousness and praise to spring forth and fill the earth, like flowers fill a garden. This will only happen when "a righteous King shall reign" (Isa. 32:1, Septuagint), and "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (v. 17).

What a glorious hope awaits our earth, when all violence, war, and all suffering will be replaced with a bright, clean and refreshing world order. God has promised that in that day He will "wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4). Let us prepare today for that wonderful time.

Your Friend,

Uncle Philip

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

GOOD COMPANY is the Christadelphian Family Magazine published bi-monthly by Logos Publications, Box 220, Findon, South Australia 5023, and distributed as a supplement to Logos magazine, providing interesting information upon Bible topics for young and older.

Comments, articles, poems and photos are welcome.

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GOOD COMPANY

our Amazing World Salty Water

Almost three quarters of the surface of the earth are covered by salty water. There is a greater variety of plant and animal life in the sea than on land, but most land animals would very quickly die of dehydration if they were to drink sea water. Dehydration occurs when we don't drink enough water and our blood thickens and cannot travel quickly enough through our blood vessels. Drinking sea water has the same effect. The salts in the water pass into our bloodstream, making it too thick to cool our bodies, as it is designed to do.

However, the oceans and seas of this planet are really the "life blood" of mankind. Just as our blood is an amazingly complete substance in its chemical composition, so is sea water! Some of us who, as small children, went to the sea shore and caught some crabs, and took them home to put them in a container of fresh water — found that the water was poisonous to sea creatures. If we taste sea water we

find it is "salty," just like salt at the meal table. But

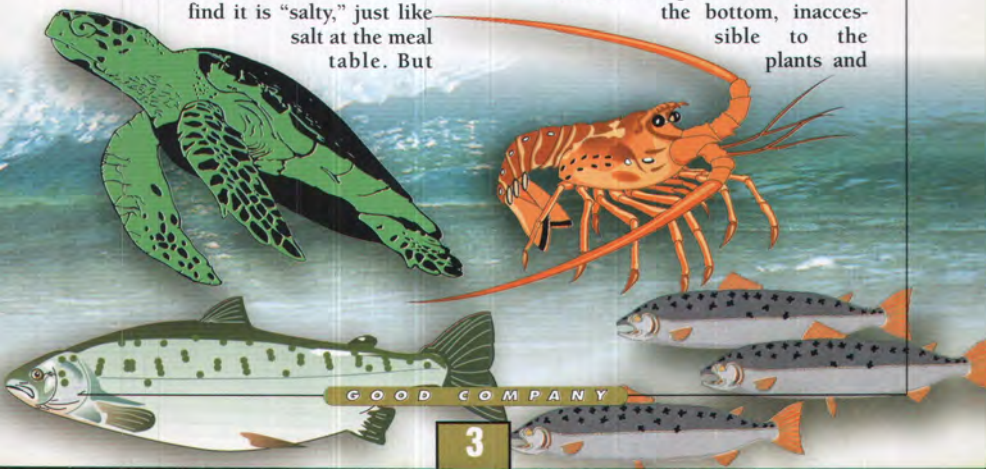
if we were to put a crab into a solution of table salt and fresh water it would be just as poisonous for it!

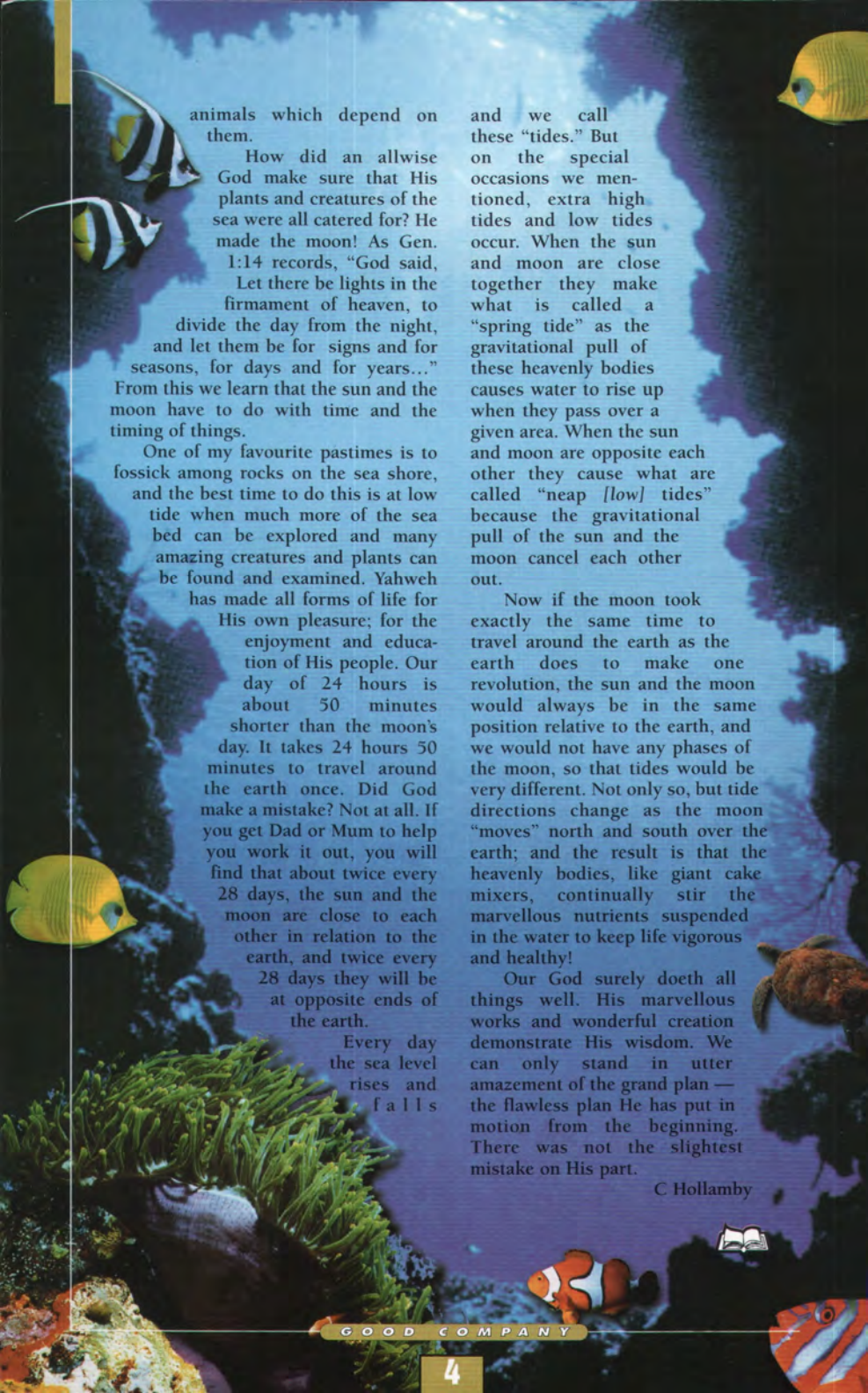
The amazing thing about sea water is that it contains the tiniest traces of almost every chemical element known to man; its main ingredients are chlorine, sodium, sulphates, magnesium, calcium, potassium, carbonic acid, bromine, strontium, boric acid, fluorine, as well as dissolved oxygen and nitrogen.

Now why should this be so?

Simply because sea water must play the part that both soil and air play in the growth of terrestrial plants and animals. Every good gardener knows the value of chemical additives in the garden. Most sea plants do not have roots; they just attach themselves to rocks and take in nutrients through their fronds, or leaves, directly from the water.

But if that water was not constantly moving, all the vital nutrients would not remain in suspension, but sink to the bottom, inaccessible to the plants and





animals which depend on them.

How did an allwise God make sure that His plants and creatures of the sea were all catered for? He made the moon! As Gen. 1:14 records, "God said,

Let there be lights in the firmament of heaven, to divide the day from the night, and let them be for signs and for seasons, for days and for years..." From this we learn that the sun and the moon have to do with time and the timing of things.

One of my favourite pastimes is to fossick among rocks on the sea shore, and the best time to do this is at low tide when much more of the sea bed can be explored and many amazing creatures and plants can be found and examined. Yahweh has made all forms of life for

His own pleasure; for the enjoyment and education of His people. Our day of 24 hours is about 50 minutes shorter than the moon's day. It takes 24 hours 50 minutes to travel around the earth once. Did God make a mistake? Not at all. If you get Dad or Mum to help you work it out, you will find that about twice every 28 days, the sun and the moon are close to each other in relation to the earth, and twice every 28 days they will be at opposite ends of the earth.

Every day the sea level rises and falls

and we call these "tides." But on the special occasions we mentioned, extra high tides and low tides occur. When the sun and moon are close together they make what is called a "spring tide" as the gravitational pull of these heavenly bodies causes water to rise up when they pass over a given area. When the sun and moon are opposite each other they cause what are called "neap [low] tides" because the gravitational pull of the sun and the moon cancel each other out.

Now if the moon took exactly the same time to travel around the earth as the earth does to make one revolution, the sun and the moon would always be in the same position relative to the earth, and we would not have any phases of the moon, so that tides would be very different. Not only so, but tide directions change as the moon "moves" north and south over the earth; and the result is that the heavenly bodies, like giant cake mixers, continually stir the marvellous nutrients suspended in the water to keep life vigorous and healthy!

Our God surely doeth all things well. His marvellous works and wonderful creation demonstrate His wisdom. We can only stand in utter amazement of the grand plan — the flawless plan He has put in motion from the beginning. There was not the slightest mistake on His part.

C Hollamby



People in our Sunday School Lessons...

Malachi

The Prophet with a vibrant message

Malachi is the writer of the last book in the Old Testament. Nothing is known of him beyond what is learned from his book. He was contemporary with Nehemiah, and wrote about BC432, during the period when the governor was absent, having returned to Persia to give his report to the monarch. It was a time of trial for Israel. Not that they received opposition from their enemies; the trouble was that the very conditions of their time caused them to forget what God really required from them. Almost fifty years had

passed since the people were liberated from captivity by Babylon. Israel had returned to the Land, and re-established their nation and worship. Wise leaders, such as Zerubbabel, Joshua, Ezra and Nehemiah had instructed the people in their new-found freedom, and had encouraged the rebuilding of Jerusalem and the temple. But when their vigorous leadership was withdrawn, and Nehemiah was recalled to Persia, the people of Israel lapsed into apathy and indifference to their spiritual obligations. They drifted from the spirit of true worship, allowing apostasy to again become rife; the ordinances of the temple became a mere ritual. Religious zeal waned, personal holiness degenerated to a point where it was no longer considered necessary for an Israelite to manifest godliness, or walk by faith.

Suddenly, a new prophet appeared in Jerusalem with a dramatic message: "Ye are cursed with a curse: for ye have robbed Me, even this whole nation" (Mal. 3:9). It was the message of Malachi, declaring that Israel had "robbed" God, by denying Him the true obedience of their hearts and minds; by refusing to sacrifice the best of their possessions as required by the Law; and by taking away from His worship the spirit of humility and faithfulness that He desired. Therefore, they were "cursed," and the threat of terrible judgments hung over the nation, if they did not reform.

Malachi's name means: "My Messenger." It appears in Ch. 3:1, where it is also related to John Baptist, and the Lord Jesus Christ. All three men were the bearers of God's message, and prophesied of approaching judgments upon the wicked. They declared God's righteousness in condemning evil, but also revealed God's mercy in



GOOD COMPANY

providing salvation for the faithful: "They shall be Mine, saith Yahweh of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him" (Ch. 3:17).

Soon after Malachi's message was given, Nehemiah returned to Jerusalem to put down the apostasy that had developed, and to again establish true wisdom and worship in Israel. These two men are a type of [1] John Baptist (the forerunner) and Jesus (as future governor) who presented God's message 1900 years ago; and also of [2] Elijah (the coming prophet — Mal. 4:5) and the Lord Jesus Christ as king, who shall appear the second time to establish God's way upon earth.

What was Malachi like? Although we have no details of his life apart from the book that bears his name, the following characteristics are worthy of our consideration:

- He was uncompromising and forthright in his challenge and rebuke of the people (ch. 1:6-7; 2:10-11, 17).
- He worshipped God in the "true spirit" of the Law, realising that it revealed the principles of redemption through the Greater Messenger to come (ch. 1:6-7, 9, 13; 4:2-3).
- He was aware of Israel's apathy, and fearlessly revealed their failings (ch. 1:6-7; 2:14, 17; 3:7-8, 13-14).
- He was a good teacher, setting forth the illuminating and guiding principles of the Word of God to those who would listen (ch. 2:5-8; 3:18; 4:2-3).
- He understood the Law and the Prophets, and so could explain the spirit and power of Elijah's second ministry (ch. 4:4-5).
- He saw into the future, believing in the return of Christ (ch. 3:1) to purify the nation (ch. 3:2-3), to turn the hearts of the people (ch. 4:6), and to heal mankind with the warming beams of the Sun of righteousness (ch. 4:2).

With the ending of Malachi's prophecy, came a silence from God of about 500 years, until the Messenger again appeared in the form of John Baptist, to continue the work of Malachi.

His prophecy remains as part of the Inspired Record, that we may observe what God requires of us, and that we may profit from the exhortation and exposition spoken so long ago by "the Messenger."



Camera Corner



Napton on the Hill - England



WANTED: Pictures of YOUR Sunday School

Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330
New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ.
Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

100 MARKS:

Tenielle Carmody, Joshua Carmody, Chelsea Bain, Megan Carmody (Perth Central) Johanna Lynch (Watagans) Joshua Mansfield (One Tree Hill) Mitchell Stewart, Haydn Stewart (Golden Grove) Hannah Mitchell (Coonabarabran)

200 MARKS: Alisa Pitt (Woodville)

300 MARKS: Philip Window (Ballina)
Matthew Armonis (Woodville)

ALBURY/WODONGA: Amber Pitcher, Jared Pitcher.

BLUE MOUNTAINS: Jesse Bruce, Kathleen Bruce, Leah Bruce, Eleanor Pogson, Isaac Pogson, Thomas Pogson.

COONABARABRAN: David Boon, James Boon, Courtney Chate, Bernita Hay, Immanuel Hay, Maggie-Jean Hay, Ben Herbert, Edward Hollis, Jeremy Hollis, Thomas Goodman, Zach Goodman, Eleanor Mitchell, Ethan Mitchell, Joseph Pogson, Jonny Pogson, Melanie Pogson, Angela Smith.

DUNOON: Karly Leadbeater, Stacey Leadbeater.

GRANVILLE: Claire Harden, David Horne, Kristen Plumridge, Nikita Plumridge.

MOOREBANK: Hannah Wetherton, Jonathan Wetherton, Sarah Wetherton.

ISOLATION CORRESPONDENCE N.S.W.: Esther Goodman, Alyce Wassell, Rachelle Wassell.

PUNCHBOWL: Stephanie Leckey. **WATAGANS:** Alex Clothier, Deborah Clothier, Joanna Dodson, David Lynch, Johanna Lynch.

COORPAROO: Peter Osborne, Prudence Osborne. **KEDRON BROOK:** Kate Hermann, Sarah Hermann.

NORTH OAKS: Sarah Bevan. **REDCLIFFE:** Andrew Evans, Matthew Evans.

CORRESPONDENCE QLD: Bradley Remfrey, Natalie Remfrey. **WILSTON:** Ciana Crispin, Brodie Hocknell, Christopher Joseph, Lachlan Joseph, William Joseph.

ABERFOYLE PARK: Peter Brumby, Matthew Johnson, Jonathan Wigzell, Naomi Wigzell.

ENFIELD: Adrian Petiet, Nathan Petiet, Michelle Smith. **GOLDEN GROVE:** Matthew Derecki, Brendan Gore, Daniel Hyndman, Jeshannah Hyndman, Michael Hyndman, David Jamieson, Joshua Kurth, Luke Kurth, Alex Lindsay, Jordan Lindsay, Rhiannon Manser, Mason Mansfield, Caleb Munaro, Loren O'Connor, Nathan O'Connor, Thomas Scheuler.

HAPPY VALLEY: Nathan Pearson, Sarah Pearson.

KERSBROOK: Avivian Pitt, Hannah Pitt, Rebekah Pitt, Ruth Pitt, Daniel Schipper, Sarah Schipper. **ONE TREE HILL:** Brendan Ginn, Jamin Ginn, Rosanna Ginn, Thomas Mansfield, Stephanie Mansfield, Amy Temple, Kerrilee Temple, Tyran Temple, Caleb Mansfield, Daniel Mansfield, Hannah Mansfield, Joshua Mansfield, Leah Mansfield, Samuel Mansfield.

TEA TREE GULLY: Carmel Bain, Rachel Bain, Stephanie Elfenbein, Teonie Lygizos.

WOODVILLE: Rachel Armonis, Stephen Armonis, Matthew Armonis, Casey Cridland, Jesse Cridland, Reuben Cridland, Brant deVries, Jaidyn Edwards, Judith Gibbs, Danielle Grainger, Sean Grainger, Hannah Islip, Tirzah Islip, Rose-Mary Mansfield, Brad Mitsos, Brenton Mitsos, Cameron Mitsos, Darren Mitsos, Felicity Mitsos, Tara-Lee Mitsos, Shari Neuman, Alisa Pitt, Vanessa Pitt, Kerrilyn Scolyer, Rohan Scolyer, Jerome Steele, Micah Steele, Amanda Stewart, Verity Van Rooyen.

HOBBART: Erin Holstrom, Joel Holstrom, Kyle Holstrom, Petra Holstrom, James Ross, David Sellers, Madison Sellers.

LAUNCESTON: Laurinda Bain, Mark Bennett, Susanne Bennett, Elise Galbraith, Caleb Herron, Megan Thompson.

WARRAGUL: David McKinlay, Gemima McKinlay, Leah McKinlay, Maryann McKinlay, Rachel McKinlay.

EASTERN SUBURBS: Chelsey Connell, Ari Hurn, Jesse Wainwright.

FOOTHILLS: Samel Gould. **PERTH:** Chelsea Bain, Jessica Bain, Joshua Carmody, Megan Carmody, Tenielle Carmody, Tahlia Hayles, Abigail Hunter, Samantha Maycock, Carrie Moore, Emily Moore, Peter Moore.

STIRLING: Danielle Howell, Jamin Lloyd, Nadia Lloyd, Naomi Lloyd.

WONGAN HILLS: Amanda Van der Meulen, Mark Van der Meulen, Natalia van der Meulen.

CAMBRIDGE: Darren Bamford, Vicki Bamford.

HARROGATE: Mark Tippins, Matthew Tippins, Zara Tippins.

MALVERN: Fantasia Ford, Melody Ford, Deborah Griffiths, Paul Griffiths, Samuel Griffiths.

RUGBY: Asher Allison, Lily Allison. **ISOLATION:** Paul Carter.

MAPLE RIDGE: Abigail Hart, Rebekah Hart, Salome Hart.

PRINCE GEORGE: Amanda Massey, Nathanael Massey.

AUSTIN (LEANDER): Mark Berry, Robyn Hefner, Rebecca Hill, Brittany Ishman, David Lucas, Aaron Pate, Katherine Pate.

WESTERLEY: Autumn Burns.

BALTIMORE: Benjamin Link, Ezra Link, Hadassah Link, Janet Link.

MERCED: John Suggs, Martha Suggs.

TYLER/LONGVIEW: Ruth Maier, Sarah Maier.

PHILIPPINES PASIG: Jonathan Alanguilan, Kathrina Colisao, Kimberly Colisao, Krisha Mae Colisao, Edmond Cutaran, Rogelio Desuyo Jr, Janine Fedelis, John Fedelis, Jonabeth Fedelis, Hazel Hernandez, Mary Limpin, Melody Limpin, Hermie Matalubos, Monica Matalubos, Bernadette Militante, Ronelio Oesuyo, Francis Sarmiento, Princess Sarmiento, Mary-Joy Torres, Stanley Zapatos.

Aunty Liz's Junior Story

One evening when the family had finished the daily Bible reading in Leviticus chapter eleven, Daddy told the children about some birds which fly a long way to countries far, far away from where they live for part of the year, there to build nests and hatch their young.

"Some people do not understand why the birds fly away," said Daddy, "but we know that God made the birds so they can do these things, and though it seems a very long way for birds to fly, most of them are able to do this. But there are some weak ones who die on the way. Because it gets very, very cold in the place where the birds go to nest, and the birds would freeze if they stayed during the long winter months. So they fly back to warmer places, to avoid perishing.

"Before the birds fly away on their very long journey, their body weight doubles in about one week, as they build up a layer of fat to give them the energy for the long journey. As well, the birds' stomachs shrink in size, for they will not eat again until they have gone to the countries where they will build their nests. Isn't it wonderful that God has made these birds so that all of this can happen!

"The birds know just the right time to fly back to the country where they live. The baby birds born in these far away places are left behind in the nesting place by the parent birds, and later when only four months old, many of these baby birds are also able to travel all the long distance their parents have flown, from the place where they spent the summer months.

"We may wonder why some things are like they are in nature, but God, who made all things, knows what is right for His creation.

"Sometimes even when we see things that we don't like, such as one bird or animal killing another for food, we can be sure that God has control of all these things. It is the way of life that God made for each bird since sin and death occurred in the Garden of Eden.

"And isn't it interesting," said Daddy, "that we can read about so many animals and birds in God's wonderful Book, the Bible."



Issue 158 8 and under Junior Activity

Name

Sunday School Age

Colour Code: 1= Light Blue. 2= Orange. 3= Brown. 4= Red. 5=White.



9 and over Senior Activity

Name

Sunday School Age

Birds and Animals • 12 marks

1. Write the names of ten birds or animals that are found in the Bible. 5 marks.

- | | |
|----------|-----------|
| 1. _____ | 6. _____ |
| 2. _____ | 7. _____ |
| 3. _____ | 8. _____ |
| 4. _____ | 9. _____ |
| 5. _____ | 10. _____ |

2. Where were the particular animals and birds that the navy of Hiram brought to King Solomon? 2 marks.

- (1) _____ (2) _____

3. Answer the following. 5 marks

On which day did God create birds? _____

On which day did God create animals? _____

What is the first creature mentioned in the Bible?

Name one animal used for sacrifice. _____

The skin of which animal did Adam and Eve use to be clothed? _____

According to Hebrew scholars, the name Judas Iscariot could be rendered Judas Ierichotes, derived from Ish-kerioth “a man of Kerioth” – or simply “Judas of Jericho.” Quite likely this follower of Jesus did come from Jericho, being the only one of the disciples not chosen from the humble area of Galilee. So possibly the most detested man in history, the “son of perdition” may well have originated from Jericho, yet sadly he never provided the sweet fragrance that his Lord desired.

Yet from this ancient city did come one in time past, whose faith was filled with a sweet fragrance, and whose name continues down in history



Archeology reconstruction

even to the birth of the Lord Jesus Christ in Matthew 1:16. That one is Rahab, who, “by faith” was protected through mercy, so that with her father, mother, brethren and kindred, “perished not with them that believed not” (Heb. 11:31) and escaped the destruction of Jericho.

Joshua destroyed the city even though it

was protected by two huge stone walls upon which many of the houses were built. The outer wall was some 2 mtrs (6 ft) thick and about 10 mtrs (30 ft) high. Then 5 mtrs (15 ft) inside of this wall was another, double the thickness of the outer wall, some 4 mtrs (12 ft) thick. One can imagine the frustration that would face those armies who tried to overthrow this mighty, protected city, yet when this same huge wall faced the army of Israel under the command of Joshua, it was “By faith the walls of Jericho fell down, after they were compassed about seven days” (Heb. 11). Thus Jericho stands as a testimony to the power of faith. God brought Jericho’s huge walls crashing to the ground because of Israel’s faith and trust in Him..

Archaeologists have uncovered these broken down walls, as well as unearthing ashes, charred timbers and reddened masses of stone and burnt household utensils that show a fire accompanied the fall of the city, exactly as Josh. 6:24 describes. They have discovered that the city of Jericho had streets about 2 metres wide, with well-built drains. Opening onto the streets were rows of closely-packed two-storey houses with small rooms. The ground floors seem to have been “lock-up” shops and stores. A notable item which archaeologists have unearthed is an immense storage of burnt grain in the city of Jericho. For the amount of grain stored shows that it was burnt *after harvest*, not before. This is precisely what the Bible declares in Josh. 2:6 and 5:10-11, as Rahab had been drying freshly harvested flax on her roof top. The jars full of grain indicate



View towards Jericho



that the city met its end when there was ample food supply, showing that Jericho had succumbed quickly, not after a long siege (cp Josh. 6:15).

Jericho is first mentioned in connection with Israel entering the Promised Land (Num. 22:1). The frequent mention shows that it must have been an important city at that time (Num. 31:12; 34:15; 35:1). After its total destruction by Joshua, a curse was pronounced upon any who would rebuild it (Josh. 6:26). 400 years later, in the reign of Ahab, one of Judah's worst kings, a man called Hiel of Bethel, lost both sons in attempting to rebuild the city (1Kings 16:34), exactly fulfilling the prophecy made years earlier.

During the times of Elijah and Elisha, Jericho was the home for the school of the Prophets (2King 2:4-5, 15-19), and it was from this vicinity that Elijah "went up by a whirlwind" 2Kings 2:1-12. The plains of Jericho also feature in the sad story of the capture of Judah's last king, Zedekiah, who, after refusing to listen to the prophet Jeremiah, tried to escape, only to fall into the hands of the Chaldeans, who killed his sons before his very eyes, and then blinded him (2Kings 25:5-7).

A further 400 years passed before the next mention of Jericho. In Mark 10:46, we read of another blind man who possessed a spirit and belief that Zedekiah never had (cp Eze. 21:25-27). He believed in the Son of David and his mercy, and it was this that provided blind Bartimaeus, who lived in that city, with the comforting words: "Receive thy sight; thy faith hath saved thee" (Lk. 18:42).

On that same day in Jericho, the hated publican Zacchaeus, wanted to "see Jesus," and was subsequently filled with joy as he clambered down out of a tree and heard the words: "This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

Possibly amongst the greatest lessons the Lord taught, is the parable of the Good Samaritan, which has its setting around the steep and dangerous route from Jerusalem to Jericho. This treacherous and hazardous journey led the Lord to teach a proud lawyer a powerful lesson that we too must never forget. When the question was



asked, "What shall I do to inherit eternal life?" The Lord's reply came clearly, "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy strength, and with *all* thy mind; and thy neighbour as thyself... Go and do thou likewise."



Pillars in the forest

Trees provide beauty, shelter, fruit and fuel, and assist in keeping the balance of nature in progress.

Some trees constitute the oldest and largest of God's living creation on earth. In North America, there are trees which are dated over 4000 years — and would have been growing in the days of Moses, but are still alive today! The giant Redwoods on the west coast of California can grow to a height of 300 metres (350 feet) — that is as tall as a thirty storey apartment building! At the base of the trunk they can be as wide as 33 metres (100 feet) around.

These majestic Redwoods are used mainly for their timber — but other trees provide shade, fruit, nuts, maple sugar and syrup, turpentine, rubber and cork. Trees provide a lovely scenery: there are the restful, colourful avenues of trees in autumn time; the vibrant greens of the citrus groves; the out-stretched arms of pine forests; the life-saving trees of the desert oasis.

Trees have also played a remarkable role in God's purpose. It was on the third day of the creation week, that God made the trees. They were necessary, of course, to provide food for the animal creation that was to come, and to maintain a wholesome atmosphere by the process of "breathing out" oxygen into the air. The trees were also to be a means by which rain would be drawn down to revive the thirsty earth.

But there were two special trees in the original garden in Eden. These were called the tree of life, and the tree of the knowledge of good and evil (Gen. 2:9). Both trees bore fruit and played an important part in showing to man the choice between obedience, which brings "life," and disobedience which brings "the knowledge of good AND EVIL," eventually resulting in death. Adam and Eve rejected God's instruction, partook of the tree of knowledge, and brought about the state of sin and death which has existed ever since. Although these were two literal trees in the Garden of Eden, they represented two ways of life. People who choose to disobey God's instructions and eat of "forbidden fruit" will suffer eternal death. Those who follow the ways of God are promised the opportunity to eat of the antitypical "Tree of Lives," which will bestow immortality upon them at Christ's coming (Rev. 2:7; see *Elpis Israel*, pp. 67-72, Logos ed.).

In Gen. 6:14 God commanded Noah to build the ark from gopher wood — the only verse where this wood is mentioned in the Bible. Some suggest that the wood was actually cypress wood, used in Babylon for ship building because of its durability. A small group of faithful people — Noah and his family — was saved from death through wood from a tree!



In Exodus 25:10, Israel was commanded to make the Ark of the Covenant from shittim wood. This was actually the acacia tree, a native of Egypt, and well-known to the Israelites in the wilderness. Its wood is hard, tough, smooth and extremely beautiful. It played an honoured part in the worship of Israel, and represented God's servants who have faithfully dedicated themselves to His will. Significantly, the tree is mentioned in Isa. 41:19 as one of those that will transform the dry and arid wilderness when Christ sets up his kingdom.

Probably the best known Bible tree is the cedar. It was found mostly in the mountain areas, and graced many a hill with its outspreading branches. The "cedars of Lebanon" are noted for their beauty, value and use. The wood was used for many purposes, from musical instruments to the timber of Solomon's temple. It is of reddish colour, has an aromatic odour, and is considered to be almost indestructible — for its bitter taste repels worms, and its resinous oil preserves it from weathering. However, it can be destroyed by man's violence, or by fire; and in process of time the Babylonians destroyed that grand and majestic temple in Jerusalem.

An oak tree played a significant role in one man's death (2Sam. 18), whilst a sycamore tree assisted another man in his need of salvation (Luke 19). Look up both quotations and see how important the trees were in the two incidents.

Sometimes a tree can illustrate the wonder of resurrection. Job 14:7-10, compares a tree to the life of a man. Job declares that if a man rejects God he has no future — there is nothing left when he dies. But a tree teaches that there is something better to be sought. Even if it is cut down, given the right conditions, a tree will often shoot forth and continue to grow. You may have seen the stump of a tree with branches growing out of it. That speaks of a renewed life, and our life in the service of God can be like that. Even though we have difficulties in our walk toward His kingdom. He will help us overcome our trials if we continue to listen to His Word and rest in His strength. And, at the last, though a believer may die, the power of the resurrection at the coming of Jesus Christ will bring him to life again.

The Psalmist beautifully describes the faithful as refreshing, evergreen trees, drinking in the living water of God's Word: *"He [the servant of God] shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper"* (Psa. 1:3).

The fruitful, graceful and beautiful evergreen in the cool glades of the refreshing river, is a lovely symbol of the eternal glory of God's faithful children. Many spiritual lessons can be derived from trees, and as you see them from day to day, and profit from their use and produce, try to remember what God is teaching you in His wonderful creation: the Tree.



Life is like a Flower



*Life is like a pretty flower,
Starting out as a tiny seed,
As we grow we learn to pull out
Every evil, harmful weed.*



*The world is just like a meadow,
Filled with lovely flowers like us.
Yet each of us must learn,
'Tis only in God we place our trust.*



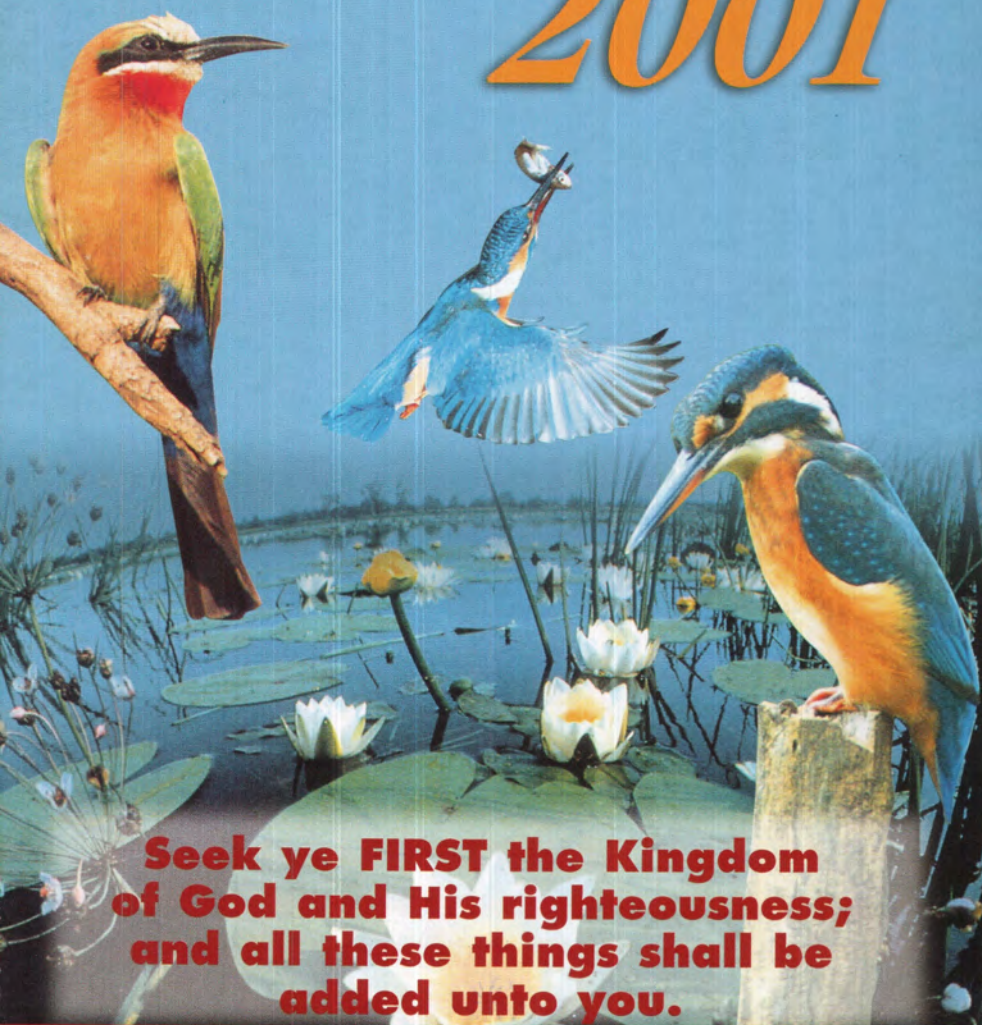
*So we all must try our hardest
To be humble, good and kind.
And in our own particular ways
Love our God with all our mind.*



Karlie Pogson
13 years old
Campsie Sunday School

Good Company

DIARY 2001



**Seek ye FIRST the Kingdom
of God and His righteousness;
and all these things shall be
added unto you.**

The Transformation

*Frosty wash of moonlight
Drowning everything;
Trees and fence and clothesline,
Making nature sing.*

*Ugly, everyday things
Painted ghostly white;
Lawn and shed and garden
Blanketed in light.*

*Yet moonlight is but sunshine
Bent another way,
Moon reflects the glory
Of the coming day.*

*Thus behold the lesson
Taught from heav'n above;
This is God's ecclesia
Tracing Christ in love,*

*Shining for the trav'ller
Showing him the road;
How to ease his burden,
Where to leave his load*

*Till, by light enveloped,
He, too, shines with light,
Helping other trav'lers
And easing darkest night.*

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

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January 2001

Tevet

SUN MON TUE WED THU FRI SAT

Psalm 1:2-3

His delight
is in the law
of Yahweh;
and in His
law doth he
meditate
day and
night...

1

Genesis 1-2
Psalms 1-2
Matthew 1-2

2

Genesis 3-4
Psalms 3-5
Matthew 3-4

3

Genesis 5-6
Psalms 6-8
Matthew 5

4

Genesis 7-8
Psalms 9-10
Matthew 6

5

Asarah
8'Tevet
Commemorates
the beginning
of Babylonian
siege

Genesis 9-10
Psalms 11-13
Matthew 7

6

Genesis 11-12
Psalms 14-16
Matthew 8

7

Genesis 13-14
Psalms 17
Matthew 9

8

Genesis 15-16
Psalms 18
Matthew 10

9

Genesis 17-18
Psalms 19-21
Matthew 11

10

Genesis 19
Psalms 22
Matthew 12

11

Genesis 20-21
Psalms 23-25
Matthew 13

12

Genesis 22-23
Psalms 26-28
Matthew 14

13

Genesis 24
Psalms 29-30
Matthew 15

14

Genesis 25-26
Psalms 31
Matthew 16

15

Genesis 27
Psalms 32
Matthew 17

16

Genesis 28-29
Psalms 33
Matthew 18

17

Genesis 30
Psalms 34
Matthew 19

18

Genesis 31
Psalms 35
Matthew 20

19

Genesis 32-33
Psalms 36
Matthew 21

20

Genesis 34-35
Psalms 37
Matthew 22

21

Genesis 36
Psalms 38
Matthew 23

22

Genesis 37
Psalms 39-40
Matthew 24

23

Genesis 38
Psalms 41-43
Matthew 25

24

Genesis 39-40
Psalms 44
Matthew 26

25

Genesis 41
Psalms 45
Matthew 27

26

Genesis 42-43
Psalms 46-48
Matthew 28

27

Genesis 44-45
Psalms 49
Romans 1-2

28

Genesis 46-47
Psalms 50
Romans 3-4

29

Genesis 48-50
Psalms 51-52
Romans 5-6

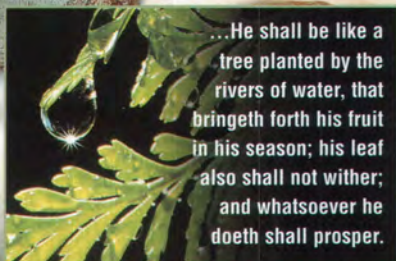
30

1933: Adolf
Hitler
appointed
Chancellor

Exodus 1-2
Psalms 53-55
Romans 7-8

31

Exodus 3-4
Psalms 56-57
Romans 9



...He shall be like a
tree planted by the
rivers of water, that
bringeth forth his fruit
in his season; his leaf
also shall not wither;
and whatsoever he
doeth shall prosper.

February 2001

Shevat

SUN

MON

TUE

WED

THU

FRI

SAT

Exodus 6:6-8 I am Yahweh, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to Me for a people, and I will be to you a God: and ye shall know that I am Yahweh your God, which bringeth you out from under the burdens of the Egyptians...

1

2

3

Exodus 5-6
Psalms 58-59
Romans 10-11

Exodus 7-8
Psalms 60-61
Romans 12

Exodus 9
Psalms 62-63
Romans 13-14

4

5

6

7

1969
Yassir Arafat
elected new
leader of PLO,
wants a
Palestinian state.

8

Tu B'Shevat
Celebration of
new fruits

9

10

Exodus 10
Psalms 64-65
Romans 15-16

Exodus 11-12
Psalms 66-67
Mark 1

Exodus 13-14
Psalms 68
Mark 2

Exodus 15
Psalms 69
Mark 3

Exodus 16
Psalms 70-71
Mark 4

Exodus 17-18
Psalms 72
Mark 5

Exodus 19-20
Psalms 73
Mark 6

11

12

13

14

15

16

17

Exodus 21
Psalms 74
Mark 7

Exodus 22
Psalms 75-76
Mark 8

Exodus 23
Psalms 77
Mark 9

Exodus 24-25
Psalms 78
Mark 10

Exodus 26
Psalms 79-80
Mark 11

Exodus 27
Psalms 81-82
Mark 12

Exodus 28
Psalms 83-84
Mark 13

18

19

20

21

22

23

24

Exodus 29
Psalms 85-86
Mark 14

Exodus 30
Psalms 87-88
Mark 15-16

Exodus 31-32
Psalms 89
1Corinthians 1-2

Exodus 33-34
Psalms 90-91
1Corinthians 3

Exodus 35
Psalms 92-93
1Corinthians 4-5

Exodus 36
Psalms 94-95
1Corinthians 6

Exodus 37
Psalms 96-99
1Corinthians 7

25

26

27

28

Exodus 38
Psalms 100-101
1Corinthians 8-9

Exodus 39-40
Psalms 102
1Corinthians 10

Leviticus 1-2
Psalms 103
1Corinthians 11

Leviticus 3-4
Psalms 104
1Corinthians 12-13

...And I will bring you
in unto the land,
concerning the which I
did swear to give it to
Abraham, to Isaac, and
to Jacob; and I will give
it you for an heritage:
I am Yahweh.

March 2001

Adar

SUN

MON

TUE

WED

THU

FRI

SAT

1Corinthians 15:52, 58

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.... But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

1

Leviticus 5-6
Psalms 105
1Corinthians 14

2

Leviticus 7
Psalms 106
1Corinthians 15

3

Bro Thomas
Confession
and Abjuration
of former
beliefs in 1847

Leviticus 8
Psalms 107
1Corinthians 16

4

Leviticus 9-10
Psalms 108-109
2Corinthians 1-2

5

Bro John
Thomas died
1871

Leviticus 11
Psalms 110-112
2Corinthians 3-4

6

Leviticus 12-13
Psalms 113-114
2Corinthians 5-7

7

Leviticus 14
Psalms 115-116
2Corinthians 8-9

8

Fast of Esther
Commemorates
the fast of Queen
Esther in order
to save the Jews
cp Esther 9:26

Leviticus 15
Psalms 117-118
2Corinthians 10-11

9

Purim
Commemorates
the rescue of
Jews in Persia

Leviticus 16
Psalms 119:1-40
2Corinthians 12-13

10

Shushan Purim
Purim in cities
surrounded by
walls from days
of Joshua

Leviticus 17-18
Psalms 119:41-80
Luke 1

11

Leviticus 19
Psalms 119:81-128
Luke 2

12

Leviticus 20
Psalms 119:129-176
Luke 3

13

Leviticus 21
Psalms 120-124
Luke 4

14

Leviticus 22
Psalms 125-127
Luke 5

15

Julius Caesar
assassinated
BC44

Leviticus 23
Psalms 128-130
Luke 6

16

Leviticus 24
Psalms 131-134
Luke 7

17

Leviticus 25
Psalms 135-136
Luke 8

18

Leviticus 26
Psalms 137-139
Luke 9

19

Leviticus 27
Psalms 140-142
Luke 10

20

Numbers 1
Psalms 143-144
Luke 11

21

Numbers 2
Psalms 145-147
Luke 12

22

Numbers 3
Psalms 148-150
Luke 13-14

23

Numbers 4
Proverbs 1
Luke 15

24

Numbers 5
Proverbs 2
Luke 16

25

Numbers 6
Proverbs 3
Luke 17

26

Numbers 7
Proverbs 4
Luke 18

27

Numbers 8-9
Proverbs 5
Luke 19

28

Numbers 10
Proverbs 6
Luke 20

29

Numbers 11
Proverbs 7
Luke 21

30

Numbers 12-13
Proverbs 8-9
Luke 22

31

Numbers 14
Proverbs 10
Luke 23

April 2001

Aviv

SUN

MON

TUE

WED

THU

FRI

SAT

1

Numbers 15
Proverbs 11
Luke 24

2

Numbers 16
Proverbs 12
Galatians 1-2

3

1948: War of
Independence:
Mt Kastel,
Jerusalem
captured by
Jews

Numbers 17-18
Proverbs 13
Galatians 3-4

4

Numbers 19
Proverbs 14
Galatians 5-6

5

Numbers 20-21
Proverbs 15
Ephesians 1-2

6

Numbers 22-23
Proverbs 16
Ephesians 3-4

7

Numbers 24-25
Proverbs 17
Ephesians 5-6

8

Pasach - Passover
8th - 14th
cp Exo 12:18

Robert Roberts
born 1839 married
Jane Norrie 1859

Numbers 26
Proverbs 18
Philippians 1-2

9

Numbers 27
Proverbs 19
Philippians 3-4

10

Numbers 28
Proverbs 20
John 1

11

Numbers 29-30
Proverbs 21
John 2-3

12

John Thomas
born 1805,
Hoxton Square,
London

Numbers 31
Proverbs 22
John 4

13

Numbers 32
Proverbs 23
John 5

14

Numbers 33
Proverbs 24
John 6

15

Numbers 34
Proverbs 25
John 7

16

Numbers 35
Proverbs 26
John 8

17

Numbers 36
Proverbs 27
John 9-10

18

Deuteronomy 1
Proverbs 28
John 11

19

1943:
First & largest
uprising of
Jews in
Warsaw Ghetto

Deuteronomy 2
Proverbs 29
John 12

20

Yom Hashoah
Holocaust
Remembrance
Day

Deuteronomy 3
Proverbs 30
John 13-14

21

Deuteronomy 4
Proverbs 31
John 15-16

22

Deuteronomy 5
Ecclesiastes 1
John 17-18

23

Deuteronomy 6-7
Ecclesiastes 2
John 19

24

Deuteronomy 8-9
Ecclesiastes 3
John 20-21

25

Yom Hazikaron
Israel Defence
Forces Memorial
Day
1982: Israel
gives all of Sinai
to Egypt

Deuteronomy 10-11
Ecclesiastes 4
Acts 1

26

Yom Haatzmaut
Independence
Day

Deuteronomy 12
Ecclesiastes 5
Acts 2

27

Deuteronomy 13-14
Ecclesiastes 6
Acts 3-4

28

Deuteronomy 15
Ecclesiastes 7
Acts 5-6

29

Deuteronomy 16
Ecclesiastes 8
Acts 7

30

Deuteronomy 17
Ecclesiastes 9
Acts 8



Proverbs 15:28-29

The heart of the righteous studieth
to answer: but the mouth of the
wicked poureth out evil things.

Yahweh is far from the wicked: but
He heareth the
prayer of the righteous.

May 2001

Zif

SUN

MON

TUE

WED

THU

FRI

SAT

2Timothy 2:15

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

1

2

3

4

5

1821:
Napoleon
Bonaparte
dies

Deuteronomy 18
Ecclesiastes 10
Acts 9

Deuteronomy 19
Ecclesiastes 11
Acts 10

Deuteronomy 20
Ecclesiastes 12
Acts 11-12

Deuteronomy 21
Song 1
Acts 13

Deuteronomy 22
Song 2
Acts 14-15

6

7

2nd World War
ended 1945

8

9

10

11

12

Deuteronomy 23
Song 3
Acts 16-17

Deuteronomy 24
Song 4
Acts 18-19

Deuteronomy 25
Song 5
Acts 20

Deuteronomy 26
Song 6
Acts 21-22

Deuteronomy 27
Song 7
Acts 23-24

Deuteronomy 28
Song 8
Acts 25-26

Deuteronomy 29
Isaiah 1
Acts 27

13

14

Anniversary
Declaration of
the State of
Israel 1948

15

16

17

18

Napoleon
proclaimed
Emperor 1804

19

Deuteronomy 30
Isaiah 2
Acts 28

Deuteronomy 31
Isaiah 3-4
Colossians 1

Deuteronomy 32
Isaiah 5
Colossians 2

Deuteronomy 33-34
Isaiah 6
Colossians 3-4

Joshua 1
Isaiah 7
1Thessalonians 1-2

Joshua 2
Isaiah 8
1Thessalonians 3-4

Joshua 3-4
Isaiah 9
1Thessalonians 5

20

21

Yom Yerushalayim
Jerusalem
Reunification Day

22

23

Rosh Chodesh
Sivan
Jewish tradition
says this day
they came to
Sinai. Exo 19:1

24

Chodesh Sivan
May 23- June 21
Commemorating
the month when
the Law was
given at Sinai

25

26

Joshua 5-6
Isaiah 10
2Thessalonians 1-2

Joshua 7
Isaiah 11
2Thessalonians 3

Joshua 8
Isaiah 12
1Timothy 1-2

Joshua 9
Isaiah 13
1Timothy 4-5

Joshua 10
Isaiah 14
1Timothy 6

Joshua 11
Isaiah 15
2Timothy 1

Joshua 12
Isaiah 16
2Timothy 2

27

28

Shavuot -
Feast of Weeks
commemorating
Moses receiving
the Law

29

Constantinople
fell to Ottoman
Turks 1453
(6th Trumpet)

30

31

Joshua 13
Isaiah 17-18
2Timothy 3-4

Joshua 14
Isaiah 19
Titus 1-3

Joshua 15
Isaiah 20-21
Philemon

Joshua 16
Isaiah 22
Hebrews 1-2

Joshua 17
Isaiah 23
Hebrews 3-5

2Timothy 3:15

From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

June 2001

Sivan

SUN

MON

TUE

WED

THU

FRI

SAT

1 Samuel 3:1,19

The child Samuel ministered unto Yahweh before Eli. And the Word of Yahweh was precious in those days; there was no open vision... And Samuel grew, and Yahweh was with him, and did let none of His Words fall to the ground.

1

1848: Bro Thomas first visit to Britain. Elpis Israel is written.

2

Joshua 18
Isaiah 24
Hebrews 6-7

Joshua 19
Isaiah 25
Hebrews 8-9

3

4

5

1967:
Commencement
of Six Day War

6

7

8

9

Joshua 20-21
Isaiah 26-27
Hebrews 10

Joshua 22
Isaiah 28
Hebrews 11

Joshua 23-24
Isaiah 29
Hebrews 12

Judges 1
Isaiah 30
Hebrews 13

Judges 2-3
Isaiah 31
James 1

Judges 4-5
Isaiah 32
James 2

Judges 6
Isaiah 33
James 3-4

10

11

1967:
Conclusion of
Six Day War

12

13

14

15

16

Judges 7-8
Isaiah 34
James 5

Judges 9
Isaiah 35
1Peter 1

Judges 10-11
Isaiah 36
1Peter 2

Judges 12-13
Isaiah 37
1Peter 3-5

Judges 14-15
Isaiah 38
2Peter 1-2

Judges 16
Isaiah 39
2Peter 3

Judges 17-18
Isaiah 40
1John 1-2

17

18

1815: Battle of
Waterloo
Napoleon
defeated and
exiled to
St Helena.

19

20

21

22

23

Judges 19
Isaiah 41
1John 3-4

Judges 20
Isaiah 42
1John 5

Judges 21
Isaiah 43
2 & 3 John

Ruth 1-2
Isaiah 44
Jude

Ruth 3-4
Isaiah 45
Revelation 1-2

1Samuel 1
Isaiah 46-47
Revelation 3-4

1Samuel 2
Isaiah 48
Revelation 5-6

24

25

26

27

28

29

30

1Samuel 3
Isaiah 49
Revelation 7-9

1Samuel 4
Isaiah 50
Revelation 10-11

1Samuel 5-6
Isaiah 51
Revelation 12-13

1Samuel 7-8
Isaiah 52
Revelation 14

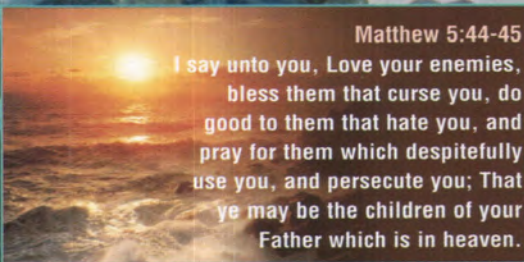
1Samuel 9
Isaiah 53
Revelation 15-16

1Samuel 10
Isaiah 54
Revelation 17-18

1Samuel 11-12
Isaiah 55
Revelation 19-20

July 2001

Tammuz

SUN	MON	TUE	WED	THU	FRI	SAT
1 Chodesh Tammuz A month of tragedies occurred, known as Bein Ha- Metzarim meaning "in the straits" 1Samuel 13 Isaiah 56-57 Revelation 21-22	2 1Samuel 14 Isaiah 58 Matthew 1-2	3 1Samuel 15 Isaiah 59 Matthew 3-4	4 1Samuel 16 Isaiah 60 Matthew 5	5 1Samuel 17 Isaiah 61 Matthew 6	6 1Samuel 18 Isaiah 62 Matthew 7	7 1Samuel 19 Isaiah 63 Matthew 8
8 Fast of Shiva Asar B'Tammuz Lamenting the breach of Jerusalem's walls by Romans AD70 1Samuel 20 Isaiah 64 Matthew 9	9 1Samuel 21-22 Isaiah 65 Matthew 10	10 1Samuel 23 Isaiah 66 Matthew 11	11 1947: Ship "Exodus 1947" sailed from France with 4500 illegal immigrants 1Samuel 24 Jeremiah 1 Matthew 12	12 1Samuel 25 Jeremiah 2 Matthew 13	13 1Samuel 26-27 Jeremiah 3 Matthew 14	14 1789: French Revolution storming the Bastille 1Samuel 28 Jeremiah 4 Matthew 15
15 1Samuel 29-30 Jeremiah 5 Matthew 16	16 1Samuel 31 Jeremiah 6 Matthew 17	17 2Samuel 1 Jeremiah 7 Matthew 18	18 1947: British Destroyers commandeer ship to Haifa, thence to return to Europe 2Samuel 2 Jeremiah 8 Matthew 19	19 2Samuel 3 Jeremiah 9 Matthew 20	20 2Samuel 4-5 Jeremiah 10 Matthew 21	21 1969: First men land on the moon 2Samuel 6 Jeremiah 11 Matthew 22
22 2Samuel 7 Jeremiah 12 Matthew 23	23 2Samuel 8-9 Jeremiah 13 Matthew 24	24 2Samuel 10 Jeremiah 14 Matthew 25	25 1994: Formal Peace agreement between Israel and Jordan 2Samuel 11 Jeremiah 15 Matthew 26	26 2Samuel 12 Jeremiah 16 Matthew 27	27 2Samuel 13 Jeremiah 17 Matthew 28	28 2Samuel 14 Jeremiah 18 Romans 1-2
29 Fast of Tisha B'Av Saddest day in Jewish calendar. Destruction of both First and Second Temples. 2Samuel 15 Jeremiah 19 Romans 3-4	30 2Samuel 16 Jeremiah 20 Romans 5-6	31 2Samuel 17 Jeremiah 21 Romans 7-8	 Matthew 5:44-45 I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven.			

August 2001

Av

SUN

MON

TUE

WED

THU

FRI

SAT

1Corinthians 10:13

...God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it...



1

2

3

4

2Samuel 18
Jeremiah 22
Romans 9

2Samuel 19
Jeremiah 23
Romans 10-11

2Samuel 20-21
Jeremiah 24
Romans 12

2Samuel 22
Jeremiah 25
Romans 13-14

5

6

7

8

9

10

11

2Samuel 23
Jeremiah 26
Romans 15-16

2Samuel 24
Jeremiah 27
Mark 1

1Kings 1
Jeremiah 28
Mark 2

1Kings 2
Jeremiah 29
Mark 3

1Kings 3
Jeremiah 30
Mark 4

1Kings 4-5
Jeremiah 31
Mark 5

1Kings 6
Jeremiah 32
Mark 6

12

13

14

15

16

17

18

1Kings 7
Jeremiah 33
Mark 7

1Kings 8
Jeremiah 34
Mark 8

1Kings 9
Jeremiah 35
Mark 9

1Kings 10
Jeremiah 36
Mark 10

1Kings 11
Jeremiah 37
Mark 11

1Kings 12
Jeremiah 38
Mark 12

1Kings 13
Jeremiah 39
Mark 13

19

20

21

22

23

24

25

1Kings 14
Jeremiah 40
Mark 14

1Kings 15
Jeremiah 41
Mark 15

1Kings 16
Jeremiah 42
Mark 16

1Kings 17
Jeremiah 43
1Corinthians 1-2

1Kings 18
Jeremiah 44
1Corinthians 3

1Kings 19
Jeremiah 45-46
1Corinthians 4-5

1Kings 20
Jeremiah 47
1Corinthians 6

26

27

28

29

30

31

1897:
First Zionist
Congress held
in Basle

1Kings 21
Jeremiah 48
1Corinthians 7

1Kings 22
Jeremiah 49
1Corinthians 8-9

2Kings 1-2
Jeremiah 50
1Corinthians 10

2Kings 3
Jeremiah 51
1Corinthians 11

2Kings 4
Jeremiah 52
1Corinthians 12-13

2Kings 5
Lamentations 1
1Corinthians 14

1Cor 10:14
...Wherefore
my dearly
beloved
flee...

September 2001

Elul

SUN

MON

TUE

WED

THU

FRI

SAT

30

Chronicles 13-14
Ezekiel 26
Luke 23



Luke 1:30-33
Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

1

2Kings 6
Lamentations 2
1Corinthians 15

2

2Kings 7
Lamentations 3
1Corinthians 16

3

1752: Julian Calendar dropped and Gregorian Calendar adopted (losing 11 days)
1939: World War 2 commenced

2Kings 8
Lamentations 4
2Corinthians 1-2

4

2Kings 9
Lamentations 5
2Corinthians 3-4

5

2Kings 10
Ezekiel 1
2Corinthians 5-7

6

2Kings 11-12
Ezekiel 2
2Corinthians 8-9

7

2Kings 13
Ezekiel 3
2Corinthians 10-11

8

2Kings 14
Ezekiel 4
2Corinthians 12-13

9

2Kings 15
Ezekiel 5
Luke 1

10

2Kings 16
Ezekiel 6
Luke 2

11

2Kings 17
Ezekiel 7
Luke 3

12

2Kings 18
Ezekiel 8
Luke 4

13

1993: Signing of Israeli-Palestinian Declaration of Principles

2Kings 19
Ezekiel 9
Luke 5

14

2Kings 20
Ezekiel 10
Luke 6

15

2Kings 21
Ezekiel 11
Luke 7

16

2Kings 22-23
Ezekiel 12
Luke 8

17

2Kings 24-25
Ezekiel 13
Luke 9

18

Rosh Hashanah- Jewish New Year commences

1Chronicles 1
Ezekiel 14
Luke 10

19

1Chronicles 2
Ezekiel 15
Luke 11

20

Tzom Gedaliah Commemorates the start of Babylonian exile

1Chronicles 3
Ezekiel 16
Luke 12

21

1Chronicles 4
Ezekiel 17
Luke 13-14

22

1Chronicles 5
Ezekiel 18
Luke 15

23

Robert Roberts died 1898

1Chronicles 6
Ezekiel 19
Luke 16

24

1Chronicles 7
Ezekiel 20
Luke 17

25

1Chronicles 8
Ezekiel 21
Luke 18

26

1Chronicles 9
Ezekiel 22
Luke 19

27

Yom Kippur- Day of Atonement

1895: Bro Roberts arrives in Aust. at Albany WA

1Chronicles 10
Ezekiel 23
Luke 20

28

1Chronicles 11
Ezekiel 24
Luke 21

29

1Chronicles 12
Ezekiel 25
Luke 22

October 2001

Ethaninim

SUN	MON	TUE	WED	THU	FRI	SAT
	1 1895: Bro Roberts arrives in Adelaide, speaks highly of design and beauty of town, meets with ecclesia 1Chronicles 15 Ezekiel 27 Luke 24	2 Sukkot - Feast of Tabernacles 2nd - 7th Britain left Turkey 1923 1Chronicles 16 Ezekiel 28 Galatians 1-2	3 1Chronicles 17 Ezekiel 29 Galatians 3-4	4 1Chronicles 18-19 Ezekiel 30 Galatians 5-6	5 1Chronicles 20-21 Ezekiel 31 Ephesians 1-2	6 1Chronicles 22 Ezekiel 32 Ephesians 3-4
	7 1989: Gorbachev visits East Germany to tell them its time for change 1Chronicles 23 Ezekiel 33 Ephesians 5-6	8 1Chronicles 24-25 Ezekiel 34 Philippians 1-2	9 Simchat Torah Rejoicing of the Law. Special celebration of readings and festivity 1Chronicles 26 Ezekiel 35 Philippians 3-4	10 1Chronicles 27 Ezekiel 36 John 1	11 1Chronicles 28 Ezekiel 37 John 2-3	12 1Chronicles 29 Ezekiel 38 John 4
	13 1973: Beginning of Yom Kippur War 2Chronicles 1-2 Ezekiel 39 John 5					
	14 2Chronicles 3-4 Ezekiel 40 John 6	15 2Chronicles 5-6 Ezekiel 41 John 7	16 1973: Israel crosses Suez Canal 2Chronicles 7 Ezekiel 42 John 8	17 2Chronicles 8 Ezekiel 43 John 9-10	18 2Chronicles 9 Ezekiel 44 John 11	19 2Chronicles 10-11 Ezekiel 45 John 12
	20 2Chronicles 12-13 Ezekiel 46 John 13-14					
21 2Chronicles 14-15 Ezekiel 47 John 15-16	22 2Chronicles 16-17 Ezekiel 48 John 17-18	23 2Chronicles 18-19 Daniel 1 John 19	24 2Chronicles 20 Daniel 2 John 20-21	25 1956: Israel embarks on Sinai Campaign against Egypt 2Chronicles 21-22 Daniel 3 Acts 1	26 2Chronicles 23 Daniel 4 Acts 2	27 2Chronicles 24 Daniel 5 Acts 3-4
28 2Chronicles 25 Daniel 6 Acts 5-6	29 Ottoman Empire ends Turkey becomes a Republic 1923 2Chronicles 26-27 Daniel 7 Acts 7	30 2Chronicles 28 Daniel 8 Acts 8	31 Martin Luther pins 95 theses on church door, Reformation commences 1517 2Chronicles 29 Daniel 9 Acts 9	Acts 1:11 ...Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.		

November 2001

Bul

SUN

MON

TUE

WED

THU

FRI

SAT

Daniel 12:2-3

Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

1

2

3

2Chronicles 30
Daniel 10
Acts 10

2Chronicles 31
Daniel 11
Acts 11-12

2Chronicles 32
Daniel 12
Acts 13

4

5

6

7

1917 Bolshevik
Revolution

8

9

1938 Kristallnacht
(crystal night). First
evidence of
violence against
Jews in Nazi
Germany, smashing
windows, shops and
synagogues.

10

1989 Berlin Wall,
the 45km long
wall which was
erected in 1961,
is taken down

2Chronicles 33
Hosea 1
Acts 14-15

2Chronicles 34
Hosea 2
Acts 16-17

2Chronicles 35
Hosea 3
Acts 18-19

2Chronicles 36
Hosea 4
Acts 20

Ezra 1-2
Hosea 5
Acts 21-22

Ezra 3-4
Hosea 6
Acts 23-24

Ezra 5-6
Hosea 7
Acts 25-26

11

12

13

Napoleon 1805
entered Vienna
(Seat of the
Beast)

14

15

16

17

Ezra 7
Hosea 8
Acts 27

Ezra 8
Hosea 9
Acts 28

Ezra 9
Hosea 10
Colossians 1

Ezra 10
Hosea 11
Colossians 2

Nehemiah 1-2
Hosea 12
Colossians 3-4

Nehemiah 3
Hosea 13
1Thessalonians 1-2

Nehemiah 4
Hosea 14
1Thessalonians 3-4

18

19

1977 Anwar
Sadat proposes
to Knesset
peaceful
relations

20

21

22

23

24

Nehemiah 5-6
Joel 1
1Thessalonians 5

Nehemiah 7
Joel 2
2Thessalonians 1-2

Nehemiah 8
Joel 3
2Thessalonians 3

Nehemiah 9
Amos 1
1Timothy 1-3

Nehemiah 10
Amos 2
1Timothy 4-5

Nehemiah 11
Amos 3
1Timothy 6

Nehemiah 12
Amos 4
2Timothy 1

25

26

27

28

29

UNO Resolution:
Palestine to
become a
homeland for
the Jews - 1947

30

1947: Beginning
of War of
Independence

Nehemiah 13
Amos 5
2Timothy 2

Esther 1
Amos 6
2Timothy 3-4

Esther 2
Amos 7
Titus 1-3

Esther 3-4
Amos 8
Philemon

Esther 5-6
Amos 9
Hebrews 1-2

Esther 7-8
Obadiah
Hebrews 3-5

Dan12:13

Go thou thy
way till the
end be: for
thou shalt
rest, & stand
in thy lot at
the end of
the days.

December 2001

Kislev

SUN

MON

TUE

WED

THU

FRI

SAT

30

31

Revelation 2:25-26

But that which ye have
already hold fast till I come.
And he that overcometh,
and keepeth my works unto
the end, to him will I give
power over the nations:

1

1989 – First
meeting
between a
Soviet leader,
Gorbachev and
the Pope

Esther 9-10
Jonah 1
Hebrews 6-7

Job 40
Malachi 2
Revelation 19-20

Job 41-42
Malachi 3-4
Revelation 21-22

2

3

4

5

6

7

8

Job 1-2
Jonah 2-3
Hebrews 8-9

Job 3-4
Jonah 4
Hebrews 10

Job 5
Micah 1
Hebrews 11

Job 6-7
Micah 2
Hebrews 12

Job 8
Micah 3-4
Hebrews 13

Job 9
Micah 5
James 1

Job 10
Micah 6
James 2

9

1917 British
forces capture
Jerusalem

10

Hanukkah – Feast
of Lights
commemorating
victory of
Maccabees and
rededication of the
Temple.

11

12

13

14

15

Job 11
Micah 7
James 3-4

Job 12
Nahum 1-2
James 5

Job 13
Nahum 3
1Peter 1

Job 14
Habakkuk 1
1Peter 2

Job 15
Habakkuk 2
1Peter 3-5

Job 16-17
Habakkuk 3
2Peter 1-2

Job 18-19
Zephaniah 1
2Peter 3

16

1773: Boston
Tea Party

17

18

19

20

21

22

Job 20
Zephaniah 2
1John 1-2

Job 21
Zephaniah 3
1John 3-4

Job 22
Haggai 1-2
1John 5

Job 23-24
Zechariah 1
2,3John

Job 25-27
Zechariah 2-3
Jude

Job 28
Zechariah 4-5
Revelation 1-2

Job 29-30
Zechariah 6-7
Revelation 3-4

23

24

25

26

27

28

29

Job 31-32
Zechariah 8
Revelation 5-6

Job 33
Zechariah 9
Revelation 7-9

Job 34
Zechariah 10
Revelation 10-11

Job 35-36
Zechariah 11
Revelation 12-13

Job 37
Zechariah 12
Revelation 14

Job 38
Zechariah 13-14
Revelation 15-16

Job 39
Malachi 1
Revelation 17-18

Addresses



Special Events

**A word fitly spoken is like apples of gold in pictures of silver ...
as cold waters to a thirsty soul, so is good news from a far country.**

2001 at a glance

*How long, Yabweb? wilt Thou hide Thyself for ever? shall Thy wrath burn like fire?
Remember how short my time is: wherefore hast Thou made all men in vain?*

January

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

February

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March

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April

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29	30					

May

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27	28	29	30	31		

June

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July

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29	30	31				

August

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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September

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October

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21	22	23	24	25	26	27
28	29	30	31			

November

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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December

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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16	17	18	19	20	21	22
23	24	25	26	27	28	29



Good Company

ISSUE 160, March 2001

Supplement to LOGOS magazine

Hi - Boys and Girls,

Perhaps one of your favourite rides in a playground is the sea-saw. It really is a great feeling to go up... up... up... in the air on a sea-saw, and then when the one on the other end goes up... you come down to the earth with a bump (it's even more fun when it is Dad or Mum getting the bump... ouch!).

The secret to a "smooth sea-saw ride" is for both to be of similar weight, which is why we see children the same size and weight spend ages going up and down with glee! But, if one is heavier, they take great delight in going up and down when *they* please, much to the annoyance of the little one on the other end, who is just too light to make any real impact — it all has to do with an even balance of weight!

Recently we came across this picture of a different kind of "sea-saw," where, no doubt, this poor animal did not really enjoy his ride! You see, his owners had overloaded the cart, expecting the poor mule to "handle the weight" without any problems. The mule, however, took off before anyone could stop it, but not in the direction his owners wanted! The mule was airborne. No-one was able to bring him down! The cart had to be unloaded.

In the Lord's day he had to speak against certain in the nation who "...lade men with burdens grievous to be borne," yet they themselves were not prepared to help, not even with one of their fingers. We must not follow that example, but always be ready and prepared to help others, whatever their load.

Your Friend,

Uncle Philip

P.S. Did you know that more people are killed by donkeys each year than in plane crashes?

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

GOOD COMPANY is the Christadelphian Family Magazine published bi-monthly by Logos Publications, Box 220, Findon, South Australia 5023, and distributed as a supplement to Logos magazine, providing interesting information upon Bible topics for young and older. Comments, articles, poems and photos are welcome. Edited by: Philip J. Mansfield.

Cost of additional copies for Sunday Schools: \$5 yearly.

Donations for Competition Awards and production costs are appreciated.



our Amazing World

The Eye

Whenever we meet a new acquaintance or an old friend, our first attention is drawn to their eyes. One of the first things noticed in the eyes of a new born babe are their colour and expression. Eyes are very important in our life. Together with our ears, nose, mouth and tongue, they form a kind of "control panel" that is always switched on, even during our sleep. Detailed and accurate information is constantly fed to our brain through these organs, and adjustments are continually being made, so that dangers which lurk everywhere can be avoided.

We have only little more than a 180° vision — though many parents wish they had "eyes in the back of their head" and sometimes children are made to feel that they really do! In all forms of creatures, eyes are a giveaway as to what sort of creature they are. Largely, animals of every order fall into one of two groups.

They are either the eater or the eaten! Let us just look at a lion and a lamb. A lion's face is really a pleasant looking face, framed by his huge



hairy mane. His eyes are well set each side of his nose and mouth, but the placement of his eyes gives no scope for seeing something behind him. That is because he is a strong creature of the eater variety; a king in his own domain who does not need to see what may be lurking behind him. He is bold and fearless.



But our defenceless little lamb has eyes on the side of its head and can see through almost a full side range of directions!

Look at an owl — large pupils so he can see in the darkness, and ahead-looking eyes, whereas a bird which is preyed upon has side mounted eyes enabling it to see in any direction.

There are large eyes, small eyes, embedded eyes, eyes on stems, fixed eyes, turreted eyes, single celled eyes, many celled eyes, dull eyes, coloured eyes. While there are eyes that close and eyes that don't close, some are equipped with one set of eyelids and some with two sets. Some creatures, like spiders, have eight eyes of different sizes and some have eyes made up of thousands of tiny lenses. Many insects have a mixture of single lens eyes and multi-celled eyes. The normal housefly has two "compound" eyes containing about 4,000 lenses in each eye!

These multi-celled eyes are called "compound" eyes and they are very sensitive pieces of equipment. They give very fine and clear definition to their owners making it very difficult for Mum to creep up and swat a fly,

because he can see so well in all directions.

In the Old Testament which was written in Hebrew, the word for eye is *ayin*, which can be used to describe the central feature of a landscape or a fountain. In at least one place, "fountain" is used to describe the Great Creator Himself. Our eye really is a fountain because it is constantly producing tears of lubrication. These wash over the eyeball with the blinking of eyelids.

You will remember reading of the Cherubim seen by Ezekiel. He said they were covered with eyes (Eze. 10:12). We know that God is all-knowing. As well as being able to see everything personally, God has other unlimited visual means at His disposal. These we will call "compound eyes." In 2Chr. 16:9, it is written, "For the eyes of Yahweh run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." These eyes are a multitude of "fountains" of God's judgments on evil doers, and of protection for the saints, as it is written, "He shall give His angels (eyes) charge concerning thee... to bear thee up lest at any time thou dash thy foot against a stone" (Psa. 91:11-12). So here is a part of God's control panel, always alert, always active, constantly sending messages to the one great Controller of all things, constantly arranging circumstances for the elects' sake, so that all things will work together for good for those who love God (Rom. 8:28) and who are the called according to His purpose.

C Hollamby



People in our Sunday School Lessons...

Jeroboam

Leader of Division

Jeroboam, the son of Nebat and Zeruah, was an Ephrathite, an official under Solomon. His name means "The people are numerous," an apt name at the time of prosperity and growing power of Israel under David and Solomon. But, his actions disgraced his name, and brought the degradation of an ecclesia that denied the principles of their God.

Jeroboam was an energetic, industrious, efficient organizer, with a reputation for leadership (1Kgs. 11:28). He was both admired and feared by Solomon, who sought to destroy him (v. 40).

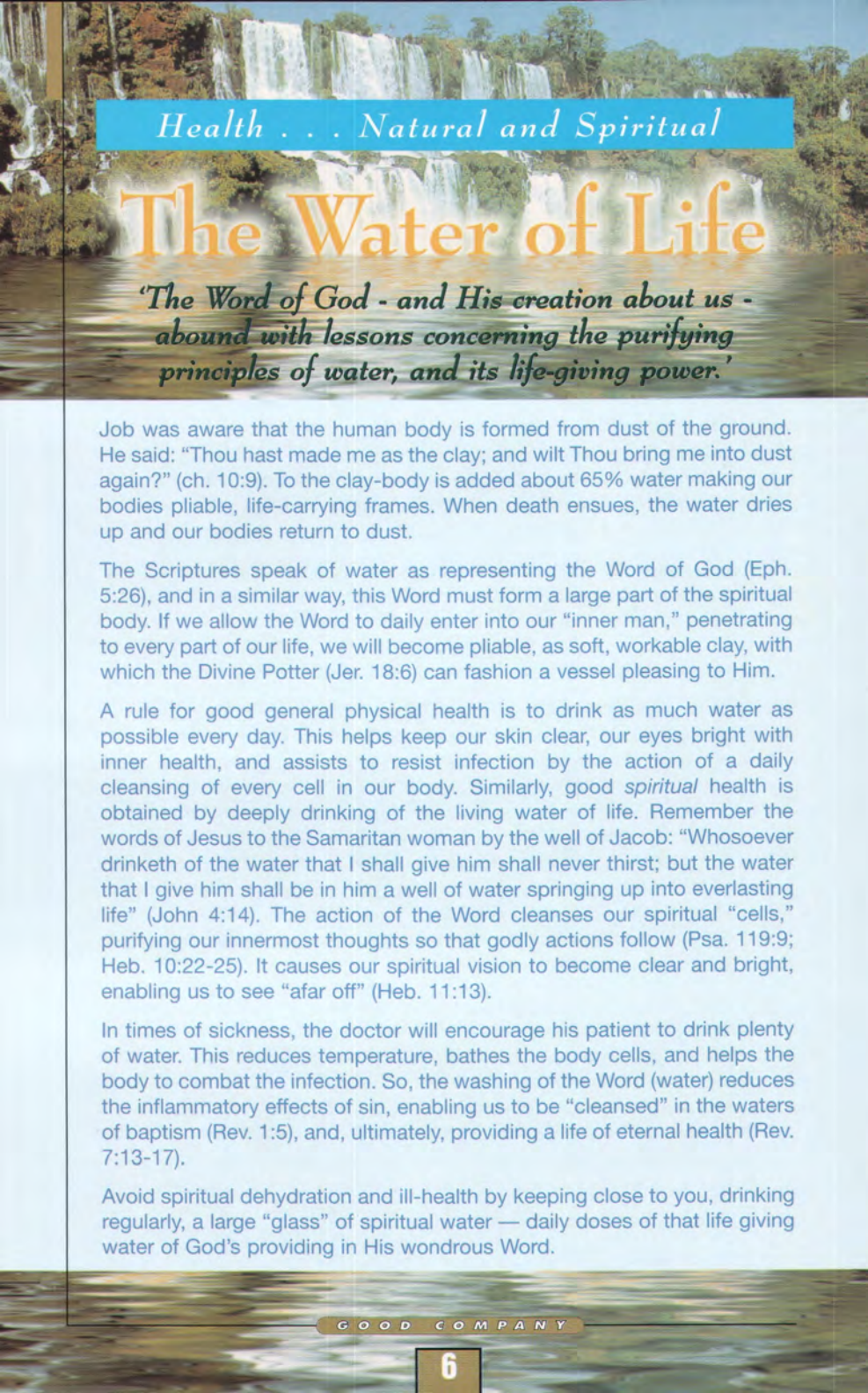


However, he was providentially told by Ahijah the prophet, that upon obedience to the Truth, and submission before Yahweh, he would prosper over the 10 tribes of Israel (1Kgs. 11:37-38). But because of his unrestrained desire for political pre-eminence and recognition of flesh, Jeroboam became an adversary to the Ecclesia.

He thus was a dishonorable brother who:

- * Sought to be popular with the majority by giving them their wants (1Kgs. 12:1-5).
- * Perverted the Truth to gain political ambition (1Kgs. 12:27-28).
- * Justified his action by making subtle deviations from the principles of truth (1Kgs. 12:28, 32-33. cp. Exo. 32:4, 21-22).
- * Appointed unqualified and abominable priests to be ministers of the Word in Israel (1Kgs. 12:31).
- * Devoted himself to maintain disunity between Israel and Judah, by means of separating or splitting their company (1Kgs. 12:27).

Jeroboam reigned as king of Israel for 22 years (1Kgs. 14:20) during which he became known as "Jeroboam, the son of Nebat who made Israel to sin." Scripture cites this caption over 14 times to impress upon us the foolishness of the pride of life, and the ambition of power at the expense of the Truth. Unless this principle is mortified in us (Rom. 8:13), we, also, will share the dishonour of Jeroboam.



Health . . . Natural and Spiritual

The Water of Life

*'The Word of God - and His creation about us -
abound with lessons concerning the purifying
principles of water, and its life-giving power.'*

Job was aware that the human body is formed from dust of the ground. He said: "Thou hast made me as the clay; and wilt Thou bring me into dust again?" (ch. 10:9). To the clay-body is added about 65% water making our bodies pliable, life-carrying frames. When death ensues, the water dries up and our bodies return to dust.

The Scriptures speak of water as representing the Word of God (Eph. 5:26), and in a similar way, this Word must form a large part of the spiritual body. If we allow the Word to daily enter into our "inner man," penetrating to every part of our life, we will become pliable, as soft, workable clay, with which the Divine Potter (Jer. 18:6) can fashion a vessel pleasing to Him.

A rule for good general physical health is to drink as much water as possible every day. This helps keep our skin clear, our eyes bright with inner health, and assists to resist infection by the action of a daily cleansing of every cell in our body. Similarly, good *spiritual* health is obtained by deeply drinking of the living water of life. Remember the words of Jesus to the Samaritan woman by the well of Jacob: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I give him shall be in him a well of water springing up into everlasting life" (John 4:14). The action of the Word cleanses our spiritual "cells," purifying our innermost thoughts so that godly actions follow (Psa. 119:9; Heb. 10:22-25). It causes our spiritual vision to become clear and bright, enabling us to see "afar off" (Heb. 11:13).

In times of sickness, the doctor will encourage his patient to drink plenty of water. This reduces temperature, bathes the body cells, and helps the body to combat the infection. So, the washing of the Word (water) reduces the inflammatory effects of sin, enabling us to be "cleansed" in the waters of baptism (Rev. 1:5), and, ultimately, providing a life of eternal health (Rev. 7:13-17).

Avoid spiritual dehydration and ill-health by keeping close to you, drinking regularly, a large "glass" of spiritual water — daily doses of that life giving water of God's providing in His wondrous Word.

ENTRIES MUST BE RECEIVED BY April 1st FOR NAMES TO BE INCLUDED IN NEXT ISSUE

Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330
New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ.
Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

100 MARKS: Amy Holmes (Boolaroo), Rachelle Lund (Happy Valley), Elise Galbraith, Timothy Pail, Sabrina Smith (Launceston), Kate Hermann, Sarah Hermann (Kedron Brook), Hayden Stewart, Mitchell Stewart (Golden Grove), Jamie McKinlay (Mittagong), Megan Wolstencroft, Simon Wolstencroft (Blue Mountains), Kiri Ullman, Rowan Ullman (Perth Central), Joshua Mansfield (One Tree Hill).

200 MARKS: Darren Mitsos, Alisa Pitt (Woodville), Geoffrey Goodwin, Jonathan Goodwin (Correspondence W.A.), Andrew Bearden, Ethan Bearden, Matthew Bearden (Austin Leander), Abigail Hart, Rebekah Hart, Salome Hart (Kamloops).

300 MARKS: Matthew Armonis (Woodville), Jesse Bruce (Blue Mountains).

ALBURY/WODONGA: Amber Pitcher, Jared Pitcher

BOOLAROO: Anthony French, Rosemary French, Amy Holmes, Joseph Richards, Sophia Richards

BLUE MOUNTAINS: Jesse Bruce, Kathleen Bruce, Leah Bruce, Charlotte Carroll, Andrew Hadley, Ashleigh Hadley, Cameron Hadley, Rochelle Hadley, Eleanor Pogson, Thomas Pogson, Deborah Wolstencroft, Eve Wolstencroft, Meagan Wolstencroft

CAMPBIE: Danielle Pogson, Jacinta Pogson, Karlie Pogson

COONABARABRAN: David Boon, James Boon, Courtney Chate, Bernita Hay, Immanuel Hay, Maggie-Jean Hay, Ben Herbert, Edward Hollis, Hannah Hollis, Jeremy Hollis, Joshua Goodman, Matthew Goodman, Thomas Goodman, Zach Goodman, Eleanor Mitchell, Ethan Mitchell, Joseph Pogson, Jonny Pogson, Melanie Pogson, Angela Smith, Clint Wilson

DARWIN N.T.: Megan Dodson

DUNOON: Karly Leadbeater, Stacey Leadbeater

GOSFORD: Elise Box

GRANVILLE: Claire Harden, Rebecca Smith

LISMORE: Daniel Benson, Tabitha Burney, Keturah Clark-Smith

MITTAGONG: Elise Crawford, Josh Crawford, Caitlin Leadbeater, Courtney Leadbeater, David McKinlay, Gabrielle McKinlay, Jamie McKinlay, Ethan Wolstencroft

MOOREBANK: Hannah Wetherton, Jonathan Wetherton, Sarah Wetherton

ISOLATION CORRESPONDENCE N.S.W.: Kirralee Barrett, Angus Goodman, Esther Goodman, Mitchell Leadbeater, Alyce Wasseil, Rachelle Wasseil

PUNCHBOWL: Stephanie Leckey

RIVERWOOD: Micah Dodson, Blake Peden, Courtney Peden

WATAGANS: James Lynch, Johanna Lynch, Hannah Mansfield, Kyria Mansfield, Amy Schofield, Jordan Ryan

YAGOONA: Nathan Coad, Jonathan Hammond, Terry McKinlay

KEDRON BROOK: Kate Hermann, Sarah Hermann

NORTH OAKS: Emma Bevan, Sarah Bevan, Ronald Bevan, Emma Forster, Adam Gallier, Joshua Gallier, Rachel Milvain, Simone Milvain, Jared Mumby, Melissa Stokes, Nathan Stokes

REDCLIFFE: Andrew Evans, Matthew Evans, Lincoln Mumby, Zachary Mumby, Harrison Stonebridge

WAMURAN: Megan Thompson

CORRESPONDENCE QLD: Bradley Remfrey, Natalie Remfrey

WILSTON: Stephen Brennan, Clara Crispin, Emma Hocknell

ABERFOYLE PARK: Matthew Johnson, Jonathan Wigzell, Naomi Wigzell

CUMBERLAND: Ariel Gurd, Laura Weller, Stephanie Weller

ENFIELD: James Evans, Emily Hanns, Adrian Petiet, Nathan Petiet, Katie Pitcher, Abby Ryan, Carolyn Stone, Courtney Stone

GOLDEN GROVE: Brendan Gore, James Hyndman, Jeshannah Hyndman, Kezia Hyndman, Daniel King, Felicity King, Natalie King, Joshua Kurth, Mason Mansfield, Loren O'Connor, Nathan O'Connor, Thomas Scheuler, Mitchell Stewart

HAPPY VALLEY: Nathan Pearson, Sarah Pearson

KERSBROOK: Avlian Pitt, Hannah Pitt, Rebekah Pitt, Ruth Pitt, Daniel Schipper, Sarah Schipper

ONE TREE HILL: Alexandra Davis, Caitlin Davis, Mitchell Dodson, Rachel Dodson, Brendan Ginn, Jamin Ginn, Rosanna Ginn, Seth Hall, Jacob Hall, Giverney Manser, Caleb Mansfield, Jesse Mansfield, Joshua Mansfield, Leah Mansfield, Thomas Mansfield, Stephanie Mansfield, Joel Pearson, Amy Temple, Charles Temple, Kerilee Temple, Tyran Temple

SALISBURY: Rose Barr, William Barr, Jeremiah Reuben, Aidan Van Rooyen, Andrea Van Rooyen, Grant Van Rooyen, Shaun Van Rooyen

TEA TREE GULLY: Carmel Bain, Jason Creek, Tiffany Creek, Ben Knowles, Naomi Knowles, Priscilla Knowles, Toby Knowles, Alyce Pogson, Benjamin Smith, Michael Smith, Rebekah Smith, Emma Ward, Lana Ward

WOODVILLE: Rachel Armonis, Stephen Armonis, Matthew Armonis, Casey Cridland, Jesse Cridland, Reuben Cridland, Jaldyn Edwards, Judith Gibbs, Danielle Grainger, Sean Grainger, Hannah Islip, Tirzah Islip, Rose-Mary Mansfield, Brad Mitsos, Cameron Mitsos, Darren Mitsos, Felicity Mitsos, Jordan Mitsos, Shari Neuman, Keriyn Scoley, Rohan Scoley, Jerome Steele, Micah Steele, Amanda Stewart, Jamie Stewart, Hannah Wigzell, Verity Van Rooyen

LAUNCESTON: Laurinda Bain, Simeon Beams, Mark Bennett, Jayne Case, Elise Galbraith, Benjamin Plail, Timothy Plail, Rosanne Smith, Joshua Thompson

ALBURY-WODONGA: Benjamin Brooker, Amber Pitcher, Jared Pitcher

MOUNT WAVERLEY: Miriam Gibson, Susan Murie, Travis Murie, Jonathan Pearson, Ruth Pearson, Hannah Travers, Leah Travers, Abigail Williams

EASTERN SUBURBS: Josh Beard, Ainsley Higgs, Alistair Higgs, Isabelle Higgs, Hannah McCarroll, Monica Tucker, Oliver Tucker, Emily Wearne, Laura Wearne, Ari York

FOOTHILLS: Jayden Gross, Joshua Gross, Melissa Gross

GOSNELLS: Arianne Wilding, Jaron Wilding

PERTH: Alexandria Boehm, Stephanie Boehm, Abigail Hunter, Samantha Maycock, Carrie Moore, Emily Moore, Peter Moore

STIRLING: Jason Glass, Rachel Glass, Danielle Howell, Nadia Lloyd, Naomi Lloyd, Nathan Saunders-Francis, Zoe Saunders-Francis, John Saunders-Francis, Mark Van der Meulen, Natalia van der Meulen

CORRESPONDENCE WA: Geoffrey Goodwin, Jonathan Goodwin

ABERDARE: Haganah Ward, Matthew Ward

HARROGATE: Mark Tippins, Matthew Tippins, Zara Tippins

MALVERN: Deborah Griffiths, Paul Griffiths, Samuel Griffiths

NAPTON ON THE HILL: Abigail Clarke, Ben Clarke, Daniel Clarke, John Clarke, Johnathan Evans, Nathan Sutcliffe, Timothy Sutcliffe

RUGBY: Asher Allison, Lily Allison

ISOLATION: Paul Carter

COSBURN AVENUE: Nelson Borceas, Caragh Brown, Sean Browning, Bethany Carrick, Emily Carrick, Julie Dawes, Joseph Goodwin, Hannah Goodwin, Malachi Morrell, Bethany Robbie, Andrea Weir

SHELBURNE: Amanda Hodge

NORTH INDUSTRY OHIO: Pierce Prater

VANUATU: Ilen Rony

KUALA LUMPUR: Chantelle King

Auntie Liz's Junior Story

One winter evening, when the family was sitting around the lovely fire to keep themselves warm, Daddy asked a question. "What is the name of the man, whom God first created?" Paul, Jenny and Samuel all knew the answer to that question. "It

was Adam, wasn't it." "Right," said Daddy. "Now let us talk about some more people in the Bible."

"Some of the names in the Bible are quite strange to us, and we find it hard sometimes to know how to pronounce the names, but it doesn't really matter how we say them at all, just as long as we try. The names of

many, many people are

written in the Bible so that we can see which families they belong to. We might not think that it is very important to read the names, but they are important to God, so He has put the names in His very special Book.

Families in Israel needed to know which particular family group they belonged to, and a family felt very happy when a baby boy was born into the family to continue the family's name. I guess we like people to know and use our names!

Adam had three sons, Cain, Abel and Seth. Cain was a wicked man and he killed his brother Abel. To continue the family name God gave Adam and Eve another son who was named Seth. So in the Bible, we read of people who were born into the family of Adam, right through to the birth of Jesus who was the Son of God.

Abraham too, was pleased when God gave him a son, named Isaac, and in time, Isaac had a son named Jacob. All of the things that God has had written in His book the Bible, God wants us to know about, so we should read the Bible every day, just as God would want us to do. We hope that one day we may all become part of God's special family, so that we can help Jesus Christ, God's Son, reign over the people of the earth in the kingdom which is soon to come."



Issue 160
8 and under Junior Activity

Name

Sunday School Age

Abraham

called
the

name
of his

son...

Isaac

GENESIS 21:3



9 and over Senior Activity

Name

Sunday School Age.....

The Sons of the Bible . . . 5 marks

Lori Sargent, Kamloops, B.C. Canada.

1. The first son of Terah (Gen. 11:27).
2. The son of Amram (Exo. 6:20).
3. The Son of God (Matt. 3:16-17).
4. The son of Manoah (Jdg. 13:22-24).
5. The son of Abraham (Gen. 21:3).
6. The son of Jesse (1Sam. 16:11-13).
7. The son of Jeroham (1Sam. 1:1).
8. The son of David (1Kgs. 2:1).
9. The son of Isaac (Matt. 1:2).
10. The son of Adam (Gen. 4:1).
12. The son of Nun (Josh. 1:1).

Unscramble these Bible names ... (5 marks)

From Joshua Carmody (8yrs), Gosnells Sunday School

1. BAMA HAR _____
2. EUENRB _____
3. HUSOAJ _____
4. VIADD _____
5. BENCHUANDZZRAE

6. SMOANS _____
7. RHAMELAHALSSHBAHZA

8. ELMASU _____
9. NIUEEC _____
10. OLLGOSUHIP _____

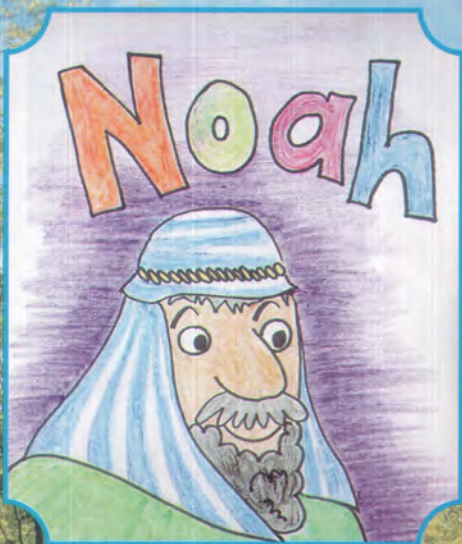
Bible Books

Jason Sargent, Kamloops, B.C. Canada. (3 marks)

M A T T H E W A B
Z A G T M S M A L
J O S H U A D L R
R L N M L K R U D
O M F J O H N K A
M H R E H Z Y E N
A O U B A C T S I
N P T W X I D K E
S P H J O E L Y L

- | | |
|----|-----|
| 1. | 6. |
| 2. | 7. |
| 3. | 8. |
| 4. | 9. |
| 5. | 10. |

**Good Company is
arranging for the
publication of a
number of books for
children in various
age groups, and
using different
subjects. These
pages show one
such style**



This is the story of

Noah



You can find it in Genesis 6-8
Moses wrote it down in God's word



Here is Noah.
Noah is here.



Here is Noah's family.
The family is here.



Here is the ark.
The ark is here.



Here are the animals.
The animals are here.



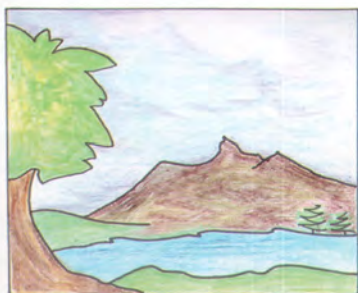
Here is the rain.
The rain is here.



The rain, the rain,
the rain...



...but where is the land?



The land is here.



The ark is here.



The animals are here.



The family is here.



Noah is here.



The rainbow is here.

Story retold and illustrated by **Lee Gibbs** New Zealand



Camera Corner



**Senior CYC
St John's
Newfoundland
Canada**

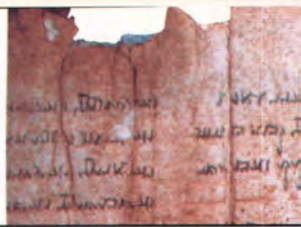
Back Row: Lee Winsor, Bro Tim Keating, Sis Melissa Miller
Middle Row: Jade Winsor, Amanda Short, Sis Melissa Short
Front Row: Josh Watson, Channing Winsor, Sis Grace Evans

WANTED: Pictures of YOUR Sunday School

GOOD COMPANY

Working with Words

Using a Concordance



Our last article (Issue 157) showed the value that Inspiration places upon the very words of Scripture. So important are they that oft-times the teaching of the Apostles was based upon the significance of a single word. That being the case, a good analytical Concordance is invaluable to a Bible Student. It can introduce a student to the meaning of Hebrew and Greek words, even though he is entirely ignorant of the languages themselves.



We propose now to give a few examples on how a person's knowledge can be enriched, and his understanding of God's Word increased, by the use of a Concordance. We will do this as though we had no knowledge whatsoever of the Hebrew language.

To Bless or to Curse?

Consider the word "bless" in the Bible. We probably believe that we understand the significance of such a simple word as that, and therefore read it wherever it might appear without much thought. Find the word "bless" in our Strong's Concordance. The number 1288 is listed next to it. This corresponding number is found under the *Hebrew and Chaldee Dictionary* at the back of the Concordance. We learn that the Hebrew word is *barak*, and that it signifies to *kneel* as an act of adoration, such as men do when they worship God. But then as we read the definition given by Dr. Strong, we learn that the same word can also mean "curse"! In the Dictionary you find the following:— abundantly, altogether, at all, blaspheme, bless, congratulate, curse, and so on. In other words, *barak* is rendered both "bless" and "curse!"

We turn back to the Concordance proper, and look under the word "curse", and there, sure enough, we find the number 1288 associated with this word as used in Job 1:5 ("cursed") in Job 2:9, and elsewhere.

In Job 1:5 we read the words of faithful Job: "It may be that my sons have sinned, and cursed God in their hearts."

This is a most unusual use of the word "barak", yet the context of the verse demands the rendition of "curse" and not "bless", for Job would hardly have been concerned with his sons "blessing" God in their hearts.

Some believe that the word is used in this context because of an idiom (a form of expression peculiar to a language). They claim that as men blessed their friends on bidding them adieu (goodbye), the word got the idiomatic meaning of "dismissing" or "renouncing" one. Used in that sense, Job was concerned lest his sons drove God out of their minds, figuratively bidding Him goodbye. Others (among them Dr. Strong) believe that the expression was used as a mere euphemism (the substitution of a different significance to that of the original meaning of the word) such as when a person may use the expressions: "Bless the stupid man!" "What a blessed nuisance!"

If this seems a little confusing, please remember that there are English words that have





double meanings, and require the context to decide the exact meanings. Remember, too, that we use idioms of language, and we gave an example of this in our last article in which we described how that the Frenchman took the warning of the Englishman to "Look out!" literally, and got his head knocked off.

The same Hebrew word is rendered *curse* in Job 2:9, where Job's

wife is represented as saying, "Curse God and die." The rendering of the word by "curse" in this context has puzzled commentators who cannot understand any wife speaking in such a blasphemous manner. The Revised Version has softened the word without changing the meaning, and has rendered it: "Renounce God and die." Some have changed the pointing of the word, and rendered it: Humble thyself before God, for thou art dying."

The context, however, can permit us of rejecting that rendition, for Job would hardly respond to such an appeal as he does in the following verse. Can we soften the comment of Job's wife without having to change the word (as those do who vary the pointing or vowels of the Hebrew), and at the same time, putting her comment in a different light? And remember, she was with Job to the last, and



shared with him the divine favour that was finally bestowed on him. Therefore, she was not a bad woman. I believe we can. Let us, in this place, alter the word to *bless* instead of *curse*, as the Hebrew permits us to do, and we have a satisfactory explanation of what she said. It can be rendered: "Dost thou still retain your integrity, blessing God and dying?"

Rendered like that, Job's wife is represented as enquiring of Job as to what benefit does he derive from blessing God, for he is dying anyway. Her question then becomes the very natural reaction of a woman who has suffered much, and cannot understand the purpose of the discipline forced upon the family. She has been bereaved of her children, learned of the destruction of the family fortune, and now observes her husband stricken with a deadly and repulsive disease, and at death's door. Where is the value of their religion? Though Job has been foremost in bowing the knee to God, he is dying; and as far as she was concerned, they had been let down by God. Job's response is in accordance with such a change in the text: "Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10).

Next issue we will look at the interesting phrase found in 1Sam. 10:5 where we read of the "company of prophets" over whom Samuel presided. We are intrigued at the description. What does it mean?

The Silly Sloth and the Busy Ant



*The sloth is slow,
not like the busy ant,
he takes his time
and does not prepare
for times ahead.*

*The busy ant,
not like the sloth,
works hard day and night;
they do not take their time,
but hurry by and are very well prepared.*



*We must not be like the silly sloth,
but like the busy ant,
Ever ready, ever prepared,
for the kingdom that is ahead.*

*Written by Hannah Hollis, 11 years
Coonabarabran Sunday School.*





Good Company

ISSUE 161, May 2001

Supplement to LOGOS magazine



Dear Boys and Girls,

Just the other day we saw something happen which was quite incredible! You see, there are many things in life that we think are strong and secure and can be confidently relied upon. The ground under our feet feels solid, concrete walls look stable, the roadways upon which cars travel seem firm and reliable, but what we saw the other day certainly alarmed us.

We were driving home from an outing, along what we thought was a good solid bitumen road. Everything seemed under control, the children chattering happily in the back seat, Auntie Trish harmoniously humming in the front seat, whilst I concentrated on carefully driving home... when we turned a corner there in front of us was a car in the opposite lane with its two front wheels up in the air; its two back wheels had "sunk" into a huge hole in the road.

Evidently a water pipe was slowly leaking under the surface of the bitumen, causing the soil to soften, so that the heavy weight of the car forced the ground to give way, and the car came to a sudden halt with its two back wheels firmly sunk into this huge hole. A poor elderly gentleman was standing by his car, shaking his head in unbelief. Fortunately a four wheel drive vehicle, came up with some towing equipment and was able to drag the car out of the hole.

There are many lessons we can learn from incidents such as this. Some may think that the pathway of life on which they are travelling is stable, solid and sure — destined to last indefinitely. It might seem strong and firm, but lurking underneath may be problems that can lead to destruction. The wise man wrote "the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble."

We must take care in our choice of path. The Lord encouraged the people of his day to "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Mat 7:13).

That day is coming when all in which man has placed his confidence will crumble and fall (Isa. 2:17-22). There is only *one thing in life* that is "certain and sure," that is God's coming kingdom. The prophet Daniel outlined to king Nebuchadnezzar, 2500 years ago, exactly the pathway of world events that would occur... "the God of heaven [shall] set up a kingdom, which *shall never* be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and *it shall stand for ever*" (Daniel 2:44).

Your Friend, **Uncle Philip**

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

GOOD COMPANY is the Christadelphian Family Magazine published bi-monthly by Logos Publications, Box 220, Findon, South Australia 5023, and distributed as a supplement to Logos magazine, providing interesting information upon Bible topics for young and older.

Comments, articles, poems and photos are welcome. Edited by: Philip J. Mansfield.

Cost of additional copies for Sunday Schools: \$5 yearly.

Donations for Competition Awards and production costs are appreciated.

our Amazing World MIGRATION

17000 kilometres without a map!

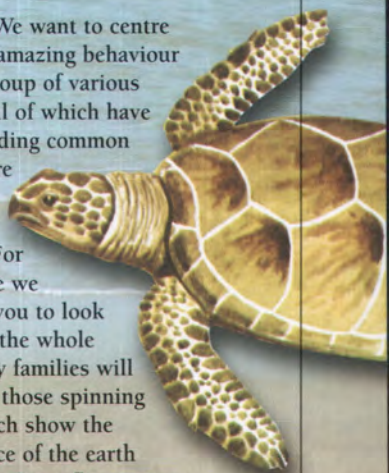
Our world is full of amazing wonders in nature. Wonders on a small scale, wonders on a large scale, wonders of every size, shape, colour and in behaviour patterns.

To us, behaviour is one of our main concerns in family life. For example, some parents may allow one of their children to stay overnight at the home of a Sunday School friend. When the event is over, the parents might enquire from the friend's parents: "Did Mary behave herself?" Good behaviour based firmly on the teaching of God's Word is the first step in the building of a character. The values we are taught and believe are the springboard of behaviour and divinely acceptable character.

In the animal world behaviour patterns are not developed by trial and error — their instincts are firmly established by the Creator from the

beginning. We want to centre around the amazing behaviour of a large group of various creatures, all of which have one outstanding common habit. We are referring to the habit of migration. For this exercise we would like you to look at a map of the whole world. Many families will have one of those spinning models which show the entire surface of the earth very quickly. But a flat map or atlas will also do.

See if you can find Ascension Island. It is very small and lies in the mid-Atlantic Ocean, about 2,300 kilometres east of the coast of Brazil. This tiny piece of land is the hatching place of the large Green Turtle. Here the turtle eggs are buried in the sea shore sand (but back from the water), and when they hatch, the young dig themselves out and scurry as quickly as they can to the water to launch themselves into the sea. Without parental guidance they gradually make their way to the coast of Brazil where they feed and grow to adulthood.





Then, the female turtle swims back to the little island which was the place of her birth, to lay her eggs. To find the way to the large coast of Brazil is one thing, but to find the way back to tiny Ascension Island is another matter! It would be like finding the proverbial needle in a haystack! Even if their navigation equipment was just one tenth of a degree out they would finish up on the shores of West Africa! But none have ever been sighted there.

How is it that such a seemingly cumbersome creature is able to find its little home island again? There can be only one answer — God made it that way!

Then there is a little bird called the Black Poll Warbler, which lives in Alaska and some parts of North America. When the beautiful autumn (fall) colours of the North American forests begin to glow, these little birds begin to congregate in the New England area of the United States and along the adjoining Canadian coast. Those which had been in Alaska for the summer have already journeyed about 5,000 kilometres to join up with their clan, and together they fly another 3,500 kilometers to the tropical parts of South America's Amazon forests. So in one year a bird would fly a return journey of some 17,000 kilometres — not to mention all the distance travelled in the ordinary course of life!

On the journey over the Atlantic Ocean, very few even stop for a rest

in Bermuda (which is in their flight path). How, then, can such a small creature fly these long distances and find its way accurately? Can you visualize this little bird taking out its dietary books, to make sure the proper nourishment is derived for such a fatiguing flight, carrying some extra provisions, warmer clothing, compass, altimeter, etc., before it leaves? Can we now understand why our Lord Jesus Christ says: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: for your heavenly Father feedeth them. Are ye not much better than they?" (Mat. 6:26).



These creatures of the sea and air rely completely on their Maker and Sustainer to be able to live for the purpose of glorifying the Creator who made them. Ought not we to be just as reliant and as trusting? as saith the Proverb: "Trust in Yahweh with all thine heart, and lean not onto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Proverbs 3:5-6).

C. Hollamby.





Submitted by **Benjamin Link**,
Baltimore Sunday School.

God's Truth

A scientist's proof that the Bible is truly the Word of God.

During the past few months I have enjoyed reading a book by Brother Alan Hayward, a scientist in England. It is called **God's Truth** and contains arguments to prove that the Bible is certainly true, and that life on earth did not just evolve.

This book argues that the Bible is authentic; that there is a God, the great "Creator and Sustainer of all things" and that evolution is false! It also gives tips for Bible study, and reasons why some people do not read the Bible.

The book is divided into three parts. In the first part, "Facts are Awkward Things", it explains a lot of misconceptions some have about the Bible and also comments on fulfilled prophecies, proving there is a God who knows all and the future is revealed in His Word. The second part, "But What About...?", presents an opportunity for unbelievers to have their say. It includes a chapter on "Can We Trust The Expert?" Well, in many things, we obviously can. Some of their facts are correct, but when it comes to opinions, these cannot be relied upon, because opinions are based on human reasoning. Some scientists attack the Bible because they say it is "unscientific". Is that true? Brother Hayward disagrees in his chapter, "Is the Bible Unscientific?" Many people doubt there was a flood, or that Jesus could do miracles, and many other things. This chapter is dedicated to acquaint with reality.

At the conclusion of Part Two, consideration is given as to why some do not believe there is a God, nor in the Bible. One reason is *Pride*. People do not like to admit they are wrong. The Bible says that men are evil, and they don't want to admit it, so they deny the Bible and think that takes care of the problem! Another reason is *Conformity*. People like to run with the crowds. They don't believe in the Bible because they want to be like their unbelieving friends. They don't like to be told, "It's stupid to believe in an old book." This is human nature at its worse, wanting to be like the rest of the world.

In Part Three, "Now What?" Brother Hayward suggests some good Bible reading and study tips. He shows how to use concordances, when to use commentaries and Bible dictionaries, and gives advice on selecting careful reading, and how to get started on Bible study.

In conclusion, the book comments about *the power in the earth*, the faith and love for God that Jesus Christ has given us.

I recommend this book to my Bible friends, and to others.

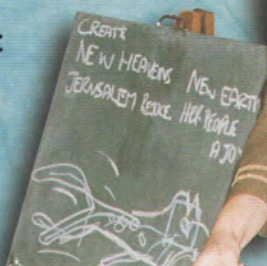


An amazing visit during the Kersbrook Sunday School Camp...



Rebekah and Avivian Pitt, two of our "Good Company" readers, sent these pictures of a remarkable visit during their Sunday School Camp.

A Russian soldier "visited" them and outlined the secret moves planned for the future. Soon the final battle will commence!



Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330
 New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ.
 Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
 UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

100 Marks

Andrew Hadley (Blue Mountains)
 Laura Weller, Stephanie Weller
 (Cumberland)
 Sherelle Wigzell (Happy Valley),
 Rosanna Ginn (One Tree Hill)

200 Marks

Adrian Petiet, Nathan Petiet (Enfield),
 Jamin Ginn (One Tree Hill)

300 Marks

Abigail Clarke, Benjamin Clarke,
 Daniel Clarke (Napton on the Hill)

BOOLAROO: Emily Charlton, Amy Holmes, Joseph Richards
BLUE MOUNTAINS: Erin Bruce, Jesse Bruce, Kathleen Bruce, Leah Bruce, Amy Carroll, Eve Wolstencroft, Meagan Wolstencroft, Zachary Wolstencroft
CAMPsie: Stephen Nadjarian
COONABARABRAN: David Boon, James Boon, Robbie Boon, Bennet Hay, Bernita Hay, Maggie-Jean Hay, Ben Herbert, Thomas Goodman, Zach Goodman, Eleanor Mitchell, Ethan Mitchell, Joseph Pogson, Jonny Pogson, Melanie Pogson, Angela Smith, Clint Wilson
DUNOON: Karly Leadbeater, Mitchell Leadbeater, Stacey Leadbeater
GEORGES HALL: Jacob Mansfield, Rachel Mansfield, Stuart Mansfield
GRANVILLE: Nikita Plumridge, Rebecca Smith
LISMORE: Daniel Benson, Tabitha Burney, Emma Higgs, James Higgs, Chloe Ledger, Abigail Rapmund
ISOLATION
CORRESPONDENCE N.S.W.: Alyce Wassell, Rachelle Wassell
WATAGANS: Ben Carroll, Michael Clothier, Joanna Dodson, Nathan Dodson, Samuel Dodson, Ashleigh Roberts, Ethan Roberts, Matthew Roberts
YAGOONA: Michelle Coad, Sharon Coad, Melissa Pogson
ATHERTON (CAIRNS): Jaala Pickford, Saxon Pickford
COORPAROO: Coralie Jose, Felicity Jose, Katrina Jose, Louise Jose, Peter Osborne, Prudence Osborne, Brendan Ward
KEDRON BROOK: Kate Hermann, Rebecca Hermann, Sarah Hermann
OXLEY: Diana Dangelmayr, Patrick Dangelmayr, Robyn Dangelmayr, Rosemary Mason, Nicole O'Sullivan, Elizabeth Ward, Katherine Ward, Bronwyn Whyatt
NORTH OAKS: Emma Bevan, Sarah Bevan, Ronald Bevan, Emma Forster, Joshua Forster, Adam Gallier, Joshua Gallier, Ashley Mumby, Jared Mumby, Jeshannah Sawell, Jonathan Stokes, Melissa Stokes, Nathan Stokes, Robbie Stokes, Michael Wigzell
REDCLIFFE: Andrew Evans, Matthew Evans
WILSTON: Johanna Bollen, Becky

Hill, Mitchell Hocknell, Daniel Hughs
ABERFOYLE PARK: Matthew Johnson, Jonathan Wigzell, Naomi Wigzell
BRIGHTON: Joshua Gore
CUMBERLAND: Ariel Gurd
ENFIELD: Tamar Horwood, Jesse Ryan, Carolyn Stone, Courtney Stone, Damien Stone
GOLDEN GROVE: Daniel Hyndman, James Hyndman, Daniel King, Felicity King, Natalie King, Joshua Kurth, Luke Kurth, Thomas Kurth, Caleb Munaro, Joel Munaro, Loren O'Connor, Nathan O'Connor, Chantelle Reynolds
HAPPY VALLEY: Nathan Pearson, Sarah Pearson, Joshua Wigzell, Nathaniel Wigzell, Sherelle Wigzell, Tamara Wigzell
KERSBROOK: Anna Fotheringham, David Fotheringham, Avivian Pitt, Hannah Pitt, Rebekah Pitt, Ruth Pitt, Daniel Schipper, Sarah Schipper
MURRAY BRIDGE: Douglas Pitt, Helen Pitt
ONE TREE HILL: Alexandra Davis, Caitlin Davis, Brendan Ginn, Esther Ginn, Jamin Ginn, Rosanna Ginn, Seth Hall, Jacob Hall, Emma Horgan, Stephanie Horgan, Daniel Mansfield, Jesse Mansfield, Leah Mansfield, Thomas Mansfield, Stephanie Mansfield, Toby McGeorge, Joel Pearson, Amy Temple, Charles Temple, Kerrilee Temple, Tyrn Temple
TEA TREE GULLY: Alicia Farrow, Samantha Farrow, Rebekah Smith, Emma Ward, Lana Ward
WOODVILLE: Rachel Armonis, Stephen Armonis, Matthew Armonis, Casey Cridland, Jesse Cridland, Reuben Cridland, Jaidyn Edwards, Judith Gibbs, Danielle Grainger, Sean Grainger, Hannah Islip, Tirzah Islip, Joshua Kempster, Laura Kempster, Rose-Mary Mansfield, Brad Mitsos, Cameron Mitsos, Darren Mitsos, Felicity Mitsos, Jordan Mitsos, Tara-Lee Mitsos, Jennifer Rusack, Keriyn Scolyer, Rohan Scolyer, Jerome Steele, Micah Steele, Amanda Stewart, Jamie Stewart, Verity Van Rooyen
LAUNCESTON: Laurinda Bain, Caleb Herron, Benjamin Plail, Timothy Plail, Joshua Reid, Amber Scull, Amos Scull, Megan Thompson
MOUNT WAVERLEY: Ryan McLean, Steven Murie, Susan Murie, Travis Murie, Jonathan Pearson, Ruth Pearson, Hannah Travers, Leah Travers
EASTERN SUBURBS: Ainsley Higgs, Alistair Higgs, Isabelle Higgs, Caitlyn McCarroll, Hannah McCarroll
FOOTHILLS: Adam Atkinson, Jayden Gross, Joshua Gross, Melissa Gross, Hannah Smith, Phillip Smith
PERTH: Chelsea Bain, Jessica Bain, Alexandria Boehm, Stephanie Boehm, Joshua Carmody, Megan Carmody, Tenielle Carmody, Daniel Hayles, Kaitlyn Hayles, Talia Hayles, Alicia Hodgkinson, Abigail Hunter, Samantha Maycock, Carrie Moore, Emily Moore, Peter Moore, Amber Oliver, Jayden Ramat, Kiri Ullman, Rowan Ullman
STIRLING: Daniel Aldridge, Emogene Aldridge, Hayley Aldridge, Helana Aldridge, Danielle Howell
WONGAN HILLS: Amanda Van der Meulen, Mark Van der Meulen
CAMBRIDGE: Darren Bamford
GLASGOW CENTRAL: Naomi Dawson-Bowman, Mark Tippins, Matthew Tippins, Zara Tippins
MALVERN: Deborah Griffiths, Leah Griffiths, Paul Griffiths, Samuel Griffiths
NAPTON ON THE HILL: John Clarke, Stephen Clarke
RUGBY: Asher Allison, Lily Allison
PENANG - CORRESPONDENCE: Brian Ritchie Samuel, Edgar Samuel
CANADA - SHELBOURNE: Amanda Hodge, Jonathan Hodge
MAPLE RIDGE: Abigail Hart, Rebekah Hart, Salome Hart
PRINCE GEORGE: Nathanael Massey
NORTH INDUSTRY: Patricia Prater, Pauli Prater, Pierce Prater

Aunty Liz's Junior Story

It was a lovely sunny day, and Daddy and Mummy thought it would be nice to have a picnic lunch by the river. The children really loved picnics, so Jenny helped Mummy, and Paul and Samuel helped Daddy, to get all of the things ready that they would need.

A very special part of their picnic days was when Daddy read from the Bible. He always planned a special activity for picnic days, something to explain the Bible Reading they did on that day. The children listened extra carefully to the Reading, for they never really knew what questions Daddy might ask them, or what he might be going to ask them to do afterwards. The Reading for this particular day was from the second chapter of the Book of Job.

Some very sad things had happened in the first chapter of Job. First of all someone came to Job and told him that strange men had taken away his oxen and asses, and that some of Job's servants had been killed. Another group of strangers had stolen his camels and had taken them away. Later another man came and told Job that his sheep and shepherds had been burnt up with fire. Finally a man came and told Job that a great wind from the wilderness had come and broken down the four walls of the house where Job's sons and daughters were eating and drinking, and they had all been killed.

Job was very, very sad about all these things that had happened in his life. In fact, Job was so sad that he wanted to die. But he really loved God and knew that God was caring for him, even though all of these things had happened to him. God was pleased with Job and his faith.

Then Daddy asked, "When Job was very, very sad about all of the awful things that had happened to him, how many friends came to see him?" Paul, Jenny and Samuel knew that three good friends had come to be with Job. "And what did they do?" the question was asked of them.

"They were very, very sad when they saw how sick Job was, and because they saw how sad Job was, they just sat on the ground with him for seven days and seven nights, and didn't say anything," answered Paul.

Now the children were wondering what activity Daddy was going to do with them about the story of Job. "We'll all sit around in a circle," he said, "and we won't say anything for seven minutes, just one minute for each of the seven days and nights that Job and his friends sat on the ground."

The children thought that it would not be very hard at all, to sit quietly for seven minutes and not say anything. But it was hard. The seven minutes seemed like hours before they ended! Poor Job.

Perhaps you might try to do this too, with your family.



Issue 161 8 and under Junior Activity

Name

Sunday School Age

Colour the pictures.
Circle the correct answer.



Were the camels taken
away

YES NO



Did Job's three
daughters die

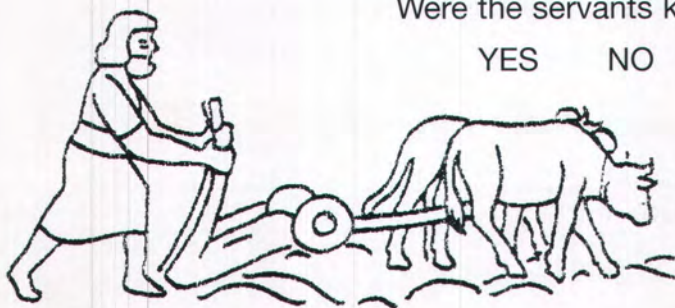
YES NO

3 6 4 5 8 7

Colour in the numbers that were mentioned in
the Bible in Job 1 & 2.

Were the servants killed

YES NO



Were the
oxen taken
away

YES NO

9 and over Senior Activity

Name.....

Sunday School Age.....

Answer These Questions.... 5 marks

Submitted by Janene Spencer, Invercargill

1. How many times does the word "faith" appear in Hebrews 11?
.....
2. Where is this verse found?
 "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" John 3:.....
3. On the seventh day of creation God.....
4. 'Adam' was first mentioned in what verse?
 Genesis 2:.....
5. How many verses in the longest Psalm?.....
6. Upon what mount did Noah's ark settle?.....
7. How long was the ark?.....
8. Name Noah's three sons?.....
9. How many people entered the ark?.....
10. How old was Ishmael when he died?.....

The Book Of Job ... 7 marks

Submitted by Ezra Link, Baltimore Sunday School

- (1) Job's homeland (Job 1:1).....
- (2) The third mentioned of Job's friends (Job 2:11).....
- (3) God's voice was heard out of this "sudden storm"
 (Job 38:1).....
- (4) I was mad at Job and his three friends (Job 32:2-3)

- (5) Job had 7 sons and 3..... (Job 1:2).....
- (6) Ye have heard of the of Job (James 5:11)
- (7) Job was p..... f..... t, and u..... r..... h....., and one that
 feared God and eschewed evil (Job 1:1).....

THE WEAPONS OF WAR

*"Though we walk in the flesh, we do not war after the flesh:
(For the weapons of our warfare are not carnal, but mighty through God to the pulling down
of strongholds)..." — Paul in 2 Cor. 10:2-6.*

All who accept Christ commence a vigorous, earnest warfare between Truth and Error. When Truth is upheld by the saint, Error will be found in the world around him. There is, therefore, a need for protection against this deadly enemy by spiritual armour and weapons, as mentioned in the quotation above. Firstly, there is the need to cultivate courage and determination in the warfare. So, in Eph. 6:10-11, Paul encourages us to "be strong in the Lord and in the power of His might. Put on the whole armour of God." This power is sufficient to combat and destroy the enemy.

What is the Armour?

The complete armour described by Paul is seen in seven sections — there are five pieces of defensive armour, one offensive weapon, and one item for communication.

For the Defence!

The first of the Defensive Equipment is the *Girdle of Truth* (v. 14). This was the basic part of the soldier's armour, which supported his weapons and braced the armour tight to his body, covering the division of the two parts of the breastplate. This teaches, that as a basis or foundation for the spiritual warfare, a knowledge of God's Word is necessary. Without that knowledge there is nothing upon which we can build, or support our warfare.

Second in the Defensive Equipment are the *Shoes of the Gospel* (v. 15). Remember the Passover, when Israel was commanded to eat with their feet shod, in readiness to leave Egypt for their journey to the Promised Land! So we must always be prepared and ready to proclaim the Truth as the gospel of peace, which will eventually

vanquish the enemy and bring unity and peace to all mankind. This equipment relates to our gospel proclamation activities.

Fourth, in the Defensive Equipment is the *Shield of Faith* (v. 16), shaped in such a way as to cover the whole body. Faith provides a protective covering to our (1) knowledge, (2) emotions and (3) actions in the Truth. Faith prevents these characteristics from being attacked.

Last, is the *Helmet of Salvation* (v. 17). The helmet protected the head, from where directions flowed to other parts of the body. The Greek meaning for the word "take" in that verse signifies "to accept." We must accept, or "put on" Christ as leader. The Colossians were in danger of losing their head (ch. 2:19), by committing spiritual suicide — thus, losing their "direction."

Without Christ, (the head) all other parts of the armour are without effect, for they cannot be directed.

For the Offense

Next we have the Offensive Equipment, the *Sword of the Spirit* (v. 17). This sword represents the Word of God as mentioned in Heb. 4:12. Armed with this, and clothed with the Defensive Equipment, the soldier of Jesus Christ is ready to accept the challenge and proclaim the gospel to the world around him.

Headquarters!

Finally, but very importantly, we have the Communications Equipment, as found in *Prayer* (v. 18). Even when the spiritual soldier is alone amongst the enemy, and cut off from his fellow soldiers, there is One even greater, who gives comfort, guidance and



hope. Prayer is the means whereby the saint comes into contact with the Great King. To all His servants, God, through Christ, is the Director, guiding us in the warfare of life, along the paths set down in His Word. As young people, we are either approaching the age of baptism, or are now as "babes in the Truth." It is therefore important for us to consider these things as we seek to be soldiers of Christ. We must equip ourselves with the Truth, its armour and weapons, with Christ as our guide and goal in life. Thus protected, we are ready to face the "enemy" as did David when he went to meet Goliath. He refused the armour offered by Saul, but was protected by the armour of faith and courage he had in Yahweh. One thing we must remember, there



is no armour mentioned by Paul to protect the soldier's back! No soldier should turn his back on the enemy, for this is certain death and shows also weakness in the spiritual armour. We must not think of looking back, or to the side, as we move on — but set our hearts on that straight and narrow path that leads to our goal: the return of the Lord Jesus Christ and the establishment of the Kingdom.

We conclude with the words of 2 Chr. 32:7-8 — *"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him. With him is an arm of flesh; but with us is Yahweh our Elohim to help us, and to fight our battles."*



Camera Corner



The Watagans Sunday School



Not far from the Rathmines Bible School in NSW is the Watagans Sunday School. Their Superintendent Bro David Clothier writes... *"We have been going now for twelve months and have eight teachers and thirty students, from Kindy through to Division 17. Most of the children here also attend the local Heritage College at Cooranbong"*

WANTED: Pictures of YOUR Sunday School

Banaror Sunday School, Malekula Island, Vanuatu,

Bro Tom Taso Muerifar sent this photo of the Banaror Sunday School, and writes "...In March 2000, we commenced a Sunday School in our village consisting of eight children. By September the number of children had increased to 31.

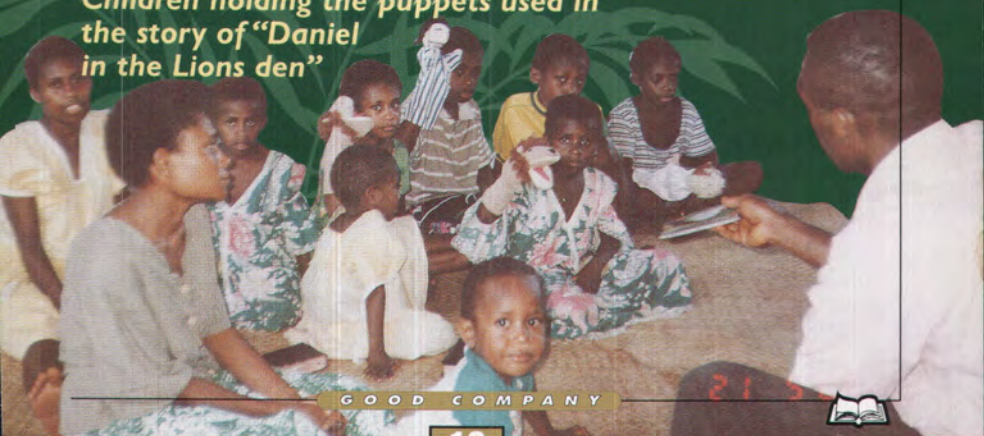


We have been facing a few problems from local churches because of what we are doing, but we know that when God is for us, who can be against us? This is an encouraging promise for us. Please pray for us that God can continue to help us instruct these young people."



We also received some photos from Sister Jan Kingsbury of her recent trip to the Banaror Sunday School with Ben and Bec Kingsbury. She writes "...they are a very enthusiastic little group ranging in age from three years old to teenagers, and were very excited when I told them their picture would appear in "Good Company."

Children holding the puppets used in the story of "Daniel in the Lions den"



Working with Words

Using a Concordance

Our last article showed the value of an analytical concordance, and we made a few suggestions on how it can be used to profit. In conclusion we promised a few examples of the wonder of words, and now submit these for your consideration.



Let me give a further example of the value of using *Strong's Concordance*. In 1Sam. 10:5 we read of the "company of the prophets" over whom Samuel presided. We are intrigued at the description. What does it mean? We turn to the concordance and look up the word "company." The first thing we notice is the diversity of Hebrew words all translated "company." This is indicated by well defined numbers alongside the passages cited: 4264, 6951, 736, and so forth. This is intriguing, even exciting, as we make reference in our notebook, to compare the meanings and usages of these different words some time later. We cannot stop to do it now, for we are in a hurry to learn a little more about the "company of the prophets."

We notice that the word "company" in 1Sam. 10:5 has an asterisk [*] alongside it as well as the number 2256. The asterisk tells us that the

Revised Version has rendered the Hebrew word differently from the way in which it appears in the Authorised Version.

Perhaps you do not have a Revised Version. Never mind, all such changes are found in the Comparative Concordance, found in *Strong's Concordance* just before the *Dictionary*. And there we learn that the alternative translation is "bands" instead of "companies." Note this, and pursue our investigations.

From the *Hebrew and Chaldee Dictionary* at the back of the Concordance, we learn that the Hebrew word is *chebel* (pronounced khay-bel, and not *chaybel* as in chimney,) and that it signifies a rope. We are even more mystified. But the *Dictionary* explains that the word can be used for a "measuring line," and therefore can relate to a country, or district, as measured off for some purpose, as by a measuring line, or a rope. Our curiosity aroused, we turn back to the *Main Concordance*, and check under the name *country*. Sure enough, the number 2256* is given at the quotation from Deuteronomy 3:14: "Manasseh took all the *country* of Argob." The use of *chebel* signifying rope in this context, means that Manasseh took all the country that had been *measured off* by the measuring line for Argob.

Does that mean that the "company of the prophets" was a group of prophets measured off from other people? Yes, that is one sense in which the term can be used. The "company of the prophets" were a separated class within Israel.

Keeping that in mind, turn back to the *Dictionary* again, to learn that in a figurative sense, the word can relate to a company as *tied together* (hence the significance of "rope"). We are moving closer to the meaning now. The

"company [*chebel*] of prophets" formed a group measured off, or separated from the people as a whole, *tied together* with a common objective. Pondering this, we find that the *Dictionary* further explains that the word is derived from the root established under word # 2254.

The root meaning of a word defines its basic significance. From it, all related meanings spring like shoots from a single seed. Word # 2254 is *chabal*, and signifies to *wind* tightly as a rope, i.e., to bind, as with a pledge.

We commence to "think on these things" (Phil. 4:8). Of what does a rope consist? It is made up of a number of individual threads twisted together for added strength. As we reflect on this, we approach nearer to the idea expressed. A thread can be easily snapped if taken from the whole, but a thick rope will resist the strain of many powerful men who might engage upon a tug-of-war contest.

We think back to the company of prophets under Samuel, and collate all these related meanings. They comprised a group of people

measured off from the main assembly of Israel; they were *tied together* with a common objective; and they *closely co-operated* together as individual strands, so that although they were in a minority in Israel, they could effectively resist those who would destroy their influence.

The word *prophet* indicates the purpose of their mutual association. A prophet is one who forth-tells the will of Yahweh as well as fore-telling His purpose. The prophets not only proclaimed what the future would reveal; they also fearlessly exhorted the people to listen and obey the Word and Will of Yahweh.

Now, perhaps, we can see a little more clearly what is meant by the title "the school [*chebel*] of the prophets." They were a group of men joined together to proclaim the will of God at a time when both Government and Priesthood had turned aside from the right way. They realised that in unity there was strength, hence their witness and testimony. They joined themselves together as strands of twine are twisted together to make rope. Their unity of purpose gave them power, and in the face of such, Saul and others were rendered helpless.

From this basic meaning of the word, we can follow the theme throughout Scripture. And a very thrilling theme it is! As Samuel had his "company of prophets," so did the Lord, though we know them as apostles. They were joined together as one, and because of their united strength, the Truth was effectively proclaimed and ecclesias everywhere established.

Such searching of the Bible is most profitable and pleasurable. As a result, we have two pages of notes on this theme alone. God Willing, we shall continue next issue with further examples.



It can wait!

(By Anna Spray, Dipton Ecclesia)

*My scripture study this year,
Has dwindled I fear,
But really you see,
I've little time free,
And right now I've a date, —
So it can wait!*

*In doing the readings I know,
I've been regrettably slow,
But I've a duty you see,
In helping society,
And to stop my social life I'd hate, —
All else can wait!*

*Lectures I know I have not attended,
I hope I have not offended,
But I've been so very busy,
That it makes me quite dizzy!
I'm in such a state, —
The lectures can wait!*

*To Bible camps I've not gone
For so very long,
But you know how it is,
To manage everything I'd have to be a wiz!
And to that I can't equate, —
So it has to wait!*

*My prayers at least,
Have not ceased,
Perhaps they have a little decreased,
But, you see, from my social duties
I'm not released,
They are so very great, —
All else can wait!*

*Perhaps some day,
I'll find a way,
To God my time dedicate,
And on His Word meditate,
But now at any rate,
It all can wait!*

*But that "some day" never came,
All my days were just the same,
I never found time for God and His Word,
And only now have I learned,
Only now when it is too late,
That after all, It couldn't wait!*



Good Company

ISSUE 162, July 2001

Supplement to LOGOS magazine

The Cracked Water Pot

A water bearer in India had two large pots, hung on each end of a pole which he carried across his neck. One of the pots had a crack in it, and while the other pot was perfect and always delivered its full portion of water at the end of the long walk from the stream to the master's house, the cracked pot arrived only half full.

For a two years this went on daily, with the bearer delivering only one and a half pots of water to his master's house. Of course, the perfect pot was proud of its accomplishments, perfect to the end for which it was made. But the poor, cracked pot was ashamed of its own imperfection, and miserable that it was able to accomplish only half of what it had been made to do.

After two years of what it perceived to be a bitter failure, it spoke to the water-bearer one day by the stream. "I am ashamed of myself, and I want to apologize to you." "Why?" asked the bearer. "What are you ashamed of?" "I have been able, for these past two years, to deliver only half my load because this crack in my side causes water to leak out all the way back to your master's house. Because of my flaws, you have to do all of this work, and you don't get full value from your efforts," the pot said. The water-bearer felt sorry for the old cracked pot, and in his compassion he said, "As we return to the master's house, I want you to notice the beautiful flowers along the path."

Indeed, as they went up the hill, the old cracked pot took notice of the sun warming the beautiful wild flowers on the side of the path, and this cheered it a little. But at the end of the trail, it still felt bad because it had leaked out half its load, and so again it apologized to the bearer for its failure.

The bearer said to the pot, "Did you notice that there were flowers only on your side of your path, but not on the other pot's side? That's because I have always known about your flaw, and I took advantage of it. I planted flower seeds on your side of the path, and every day while we walk back from the stream, you've watered them. For two years I have been able to pick these beautiful flowers to decorate my master's table. Without you being just the way you are, he would not have this beauty to grace his house."

Moral: Each of us has our own unique flaws. We're all cracked pots. But it's the cracks and flaws we each have that make our lives together so very interesting and rewarding. You've just got to take each person for what they are, and look for the good in them, the flexible shall not be bent out of shape. Remember to appreciate all the different people in your life!

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

GOOD COMPANY is the Christadelphian Family Magazine published bi-monthly by Logos Publications, Box 220, Findon, South Australia 5023, and distributed as a supplement to Logos magazine, providing interesting information upon Bible topics for young and older. Comments, articles, poems and photos are welcome. Edited by: Philip J. Mansfield.

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Donations for Competition Awards and production costs are appreciated.

GOOD COMPANY

Journey to Singapore and Malaysia

Dear Readers of the Good Company, Those of you who have been reading Good Company for some time, may remember seeing a story about the Correspondence Sunday School in the magazine. This is Uncle Reg and Auntie Liz Smith again, writing another article especially for Good Company Readers.

It is about 18 months since we went on a trip to Singapore and Malaysia to visit the Correspondence Sunday School children in that part of the world, and we were privileged to take another trip to see them in December 2000. Our trip was once again very enjoyable and profitable.

Our Correspondence Sunday School is growing all the time. We now have 66 students scattered around Australia with 24 students in other parts of the world, including Singapore and Malaysia. Some of the other countries are Ireland, South Africa, Hong Kong and the United States. We are here to help anyone in special circumstances, who cannot attend a Christadelphian Sunday School, so if you know of any other children who would like to do their lessons by correspondence, please let us know. Our address is PO Box 265, Enfield Plaza 5085, South Australia. We have 16 Sunday School teachers involved, and they all love writing to their students, and receiving lessons and mail back from them. However, we would not be at all sad to have to get more teachers to correspond with students!!

Now we will tell you some things about our latest trip. This time we took with us, Elisa, our 15 year-old daughter. She had a great time seeing another part of the world, learning about its different culture and meeting the Sunday School students. We flew into Singapore on the Saturday, but because the meeting at Singapore is not held until Sunday afternoon we took Elisa to see the Singapore Orchid Garden in the morning. Uncle Reg gave the exhortation at the meeting where we renewed acquaintance with the friends we had made previously, and through Sunday School work. After the meeting we went to the home of Bro. John and Sis. Violet Bouneparte. In Singapore (and Malaysia) most people live in large blocks of apartments. Uncle John and



The Bounepartes' Garden. L to R: Liz Smith, John, Samantha and Violet Bouneparte, and Elisa Smith

Auntie Violet and their daughter, Sis. Samantha, who has been baptised since our last visit, live in one such apartment. They do not have a backyard as most homes do in Australia, only a tiny little "postage stamp" backyard. Auntie Violet has transformed this and their carport (they do not own a car, it being very expensive to buy and maintain one in Singapore), into a most beautiful outdoor eating area and flower garden, with a pond and fountain. It was almost as good as the Orchid Garden! So you see, it is possible to be reminded of God's beautiful creation even in surroundings of cement!

We left Singapore on the Monday, and travelled up to Penang where once again we met the Kanniah family, Bro. Samuel, Sis. Amy, Brian and Edgar. We had travelled to the Penang area as quickly as we could, because Brian had been learning first principles of the Truth with Uncle Reg via email, with a view to being baptised, if he was ready, at the coming Malaysian Bible School, which was to be held in Penang in about a week's time. Uncle Reg had many more sessions with Brian, preparing him for baptism.

We also found time to do some contact work with Bro. Samuel, seeing *Exploring the Bible* students living in that area. We were most thankful to have Bro. Samuel with us to find these places, because we would never have found them down all those little lanes! Elisa and Auntie



Baptism of Brian Kanniah. L to R: Bro. Reg Smith, Brian, his father Bro. Samuel Kanniah.



*Sunday School Group - Penang Bible School
Back Row L to R: Edgar Kanniah, Sis. Kate Papowski,
Elisa Smith, Reyah Tham, Cheu Ling Tham, Sis. Liz
Smith, Bro. Brian Kanniah. Front Row L to R:
Chantelle King, Emunah Tham, Rebecca King.*

Liz also had time to do some sightseeing whilst Uncle Reg and Brian were studying the Bible together.

The Bible School was held at the Paradise Tanjung Bungah Beach Resort, a hotel on the beach front, where lovely coconut palms grew. The hotel also had a large pool and spa, as well as an excellent conference room, in which to hold our studies and Bible Seminars. The main studies were presented on the seven ecclesias in Revelation, and also on the book "The Protesters." Whilst these studies were being held for the adults, Auntie Kate Papowski (now of Newcastle) did Sunday School lessons with Chantelle and Rebecca King and Emunah Tham, and Auntie Liz held Bible marking sessions on the Book of Acts, with Cheu Ling, Reyah Tham, Brian and Edgar Kanniah and Elisa Smith. These were of course, held in a separate room of the hotel, from the study sessions.

On the fifth day of the Bible School we were privileged to witness the baptism of Brian Kanniah. After giving a good confession of his

faith and beliefs in front of the brethren, he was baptised in the sea. This was a wonderful time for his parents, as you will see from the beaming smile on his father's face in the photograph above. It was also a very wonderful and moving time for ourselves as Brian has become very special to us over the years. It was almost as though it was one of our own children being baptised. It is amazing how close the teachers and scholars can become through the Correspondence Sunday School. A very special bond is formed between teacher and scholar.

After his baptism, Brian received the right hand of fellowship from Bro. Klaus Papowski, and we had a memorial meeting at which Uncle Reg gave words of encouragement to Bro. Brian and all of us. We also had a Sunday School Prize Giving Evening, at which all the scholars present received their prizes for doing their Sunday School examinations and projects. Our last official meeting at the Bible School was our Farewell Song and Praise Evening. A lot of effort had been put in to the arranging of this evening by Sisters Trudy Kloo and Kate Papowski. The musical items were interspersed with poems and Bible readings. A little skit was performed about the dreadful things that some people have suffered for just believing the Truth of the Bible.

Next morning we all travelled back to Kuala Lumpur by bus where on our arrival some of us had a meal together, at a hawker stall in Chinatown.

Whilst in Kuala Lumpur we had time to do some more contacts from the *Exploring the Bible* Course. It is much easier to find your way around in Kuala Lumpur! We also had plenty of time to do sightseeing, and of course to do lots of shopping! Clothes are especially cheap in Malaysia. Elisa had been enjoying a growing



Group eating at a hawkler food stall in Chinatown, Kuala Lumpur. L to R: Chue Ling Tham, Elisa Smith, Bro. Joe Thesera, Sis. Trudy Kloo, Bro. Klaus Papowski, Bro. Alex Kok, Sis. Kate Papowski, Sis. Liz Smith.

friendship with all the Tham girls, but especially with Cheu Ling and Reveh, and these girls are hoping, God willing, to come out to Australia to stay with us. Elisa was able to get to know the girls even better by staying with them in Kuala Lumpur.

We also stayed with Bro. Kah Fook & Sis. Tina Tham in their home. They live in a high rise apartment building, but they do not have even a postage-stamp yard like the Bounepartes in Singapore. You see, they live on the first floor and only have a balcony, and on this balcony, you need to be very careful where you are walking, because during the day, Hazel, Basil and Baby, the Tham girls' tortoises roam around the balcony. They do have a beautiful park-like area with a swimming pool to share with all the other people living in the condominium.

Once again we saw many temples dedicated to various gods and religions. The main religions are Buddhist, Hindu, Muslim with various Chinese temples dedicated to lots of different gods. One temple we visited on the Penang Island was the Snake Temple. Apparently a Chinese temple was built on rather marshy land where these particular snakes lived. They eventually found their way back into the temple from the surrounding grassy lands, but when they went inside, became dazed and sleepy because of all the incense being burnt. Now the Chinese call it the Snake Temple, and even have snakes on poles inside the temple itself. They are all a bit dopey from the incense though. As a tourist attraction, you can have your photos taken with one of these snakes, but of course they have removed the venom or poison from the

ones used for the photos. They put a red cross on the ones that have had the poison removed, just to make sure they do not get them mixed up. This does not improve their slippery, slimy feel though!

The man in the photograph who is praying and burning incense at the altar of a Chinese temple, had gone to every altars (and there were about twelve of them), and said many prayers. He also offered lots of paper money (not real money), on the altar near the door. This is something they do so that they will receive for whatever they have been burning the incense and praying at the altars. One of our taxi drivers told us that he must have had lots of problems, the



Elisa at a Chinese temple where a man was praying at one of the altars.

way he was offering incense, praying and burning all that paper money.

Another temple we went to in Penang was the Kek Loc Si Temple, which is a Buddhist temple. This temple has a long narrow winding path or road going up the hill, leading to the temple. It very much reminded us of the changers of the money tables that Jesus Christ threw out of the temple in Jerusalem, both at the beginning and the end of his ministry. You see, there are hundreds of small stores on each side of the path and the store holders sell all sorts of things, ranging from nick-nacks, jewellery, sun glasses, food and drinks, clothing etc., and they literally jump out at you hoping to sell their wares as you make your way along the path. When you finally reach the temple you come across a huge pond with hundreds of turtles in it. They are in dirty,

smelly water, all climbing on each others backs. These creatures are sacred to the people, and they will not kill them. At this temple also are people begging. Bro. Samuel Kanniah told us to be careful, because some of them were 'false beggars.' However, we did see many real beggars on our trip, people who were blind and maimed. Such people as this will benefit from the healing hand of the Lord Jesus when he comes back to the earth again to set up the Kingdom, just like the people who benefited from his healing during his ministry.

Whilst we were there this time, it was also the feast of Ramadan, the main time of fasting and sacrifice for the Muslim people. During Ramadan, the Muslims are not able to eat or drink from the time the sun comes up in the morning, until the time it goes down in the evening. The children are allowed to eat and drink though, and we saw parents with their children, in places like McDonalds, and the children were eating but the parents were just sitting at the table watching. The Muslims would be in very serious trouble, and have to pay a big fine and could be punished by imprisonment, if they are caught eating. The parents of Muslim children can determine the age from which they are to fast, so if they are very strict, this can be quite young. How would you like not to be able to eat and drink *all day*? Remember, it is very hot and humid in Malaysia! The whole country comes alive at sundown, with all the people out buying food to eat, and there are many roadside markets selling all kinds of interesting foods. We asked one of our Muslim taxi drivers what was the purpose of his fasting. He replied that it showed just what a good Muslim he was, being able to fast all that time. Does this remind you of the Scribes and Pharisees?

We finished our time in that part of the world, with five more days in Singapore. We had a good time seeing parts of Singapore, and had a particularly enjoyable day on Sentosa Island seeing more of God's creation (and other things). *Underwater World* was very interesting and so were the pink dolphins and the *Musical Fountain*, the water being synchronised to the music. We also enjoyed very much the antics of the monkeys and the parrots. They have been very cleverly trained to do special tricks and they do them, because they know they will receive an

edible reward for doing so!

On Sunday we attended the Memorial Meeting again where Uncle Reg gave the exhortation. We had a meal with the whole ecclesia after the meeting, and were able to say our goodbyes to them. We also spent an afternoon with Bro. Cheuyen, Sis. Grace and Samuel Lee. Samuel is a scholar of the Correspondence Sunday School. This was on the last day of our stay in Singapore as we were to fly home to Adelaide that evening.

We arrived home (none of us having slept a wink all night), on the morning of December 26th. We arrived home to very hot weather, as Adelaide was having its hottest summer on record. This weather was in great contrast to what we had been experiencing in Malaysia and Singapore. Even though it is quite hot there, it is also very humid and we experienced many tropical downpours, where the rain seemed to come down in bucket loads, as it was the monsoon season.

Once again on this trip, we enjoyed the wonderful food and fruit on offer in that part of the world. We were able to smell it quite easily, even from a great distance! We were really thrilled to meet everyone again and to have fellowship with our brethren and sisters, and we were especially delighted to witness the baptism of Brian. We have been asked to visit Malaysia and Singapore again, and we would certainly love to do so if our Lord does not return.

Uncle Reg and Auntie Liz Smith.



Lee Family Singapore. L to R: Elisa Smith, Sis. Grace Lee, Samuel Lee, Bro. Cheuyen Lee, Bro. Reg Smith.

Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330
 New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ.
 Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
 UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

100 Marks

Sherelle Wigzell (Happy Valley),
 Rosanna Ginn (One Tree Hill),
 Laura Weller, Stephanie Weller
 (Cumberland), Daniel Schipper
 (Kersbrook), Jamin Lloyd, Nadia Lloyd,
 Nathan Lloyd (Stirling), Katie Pitcher,
 Jarrad Scott (Enfield).

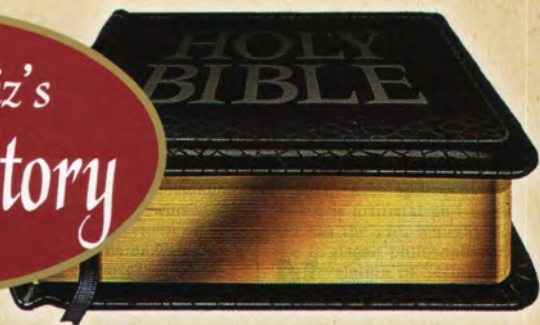
200 Marks

Adrian Petiet, Nathan Petiet (Enfield),
 Jamin Ginn (One Tree Hill).

BLUE MOUNTAINS: Erin Bruce, Kathleen Bruce, Leah Bruce, Amy Carroll, Hannah Hollis, Eve Wolstencroft, Meagan Wolstencroft **DARWIN N.T.:** Megan Dodson **GEORGES HALL:** Jacob Mansfield, Rachel Mansfield, Stuart Mansfield **LISMORE:** Daniel Benson, Tabitha Burney, Keturah Clark-Smith **MITTAGONG:** Jesse Carroll, Alyce Crawford, Josh Crawford, David McKinlay, Gabrielle McKinlay **ISOLATION CORRESPONDENCE N.S.W.:** Ashley Barrett, Kiralee Barrett, Shane Barrett, Alyce Wassell, Rachelle Wassell **RIVERWOOD:** Susanna Dodson, Courtney Peden **SUTHERLAND:** Joseph Crampton **YAGOONA:** Michelle Coad, Nathan Coad, Sharon Coad **KEDRON BROOK:** Kate Hermann, Sarah Hermann **REDCLIFFE:** Andrew Evans, Matthew Evans, Lincoln Mumby, Zachary Mumby, Harrison Stonebridge **WILSTON:** Elliot Brennan, Madison Brennan, Stephen Brennan, Brodie Hocknell, Emma Hocknell, Mitchell Hocknell **ABERFOYLE PARK:** Matthew Johnson, Jonathan Wigzell, Naomi Wigzell **BRIGHTON:** Joshua Gore **CUMBERLAND:** Laura Weller, Stephanie Weller **ENFIELD:** Ruth McNeill, Jonathan Pappas, Jarrad Scott, Rebekah Scott, Sarah Scott **GLENNLOCK:** Justin Lloyd, Alex Shaw, Andrea Shaw, Laura Shaw **GOLDEN GROVE:** Keren Jamieson, Daniel King, Felicity King, Natalie King, Joshua Kurth, Thomas Kurth, Callie-anne Manser, James Mansfield, Caleb Munaro, Joel Munaro, Nathan O'Connor **HAPPY VALLEY:** Kirsty Palmer, Lyndall Palmer, Murray Palmer, Nathan Pearson, Sarah Pearson, Joshua Wigzell, Nathaniel Wigzell, Sherelle Wigzell, Tamara Wigzell **KERSBROOK:** Chloe Burney, Anna Fotheringham, David Fotheringham, Michael Fotheringham, Avivan Pitt, Hannah Pitt, Rebekah Pitt, Ruth Pitt, Daniel Schipper, Sarah Schipper **ONE TREE HILL:** Alexandra Davis,

Caitlin Davis, Mitchell Dodson, Rachel Dodson, Brendan Ginn, Jamin Ginn, Rosanna Ginn, Seth Hall, Jacob Hall, Emma Horgan, Melissa Horgan, Stephanie Horgan, Giverney Manser, Caleb Mansfield, Daniel Mansfield, Hannah Mansfield, Joshua Mansfield, Leah Mansfield, Samuel Mansfield, Thomas Mansfield, Stephanie Mansfield, Toby McGeorge, Joel Pearson **TEA TREE GULLY:** Carmel Bain, Rachel Bain, Jessica Farrow, Samantha Farrow, Ben Knowles, Johanna Knowles, Nathan Knowles, Toby Knowles **WOODVILLE:** Rachel Armonis, Stephen Armonis, Matthew Armonis, Casey Cridland, Jesse Cridland, Courtney deVries, Danielle Grainger, Sean Grainger, Joshua Kempster, Laura Kempster, Rose-Mary Mansfield, Brad Mitsos, Cameron Mitsos, Darren Mitsos, Felicity Mitsos, Jordan Mitsos, Tara-Lee Mitsos, Alisa Pitt, Rohan Scolyer, Jerome Steele, Micah Steele, Hannah Wigzell **HOBBART:** Erin Holstrom, Joel Holstrom, Kyle Holstrom, Petra Holstrom, James Ross, Peter Ross, Aaron Sellers, David Sellers, Madison Sellers **LAUNCESTON:** Simeon Beams, Mark Bennett, Susanne Bennett, Caleb Herron, Jonadab Reid, Joshua Reid, Amos Scull, Megan Thompson **ALBURY-WODONGA:** Benjamin Brooker, Amber Pitcher, Jared Pitcher **MOUNT WAVERLEY:** Miriam Gibson, Ryan McLean, Susan Murie, Jonathan Pearson, Ruth Pearson, Stephen Pearson, Hannah Perry, Leah Travers, Abigail Williams, Benjamin Williams, Joshua Williams **EASTERN SUBURBS:** Josh Beard, Ainsley Higgs, Alistair Higgs, Isabelle Higgs, Amy Hurn, Ari Hurn, Benjamin Hurn, Caitlyn McCarroll, Hannah McCarroll, Monica Tucker **FOOTHILLS:** Adam Atkinson, Samel Gould, Jayden Gross, Joshua Gross, Melissa Gross **PERTH:** Chelsea Bain, Alexandria Boehm, Stephanie Boehm, Marilla Chester, Toby Chester, Daniel Hayles, Joanne Hayles, Tahlia Hayles, Abigail Hunter, Carrie Moore, Emily Moore, Peter Moore, Amber Oliver, Jordan Pedeferri, Roland Pedeferri, Jayden Ramat, Kiri Ullman, Rowan Ullman **STIRLING:** Amanda Bailie, Danielle Howell, David Worsnop **WONGAN HILLS:** Amanda Van der Meulen, Mark Van der Meulen, Natalia van der Meulen **CORRESPONDENCE WA:** Geoffrey Goodwin, Jonathan Goodwin **ABERDARE:** Hagahan Ward, Matthew Ward **CAMBRIDGE:** Darren Bamford **HARROGATE:** Mark Tippins, Matthew Tippins, Zara Tippins **KINVER:** Abel Westley **MALVERN:** Deborah Griffiths, Leah Griffiths, Paul Griffiths, Samuel Griffiths **NAPTON ON THE HILL:** Abigail Clarke, Benjamin Clarke, Daniel Clarke, Johnathan Evans **RUGBY:** Asher Allison, Lily Allison **ISOLATION:** Paul Carter, Gideon Good, Reuben Good **WEST AFRICA:** Ebong Glory **VANUATU:** Dell Manses, Sis. Pascaline Manses, Jose Melton, Rodha Melton

Auntie Liz's Junior Story



One evening when the family was ready to do the Bible Readings, Daddy asked the children why the Bible is called a Holy Book. The children thought for a while, then Paul said, "It is a Holy Book because it is God's special Book to teach us how to live our lives. God is Holy, and the Bible, God's Book can teach us to be like God. It is a special Book, because there is no other Book like the Bible in the whole world."



"It is a very special Book" said Daddy, "and the Bible teaches us all kinds of things about how we should live our lives, when we are children, or when we are young men and women, when we are grown up or when we are old. God carefully gives lessons to everyone who reads His wonderful Book."

"We have so much to thank God for, haven't we, and so we pray to God and say thanks for our food and clothes, for our families, and for each other. We pray to God and ask Him to help us understand His Words in the Bible, and we ask God to help those who are sick or sad."

"The Bible teaches us to look forward to the time when God's Kingdom will be set up. We do not know everything about what the kingdom will

be like, but we do know that Jesus Christ will be king for one thousand years, and we know that the people of the kingdom will be happy with Jesus Christ as king."

So while we are waiting for Jesus Christ to return let us try to learn all that we can from God's very special Book, the Bible.



8 Issue 162 and under Junior Activity

Name.....

Sunday School.....Age.....

Colour the pictures and border.

Submitted by Emma Bevan, North Oaks

Genesis. Exodus. Leviticus.

The Bible is a Holy Book
of true stories.

The Bible is a library that has 66
Books with stories in each Book.

The Bible which
you read



Helps you to believe
and understand
the Truth

Then one day
you may be in the

KINGDOM

9 and over Senior Activity

Name

Sunday School Age

Things Holy.... 5 marks

Fill in the Missing Words

1. put the holy _____ upon the mitre: Exod. 29v6
2. and an holy _____ Exod. 19v6
3. the holy _____ for Aaron: Exod. 31v10
4. this shall be an holy _____ Exod. 30v31
5. there shall be unto you an holy _____ Exod. 35v2
6. it shall be an _____ most holy: Exod. 40v10
7. ye shall eat it in the holy _____ Lev. 10v13
8. ye shall be _____; for I am _____: Lev. 11v44
9. for mine holy _____ sake: Ezek. 36v22
10. John saw the holy _____, new Jerusalem Rev. 21v2

Wall of Letters ... 8 marks

To unscramble the message in this wall of letters, use only the letters in the odd numbered columns the first time through. On the second time through use only the letters in the even numbered columns. A dot after a letter indicates the end of a word.

1	2	3	4	5	6	7	8	9	10	11	12
W	I	H	C	O	O	S	N	O	F	E	
V	E	E	S	R	S	T	A	H	L	E	
R	S	E	O	F	B	O	E	R	F	E	
S	O	H	R	A	E	L	M	L	Y	C	
O	F	N	A	F	T	E	H	S	E	S	
M	R	E	W	B	H	E	I	F	C	O	
R	H	E	I	M	S	E	I	N	N	H	
I	H	M	E	W	A	I	V	L	E	L	N

.....

.....

Quote: V



Sheep and Goats



The Gospel of Luke tells us of the birth of Jesus Christ; when Mary wrapped him in swaddling clothes and laid him in a manger, as there was no room in the inn. The Gospel also tells us at that time

"There were in the same country shepherds abiding in the field keeping watch over their flock by night" (Lk. 2:8).

What a beautiful and peaceful pastoral scene: A serene starry night, the flock of sheep, nestling among the hills, resting peacefully under the protection and care of the shepherds.

Let us read from Lk. 2, commencing at verse 9. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this *shall* be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

What a joyful and monumental occasion it was for these shepherds! Long foretold prophecy had been fulfilled: the Great Shepherd, the Lamb of God, the Saviour had been born.

Now turn to Genesis 49:22-24 where Jacob, in blessing his children, foretells of that Great Shepherd: "Joseph *is* a faithful bough, *even* a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty

God of Jacob; (from thence *is* the **shepherd**, the stone of Israel:)"

Yahweh has provided a Shepherd for his flock, and we are that flock; we are told this in Psa. 100:3, "Know ye that Yahweh *he is* God: *it is* He *that* hath made us, and not we ourselves; *we are* his people, and the **sheep of his pasture**."

The book of Ezekiel also foretold that Yahweh would send a Shepherd and that Shepherd would save his flock.

Eze. 34:22-23: "Therefore will I save my flock, and they shall no more be a prey; ...And I will set

up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd."



We have been called, invited, to become the sheep of Yahweh's pasture, that the Lord Jesus Christ might be our Shepherd-Saviour.

Turn to 2Tim. 1:8-10. "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and **called us** with an **holy calling**, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

In order to become the sheep of his pasture we have to hear and respond to that call.

Jesus makes this plain, for Jn. 10:27 records:

"My sheep hear my voice, and I know them, and they follow me."

What are the characteristics of faithful sheep? They are people who **hear** and submit to the word of Christ and do what he commands.

Notice Jesus says, "I know them:" only Christ can look into our hearts and minds and judge us as worthy or not.

Mat. 25:31-33 states: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left."

The sheep will be found worthy and the goats unworthy.

The actual physical characteristics of sheep and goats give us an insight into God's divine Word! Consider how their characteristics can be seen in people.

Goats cannot be herded as well with dogs as can sheep (*as people they will not be guided by the divine Word*): instead they tend to disperse or face strangers and dogs head-on (*doing what is right in their own eyes!*). Unlike sheep, goats easily revert to

feral or a wild condition given a chance (*forsaking the Word of God*). In fact, the only domestic species that will return to a wild state as rapidly as a goat is the domestic cat.

People who submit to the word of Christ and obey his command-

ments are most aptly represented by sheep. The sheep is a strong but harmless animal, having a gentle demeanour, from which no living thing suffers injury. Sheep are docile creatures and naturally gregarious, tending to stay together in groups (*as Christadelphians separate themselves from the world around them*). They hear so well it is not uncommon for a lead sheep to wear a bell to help guide the flock. (Jn. 10:3 "and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out). Their hooves are split, allowing them to climb step inclines if necessary (*a sure walk in the Truth!*). They have no top front teeth, which permit them to eat vegetation located very close to the ground (*digesting every part of the Word*). Their unique bite also prevents them from pulling up plant roots and destroying the lands they graze (*unlike mankind, the spoiler of the earth!*). Sheep were one of the first domesticated animals on earth and have no natural defenses against predators other than the **shepherd** who cares for them.

Christ not only cares for the sheep, but in Jn. 10:11 says: "I am the Good Shepherd: the Good Shepherd giveth his life for the sheep." Christ so loved us, his sheep, that he gave up his life that we might have immortality; and through him fulfill the purpose of Yahweh to give Him honour and glory. Ps. 79:13 says:

"We thy people and sheep of thy pasture will give thee thanks for ever: we will



shew forth thy praise to all generations."

We must remember that only Christ knows who are his sheep and the goats. Sometimes we tend to make a judgment on the actions of others, which we should not do. Only Christ can and will do that.



Consider James 4:11-12: "Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"

Is it difficult for us to know who are sheep and who are goats? Only Christ knows who are his.

When Christ returns, he will seek us. Let's turn to Eze. 34:11-12: "For thus saith the Lord Yahweh; Behold, I, *even* I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

Remember the words in Malachi 4:5-6. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful

day of Yahweh: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Christ will return God's people to Him.

In Jn. 10:7, Jesus says, "Verily, verily, I say unto you, I am the door of the sheep. Jesus is knocking at that door for us to hear. Listen to what he says in Rev. 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

We must open the door of Truth and allow Christ to come into our house that we may hear him as the sheep hear the shepherd. We hear his voice by doing our daily Bible reading, so in this we must not be slack.

Heb. 13:20-21 states:

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Christ shed his blood that we, through him, might have life eternal: Let us resolve to live our lives as well pleasing in His sight, remembering his words in Lk. 12:32, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."

David Perry (USA).





Camera Corner

Hudson NH Ecclesia CYC

Field Trip at Pack Monadnock Mountain.

On a cool Fall day in late September; the five members of the CYC along with four brethren and sisters, climbed a little over one and a quarter miles up the mountain to have lunch and participate in a brief study with Uncle Gil concerning some of nature's symbols in the Bible (i.e., mountains, valleys, trees and rocks) The CYC members read specific verses and were asked to explain the use of the symbols. We enjoyed and appreciated Yahweh's beautiful creation around us. Pictured are (front row left to right) Sis Gail DiZefalo, Nicky Corbeille, Bro Bob Corbeille, and (back row) Bro Gil Riley, Rachel Corbeille, Sis Renee Schwarz, Timothy DiZefalo, Derek Schwarz, Eirn Schwarz.



Gosford Sunday School NSW



Recently the Gosford Sunday School were involved in dressing up for the Jewish feast of Purim. They read the exciting story of Esther and made lots of noise to drown out the name of Haman. Pictured are (back row) Bro Ron, Adam Stone, Tara Douglas holding Rachel Bell. Next row: Elizabeth Stone, Carey Bunting, Emily Bunting, Jonathan Tappouras, Sarah Bunting, Patrick Tappouras, Mitchel Cunningham (front row) Bradley Stone, Jessica, Shana Godworth, Joshua Mangang, Jake Kirkwood, Esther Bell.

Our Special Sprucy Sunday School Class

Nathan Pearson sent this photo of his Sunday School class on prize night. Pictured are Kira-Lee Stone, Hannah Lines, Daniel Lund, Nathaniel Wigzell and Nathan Pearson.



WANTED

Pictures of **YOUR** Sunday School

Science

in the Service of the Master.

Taken from "The Caribbean Pioneer"

A Little Sin has a Big Effect

Fill a clear glass with water, then with a dropper slowly put in one, two, three, four... drops of iodine. Watch the effect. A little sin, unchecked, will soon fill your life. Read 1John 1:9 and 1Corinthians 5:6.



So Has God's Forgiveness

Now put a small crystal of clear sodium thiosulphate into the red liquid. Instantly it is clear! That is how forgiveness works. Read Isaiah 1:18.



Enduring Under Fiery Trial

Take two glasses and put a lighted candle in each. Place two plastic cups on mesh, one on top of each glass, one containing some water and one empty. The empty one soon crumples up and falls off. The one containing water endures the heat of the flame. Read 2Timothy 4:18 and 1Peter 4:12-14. If "the spirit of glory and of God rests" in us, then we will not crumble up under trial.

"Have Salt in Yourselves"

Fit a small bulb in a circuit which runs from a battery through a beaker containing water. Leave a gap between the two ends of the wire inside the water of the beaker. The bulb does not light up. Add salt to the water. Salt makes the water a better conductor of electricity and the bulb lights up. Read Mark 9:50, 2Peter 1:19-21 and 3:1-2. God's light will shine brighter if we have pure salt in ourselves.



Avoiding Extremes and Maintaining Balance

Put the needle through the centre of a long candle with wicks showing at each end, balance the needle on the edges of two glasses, and light one end. The candle will soon become unbalanced and tip over in one direction. If we are only lit at one end, we will go to extremes. When both ends are lit, the candle will slowly rock back and forth for hours striving to maintain a balance. Read Ecclesiastes 7:16-17 and Philippians 4:5.



The Seasons of Life

Creation on this Earth, God did make,
Probation for to sit;
The Seasons of Life to us God gave,
To prove our metals fit.

In the Spring of Life God made us,
In Summer we blossom forth,
But one's youth and beauty Autumn takes,
And with Winter's passing, one ne'er awakes.

Each day is just a moment,
Each life is little more;
A speck of time the wind blows by,
One breath of life, one small sigh.

We have but a span of seasons, Oh, Friend,
To prove to God our worth,
Please use that time with greatest care,
Lest, unnoticed, come the end of the year...

*By Anna Spray
New Zealand.*

Winter



Spring



Summer



Autumn





Good Company

ISSUE 163, September 2001

Supplement to LOGOS magazine



Two men, both seriously ill, occupied the same hospital room. One man was allowed to sit up in his bed for an hour each afternoon to help drain the fluid from his lungs. His bed was next to the room's only window. The other man had to spend all his time flat on his back.

The men talked to each other for many long hours. They spoke of their families, their homes and the holidays they had spent together. Every afternoon when the man in the bed by the window was allowed to sit up, he would pass the time by describing to his room mate the things he could see outside the window. The man in the other bed began to live for these one-hour periods where his world would be broadened and enlivened by all the activity and colour of the world outside.

The window overlooked a large green park with a lovely lake that shimmered in beautiful aqua blue. Ducks and swans played on the water while children sailed their model boats across the lake. Young couples walked arm in arm amidst flowers of every colour of the rainbow. Stately trees graced the landscape, and a fine view of the city skyline could be seen in the distance. As the man by the window described all this in exquisite detail, the man on the other side of the room would close his eyes and imagine the picturesque scene.

One warm afternoon the man by the window described a parade passing by. Although the other man couldn't hear the band - he could see it. In his mind's eye as the gentleman by the window portrayed it with descriptive words.



Days and weeks passed. One morning, the nurse arrived to bring water for their baths only to find the lifeless body of the man by the window, who had died peacefully in his sleep. She was saddened and made

the necessary arrangements for him.

As soon as it seemed appropriate, the other man asked if he could be moved next to the window, and the nurse was happy to make the change, and after seeing to it that he was comfortable, she left him alone. Slowly, painfully, he propped himself up on one elbow to take his first look at the world outside. Finally, he would have the joy of seeing it for himself. He strained to slowly turn and look out of the window beside the bed. It faced a blank wall.

The man asked the nurse what could have moved his former room mate who had described such wonderful imaginary things outside his window. The nurse responded that the man had been blind and could not even see the wall. She said, "He just wanted to encourage you!"

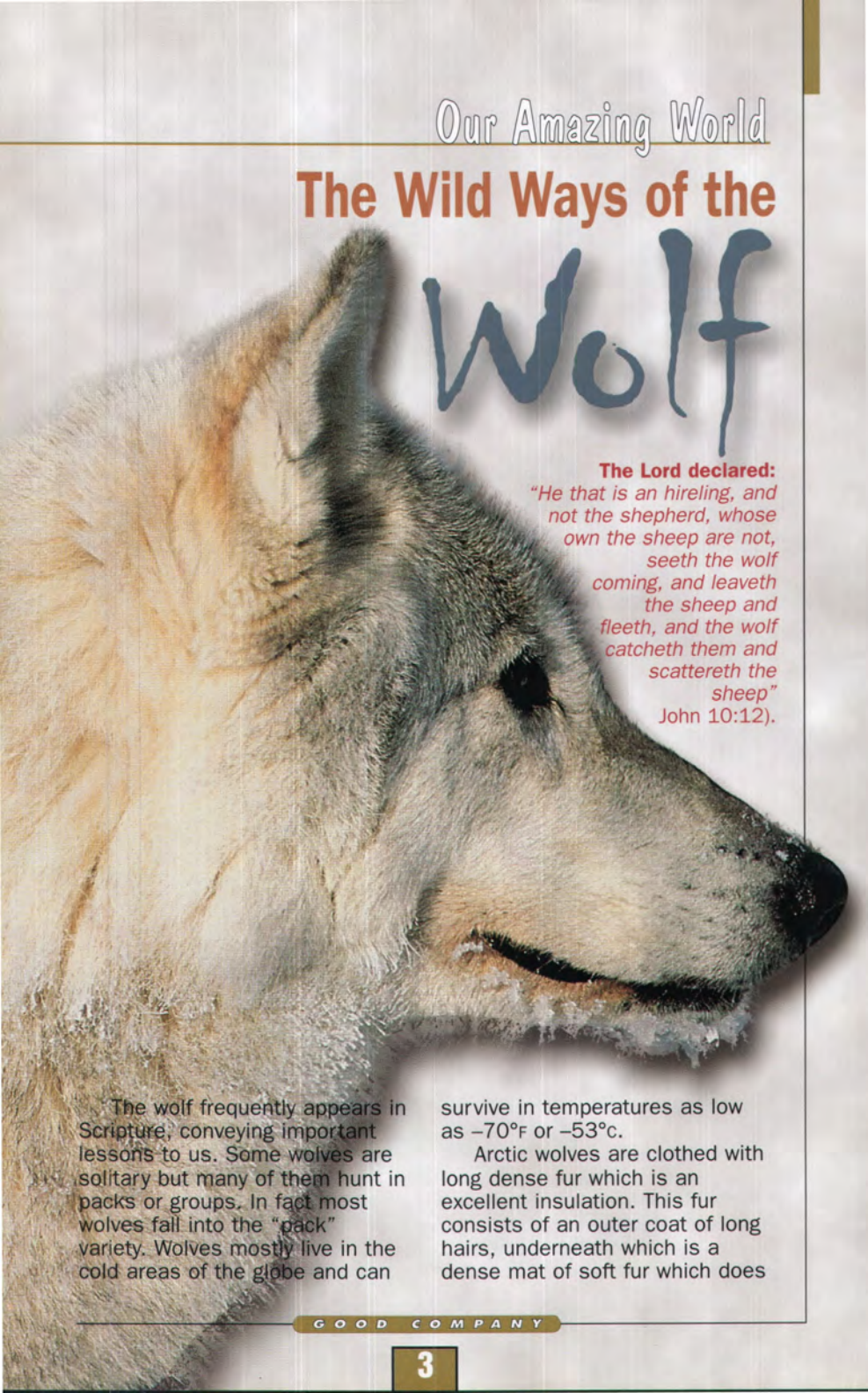
Lesson: *there is a tremendous happiness in making others happy, despite our own situations. Shared grief is half the sorrow, but happiness when shared, is doubled. Today is a gift... that's why it is called the present!*

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

GOOD COMPANY is the Christadelphian Family Magazine published bi-monthly by Logos Publications, Box 220, Findon, South Australia 5023, and distributed as a supplement to Logos magazine, providing interesting information upon Bible topics for young and older. Comments, articles, poems and photos are welcome. Edited by: Philip J. Mansfield.

Cost of additional copies for Sunday Schools: \$5 yearly.

Donations for Competition Awards and production costs are appreciated.



Our Amazing World

The Wild Ways of the Wolf

The Lord declared:

*"He that is an hireling, and
not the shepherd, whose
own the sheep are not,
seeth the wolf
coming, and leaveth
the sheep and
fleeth, and the wolf
catcheth them and
scattereth the
sheep"*
John 10:12).

The wolf frequently appears in Scripture, conveying important lessons to us. Some wolves are solitary but many of them hunt in packs or groups. In fact most wolves fall into the "pack" variety. Wolves mostly live in the cold areas of the globe and can

survive in temperatures as low as -70°F or -53°C .

Arctic wolves are clothed with long dense fur which is an excellent insulation. This fur consists of an outer coat of long hairs, underneath which is a dense mat of soft fur which does

not only keep the cold out, but makes sure that no body heat escapes.

They are ranging animals, often having to travel long distances to obtain food. An arctic pack of wolves may



possess a territory of up to 800 square miles (2000 square kilometres). That is an area of 40 miles long and 20 miles wide (65 kilometres long and about 30 kilometres wide).

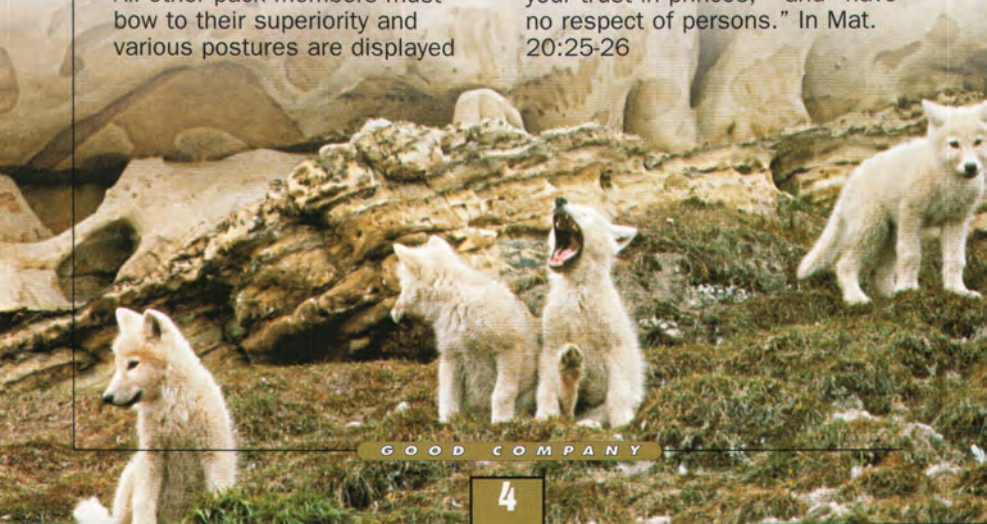
Their prey consists of snow shoe hares, caribou and musk oxen. A very clear rank appears in the pack; it is dominated by what is called the alpha male and the alpha female. They are the only ones allowed to breed. All other pack members must bow to their superiority and various postures are displayed

according to rank. In all matters the pack leaders are superior. They eat their fill first and will not allow others to eat until they have gorged themselves. All pack members play their part in raising the young, both in feeding and training.

When a kill is made, the adults (as they are permitted) swallow as much food as they are able, and return to the young, which greet them by licking their mouths, which seems to stimulate regurgitation of chunks of meat, which are then devoured by the pups.

The outstanding feature of the society of the wolf herd, is that the pack members completely defer to the alpha pair, which enforce their views, so to say.

There are certainly important lessons for us to observe, for the ecclesia of the living God is also a society. It must be based entirely upon the inspired written Word which teaches: "put not your trust in princes;" and "have no respect of persons." In Mat. 20:25-26



Jesus taught his apostles "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall *not* be so among you..." (Mat. 20:25).

But the wolf-spirit can be generated amongst the ecclesia.

A common way to introduce this spirit among us is by the commonly heard saying "If Brother... says it, it must be right!" That is making an icon, an alpha brother, among us — both dangerous for him and for those over whom he may be constrained to exercise a form of spiritual 'dominion.' Diotrephes was one such brother in the early ecclesia; he "loveth to have the pre-eminence" (3Jn. 1:9).

The method of the wolf pack to obtain food is to try to separate the weak or the young from their herd, using all available pack members to intimidate and attack until the prey falls. It is the "divide and conquer" method.

The Bible also warns against "wolves in sheep's clothing" which is a further call on our diligence and ability to rightly divide the Word of Truth. Those who appear in this garb are acting hypocritically: portraying themselves to be what they are not.

In their eating habits the alpha wolves decide what food the rest of the pack will have, but we are to give attendance to the "whole counsel of God."

In the Kingdom of God the wolf will no longer scatter and devour the sheep, for "The wolf shall dwell with the lamb... and a little child shall lead them" (Isa. 11:6).

C. Hollamby.



The Wonder of Words

Our previous article (Issue 160) showed the value of an Analytical Concordance, and made a few suggestions on how it can be profitably used. In concluding it we promised a few examples of the wonder of words, and now submit these for your consideration

How much do you know about the Tabernacle?

In introducing these meaningful words, consider the marvel of the mosaic tabernacle, and the beauty of the spiritual lessons revealed therein. It stood in the very heart of Israel: its white linen walls presented a graphic contrast to the thousands of black tents occupied by the people, that clustered around it (though separated from it by a short distance).

Yahweh was instructing His people to come before Him circumspectly and with dignity. He separated the tabernacle from them, to teach them that He was holy, apart from flesh, and their worship should be likewise.

To enforce those lessons we learn that the further we proceed within the precincts of the tabernacle, the fewer the people there. Outside the linen walls were thousands of Israelites, all of whom had the opportunity to worship if they so desired. They could come to the entrance of the court, and bring their offerings with them. But they could not go any further. The Levites waited for

them there, and they ministered to the priests at the altar. There were fewer priests than Levites, for the priests were exclusively sons of Aaron, whilst the Levites made up the rest of the tribe. The priests alone could enter the holy place after ministering at the altar, and washing at the laver: but that was as far as they could go.

Only the high priest went beyond into the most holy!

What powerful lessons! Many hear the Truth; few obey it; and fewer still will attain unto life eternal in the Age to come.

That was a basic message of the tabernacle and its principles.

Doubtless you know about the lesson of the tabernacle, having learned it at Sunday School, and perhaps you are a little tired of its recapitulation of well-known facts.

Where is the wonder of words which we mentioned?

Well here it is!

The tabernacle was constructed of boards of acacia wood overlaid with gold. Two tenons were at the foot of each board, and fitted into two sockets of

...continued on page 11

Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Walkerie, South Australia 5330
 New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ.
 Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
 UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

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Auntie Liz's Junior Story

When Jesus was a boy he lived in the land of Israel. All around him were interesting things to see and do. Farmers ploughing fields, children playing, mothers cooking, fathers working. Jesus took an interest in all of these things, and when he was grown up he spoke about some of the things he had seen, in the parables he told to the people who came to hear him.

We may wonder what games the children played when Jesus was a child. Their games would probably have been very simple ones, and the children would have played outside in the fresh air and sunshine as often as they could.

Perhaps the boys sometimes climbed trees. Most boys like to climb trees, and there were some very tall, straight trees in Israel called Date Palm trees. These trees had special fruit on them, high up at the top of the trees amongst the leafy fronds, and this fruit was very nice to eat. The leaves or fronds from the Date Palm could be woven into mats to be put on the floors of the houses; sometimes the leaves were used to make baskets in which to carry items. The wood from the tree trunk was used to build fences or houses. What a very useful tree the Date Palm Tree was, and is still today.

When Jesus came riding into Jerusalem on a colt, the people threw down branches in the street, and John chapter 12 tells us that these branches were from the Palm Tree.

There are many plants and trees mentioned in the Bible. Try to see how many you and your family can recall.



Issue 163
8 and under Junior Activity

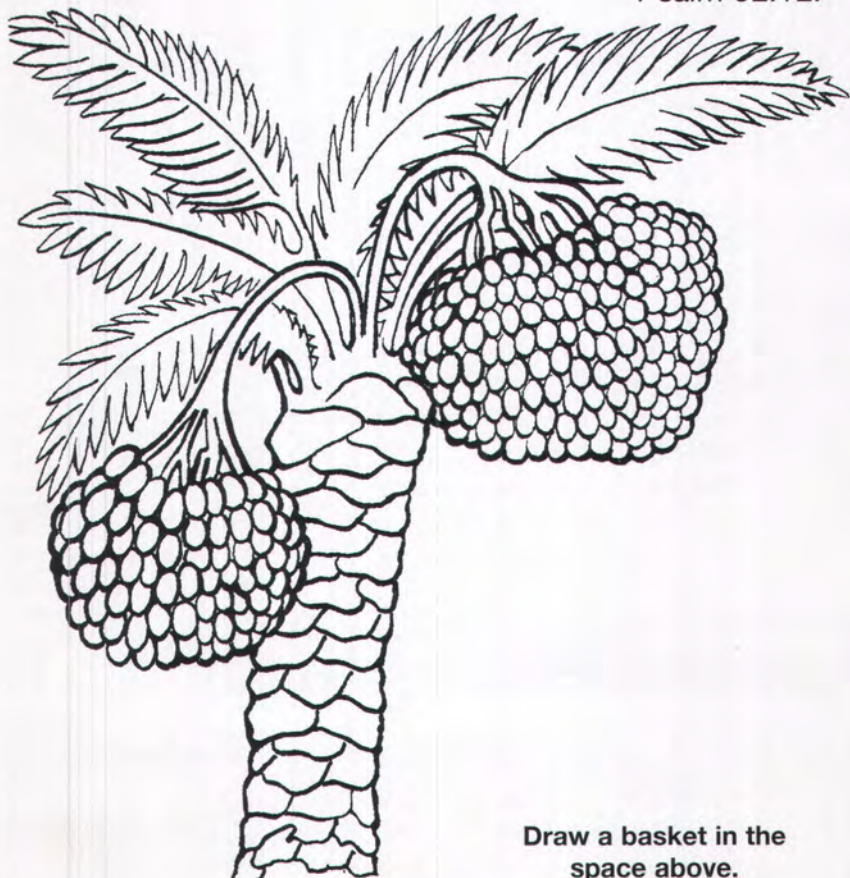
Name

Sunday School Age

Fill in the missing word.

The shall flourish like
THE PALM TREE

Psalm 92:12.



**Draw a basket in the
space above.**

9 and over Senior Activity

Name

Sunday School Age

Submitted by Anna Spray New Zealand

1. Use the Code

A=1 B=2 etc.

9 23/9/12/12 12/9/6/20 21/16 8/9/12/12/19,
 _ _ _ _ _
 13/9/14/5 5/25/5/19 21/14/20/15 20/8/5
 _ _ _ _ _
 6/18/15/13 23/8/5/14/3/5 3/15/13/5/20/8 13/25
 _ _ _ _ _
 8/5/12/16. 13/25 8/5/12/16 3/15/13/5/20/8
 _ _ _ _ _
 6/18/15/13 20/8/5 12/15/18/4, 23/8/9/3/8 13/1/4/5
 _ _ _ _ _
 8/5/1/22/5/14 1/14/4 5/1/18/20/8.
 _ _ _ _ _ (4 marks)

Where are these words found in the Bible? _____ (1 mark)

2. (i) Unscramble the words below to form words in the Bible associated with the number twelve. (3 marks)

(ii) Then unscramble the circled letter to find the mystery word.
 (1 mark)

CIPIDLESS	(Matthew 10:1)	_ _ _ _ _ <u> </u> _ _
STABKES	(John 6:13)	<u> </u> _ _ _ _ _
RASTS	(Revelation 12:1)	_ _ _ _ <u> </u> _
BESTIR	(Genesis 49:28)	_ _ _ <u> </u> _ _
VRELIS	(Numbers 7:84)	_ <u> </u> _ _ _ _
NETOSS	(Exodus 39:14)	_ _ _ _ <u> </u> _
Mystery Word =		_ _ _ _ _

3. (i) Name the city of palm trees. _____ Deut. 34

(ii) The palm tree of _____. Judges 4

(iii) ...and upon each ____ were palm trees. Ezekiel 40:16 (3 marks)

The Wonder of Words

silver (Exo. 25:16-19). The tenons taking hold of the sockets, enabled the boards to stand upright.

You can imagine how that the Israelites would search for the best of the acacia trees, cutting them down, carefully shaping them as required of Yahweh, and covering them with gold. It is all very instructive. God is "taking out of the Gentiles a people for His name" (Acts 15:14). The principle is separation for His glory. Those selected must be cut down, or humbled. They are then shaped according to the divine pattern. Being covered with the gold of faith, they are finally made to stand upright by their tenons taking hold of the sockets of silver (the metal of redemption).

All very beautiful and very simple, is it not?

But let us look a little closer and consider the wonder of the words used.

The Hebrew word for "sockets" is *Edenim*, the plural of *Adon*, a word used for "God" in the sense of a ruler. The word also describes the Lord Jesus Christ as the manifestation of God in that particular aspect (Psa. 110:1), as well as for the Redeemed as rulers in the Age to come (Zech. 4:14). The sockets, therefore, were the **rulers** who provided strength for the boards, permitting them to stand upright. Each socket was made of a talent of silver and represented 6,000 men (cp. Exo. 38:25-27). Thus each board represented 12,000 men made up of Jews and Gentiles who embrace Christ (cp. with Rev. 21:16).

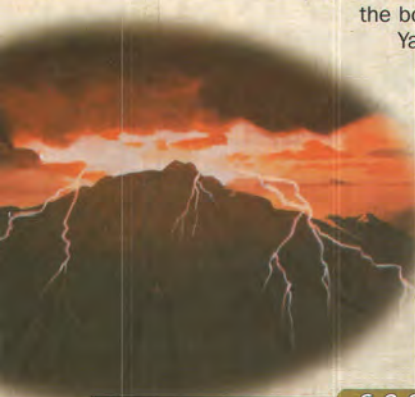
Now consider the tenons. They took hold of the sockets, and only because they did so were the boards able to stand upright. And, in the wonder of words, we find that the Hebrew for "tenons" is the word *yadoth*; and *yadoth* signifies "hands." So the tabernacle provided the picture of two hands taking hold of God, enabling the boards to stand upright.

The wonder of these words is not completed at this point. The word for "hand" is *yad*, and if we were to describe men's hands (plural) you would use the word *yadim*. But here the Hebrew is *yadoth*, giving the term in the feminine gender. So these feminine "hands" are shown as taking hold of the *Adonim* (masculine plural for sockets from *adon*, lord, master), so enabling the boards to stand upright, as a dwelling place for Yahweh in the midst of Israel.

The use of the feminine gender is significant, as pointing to the Bride of Yahweh, or of Christ. So, in such use of the words we learn a little more of their wonder.

What did Moses see in the Mount?

Moses had to see that the tabernacle was constructed according to the specifications and measurements given in the mount. He could not attempt to improve on it as he might desire. For



The Wonder of Words

example, he could not put windows in the tabernacle, when none were specified; nor replace the gold with copper because of a price-rise in the former. It had to be made exactly as was revealed to him.

But how was it revealed to him?

He was told to construct it "after the pattern" given him.

An *Analytical Concordance* will reveal that the Hebrew word for "pattern" is *tabniyth*, and denotes not a plan on paper such as a blueprint, but an actual structure, a model, a resemblance. Moses evidently saw in vision the tabernacle both constructed and erected. He was able to inspect it and walk through its various parts, as Ezekiel was also able to do in his vision of the future Temple (Eze. 40-48). Moses was told in Exo. 26:30.

"Rear up the tabernacle according to the fashion thereof which was shewed thee in the mount."

He was *shown* how to erect it. The word has been rendered by *The New Old Testament* which sets forth the literal Hebrew in English; *"Thou wast caused to see."* Moses evidently saw the completed tabernacle in the mount. Hence if any of the Israelites might complain that the work was beyond their ability, Moses could actually point out to them how it was done. For example, it is said that the Lampstand could not possibly have been constructed in the way indicated. One could image who that Bezaleel (the skilled craftsman who was given the Spirit to increase his ability) might mention his doubts to Moses that such a piece of furniture could be made out of a single piece of gold, and Moses would explain how he had seen it done in the mount.

So by the wonder of words, and with a little research into Scripture, a greater depth of understanding is reached, and great pleasure and profit can accrue. When we prayerfully study the Bible in its depths, its beauty will be revealed to us, and its power will influence us.

Perhaps you have made some similar discoveries as the above. If so send them along for consideration and comment.



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Count your blessings
We are crossing the River Jordan
Round the walls
As for me and my house
Samson slew a lion
Ruth the lovely Moabite
Hushed was the evening hymn
Mephibosheth
Hezekiah
Three good men
I like to read the stories in the Bible
Queen Esther

We are marching into Canaan
It happened many years ago
See the army marching round
Shamgar had an ox goad
Young Samson was a Nazarite
Little Samuel loved the Lord
Only a boy named David
Elijah's Death
The flight of Jonah
Bold Daniel
God is just the same today
John the Baptist

Science

in the Service of the Master.

Taken from "The Caribbean Pioneer"

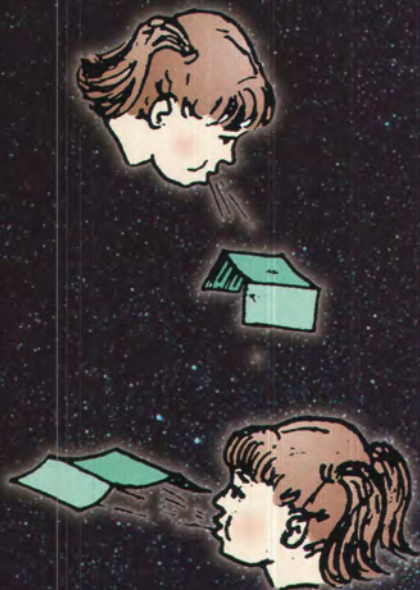
At the Top, Half Way, or at the Bottom?

Place three glasses side by side. One contains clear water. One contains salt water at the bottom, with oil or alcohol above it. One contains salt water. All the glasses look alike and quite clear. Carefully place an egg in each glass. The egg in clear water drops to the bottom. The egg in the second glass sinks through the oil but floats half way down on the salt water. The egg in the salt water floats on top. Some individuals are at the bottom. They have poor character. They are not influenced by the Truth. Read Romans 8:9. Some people are half way up (or down). The Truth buoys them up, but the world presses down. Read Matthew 26:41. Some people are on top, the Truth helps them to keep afloat. Christ is in these people. Read Romans 8:10-11.



Temptation - From Outside and From Within

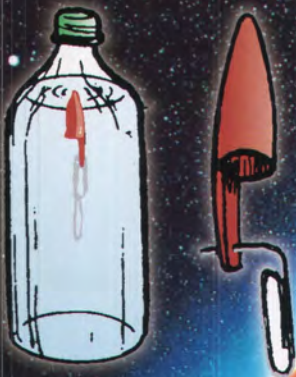
Fold a piece of paper into three parts and set it on the table like an arch. Blow gently on top of the arch. Blowing on the top causes more pressure under the arch,



and it should not fall. Read 1Peter 5:8. Many of us can withstand pressure and temptation from outside. Now blow through the arch. There is more pressure on the top when you blow under the arch, causing it to collapse. Read Hebrews 3:12-13. Pressures and temptations from within, from the heart, are harder to cope with, and we need to "exhort one another daily."

Don't Worry!

Make a hole through a plastic ball point pen cap and put a paper clip through the hole. Almost fill a plastic bottle with water, put in the cap so that it will float upright, and close the bottle tightly. The little bit of air in the pen cap keeps it floating. Squeeze the sides of the bottle, and the cap will sink. When you release the outside



pressure, the cap rises again. Read Matthew 6:31-32, Matthew 14:30 and Philippians 4:6. When we follow Jesus' admonition not to be unduly anxious, we stay on top of things. Once we feel the pressure too great and begin to fret and worry, we start to sink to the bottom, like Peter on the Sea of Galilee. Turn to the Word instead of worrying, and we start to rise again.



God's Marvellous Plan

It's easy to feel despondent
And with despondence comes despair.
It leads me to the feeling
This world is in need of repair.

We clearly need consolation,
We find when to the Bible turn,
And there revealed is God's marvellous plan
Foretelling Christ's return.

Christ's return promises wonderful things,
Such as righteousness, judgment and peace,
Justice, answers to many problems
Promises an earnestly looked-for relief.

So the question remains for us,
Do we want a part in God's plan?
God wants us to read, learn and ponder
On His great promise to man.

What will the kingdom be like
We ask? ... full of joy, beauty, a haven
From present pain, sorrow and anguish,
Our rest, when Christ comes from heaven.

Heather Barbaresi.



Good Company

ISSUE 164, November 2001

Supplement to LOGOS magazine

Hi Boys and Girls,

Recently after a hard days work at the office, I came home and was relaxing for a few minutes with Aunt Trish chatting about how her day had been, when up sauntered our youngest son Mason. He had this mischievous look about him (which for him is not unusual, some say he takes after his mother, but I would never say that!), anyway he asked politely if he could help in any way to lighten my load, to brighten my day. How nice I thought. "Dad would you like a cup of coffee?" he asked. Never being one to knock back a cup of coffee I thought that would be a wonderful idea, so quick as a flash he scampered to the kitchen.

Sounds of cupboards banging, water splashing, cups clanging, kettle whistling, soon subsided, and then coming from the kitchen balancing a cup on a tray he appeared. He placed it on the table before dashing off again to disappear into the distance. I thought he was going to get a biscuit or some chocolate (for his mum), and proceeded to sip this freshly brewed coffee. It took only one sip to realise that he had added something extra to the brew. Peeping round the corner, and unable to control his giggles any longer he confessed to having added garlic powder to the coffee! Uggg, it was revolting, the garlic had destroyed any taste of coffee completely, and as a result, it went down the drain!

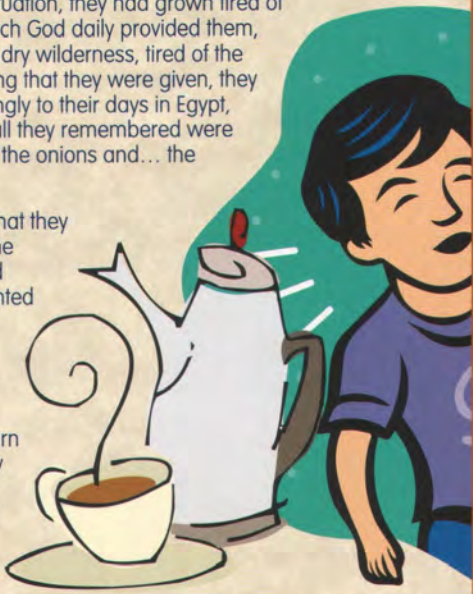
Later that night, whilst reflecting upon the effect that a little garlic can have, my mind went to the only incident where garlic is mentioned in the Bible. It is found in Numbers 11:5 where the longing for a little garlic had a devastating result upon the nation.

Not satisfied with the provisions that God had blessed them with, we find that it wasn't long before the whole nation murmured against Moses and Aaron. They complained bitterly about their situation, they had grown tired of the light and bland tasting manna which God daily provided them, they were tired of walking in the dusty dry wilderness, tired of the commands of Moses, tired of everything that they were given, they wanted meat! They looked back longingly to their days in Egypt, forgetting the slavery and hardships; all they remembered were the cucumbers, the melons, the leeks, the onions and... the garlic.

What they were saying in reality was that they wanted a change. They were sick of the manna (the Word of God), and wanted something a little more spicy, they wanted garlic of Egypt!

We must remember this lesson carefully, choosing wisely God's ways and refusing the spicy things of the world. Very soon Jesus Christ is to return to the earth, may we all be found daily reading the Bible and by so doing, "refuse the evil, and choose the good"

Your Friend, *Uncle Pip*



"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"
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Ice is Nice!

THE ARCTIC SEAL

How would you like to have a weight of six hundred kilograms or thirteen hundred pounds pressing on every square inch

(2.5cm x 2.5cm) of your body as you went about your daily activities? This means that on an area of your body, the size of this page in Good Company, there would be a weight of about 22 tonnes! Under normal circumstances it would be impossible for any life at all to exist under such pressure!

Well it is claimed that a female elephant seal, equipped with a

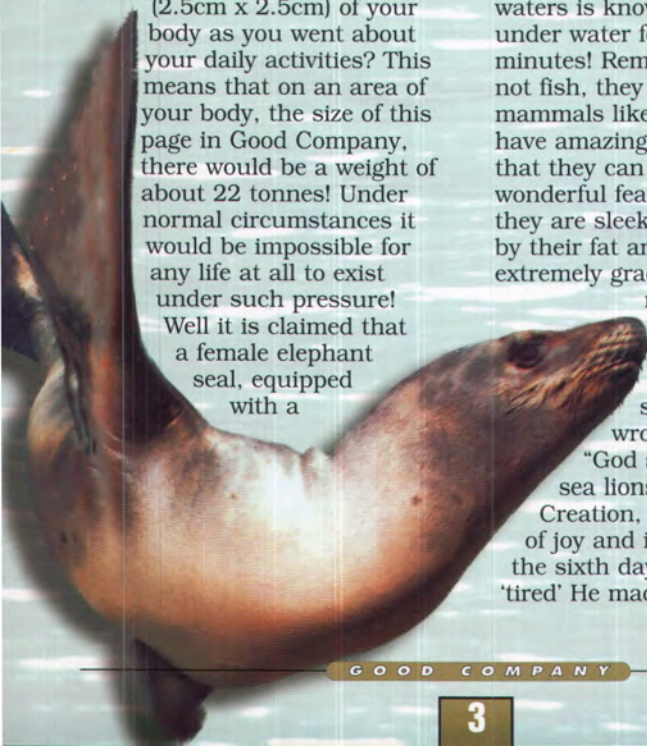
depth recorder dived to the amazing depth of 894m or 2933 feet, and survived!

Another seal from Antarctic waters is known to have stayed under water for seventy-three minutes! Remember, seals are not fish, they are air-breathing mammals like ourselves but they have amazing mechanisms, so that they can perform such wonderful feats. Not only so, but, they are sleek, and streamlined by their fat and fur, and are extremely graceful in their every movement in the

water. One scientist who made a lifetime study of seals,

wrote in his diary,

"God surely made these sea lions on the first day of Creation, when He was full of joy and inspiration, and on the sixth day when He was 'tired' He made man." We know





this is wrong, but it indicates some awe and amazement at observing the skill, precision and grace of their performance in the foaming waves on a dangerous ocean reef.

How can these apparently ungainly creatures perform such amazing tricks? Most seals live in colder parts of the globe — many of them spend much of their time in water which is 28°F (-2.2°C). The temperature of water transfers to a body in it at a rate of 25 times faster than air temperature passes into a body. We would die in just five minutes in such icy water!

The seal has a thick layer of blubber, and through its network of blood vessels only a small amount of warm blood is carried to the skin. Enough to keep the skin healthy, but only just enough to keep the skin slightly above freezing point. (Seals' inner body temperature is 37.8°C or 98.6°F — the same as ours!). In this way body heat does not get lost in the water and valuable energy is also saved.

Fur seals have a double layer of fur to keep them warm. The outer layer is made up of long stiff hairs which have oil glands at their base, keeping the hairs water-proofed. The next layer of fur is curly and makes tiny air pockets for insulation. This fur covers the body to a density of 300,000 to every square inch (2.5cm x 2.5cm). How about brushing those tangles before going to the meeting or Sunday School?

Since seals, like humans, cannot absorb oxygen from the water, they must take it with them when they dive. How then can they stay under water for over an hour, when the very best of humans can only dive for approx. two minutes?



Amazing mechanisms come into play. Oxygen is stored in our bloodstream — seals have twice as much blood as humans of the same weight, and their blood has an oxygen carrying capacity which is three times that of ours. They can even carry oxygen in their muscles and when they dive their heartbeat immediately reduces from 100 to only five or six beats per minute! Blood vessels to the flippers and outer body become

smaller and the oxygen-carrying blood is saved to service the vital organs such as the heart and brain. Could all this just happen over long periods of time? Of course not!



If a human was to dive (without a special suit and oxygen) to a depth of 100 feet or 30m, his lungs would be squashed to only one quarter of their volume, and just a little deeper, our ribs would bend and break, our eyes would pop out of their sockets and our body cavities would all cave in. But when a seal dives to a much greater depth, its lungs fold up until almost flat, and air is held in the passage to the lungs. Their ribs are specially made to bend, but will not break. Also they can come straight up from great depths, and do not suffer "the bends" (a very painful and very often life-ending cramp). After a dive lasting half an hour, a seal is ready for another long dive in about two minutes!



Seals sleep "end on" in the water. Without interrupting their sleep, the hind flippers receive a signal from the brain about every fifteen minutes, and they surface, breathe deeply several times, and slowly sink again. What a lovely rhythmic sensation in the arms of the sea!

In the arctic regions seals are preyed upon by polar bears and the nations of the area. The arctic ringed seal has a pattern of sleep that is interrupted approximately every minute at which time the seal looks around for an enemy and dozes again. Polar bears are hard to see in a white wilderness, and the natives carry a white canvas to hide behind. However the polar bear uses the minute for advancing and "freezes" at the moment of the seals' waking, thus these mechanisms give both hunter and hunted a fair opportunity of success.

And finally their vision is designed to penetrate the dark depths of the sea, able also to withstand the glare of sun on ice and snow. By our understanding, having been opened by God's teachings in the Bible, we also are able to "see" in the darkness of this world and to take in the brilliant light of the knowledge of the glory of God in the face of Jesus Christ.



Colin Hollamby



Camera Corner



PLAYGROUP IN WESTERN AUSTRALIA

This photo was sent in by **Abigail Hunter** of all her lovely Sunday School friends. They gather together every month and have been learning about different animals in the Bible. She writes... *"can you see our frog's eyes?"* This was one of the ten plagues God sent on Egypt!

back row: Jordan Bundesen, Toby Chester, Abigail Hunter, Laura Mee **front row:** Alexandria Boehm, Jordan Pedferri, Marilla Chester, Jacob Hayles, Hannah Mee, Jamin Hunter.

SUNDAY SCHOOL PICNIC IN QUEENSLAND

Harrison

Stonebridge sent this picture of a recent Redcliffe and Oxley Sunday School picnic day.

They had a lovely day starting with cream buns for morning tea, races and novelty events, followed by a sausage sizzle, Uncle Donald gave them a talk and many quiz questions.

back row: Susie Townsend, Salem Evans, Rosie Mason, Robin Dangelmeier, Patrick Dangelmeier, Monique McCullem, Andrew Evans **front row:** Harrison Stonebridge, Zachary Mumby, Lincoln Mumby, Luke Rucker, Tamica Crowther, Matthew Evans.



Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330
 New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ.
 Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
 UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

ALBURY/WODONGA: Amber Pitcher, Jared Pitcher
BOOLAROO: Emily Charlton **BLUE MOUNTAINS:** Jesse Bruce, Leah Bruce, Amy Carroll, Zachary Carroll, Ashleigh Hadley, Cameron Hadley, Hannah Hollis, Deborah Wolstencroft, Eve Wolstencroft, Simon Wolstencroft **CABRAMATTA:** Renée Hatchell
CAMPSIE: Stephen Nadjarian **DUNOON:** Lara Brown, Nathan Brown, Daniel Patch, Melissa Patch, Renee Patch **GOSFORD:** Elise Box **GRANVILLE:** Kristen Plumridge, Rebecca Smith **LISMORE:** Daniel Benson, Tabitha Burney **MITTAGONG:** Jesse Carroll, Caitlin Leadbeater, Laura Leadbeater, David McKinlay, Jaimie McKinlay, Emma Radford, Bethany Wolstencroft
MOOREBANK: Hannah Wetherton, Sarah Wetherton
CORRESPONDENCE N.S.W.: Mitchell Leadbeater, Alyce Wassell, Rachelle Wassell **PUNCHBOWL:** Stephanie Leckey **RIVERWOOD:** Jacqueline Casey, Alexandra Della, Billy Gascoyne, Daniel Mansfield, Courtney Peden **WATAGANS:** Jacob Madden, Matthew Roberts **YAGOONA:** Michelle Coad, Nathan Coad, Sharon Coad, Jonathan Hammond, Terry McKinlay, Adam Pogson, Melissa Pogson, Jonathan Walters, Peter Walters, **OXLEY:** Robyn Dangelmayer
REDCLIFFE: Andrew Evans, Matthew Evans, Lincoln Mumby, Zachary Mumby, Harrison Stonebridge
CORRESPONDENCE QLD: Bradley Remfrey, Natalie Remfrey **ABERFOYLE PARK:** Matthew Johnson, Jonathan Wigzell, Naomi Wigzell **CUMBERLAND:** Elliot O'Callaghan, Angus Weller, Laura Weller, Stephanie Weller **ENFIELD:** Emily Hanns, Ruth McNeill, Aaron Pitcher, Alana Pitcher, Chloe Pitcher, Jarrad Scott, Katie Stedman, Carolyn Stone, Courtney Stone, Damien Stone, Lachlan Stone **GOLDEN GROVE:** Joshua Kurth, Luke Kurth, Thomas Kurth, Loren O'Connor, Nathan O'Connor **HAPPY VALLEY:** Aaron Billing, Rachelle Lund, Larissa Palmer, Murray Palmer, Nathan Pearson, Sarah Pearson, Nikki Wade **KERSBROOK:** Avivian Pitt, Hannah Pitt, Rebekah Pitt, Ruth Pitt, Daniel Schipper, Sarah Schipper **ONE TREE HILL:** Brendan Ginn, Esther Ginn, Jamin Ginn, Robbie Ginn, Rosanna Ginn, Giverny Manser, Caleb Mansfield, Jesse Mansfield, Leah Mansfield, Samuel Mansfield, Thomas Mansfield, Stephanie Mansfield, Toby McGeorge, Joel Pearson
SALISBURY: Kellie-Anne Mackinnon, Sharon Mackinnon, Aidan Van Rooyen, Andrea Van Rooyen, Grant Van Rooyen, Shaun Van Rooyen **SOUTHERN VALES:** Melissa Fotheringham **TEA TREE GULLY:** Alicia Farrow, Jessica Farrow, Samantha Farrow
WOODVILLE: Isaac Armonis, Rachel Armonis, Stephen Armonis, Matthew Armonis, Courtney deVries, Danielle Grainger, Sean Grainger, Hannah Islip, Tirzah Islip, Joshua Kempster, Laura Kempster, Rose-Mary Mansfield, Brad Mitsos, Cameron Mitsos, Darren Mitsos, Felicity Mitsos, Jordan Mitsos, Tara-Lee Mitsos, Kerrilyn Scolyer, Rohan Scolyer, Amanda Stewart,

David Van Rooyen **LAUNCESTON:** Elisabeth Arnold, Laurinda Bain, Mark Bennett, Susanne Bennett, Jonadab Reid, Joshua Reid, Megan Thompson, Hannah Wigzell
ALBURY-WODONGA: Amber Pitcher, Jared Pitcher
BORONIA: Fiona Harrington, Tamarah Harrington
MOUNT WAVERLEY: Leah Travers **WARRAGUL:** David McKinlay, Gemima McKinlay, Leah McKinlay, Maryann McKinlay, Rachel McKinlay **ASCOT:** Jamin Lloyd, Naomi Lloyd, Nadia Lloyd **EASTERN SUBURBS:** Jesse Hawkins, Stacey Hawkins, Amy Hurn, Benjamin Hurn, Caitlyn McCarroll, Hannah McCarroll, Dimity Smith, Verity Smith, Laura Wearne, Bronwynne York
FOOTHILLS: Adam Atkinson, Jayden Gross, Melissa Gross, Hannah Smith, Phillip Smith **PERTH:** Jessica Bain, Daniel Hayles, Tahlia Hayles, Carrie Moore, Emily Moore, Peter Moore, Jayden Ramat **STIRLING:** Danielle Howell **WONGAN HILLS:** Amanda Van der Meulen, Mark Van der Meulen, Natalia van der Muelen **BOURNVILLE:** Philip Conrad, Jane Ellis, Jonathan Ellis, Joseph Ellis, Andrew Genders, Diane Genders, Abigail Hardy, Rebecca Hardy, Graham Phipps, Matthew Phipps, Chloe Plant, Emily Plant **CAMBRIDGE:** Darren Bamford
HARROGATE: Mark Tippins, Matthew Tippins, Zara Tippins **KINVER:** Abel Westley **MALVERN:** Deborah Griffiths, Leah Griffiths, Paul Griffiths **RUGBY:** Asher Allison, Lily Allison **ISOLATION:** Paul Carter, Gideon Good, Reuben Good **NIGERIA:** Rachel Urutashe

100 MARKS:

Emma Bevin (North Oaks)
 Sarah Bevin (North Oaks)
 Jonathan Stokes (North Oaks)
 Roland Pedefferi (Perth Central)
 Amanda Stewart (Woodville)
 Joshua Kurth (Golden Grove)

200 MARKS:

Murray Palmer (Aberfoyle Park)
 Robbie Stokes (North Oaks)
 Samuel Griffiths (Malvern)

300 MARKS:

Ciana Crispin (Wilston)

Aunty Liz's Junior Story

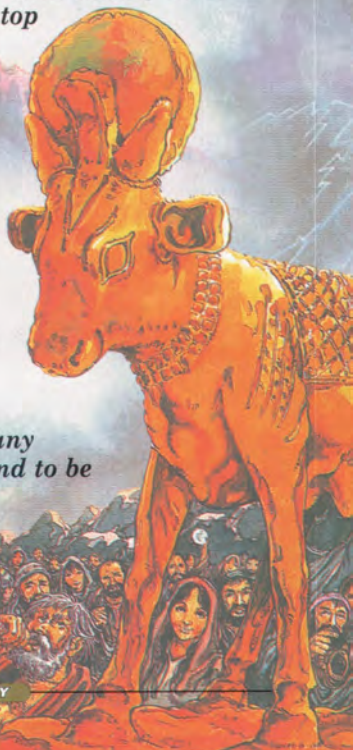
One beautiful Saturday morning the children from Sunday School were very excited because they were going for an outing to the mountains. It was spring time, and the wildflowers in their pretty colours would be growing all over the hillsides. Each family was to pack some food which they would share with the other families at lunch time. What a lovely day they would have together!

Paul and Jenny and Samuel were excited too, as they helped to get things ready for the picnic. Bible and hymn books, chairs and rugs to sit on, and bats and balls and other playthings.

The families all really enjoyed themselves together, and after a nice lunch, everyone sat around and opened up their Bibles. What a lovely day God had given them.

Uncle Mike was now going to talk to everyone about something from the Bible. Uncle Mike said that there was a mountain in the Bible called Mount Sinai, and that the man Moses, God's servant, was told by God to go up into the top of the mountain to receive the ten commandments. But Moses was very unhappy when he came down from the mountain and saw that the people of Israel were worshipping a golden calf, so Moses smashed the tablets of stone on which the commandments were written. Later Moses went once again up into Mount Sinai, and this time he brought the Commandments down to the people. The Commandments were very important words from God, telling the people how God wanted them to live their lives.

We can read these commandments and many others too, to help us to live better lives, and to be pleasing to God. We find these commandments in God's Book the Bible, God's special Book. Let us read from the Bible every day.



Issue 164

8 and under Junior Activity

Name

Sunday School

Age

10 Commandments

Thou shalt
have no
other gods
before Me



Was Moses happy
when he saw people
worshipping the
golden calf?

YES NO

Circle correct answer

9 and over Senior Activity

Name

Sunday School Age.....

10 COMMANDMENTS EXODUS 20 ... 6 MARKS

*By Johanna Lynch,
Watagans S.S.*

Across

1. "Thou shalt have no other _____ before me." (v. 3)

2. "Remember the _____ day..." (v. 8)

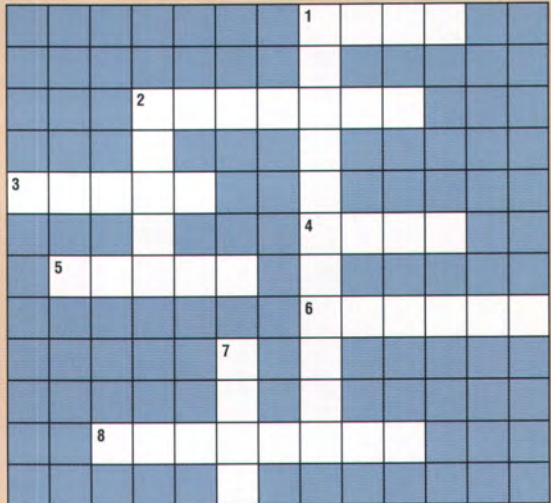
3. "Thou shalt not _____ thy neighbour's house..."

4. "Thou shalt not take the _____ of the LORD thy God in vain." (v. 7)

5. "Thou shalt not bear any _____ witness against thy neighbour." (v. 16)

6. "Honour thy father and thy _____ ." (v. 12)

8. "Thou shalt not commit _____ ." (v. 14)



Down

1. "Thou shalt not make unto thee any _____ ." (v. 4)

2. "Thou shalt not _____ ." (v. 15)

7. "Thou shalt not _____ ." (v. 13)

HIDDEN SAYING ... 6 MARKS

By Tirzah Islip, Woodville S.S.

Take a small word from **2Cor. 5:8** and add a word used twice in **Jer. 6:16**. Then find a word used three times in **2Sam. 18:4** and a word used twice in **Gal. 2:16**. Now you need a word used twice in **Prov. 1:28**, and follow it with the same word as was found in **2Sam. 18:4**. With the right word taken from **Gen. 18:3** you will conclude an important saying.

W

I

O

T

Quote:

1 mark

ARMAGEDDON

An interesting illustration of the wonderful unity of the Bible in matters concealed beneath the surface, and not visible to the casual reader, is to be found in connection with the meaning of the acronym "Armageddon". Harmony is almost a matter of course where two or more writers are treating of the same subject, and if the Bible failed in this, it would be a serious defect. The Bible is, however, not only harmonious throughout on the surface, but in regard to matters apparently having no connection, investigation reveals the same consistency and unity. **"It is the glory of God to conceal a thing,"** and when we find the concealed things of the Bible are in such complete harmony with its plain revelation, we have an additional assurance that the Scriptures are of God, and that though many writers have been used in their production, they are but mere instruments conveying to us the mind of God.

In the great gathering of the kings of the earth to "the war of the great day of God Almighty," the name of the place to which they are brought is styled in the book of Revelation "Armageddon" (Rev 16:16). This we recognize to be a symbolic name conveying a Divine Truth. The word is given in the *"Hebrew tongue"* and therefore we must go to the Hebrew to ascertain its meaning. Dr. Thomas tells us it is a combination of three words: "Arma-gai-don," the whole signifying, **"A heap of sheaves on the threshing floor in the Valley of Judgment."** This acronym illustrates three great events: 1... God's purpose with the nations who are gathered is to *"thresh them"*. 2... The result of such threshing will be complete destruction *"a heap of sheaves on the threshing floor"*. 3... The locality of such a threshing *"in the Valley of Judgment"*.

Keeping this in mind we shall see in examining other passages of the Bible, that the same events are strikingly brought before us, establishing a beautiful harmony when compared with each other. Turning first of all to Joel's prophecy we find in ch. 3 the same gathering of the nations, "I will gather all nations, and will bring them down in the **Valley of Jehoshaphat**" "Let the nations be awakened and come up to the **Valley** of Jehoshaphat, for there will I sit to **judge** all the nations round about" (3:2,12). Where is the *"Valley of Jehoshaphat"*? Any map of Jerusalem will show that it is on the east of the city and lies between Jerusalem and the Mount of Olives (see page 13).

This connects the judgment of the nations with the gathering spoken of in Zechariah 14, and with the appearance of Christ on the Mount of Olives. But what does Jehoshaphat mean?

The answer is: **The Judgment of Yah.**

Here then is the **Valley of Judgment** referred to in the word "Armageddon" – The Valley of the Judgment of Yah. It is also termed the "*Valley of decision*". "Multitudes, multitudes in the **valley** of decision, for the day of the Lord is near in the **valley** of decision" (Joel 3:14). What is the meaning of this expression? The margin explains it, "*the Valley of threshing*." Here, again, the connection is seen with the symbolic Armageddon. The nations are to be gathered as a heap of sheaves on the threshing floor in the Valley of Judgment, which valley is therefore fitly termed the "*valley of threshing*."

The gathering of the nations is also brought before us by the prophet Micah, and still the same figure is used. "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of Yahweh, neither understand they His counsel; for He shall gather them as the **sheaves** into the **floor**" (Mic. 4:11). Here is a distinct connection with the symbolic word Armageddon "*A heap of sheaves on the threshing floor*". They shall be gathered says Yahweh, as "*sheaves*" into the "*floor*". For what purpose? The next verse tells us, that they may be threshed. "Arise and **thresh**, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people." Here we learn that the daughter of Zion is to be used by God for the purpose of threshing the nations. The children of Israel are to be God's "battle-axe and weapons of war." Turning to the prophet Isaiah we have Israel's mission in the direction spoken of, and again the figure of threshing is used.

"Behold, I will make thee, a new sharp **threshing** instrument having teeth; thou shalt **thresh** the mountains, and beat them small, and make the hills as **chaff**" (Isa. 41:15). Israel will be strengthened by God and made a fitting instrument for the coming work of

Judgment. Their preparation for this work is also brought out in the quotation from Micah, "Arise and thresh, O daughter of Zion, for I will make thine horn iron and will make thy hoofs brass." What is the meaning of this latter expression? The explanation is found in the fact that it was customary in Israel to thresh corn by means of oxen or calves (see Deut. 25), and in order that the animal might do its work effectually, its hooves were tipped in brass. How

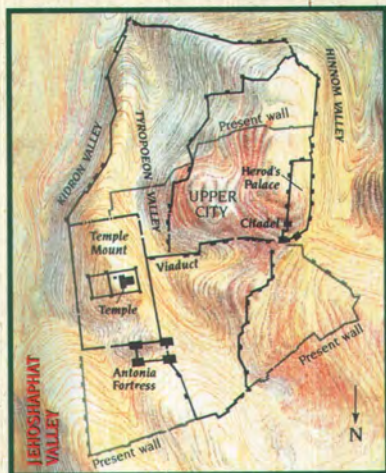
appropriate then is the figure! When the daughter of Zion is called upon to thresh the nations, God will make her hooves brass.

The immortalized saints are to be associated with Israel in the work of Judgment. They will be with Him whom Habakkuk saw going forth to thresh the nations. "Thou didst march through the



land in indignation, Thou didst **thresh** the nations in anger" (Hab 3:12). In harmony with this the promise is given, "Unto you that fear My name shall the Sun of Righteousness arise with healing in his beams; and ye shall go forth and grow up as calves of the stall" (Mal. 4:2) Why calves of the stall? The reason is apparent. They are to be used for the purpose of threshing the nations, and we at once see the connection between this passage and the one in Micah. As such **calves**, God will make their hooves brass. The next verse in Malachi shows this clearly. "And ye shall **tread** down the wicked." They are spoken of as calves of the stall because their mission is the down-treading or threshing of the wicked in that day.

The prophet Daniel brings this divine threshing of the nations and its result before us in the vision of the destruction of the great image of the kingdom of men by the stone. As a result of the smiting of the image, it is declared, "Then was the iron, the clay, the brass, the silver and the gold broken in pieces together, and became like the **chaff of the summer threshing floors**; and the wind carried them away, that no place was found for them" (Dan. 2:35). With a knowledge of these testimonies, how eloquently does this acronym "Armageddon" speak to us! To those enlightened in the Scriptures it conveys in a most graphic and forcible manner the purpose of God with the nations as revealed in the Prophets, but apart from an acquaintance with the prophetic writings, the word would convey no distinct idea to our minds. Here, then, we have an illustration of the wonderful character of the Bible. We see that the various writers are merely indicating what the Spirit moves them to place on record, and thus we have in the Bible, in all its parts, and in the very smallest detail, a beautiful harmony and consistency, which is surely calculated to increase our love and reverence for that book which God has given us for the purpose of making us wise unto salvation.



HISTORY told by brother Robert Roberts.

AD 70

THE EVENTS
THAT LED TO THE

Siege of Jerusalem

There have been many bloodstained battles upon the earth, many destructive sieges, many overwhelming calamities by fire and flood, on sea and land. But for accumulated horror, nothing in this world's history comes near the overthrow of the Jewish state by the Romans in AD70. It is unknown or forgotten by most people, and it is difficult to rouse interest in it because it happened so long ago, and is unconnected with modern life. Yet the knowledge of it will repay the small amount of attention necessary to become acquainted with it. It is highly, painfully interesting itself, and it is especially important to those who believe in the Bible, as the finishing point of God's past dealings with the Jews, and the fulfilment of very ancient and clearly worded prophecy.

We have no scriptural narrative of the event. Yet no event of ancient history has been more fully authentically recorded. The historian was a contemporary and eye-witness of the things he narrates, and indeed he took a prominent personal part in the transactions, through having been appointed one of the Jewish generals at the commencement of the war of independence against Rome; and also through having been taken prisoner by the Romans, and having been used by them as an intermediary in their attempts to induce the Jews to surrender. The narrative of Josephus is so complete and minute as to resemble the letters of a modern war correspondent more than anything in ancient literature; and its veracity is confirmed by the direct testimony of both Vespasian and Titus, who publicly attested the truth of his history in answer to the cavils of some envious Roman writers.

The terrible events of the time were foretold by Christ - not long before. Weeping over Jerusalem as he surveyed it from the summit of the Mount of Olives, he said, "the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another..." (Luke 19:43-44). Speaking privately to his disciples on the subject, he

said "days of vengeance" were close at hand; "for there shall be great distress in the land, and wrath upon this people." (Luke 21:22-23). The prophet Amos, about 800 years before, had foretold the tragedy thus: "the songs of the temple shall be howlings in that day, saith the Lord Yahweh: there shall be many dead bodies in every place; they shall cast them forth with silence" (Amos 8:3). The words of Moses



The carving on the Arch of Titus depicts the triumphal procession when the army returned to Rome.

about 1400 years before the words of Christ, were equally definite. "Yahweh shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand... and he shall besiege thee in all thy gates throughout all thy land until thy high and fenced walls come down... and Yahweh shall scatter thee among all people" (Deut. 28).



The Arch of Titus built to commemorate his capture of Jerusalem

That the days of vengeance should have set in not long after the cruel treatment of Christ was fitting. They commenced, in fact, almost immediately after that event. As early as AD40, a few years after the crucifixion, bad blood was made between the Jews and Romans through a riot in Jerusalem during the Passover feast, occasioned by a Roman soldier making contemptuous gestures at the exercises of the Jews. In the riot, Jewish blood was shed, and

exasperation produced against the Romans. In the state of feeling thus engendered, the Samaritans, who were bitterly opposed to the Jews, were encouraged to use violence. The Jews appealed to the Roman governor Cumanus, but he took no notice, feeling a pleasure in the Jews being troubled. The Jews then took the law into their own hands, and marched a body of Jewish troops against Samaria. Instead of helping the Jews in this movement, the Roman governor attacked them with cavalry and dispersed them, which added to their bitterness. The dispersed Jews betook themselves to acts of violence throughout the country, and the spirit of lawlessness began to spread. The rougher spirits in the population provided themselves with concealed daggers, which they used when jostling in the crowds at the feasts. The high priest himself was assassinated in this way. Fear began to spread in all ranks.

At this time, an Egyptian gave himself out as a prophet with a mission to re-establish Jewish independence, and drew large numbers to his side. As many as 30,000 joined him in the wilderness, and marched with him to Jerusalem, which they attempted to enter by force of arms from the Mount of Olives. The Roman soldiers defeated and dispersed them; but could not suppress their doctrine of Jewish independence. They agitated this doctrine everywhere, and, not receiving much encouragement from the respectable classes, they became desperate, and broke up into bands, plundering and murdering and burning in all directions.

The Roman governor Festus tried to suppress them, and was on the point of succeeding when he was replaced by Albinus, who took delight in disorder for the opportunity it gave him of enriching himself. He liberated all kinds of prisoners for money, and winked at lawlessness, which enabled him to make more prisoners and get more money by their liberation. The country became a prey to panic and confusion. Those who were robbed kept silence for fear of being killed, and those who were not robbed flattered the robbers that they might escape.

Representations at Rome led to Albinus being recalled. He was succeeded by Gessius Florus, who was not a whit better, if possible, worse.

To be continued.



O Come, Let us sing unto the Lord.

O Come, let us sing,
We are the sheep of His hand,
The seed of Abraham numerous as sand,
As strangers dwell we upon the land,
Awaiting the return of the Lord as planned.

O Come, let us pray,
Bow the knee to the ground,
Make to the Lord a reverent sound,
Pray through Jesus Christ whom He hath crowned,
Whose goodness and mercy doth abound.

O Come, let us rejoice,
The Lord our God is great,
Hills and valleys alike doth He create,
The mountains set He in great estate,
And land and sea did He separate.

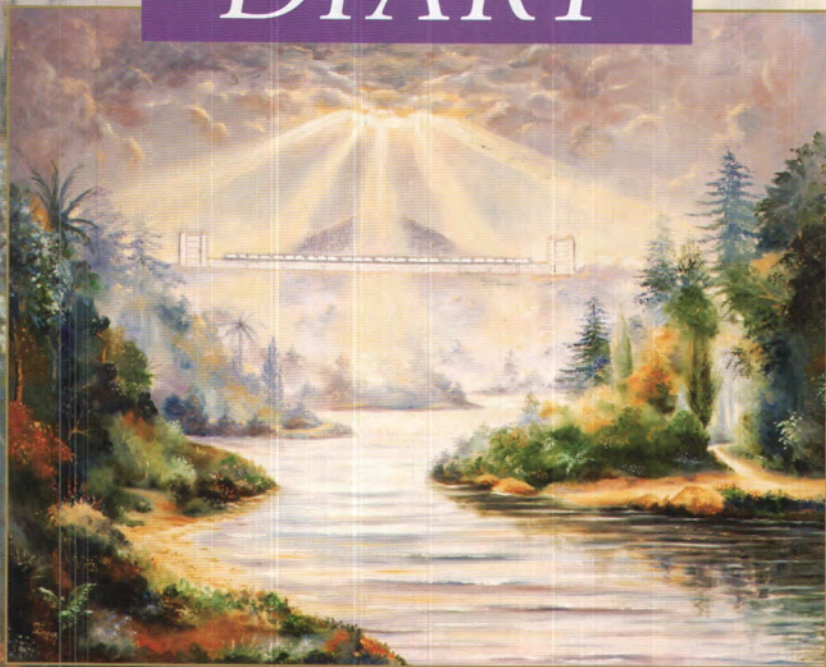
O Come, let us serve,
Hearken before the Lord, your heart,
Give Him; your every part;
Never from His Word depart,
Its Wisdom will new life impart.

O Come, let us love,
Our great and mighty God to us gave,
The word of life our way to pave,
To reveal that man is so depraved,
but provides for us a opportunity to be saved.

Anna Spray New Zealand

Good Company

2002 DIARY



*Seek ye FIRST the Kingdom
of God and His righteousness;
and all these things shall be
added unto you.*



Hast thou not known?

hast thou not heard,

that the everlasting God,
Yahweh the Creator of the ends of the
earth, fainteth not, neither is weary;
there is no searching of His understanding.

He giveth power to the faint; and to them
that have no might He increaseth strength.

Even the youths shall faint and be weary,
and the young men shall utterly fall:

But they that wait upon
Yahweh shall renew their
strength; they shall mount
up with wings as eagles;
they shall run, and not be
weary; and they shall walk,
and not faint.

Isaiah 40:28-31

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

GOOD COMPANY is the Christadelphian Family Magazine published bi-monthly by Logos Publications, Box 220, Findon, South Australia 5023, and distributed as a supplement to Logos magazine, providing interesting information upon Bible topics for young and older. Comments, articles, poems and photos are welcome.

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JANUARY 2002

Tevet

SUN MON TUE WED THU FRI SAT

Psalm 1:2-3

*His delight is in the law
of Yahweh; and in His
law doth he meditate
day and night...*



1

Genesis 1-2
Psalms 1-2
Matthew 1-2

2

Genesis 3-4
Psalms 3-5
Matthew 3-4

3

Genesis 5-6
Psalms 6-8
Matthew 5

4

Genesis 7-8
Psalms 9-10
Matthew 6

5

Genesis 9-10
Psalms 11-13
Matthew 7

6

Genesis 11-12
Psalms 14-16
Matthew 8

7

Genesis 13-14
Psalms 17
Matthew 9

8

Genesis 15-16
Psalms 18
Matthew 10

9

Genesis 17-18
Psalms 19-21
Matthew 11

10

Genesis 19
Psalms 22
Matthew 12

11

Genesis 20-21
Psalms 23-25
Matthew 13

12

Genesis 22-23
Psalms 26-28
Matthew 14

13

Genesis 24
Psalms 29-30
Matthew 15

14

Genesis 25-26
Psalms 31
Matthew 16

15

Genesis 27
Psalms 32
Matthew 17

16

Genesis 28-29
Psalms 33
Matthew 18

17

Genesis 30
Psalms 34
Matthew 19

18

Genesis 31
Psalms 35
Matthew 20

19

Genesis 32-33
Psalms 36
Matthew 21

20

Genesis 34-35
Psalms 37
Matthew 22

21

Genesis 36
Psalms 38
Matthew 23

22

Genesis 37
Psalms 39-40
Matthew 24

23

Genesis 38
Psalms 41-43
Matthew 25

24

Genesis 39-40
Psalms 44
Matthew 26

25

Genesis 41
Psalms 45
Matthew 27

26

Genesis 42-43
Psalms 46-48
Matthew 28

27

Genesis 44-45
Psalms 49
Romans 1-2

28

Tu B'Shevat
Celebration of
new fruits

Genesis 46-47
Psalms 50
Romans 3-4

29

Genesis 48-50
Psalms 51-52
Romans 5-6

30

1933: Adolf Hitler
appointed
Chancellor

Exodus 1-2
Psalms 53-55
Romans 7-8

31

Exodus 3-4
Psalms 56-57
Romans 9

*...He shall be like a
tree planted by the
rivers of water, that
bringeth forth his fruit
in his season; his leaf
also shall not wither;
and whatsoever he
doeth shall prosper.*

Shevat

FEBRUARY 2002



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Psalm 67:1-2

God be merciful unto us, and bless us; and cause His face to shine upon us; Selah.

That Thy way may be known upon earth, Thy Saving Health among all nations.



1

Exodus 5-6
Psalms 58-59
Romans 10-11

2

Exodus 7-8
Psalms 60-61
Romans 12

3

Exodus 9
Psalms 62-63
Romans 13-14

4

Exodus 10
Psalms 64-65
Romans 15-16

5

Exodus 11-12
Psalms 66-67
Mark 1

6

Exodus 13-14
Psalms 68
Mark 2

7

1969:
Yassir Arafat
elected new
leader of PLO,
wants a
Palestinian state.

Exodus 15
Psalms 69
Mark 3

8

Exodus 16
Psalms 70-71
Mark 4

9

Exodus 17-18
Psalms 72
Mark 5

10

Exodus 19-20
Psalms 73
Mark 6

11

Exodus 21
Psalms 74
Mark 7

12

Exodus 22
Psalms 75-76
Mark 8

13

Exodus 23
Psalms 77
Mark 9

14

Exodus 24-25
Psalms 78
Mark 10

15

Exodus 26
Psalms 79-80
Mark 11

16

Exodus 27
Psalms 81-82
Mark 12

17

Exodus 28
Psalms 83-84
Mark 13

18

Exodus 29
Psalms 85-86
Mark 14

19

Exodus 30
Psalms 87-88
Mark 15-16

20

Exodus 31-32
Psalms 89
1Corinthians 1-2

21

Exodus 33-34
Psalms 90-91
1Corinthians 3

22

Exodus 35
Psalms 92-93
1Corinthians 4-5

23

Exodus 36
Psalms 94-95
1Corinthians 6

24

Exodus 37
Psalms 96-99
1Corinthians 7

25

Exodus 38
Psalms 100-101
1Corinthians 8-9

26

Fast of Esther
Commemorates
the fast of Queen
Esther in order to
save the Jews
cp Esther 9:26

Exodus 39-40
Psalms 102
1Corinthians 10

27

Purim
Commemorates
the rescue of
Jews in Persia

Leviticus 1-2
Psalms 103
1Corinthians 11

28

Leviticus 3-4
Psalms 104
1Corinthians 12-13

Psalm 67:6

*Then shall the earth
yield her increase;
and God,
even our own God,
shall bless us.*

MARCH 2002

Adar



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31

Numbers 14
Proverbs 10
Luke 23

1Corinthians 15:52, 58

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.... But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

1

Leviticus 5-6
Psalms 105
1Corinthians 14

2

Leviticus 7
Psalms 106
1Corinthians 15

3

1847:
Bro Thomas
Confession and
Abjuration of
former beliefs

Leviticus 8
Psalms 107
1Corinthians 16

4

Leviticus 9-10
Psalms 108-109
2Corinthians 1-2

5

1871:
Death of
Bro John Thomas

Leviticus 11
Psalms 110-112
2Corinthians 3-4

6

Leviticus 12-13
Psalms 113-114
2Corinthians 5-7

7

Leviticus 14
Psalms 115-116
2Corinthians 8-9

8

Leviticus 15
Psalms 117-118
2Corinthians
10-11

9

Leviticus 16
Psalms 119:1-40
2Corinthians
12-13

10

Leviticus 17-18
Psalms
119:41-80
Luke 1

11

Leviticus 19
Psalms
119:81-128
Luke 2

12

Leviticus 20
Psalms
119:129-176
Luke 3

13

Leviticus 21
Psalms 120-124
Luke 4

14

Leviticus 22
Psalms 125-127
Luke 5

15

BC44:
Julius Caesar
assassinated

Leviticus 23
Psalms 128-130
Luke 6

16

Leviticus 24
Psalms 131-134
Luke 7

17

Leviticus 25
Psalms 135-136
Luke 8

18

Leviticus 26
Psalms 137-139
Luke 9

19

Leviticus 27
Psalms 140-142
Luke 10

20

Numbers 1
Psalms 143-144
Luke 11

21

Numbers 2
Psalms 145-147
Luke 12

22

Numbers 3
Psalms 148-150
Luke 13-14

23

Numbers 4
Proverbs 1
Luke 15

24

Numbers 5
Proverbs 2
Luke 16

25

Numbers 6
Proverbs 3
Luke 17

26

Numbers 7
Proverbs 4
Luke 18

27

Numbers 8-9
Proverbs 5
Luke 19

28

Pasach -
Passover
cp Exo 12:18 the
deliverance from
Egypt

Numbers 10
Proverbs 6
Luke 20

29

Numbers 11
Proverbs 7
Luke 21

30

Numbers 12-13
Proverbs 8-9
Luke 22



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1

Numbers 15
Proverbs 11
Luke 24

2

Numbers 16
Proverbs 12
Galatians 1-2

3

1948: War of
Independence:
Mt Kastel,
Jerusalem
captured by Jews

Numbers 17-18
Proverbs 13
Galatians 3-4

4

Numbers 19
Proverbs 14
Galatians 5-6

5

Numbers 20-21
Proverbs 15
Ephesians 1-2

6

Numbers 22-23
Proverbs 16
Ephesians 3-4

7

Numbers 24-25
Proverbs 17
Ephesians 5-6

8

1839: Birth of
Robert Roberts
1859:
Married
Jane Norrie

Numbers 26
Proverbs 18
Philippians 1-2

9

Yom Hashoah
Holocaust
Remembrance
Day

Numbers 27
Proverbs 19
Philippians 3-4

10

Numbers 28
Proverbs 20
John 1

11

Numbers 29-30
Proverbs 21
John 2-3

12

1805:
Birth of John
Thomas in
Hoxton Square,
London

Numbers 31
Proverbs 22
John 4

13

Numbers 32
Proverbs 23
John 5

14

Numbers 33
Proverbs 24
John 6

15

Numbers 34
Proverbs 25
John 7

16

Yom Hazikaron

Numbers 35
Proverbs 26
John 8

17

1948:
Yom Haatzmaut
Memorial of
Israel
Independence
Day

Numbers 36
Proverbs 27
John 9-10

18

Deuteronomy 1
Proverbs 28
John 11

19

1943:
First & largest
uprising of Jews
in Warsaw
Ghetto

Deuteronomy 2
Proverbs 29
John 12

20

Deuteronomy 3
Proverbs 30
John 13-14

21

Deuteronomy 4
Proverbs 31
John 15-16

22

Deuteronomy 5
Ecclesiastes 1
John 17-18

23

Deuteronomy
6-7
Ecclesiastes 2
John 19

24

Deuteronomy
8-9
Ecclesiastes 3
John 20-21

25

1982: Israel
gives all of Sinai
to Egypt

Deuteronomy
10-11
Ecclesiastes 4
Acts 1

26

Deuteronomy 12
Ecclesiastes 5
Acts 2

27

Deuteronomy
13-14
Ecclesiastes 6
Acts 3-4

28

Deuteronomy 15
Ecclesiastes 7
Acts 5-6

29

Deuteronomy 16
Ecclesiastes 8
Acts 7

30

Deuteronomy 17
Ecclesiastes 9
Acts 8

Proverbs 15:28-29

*The heart of the righteous studieth
to answer: but the mouth of the
wicked poureth out evil things.*

*Yahweh is far from the wicked: but
He heareth the
prayer of the righteous.*



MAY 2002

Zif



SUN MON TUE WED THU FRI SAT

2 Timothy 2:15

*Study to shew thyself
approved unto God, a
workman that needeth not to
be ashamed, rightly dividing
the Word of Truth.*

1

Deuteronomy 18
Ecclesiastes 10
Acts 9

2

Deuteronomy 19
Ecclesiastes 11
Acts 10

3

Deuteronomy 20
Ecclesiastes 12
Acts 11-12

4

Deuteronomy 21
Song 1
Acts 13

5

1821:
Napoleon
Bonaparte dies

Deuteronomy 22
Song 2
Acts 14-15

6

Deuteronomy 23
Song 3
Acts 16-17

7

1945:
2nd World War
ended

Deuteronomy 24
Song 4
Acts 18-19

8

Deuteronomy 25
Song 5
Acts 20

9

Deuteronomy 26
Song 6
Acts 21-22

10

Deuteronomy 27
Song 7
Acts 23-24

11

Deuteronomy 28
Song 8
Acts 25-26

12

Deuteronomy 29
Isaiah 1
Acts 27

13

Deuteronomy 30
Isaiah 2
Acts 28

14

1948:
Anniversary
Declaration
of the State of
Israel

Deuteronomy 31
Isaiah 3-4
Colossians 1

15

Deuteronomy 32
Isaiah 5
Colossians 2

16

Deuteronomy
33-34
Isaiah 6
Colossians 3-4

17

Shavuot –
Feast of Weeks
commemorating
Moses receiving
the Law

Joshua 1
Isaiah 7
1Thessalonians
1-2

18

1804:
Napoleon
proclaimed
Emperor

Joshua 2
Isaiah 8
1Thessalonians
3-4

19

Joshua 3-4
Isaiah 9
1Thessalonians
5

20

Joshua 5-6
Isaiah 10
2Thessalonians
1-2

21

Joshua 7
Isaiah 11
2Thessalonians
3

22

Joshua 8
Isaiah 12
1Timothy 1-2

23

Joshua 9
Isaiah 13
1Timothy 4-5

24

Joshua 10
Isaiah 14
1Timothy 6

25

Joshua 11
Isaiah 15
2Timothy 1

26

Joshua 12
Isaiah 16
2Timothy 2

27

Joshua 13
Isaiah 17-18
2Timothy 3-4

28

Joshua 14
Isaiah 19
Titus 1-3

29

1453:
Constantinople
fell to Ottoman
Turks
(6th Trumpet)

Joshua 15
Isaiah 20-21
Philemon

30

Joshua 16
Isaiah 22
Hebrews 1-2

31

Joshua 17
Isaiah 23
Hebrews 3-5



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30

1Samuel 11-12
Isaiah 55
Revelation
19-20

1Samuel 3:1,19

*The child Samuel ministered unto Yahweh before Eli.
And the Word of Yahweh was precious in those days;
there was no open vision...*

*And Samuel grew, and Yahweh was with him,
and did let none of His Words fall to the ground.*



1

1848: Bro
Thomas first visit
to Britain. Elpis
Israel is written.

Joshua 18
Isaiah 24
Hebrews 6-7

2

Joshua 19
Isaiah 25
Hebrews 8-9

3

Joshua 20-21
Isaiah 26-27
Hebrews 10

4

Joshua 22
Isaiah 28
Hebrews 11

5

1967:
Commencement
of Six Day War

Joshua 23-24
Isaiah 29
Hebrews 12

6

Judges 1
Isaiah 30
Hebrews 13

7

Judges 2-3
Isaiah 31
James 1

8

Judges 4-5
Isaiah 32
James 2

9

Judges 6
Isaiah 33
James 3-4

10

Judges 7-8
Isaiah 34
James 5

11

1967:
Conclusion of
Six Day War

Judges 9
Isaiah 35
1Peter 1

12

Judges 10-11
Isaiah 36
1Peter 2

13

Judges 12-13
Isaiah 37
1Peter 3-5

14

Judges 14-15
Isaiah 38
2Peter 1-2

15

Judges 16
Isaiah 39
2Peter 3

16

Judges 17-18
Isaiah 40
1John 1-2

17

Judges 19
Isaiah 41
1John 3-4

18

1815: Battle of
Waterloo
Napoleon
defeated and
exiled to
St Helena.

Judges 20
Isaiah 42
1John 5

19

Judges 21
Isaiah 43
2 & 3 John

20

Ruth 1-2
Isaiah 44
Jude

21

Ruth 3-4
Isaiah 45
Revelation 1-2

22

1Samuel 1
Isaiah 46-47
Revelation 3-4

23

1Samuel 2
Isaiah 48
Revelation 5-6

24

1Samuel 3
Isaiah 49
Revelation 7-9

25

1Samuel 4
Isaiah 50
Revelation
10-11

26

1Samuel 5-6
Isaiah 51
Revelation
12-13

27

1Samuel 7-8
Isaiah 52
Revelation 14

28

1Samuel 9
Isaiah 53
Revelation
15-16

29

1Samuel 10
Isaiah 54
Revelation
17-18

JULY 2002

Tammuz



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1

Chodesh Tammuz
A month of
tragedies occurred,
known as Bein Ha-
Metzarim meaning
"in the straits"

1Samuel 13
Isaiah 56-57
Revelation 21-22

2

1Samuel 14
Isaiah 58
Matthew 1-2

3

1Samuel 15
Isaiah 59
Matthew 3-4

4

1Samuel 16
Isaiah 60
Matthew 5

5

1Samuel 17
Isaiah 61
Matthew 6

6

1Samuel 18
Isaiah 62
Matthew 7

7

1Samuel 19
Isaiah 63
Matthew 8

8

AD70:
Fast of Shiva
Asar B'Tammuz
Lamenting the
breach of
Jerusalem's
walls by Romans

1Samuel 20
Isaiah 64
Matthew 9

9

1Samuel 21-22
Isaiah 65
Matthew 10

10

1Samuel 23
Isaiah 66
Matthew 11

11

1947: Ship
"Exodus 1947"
sailed from
France with
4500 illegal
immigrants

1Samuel 24
Jeremiah 1
Matthew 12

12

1Samuel 25
Jeremiah 2
Matthew 13

13

1Samuel 26-27
Jeremiah 3
Matthew 14

14

1789: French
Revolution
storming the
Bastille

1Samuel 28
Jeremiah 4
Matthew 15

15

1Samuel 29-30
Jeremiah 5
Matthew 16

16

1Samuel 31
Jeremiah 6
Matthew 17

17

2Samuel 1
Jeremiah 7
Matthew 18

18

1947: British
Destroyers
commandeer
ship to Haifa,
thence to return
to Europe

2Samuel 2
Jeremiah 8
Matthew 19

19

Fast of Tisha B'Av
Saddest day in
Jewish calender.
Destruction of
both First and
Second Temples.

2Samuel 3
Jeremiah 9
Matthew 20

20

2Samuel 4-5
Jeremiah 10
Matthew 21

21

1969:
First men land
on the moon

2Samuel 6
Jeremiah 11
Matthew 22

22

2Samuel 7
Jeremiah 12
Matthew 23

23

2Samuel 8-9
Jeremiah 13
Matthew 24

24

2Samuel 10
Jeremiah 14
Matthew 25

25

1994: Formal
Peace agreement
between Israel
and Jordan

2Samuel 11
Jeremiah 15
Matthew 26

26

2Samuel 12
Jeremiah 16
Matthew 27

27

2Samuel 13
Jeremiah 17
Matthew 28

28

2Samuel 14
Jeremiah 18
Romans 1-2

29

2Samuel 15
Jeremiah 19
Romans 3-4

30

2Samuel 16
Jeremiah 20
Romans 5-6

31

2Samuel 17
Jeremiah 21
Romans 7-8

Matthew 5:44-45

*I say unto you, Love your enemies,
bless them that curse you, do good to
them that hate you, and pray for them
which despitefully use you,
and persecute you;
That ye may be the children of your
Father which is in heaven.*



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1Corinthians 10:13

...God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it...



1

2Samuel 18
Jeremiah 22
Romans 9

2

2Samuel 19
Jeremiah 23
Romans 10-11

3

2Samuel 20-21
Jeremiah 24
Romans 12

4

2Samuel 22
Jeremiah 25
Romans 13-14

5

2Samuel 23
Jeremiah 26
Romans 15-16

6

2Samuel 24
Jeremiah 27
Mark 1

7

1Kings 1
Jeremiah 28
Mark 2

8

1Kings 2
Jeremiah 29
Mark 3

9

1Kings 3
Jeremiah 30
Mark 4

10

1Kings 4-5
Jeremiah 31
Mark 5

11

1Kings 6
Jeremiah 32
Mark 6

12

1Kings 7
Jeremiah 33
Mark 7

13

1Kings 8
Jeremiah 34
Mark 8

14

1Kings 9
Jeremiah 35
Mark 9

15

1Kings 10
Jeremiah 36
Mark 10

16

1Kings 11
Jeremiah 37
Mark 11

17

1Kings 12
Jeremiah 38
Mark 12

18

1Kings 13
Jeremiah 39
Mark 13

19

1Kings 14
Jeremiah 40
Mark 14

20

1Kings 15
Jeremiah 41
Mark 15

21

1Kings 16
Jeremiah 42
Mark 16

22

1Kings 17
Jeremiah 43
1Corinthians 1-2

23

1Kings 18
Jeremiah 44
1Corinthians 3

24

1Kings 19
Jeremiah 45-46
1Corinthians 4-5

25

1Kings 20
Jeremiah 47
1Corinthians 6

26

1Kings 21
Jeremiah 48
1Corinthians 7

27

1Kings 22
Jeremiah 49
1Corinthians 8-9

28

2Kings 1-2
Jeremiah 50
1Corinthians 10

29

1897:
First Zionist
Congress held in
Basle

2Kings 3
Jeremiah 51
1Corinthians 11

30

2Kings 4
Jeremiah 52
1Corinthians 12-13

31

2Kings 5
Lamentations 1
1Corinthians 14

SEPTEMBER 2002

Elul

SUN	MON	TUE	WED	THU	FRI	SAT
1 2Kings 6 Lamentations 2 1Corinthians 15	2 2Kings 7 Lamentations 3 1Corinthians 16	3 1752: Julian Calendar dropped and Gregorian Calendar adopted (loosing 11days) 1939: WW2 commenced 2Kings 8 Lamentations 4 2Corinthians 1-2	4 2Kings 9 Lamentations 5 2Corinthians 3-4	5 2Kings 10 Ezekiel 1 2Corinthians 5-7	6 2Kings 11-12 Ezekiel 2 2Corinthians 8-9	7 Rosh Hashanah—Jewish New Year commences 2Kings 13 Ezekiel 3 2Corinthians 10-11
8 2Kings 14 Ezekiel 4 2Corinthians 12-13	9 2Kings 15 Ezekiel 5 Luke 1	10 2Kings 16 Ezekiel 6 Luke 2	11 2001: Terrorism against Trade Towers in NY 2Kings 17 Ezekiel 7 Luke 3	12 2Kings 18 Ezekiel 8 Luke 4	13 1993: Signing of Israeli-Palestinian Declaration of Principles 2Kings 19 Ezekiel 9 Luke 5	14 2Kings 20 Ezekiel 10 Luke 6
15 2Kings 21 Ezekiel 11 Luke 7	16 Yom Kippur—Day of Atonement 2Kings 22-23 Ezekiel 12 Luke 8	17 2Kings 24-25 Ezekiel 13 Luke 9	18 1Chronicles 1 Ezekiel 14 Luke 10	19 1Chronicles 2 Ezekiel 15 Luke 11	20 1Chronicles 3 Ezekiel 16 Luke 12	21 Sukkot—Feast of Tabernacles, commemorating the dwelling of the Israelites in booths in the wilderness 1Chronicles 4 Ezekiel 17 Luke 13-14
22 1Chronicles 5 Ezekiel 18 Luke 15	23 1898: Death of Robert Roberts 1Chronicles 6 Ezekiel 19 Luke 16	24 1Chronicles 7 Ezekiel 20 Luke 17	25 1Chronicles 8 Ezekiel 21 Luke 18	26 1Chronicles 9 Ezekiel 22 Luke 19	27 1895: Bro Roberts arrives in Aust. at Albany WA 1Chronicles 10 Ezekiel 23 Luke 20	28 1Chronicles 11 Ezekiel 24 Luke 21
29 Simchat Torah Rejoicing of the Law. Special celebration of readings and festivity 1Chronicles 12 Ezekiel 25 Luke 22	30 1Chronicles 13-14 Ezekiel 26 Luke 23	Luke 1:30-33 <i>Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.</i>				



SUN

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TUE

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Acts 1:6

*...Wilt thou
at this time
restore again
the kingdom
to Israel?...*

1

1895: Bro Roberts
arrives in
Adelaide, speaks
highly of design
and beauty of
town, meets with
ecclesia

1Chronicles 15
Ezekiel 27
Luke 24

2

1923:
Britain left
Turkey

1Chronicles 16
Ezekiel 28
Galatians 1-2

3

1Chronicles 17
Ezekiel 29
Galatians 3-4

4

1Chronicles
18-19
Ezekiel 30
Galatians 5-6

5

1Chronicles
20-21
Ezekiel 31
Ephesians 1-2

6

1Chronicles 22
Ezekiel 32
Ephesians 3-4

7

1989: Gorbachev
visits East
Germany to tell
them its time for
change

1Chronicles 23
Ezekiel 33
Ephesians 5-6

8

1Chronicles
24-25
Ezekiel 34
Philippians 1-2

9

1Chronicles 26
Ezekiel 35
Philippians 3-4

10

1Chronicles 27
Ezekiel 36
John 1

11

1Chronicles 28
Ezekiel 37
John 2-3

12

1Chronicles 29
Ezekiel 38
John 4

13

1973:
Beginning of
Yom Kippur
War

2Chronicles
1-2
Ezekiel 39
John 5

14

2Chronicles
3-4
Ezekiel 40
John 6

15

2Chronicles
5-6
Ezekiel 41
John 7

16

1973: Israel
crosses Suez
Canal

2Chronicles 7
Ezekiel 42
John 8

17

2Chronicles 8
Ezekiel 43
John 9-10

18

2Chronicles 9
Ezekiel 44
John 11

19

2Chronicles
10-11
Ezekiel 45
John 12

20

2Chronicles
12-13
Ezekiel 46
John 13-14

21

2Chronicles
14-15
Ezekiel 47
John 15-16

22

2Chronicles
16-17
Ezekiel 48
John 17-18

23

2Chronicles
18-19
Daniel 1
John 19

24

2Chronicles 20
Daniel 2
John 20-21

25

1956: Israel
embarks on
Sinai Campaign
against Egypt

2Chronicles
21-22
Daniel 3
Acts 1

26

2Chronicles 23
Daniel 4
Acts 2

27

2Chronicles 24
Daniel 5
Acts 3-4

28

2Chronicles 25
Daniel 6
Acts 5-6

29

1923: Ottoman
Empire ends
Turkey becomes
a Republic

2Chronicles
26-27
Daniel 7
Acts 7

30

2Chronicles 28
Daniel 8
Acts 8

31

1517:
Reformation
commences
Martin Luther
pins 95 theses
on church door.

2Chronicles 29
Daniel 9
Acts 9

Acts 1:11

*...Ye men of Galilee,
why stand ye gazing up
into heaven? this same
Jesus, which is taken up
from you into heaven,
shall so come in like
manner as ye have seen
him go into heaven.*



SUN

MON

TUE

WED

THU

FRI

SAT

Daniel 12:2-3

Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.



1

2Chronicles 30
Daniel 10
Acts 10

2

2Chronicles 31
Daniel 11
Acts 11-12

3

2Chronicles 32
Daniel 12
Acts 13

4

2Chronicles 33
Hosea 1
Acts 14-15

5

2Chronicles 34
Hosea 2
Acts 16-17

6

2Chronicles 35
Hosea 3
Acts 18-19

7

1917: Bolshevic Revolution

2Chronicles 36
Hosea 4
Acts 20

8

Ezra 1-2
Hosea 5
Acts 21-22

9

1938: Kristallnacht (crystal night). First evidence of violence against Jews in Nazi Germany, smashing windows, shops and synagogues.
Ezra 3-4
Hosea 6
Acts 23-24

10

1989: Berlin Wall, the 45km long wall which was erected in 1961, is taken down

Ezra 5-6
Hosea 7
Acts 25-26

11

Ezra 7
Hosea 8
Acts 27

12

Ezra 8
Hosea 9
Acts 28

13

1805: Napoleon entered Vienna (Seat of the Beast)

Ezra 9
Hosea 10
Colossians 1

14

Ezra 10
Hosea 11
Colossians 2

15

Nehemiah 1-2
Hosea 12
Colossians 3-4

16

Nehemiah 3
Hosea 13
1Thessalonians 1-2

17

Nehemiah 4
Hosea 14
1Thessalonians 3-4

18

Nehemiah 5-6
Joel 1
1Thessalonians 5

19

1977: Anwar Sadat proposes peaceful relations to Knesset

Nehemiah 7
Joel 2
2Thessalonians 1-2

20

Nehemiah 8
Joel 3
2Thessalonians 3

21

Nehemiah 9
Amos 1
1Timothy 1-3

22

Nehemiah 10
Amos 2
1Timothy 4-5

23

Nehemiah 11
Amos 3
1Timothy 6

24

Nehemiah 12
Amos 4
2Timothy 1

25

Nehemiah 13
Amos 5
2Timothy 2

26

Esther 1
Amos 6
2Timothy 3-4

27

Esther 2
Amos 7
Titus 1-3

28

Esther 3-4
Amos 8
Philemon

29

1947: UNO Resolution: Palestine to become a homeland for the Jews

Esther 5-6
Amos 9
Hebrews 1-2

30

Hanukkah - Feast of Lights com. victory of Maccabees & rededication of the Temple.
1947: War of Independence
Esther 7-8
Obadiah
Hebrews 3-5

Kislev

DECEMBER 2002



SUN

MON

TUE

WED

THU

FRI

SAT

1

1989: First meeting between a Soviet leader, Gorbachev and the Pope

Esther 9-10
Jonah 1
Hebrews 6-7

2

Job 1-2
Jonah 2-3
Hebrews 8-9

3

Job 3-4
Jonah 4
Hebrews 10

4

Job 5
Micah 1
Hebrews 11

5

Job 6-7
Micah 2
Hebrews 12

6

Job 8
Micah 3-4
Hebrews 13

7

Job 9
Micah 5
James 1

8

Job 10
Micah 6
James 2

9

1917: British forces capture Jerusalem

Job 11
Micah 7
James 3-4

10

Job 12
Nahum 1-2
James 5

11

Job 13
Nahum 3
1Peter 1

12

Job 14
Habakkuk 1
1Peter 2

13

Job 15
Habakkuk 2
1Peter 3-5

14

Job 16-17
Habakkuk 3
2Peter 1-2

15

Job 18-19
Zephaniah 1
2Peter 3

16

1773: Boston Tea Party

Job 20
Zephaniah 2
1John 1-2

17

Job 21
Zephaniah 3
1John 3-4

18

Job 22
Haggai 1-2
1John 5

19

Job 23-24
Zechariah 1
2,3John

20

Job 25-27
Zechariah 2-3
Jude

21

Job 28
Zechariah 4-5
Revelation 1-2

22

Job 29-30
Zechariah 6-7
Revelation 3-4

23

Job 31-32
Zechariah 8
Revelation 5-6

24

Job 33
Zechariah 9
Revelation 7-9

25

Job 34
Zechariah 10
Revelation 10-11

26

Job 35-36
Zechariah 11
Revelation 12-13

27

Job 37
Zechariah 12
Revelation 14

28

Job 38
Zechariah 13-14
Revelation 15-16

29

Job 39
Malachi 1
Revelation 17-18

30

Job 40
Malachi 2
Revelation 19-20

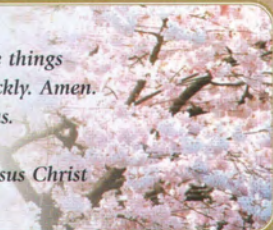
31

Job 41-42
Malachi 3-4
Revelation 21-22

Revelation 22:20-21

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen.



ADDRESSES

PHONE

SPECIAL EVENTS

*A word fitly spoken is like apples of gold in pictures of silver ...
as cold waters to a thirsty soul, so is good news from a far country.*

2002 AT A GLANCE

January

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

February

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17	18	19	20	21	22	23
24	25	26	27	28		

March

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April

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May

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June

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July

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28	29	30	31			

August

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11	12	13	14	15	16	17
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25	26	27	28	29	30	31

September

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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1	2	3	4	5	6	7
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22	23	24	25	26	27	28

October

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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6	7	8	9	10	11	12
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20	21	22	23	24	25	26
27	28	29	30	31		

November

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

December

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				



Good Company

ISSUE 166, March 2002

Supplement to LOGOS magazine

Hi Boys and Girls,

"OUCH!," I said, as I banged my head on a wooden beam inside the roof of our house.

"Whatever were you doing up there," you ask... well that is an interesting question! It all began one hot summer evening, as I settled myself comfortably into a chair, with a good book to read. All of a sudden I felt an unusually wet sensation on my head!

Glancing up to the ceiling, to my dismay I noticed a damp patch, with another drip about to descend on my head. Quickly jumping into action I raced outside to see what was causing the water drip — but there was not a cloud in the sky. Then Aunt Trish pointed out that our evaporative airconditioner (a cooling system that uses water and a fan to keep us cooler inside) was exactly above the problem area. "Oh no," I groaned, "it must have sprung a leak in the roof." Aunt Trish advised me that I would have to quickly fix it! (cp Pro. 27:15). So the ladder was put against the wall, to let me clamber up inside the dusty roof.

If you have been in a stuffy roof on a hot summer's evening you would know exactly how I felt! To make things worse, we have insulation fibres in our roof that, at the slightest touch, makes you very itchy, twicky and touchy, not to mention uncomfortable.

Climbing over roof beams, I made my way to where the airconditioner was and after nearly putting my knee through the roof whilst fumbling around I found the insulation was soaking with water. As I lifted the insulation batts up, the water ran off them onto the ceiling, and before I could do anything to stop the water it had rushed down into an electric light globe and onto the floor below. At least, I thought, the water is out of the roof... but then I noticed smoke and a hissing noise coming from the electrical connection. "Turn off the power" I nicely yelled to Aunt Trish, "before I sizzle like a sausage" (I don't have much success with barbecues!). Aunt Trish dashed out and with one mighty leap jumped over our balcony (nearly breaking a leg in the process), to flick off all the switches in the power box. Everything was now in darkness!

I wondered what I should then do, when, just at that moment the phone rang... it was a kind friend who could help! After listening to our plight (I was yelling from the roof, as it was too dark to come down), he offered to come round that very moment and help fix the problem. After about an hour he had everything solved and the electricity power was restored. Next morning we discovered the cause of the catastrophe: the tiniest of leaks, a little crack, that, over a period of time, had allowed the water to drip ever so slowly into the roof.

It seems amazing that for one tiny drop of water continually dripping, so much damage occurs. There are certainly many lessons to learn from this. The Apostle Paul wrote in his epistle to the Hebrews: "we ought to give the **more earnest heed** to the things which we have heard, lest at any time we should let them **slip**" (ch. 2:1), or as the margin says "run out as leaking vessels." The lesson is clear. Any little crack or split must be quickly mended to save major trouble occurring. How true it is, to give the **more earnest heed** before the Lord returns.

Your Friend, *Uncle Pip*



"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"
GOOD COMPANY is the Christadelphian Family Magazine published bi-monthly by Logos Publications, Box 220, Findon, South Australia 5023, and distributed as a supplement to Logos magazine, providing interesting information upon Bible topics for young and older.

Comments, articles, poems and photos are welcome. Edited by: Philip J. Mansfield.

Cost of additional copies for Sunday Schools: \$5 yearly.

Donations for Competition Awards and production costs are appreciated.



HANDS



Whenever we meet a person for the first time, their eyes play an important part in our assumptions about the kind of person they seem to be. Very likely, the next thing we notice about them is their hands. We have all seen a large variety of human hands. We are able to detect age, type of occupation and sex by looking at a pair of hands. Within the range there will be large, small, dainty, gnarled, calloused, smooth, wrinkled; with all leaving the uniqueness of skin pattern, especially on the fingertips. Some people in the Bible had six fingers on their hands, and that suggested they were fleshly men.

But do we recognise the amazing uniqueness of the human hand among the variety of "hands" in our Amazing World? Can we imagine the wisdom needed

to construct a human hand. Among all the God-given holding devices in the animal world, the human hand has singular ability. There is no other creature with a thumb in such a position on the hand, enabling it to form a "grip" with each of the tops of the other four fingers. To describe this feature of the hand we say there is an "opposable thumb," because it is basically opposite the other four digits.





This is the one part of our physical design which gives man an ability over all other animals. Many creatures can see better, hear better, and smell better than we can. Many animals can run faster and are stronger than we are. But animals cannot make and use tools as we are able. We also have superior brains, but in this article we are only thinking about physical design.

Apes, in all their varieties, are animals with hands similar to ours. On closer inspection we will see that their hands have very long palms and are particularly designed for holding on to branches of trees. Their feet are also similarly constructed for the same purpose.



Our hands are very sensitive to touch and are often used to scratch, pick and explore where the eyes cannot see. In school days we used to catch freshwater crayfish in their holes by feel. Pushing our hands into the mud-bank hole we would feel the water become cooler at the entrance to their "living room." We would proceed very cautiously until we felt his long feelers, which would reveal the whereabouts of his waiting claws and then we would thrust our hand quickly around his defending pincers!



Hands are also used for communicating. The open hand displays favour whilst the clenched fist shows disfavour. There are other signs shown by the hand and the wisdom of God speaks disapprovingly in Pro. 6:12-14, "A naughty person, a wicked man walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teaches with his fingers..."

The cherubic figures of Ezekiel 1:8 shows "the hands of a man under their wings." This figure is important for it is a symbol of their activity of service. In Psa. 90:17 we



read: "let the beauty of Yahweh our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it." The Psalmist is here pleading to God for the acceptance of the work of his hands.

Upon scrutiny of the hands of cats, squirrels, bears and even hooved animals we will find the same basic design of a central body somewhat circled by protecting parts. They are all designed to perform specialised functions in different environments but we will never find something as flexible or as readily manipulated as a human hand.





CAMERACORNER



LAUNCESTON TASMANIA, AUSTRALIA

(L to R) Mark Bennet, Emma Flood, and Stephanie Arnold. 2 other children were missing unfortunately, Danielle Hawkins, and Joshua Thompson.



WESTERLY RHODE ISLAND, USA

We have enjoyed a tremendous growth spurt over the last five years, which has made expanding our hall necessary to accommodate the classes.

Our students range greatly in age. The younger ones have enjoyed a study of the Tabernacle in the Wilderness lead by Bro. Mark Drake, in which an actual scale model was constructed of the tabernacle.

Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330
 New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ.
 Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
 UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

ALBURY/WODONGA: Amber Pitcher, Jared Pitcher
BOOLAROO: Emily Charlton, Thomas Charlton, Sophia Richards
BLUE MOUNTAINS: Erin Bruce, Jesse Bruce, Kathleen Bruce, Leah Bruce, Amy Carroll, Zachary Carroll, Ashleigh Hadley, Cameron Hadley, Hannah Hollis, Eleanor Pogson, Isaac Pogson, Thomas Pogson, Deborah Wolstencroft, Eve Wolstencroft, Meagan Wolstencroft, Simon Wolstencroft
CABRAMATTA: Renee Hatchell
CAMPBELL: Shane Nadjarian, Stephen Nadjarian
COONABARABRAN: David Boon, James Boon, Bennet Hay, Bernita Hay, Maggie-Jean Hay, Ben Herbert, Matthew Goodman, Thomas Goodman, Zach Goodman, Eleanor Mitchell, Ethan Mitchell, Joseph Pogson, Jonny Pogson, Melanie Pogson, Angela Smith, Clint Wilson
DUNOON: Lara Brown, Nathan Brown, Daniel Patch, Melissa Patch, Renee Patch
GEORGES HALL: Jake Mansfield, Luke Mansfield, Rachel Mansfield, Samuel Mansfield, Stuart Mansfield
GOSFORD: Elise Box
GRANVILLE: Kristen Plumridge, Nikita Plumridge, Rebecca Smith
LISMORE: Daniel Benson, Talitha Burney
MITTAGONG: Jesse Carroll, Elise Crawford, Caitlin Leadbeater, Laura Leadbeater, David McKinlay, Gabrielle McKinlay, Jamie McKinlay, Emma Radford, Bethany Wolstencroft
MOOREBANK: Lauren North, Hannah Wetherton, Jonathan Wetherton, Sarah Wetherton
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PUNCHBOWL: Stephanie Leckey
RIVERWOOD: Jacqueline Casey, Alexandra Della, Billy Gascoyne, Daniel Mansfield, Courtney Peden
WATAGANS: Alex Clothier, Deborah Clothier, Benjamin Dodson, Joanna Dodson, David Lynch, Chas Madden, Ethan Roberts, Matthew Roberts
YAGOONA: Michelle Coad, Nathan Coad, Sharon Coad, Jonathan Hammond, Terry McKinlay, Adam Pogson, Melissa Pogson, Jonathan Walters, Peter Walters
OXLEY: Robyn Dangelmayr
NORTH OAKS: Bradley Bevan, Emma Bevan, Sarah Bevan, Ronald Bevan, Adam Gallier, Joshua Gallier, Samuel Gallier, Ashley Mumby, Jared Mumby, Leeanne Mumby, Alex Osborne, Nic Osborne, Jessannah Sawell, Jonathan Stokes, Melissa Stokes, Nathan Stokes, Robbie Stokes, Michael Wigzell, Talecia Mills
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BRIGHTON: Joshua Gore
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VICTOR HARBOUR: Judy Lines
LAUNCESTON: Elisabeth Arnold, Laurinda Bain, Simeon Beams, Mark Bennett, Susanne Bennett, Caleb Herron, Timothy Plail, Jonadab Reid, Joshua Reid, Joshua Steers, Megan Thompson, Hannah Wigzell
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MOUNT WAVERLEY: Natalie McLean, Ryan McLean, Susan Murie, Leah Travers
ASCOT: Andrew East, Samuel Linden, Jamin Lurie, Naomi Lloyd, Nadia Lloyd
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FOOTHILLS: Adam Atkinson, Cameron Digney, Natasha Gould, Samuel Gould, Jayden Gross, Joshua Gross, Melissa Gross, Acacia Rogers, Hannah Smith, Phillip Smith
PERTH: Jessica Bain, Alexandria Boehm, Stephanie Boehm, Toby Chester, Benjamin Errington, Daniel Hayles, Talhia Hayles, Alicia Hodgkinson, Sean Hodgkinson, Abigail Hunter, Samantha Maycock, Carrie Moore, Emily Moore, Peter Moore, Amber Oliver, Jayden Ramat, David Worsnop
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BELFAST
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BOURNVILLE: Philip Conrad, Jane Ellis, Jonathan Ellis, Joseph Ellis, Andrew Genders, Diane Genders, Abigail Hardy, Rebecca Hardy, Sibbhan Lowe, Chloe Plant, Emily Plant
CAMBRIDGE: Darren Bamford
HARROGATE: Mark Tippins, Matthew Tippins, Zara Tippins
KINVER: Paul Barnes, Abel Westley
MALVERN: Deborah Griffiths, Leah Griffiths, Paul Griffiths, Samuel Griffiths
NAPTON ON THE HILL: Abigail Clarke, Benjamin Clarke, Daniel Clarke, Anna Evans, Jonathan Evans, Timothy Sutcliffe
RUGBY: Asher Allison, Lily Allison
ISOLATION: Paul Carter
NIGERIA: Rachel Urutats

100 MARKS:

SA: Joshua Kurth (Golden Grove), Daniel Bain (Tea Tree Gully), Peter Bain (Tea Tree Gully), Rebekah Pitt (Kersbrook), Hannah Pitt (Kersbrook), Nathan Pearson (Happy Valley), Sarah Pearson (Happy Valley), Daniel Mansfield (One Tree Hill) **WA:** Joshua Gross (Foothills), Melissa Gross (Foothills) **CORRESPONDENCE NSW:** Shane Barrett, Kiralee Barrett, Hannah Wetherton

200 MARKS:

SA: Rachel Bain (Tea Tree Gully), Carmel Bain (Tea Tree Gully), Tara-Lee Mitsos (Woodville), Marshall Watson (Cumberland)

300 MARKS:

QLD: Ciana Crispin (Wilton)

400 MARKS:

SA: Amanda Stewart (Woodville)

Aunty Liz's Junior Story

It was a balmy summer evening when Daddy and Mummy with Paul, Jenny and Samuel, were sitting in the garden under a tree, enjoying the lovely cool drink that Mummy had brought out to them, when Daddy began to talk about numbers in the Bible, and said that numbers in the Bible were very interesting.

"Let us try to think of Bible stories that use different numbers in them," said Daddy. "Paul, begin at number one." "Only ONE leper came to thank Jesus for healing him."

"Good, now what about number two, Jenny." "Two angels came to Abraham and told him that Sarah would have a son."

"Number three next." It was Mummy's turn to think of something. "THREE days after Jesus was buried he was raised from the dead." "Right. Now number four, Samuel." Samuel was thinking very hard. "The sheet that was let down in front of Peter with the unclean animals in it had FOUR corners." "That's a good one," said Daddy. "Good boy, Samuel."

Now it was Daddy's turn. "How many wise virgins were there with their lamps ready? FIVE, weren't there." "Number six next, Paul."

Paul was taking a while to think of something.

"The children of Israel were to gather manna for SIX days, then on the SEVENTH day they were not to gather any food," said Paul. "Well, you managed to get in two numbers that time, didn't you Paul. What about number eight, Jenny." "EIGHT people went into the ark with the animals." "Yes, and now number nine, Mummy." "Oh," said Mummy. "I can only think of the ninety-nine sheep who didn't get lost." "And there were the NINE lepers who didn't say thank you." Paul reminded them.

"All right, now number ten, Samuel." "TEN plagues, and Joseph had TEN brothers." "I am sure we could also think of other stories with the number ten, but I really think that it's time for bed," said Daddy. "But first of all, look up into the sky." The children looked up, and there above them the stars were coming out, bright and twinkling in the dark sky. "How many stars are there?" Daddy asked the children.

"We could never count all those," yawned Samuel, as they all went inside to bed.



8^{Issue 166} and under Junior Activity

Name

Sunday School Age



1

Colour the picture

Only **ONE**
leper came
to say

Thank
You

2

**How many plagues were there?
(Colour the correct answer)**

5

7

10

3

3

**Put a circle around the number that shows
your age.**

1

2

3

4

5

6

7

8

9

9

9 and over Senior Activity

Name

Sunday School Age

A game of numbers

1st 3rd 5th 7th 9th 2nd 4th 6th 8th 1st 3rd 5th 7th 9th 2nd 4th 6th 8th 4th

6	1) Write the word that represents the number mentioned in the quotes below. i.e. first, third, etc. (6 marks)	6
4		8
12	Matthew 17:23	1 st
9	Genesis 28:22	3 rd
9	Revelation 9:1	5 th
7	Leviticus 9:1	7 th
5	Mark 15:34	9 th
12	Mark 12:31	2 nd
3	Judges 14:15	4 th
1	Matthew 14:25	6 th
8	Revelation 16:12	
6	Exodus 12:5	

3rd 8th 6th 4th 2nd 9th 7th 5th 3rd 1st 8th 6th 4th 2nd 6th 7th 5th 3rd 1st

Decode the Israelites' message

2) 6 marks

▽ □ ↓ □ / + - △ □ / ↓ □ ← ⊕ ⊕ / □ ▽ - ⊖ ← ⊕ ⊖
 △ ⊕ - / □ □ ⊖ ⊕ + - / ⊖ ⊕ □ ⊕ ⊖ ↓ ⊕ ⊖ / ↓ □ ⊕ /
 △ □ ⊖ ⊖ ⊖ - □ ↓ ⊕ ↑

A	○	N	-
D	⊖	O	+
E	⊕	R	←
F	□	S	↑
G	▣	T	↓
H	⊠	U	▽
I	⊞	W	▽
L	△	Y	⊞
M	⊕		

Using the Israelites' code, can you write the message?

----- / ----- / ----- / ----- / ----- /
 ----- / ----- / ----- / ----- / ----- /

TWO GARDENS

Some of the most interesting and important events recorded in the Scriptures have taken place in or been associated with gardens, and it may prove interesting and profitable to consider some of them briefly.

The first of these takes us back to the very beginning of human history. God planted a garden eastward in Eden in which he caused to grow every tree that was pleasant to the sight and good for food. The description suggests that some trees and plants were created to give pleasure to man by their beauty, and not all were intended for purely practical purposes. How much beauty there is we can realise if we walk through some of the lovely gardens that now exist. The garden God planted in Eden, with a river running through it, must have excelled in beauty any gardens that have been made since the curse of God came to rest upon the ground because of sin.

In this garden God placed the man whom he had made so that he might dress and keep it. This would not have been so difficult then as the curse has made such work nowadays. It would appear that Eve was not created until after Adam had been placed in the garden and had given names to the animals, for among them no suitable companion was found for him. However, after Eve had been built up out of Adam's side, what happy days they must have enjoyed in their beautiful garden and what interesting talks they must have had with the angels who visited them!

They could eat whatever fruit they desired growing in the garden, except the fruit of the tree of knowledge of good and evil, and that they were forbidden to touch on pain of death. It does not seem a very difficult condition to fulfil, but it was enough to serve as a test whether they would obey God or not. God seeks from man belief and obedience above all other things. Only by faith and obedience can man receive the eternal blessing of God. How long Adam and Eve obeyed the injunction of God we have no indication. But the time came when they fell, deluded by the words of the serpent. First came unbelief.

God had said they should surely die if they ate; the serpent said they would not but would become as gods, knowing good and evil. Unbelief led to disobedience and first Eve and then Adam ate of the forbidden fruit. Their sin brought death upon themselves and all their progeny. In the garden itself they experienced the shame of their nakedness and were told of what should befall them hereafter because of their sin. The sentence placed upon the man was that by the sweat and toil of the cursed ground he could procure food; for the woman the travail of childbearing and subjection to her husband. The one bright spot in what they heard was the promise that the power of sin should finally be vanquished. "I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel." It is that victory for which we are all waiting.

Adam and Eve were driven forth in sadness from the garden to a life of toil and hardship and eventually death to which they had been condemned



by God. Cherubim and a flaming sword were placed as a guard to prevent any access to the tree of life, lest man should put forth his hand and eat of the tree of life and live for ever. When we remember this we can see what depth of meaning there is in the promise to those who overcome and keep Christ's words until the end.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." This is figurative, but I have no doubt there will be the most beautiful gardens for the enjoyment of the immortal saints in the Prince's oblation of the Holy Land.

Four thousand years after the events we have just considered, we are told how twelve men, Jesus and his apostles, (except the traitor Judas), entered the Garden of Gethsemane, on the slopes of Olivet, in the hours of darkness, after the institution of the last supper.

Jesus told his companions that they would all fail in the events of that night, however they protested vigorously. Then he took with him Peter, James and John and went away from the rest for a short distance. Anguish came upon him and he became deeply troubled. We cannot be surprised at this, knowing as he did, what was about to occur, but the apostles had not understood what Jesus had told them about his approaching crucifixion. He said to them, "My soul is exceeding sorrowful unto death, tarry ye here and watch," and he himself went a little further, leaving them behind as he had left the remaining apostles.

Jesus had withstood successfully all the temptations that had so far befallen him, and especially the temptation in the wilderness after his forty days fast. Now the supreme hour of his trial was near at hand. He knew well what was the nature of the ordeal through which his Father had called him to pass. We must remember that all he did was in complete willing obedience

to his Father's will. He was not an automaton with no will of his own. Such an one would not have been an effectual offering for sin. He had to fulfil all the Old Testament types and offer himself freely as the Lamb of God to take away the sin of the world.

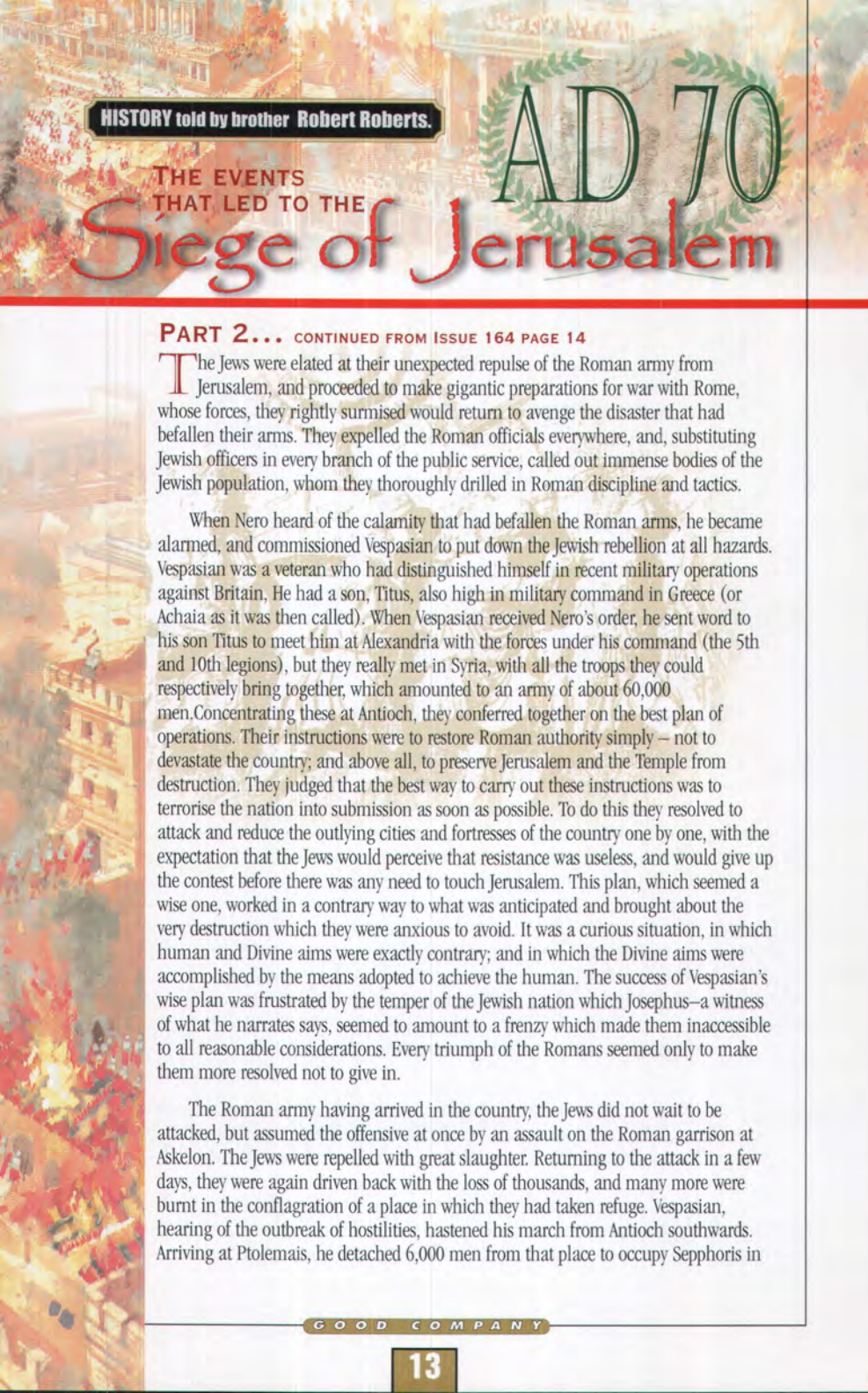
In the supreme hour of his trial he was alone, though the apostles were nearby. The three whom he had specially selected to watch fell asleep from very weariness while he was nerving himself for the final struggle.

He prayed more earnestly, and in his agony his sweat was as it were great drops of blood. "Was it possible for him to escape this greatest trial he had been called upon to bear? He cried "Abba, Father, all things are possible unto thee: take away this cup from me; nevertheless, not what I will but what thou wilt."

He knew that he must drink this cup to the dregs and going back to the apostles for the third time he wakened them, and went to meet the traitor who had come into the garden with the soldiers to betray him by a kiss!

In the Garden of Eden, Adam and Eve chose their own way and not God's; in the Garden of Gethsemane, Jesus chose God's way and not his own!





HISTORY told by brother Robert Roberts.

THE EVENTS
THAT LED TO THE

Siege of Jerusalem

AD 70

PART 2... CONTINUED FROM ISSUE 164 PAGE 14

The Jews were elated at their unexpected repulse of the Roman army from Jerusalem, and proceeded to make gigantic preparations for war with Rome, whose forces, they rightly surmised would return to avenge the disaster that had befallen their arms. They expelled the Roman officials everywhere, and, substituting Jewish officers in every branch of the public service, called out immense bodies of the Jewish population, whom they thoroughly drilled in Roman discipline and tactics.

When Nero heard of the calamity that had befallen the Roman arms, he became alarmed, and commissioned Vespasian to put down the Jewish rebellion at all hazards. Vespasian was a veteran who had distinguished himself in recent military operations against Britain. He had a son, Titus, also high in military command in Greece (or Achaia as it was then called). When Vespasian received Nero's order, he sent word to his son Titus to meet him at Alexandria with the forces under his command (the 5th and 10th legions), but they really met in Syria, with all the troops they could respectively bring together, which amounted to an army of about 60,000 men. Concentrating these at Antioch, they conferred together on the best plan of operations. Their instructions were to restore Roman authority simply – not to devastate the country; and above all, to preserve Jerusalem and the Temple from destruction. They judged that the best way to carry out these instructions was to terrorise the nation into submission as soon as possible. To do this they resolved to attack and reduce the outlying cities and fortresses of the country one by one, with the expectation that the Jews would perceive that resistance was useless, and would give up the contest before there was any need to touch Jerusalem. This plan, which seemed a wise one, worked in a contrary way to what was anticipated and brought about the very destruction which they were anxious to avoid. It was a curious situation, in which human and Divine aims were exactly contrary; and in which the Divine aims were accomplished by the means adopted to achieve the human. The success of Vespasian's wise plan was frustrated by the temper of the Jewish nation which Josephus—a witness of what he narrates says, seemed to amount to a frenzy which made them inaccessible to all reasonable considerations. Every triumph of the Romans seemed only to make them more resolved not to give in.

The Roman army having arrived in the country, the Jews did not wait to be attacked, but assumed the offensive at once by an assault on the Roman garrison at Askelon. The Jews were repelled with great slaughter. Returning to the attack in a few days, they were again driven back with the loss of thousands, and many more were burnt in the conflagration of a place in which they had taken refuge. Vespasian, hearing of the outbreak of hostilities, hastened his march from Antioch southwards. Arriving at Ptolemais, he detached 6,000 men from that place to occupy Sepphoris in

the adjacent country at the invitation of a Jewish deputation. Hearing of this, Josephus marched on Sepphoris and attacked the Roman garrison without success. The Romans were exasperated at the attack and proclaimed martial law, under which the soldiers were at liberty to sack, plunder and pillage at will. They made free use of this liberty, and soon desolated the open country, the inhabitants of which in all directions fled to the walled cities for refuge. Those who could not escape were captured and sold into slavery. Vespasian, leaving Ptolemais, marched to Gadara, the surrender of which being refused, he attacked the place and carried it at the first assault, and put all the



inhabitants to the sword, regardless of age. He burnt the place and all the villages and villas in the neighborhood. The fugitives who escaped fled to Jotapata in the mountains, where Josephus was in command. Thither Vespasian followed with his whole army. He tried to carry the place by assault, but all his efforts during the five days were failures, owing to the desperation of the Jewish resistance. He then commenced a siege, which lasted 47 days, at the end of which, the Jews being

worn out with incessant watching, he obtained admittance to the city during a night attack. Exasperated by the prolonged and bitter defense, he gave over the inhabitants to indiscriminate slaughter. Josephus was taken alive, and retained on Vespasian's staff as an intermediary in communications with the Jews. After this, the Romans went to a neighboring fortified town. The Jewish garrison came to meet them outside the walls. In the battle ensuing, the Jews were defeated and fled inside the first wall. The Romans chased them and got inside the wall along with them, on seeing which, the people inside the town shut the gates of the inner wall against their own people for fear of the Romans getting in with them. The result was, the whole of the fugitives were put to the sword, and the Romans then battered the inner wall and obtained possession of the town, the inhabitants of which they put wholly to the sword—to the number of 15,000. Then followed the capture of Mount Gerizim, held by 12,000 Jewish soldiers, all of whom were slain. then Joppa was attacked. The Jewish garrison, after a weak resistance, took refuge in the ships in the roadstead; but a violent storm coming on, the ships were driven on the rocks, and a fearful scene followed. Multitudes were drowned; multitudes more were dashed to death on the rocks; and those who managed to gain the land were killed by the Romans who stood waiting them on the shore with drawn swords. The town was then burnt, and the country round desolated for miles. The next place attacked was Tarichea, on the Sea of Galilee. This was a strongly fortified place, and had the help of a fleet on the lake. The Romans carried the place by assault. When the Jews saw the place was taken they took refuge in the ships and fled to other parts of the lake; but in a few days, the Romans followed them and destroyed multitudes of them and took thousands of prisoners whom they sold into slavery, or sent to Rome as labourers. Gamala among the mountains by the lake, was next invested. This was a difficult place to capture, on account of being built on precipices. The streets were narrow and steep and easily



defended. The Romans were successful in their first assault, but the inhabitants were numerous and attacked the Romans with such fury that they drove them out of the place with considerable loss. The Romans then commenced a regular siege, and, at the end of several weeks, forced their way in. The Jews would not surrender, and were slain in such numbers that the streets ran with blood. The wind also blew with such violence, that numbers of them were blown over precipices on which the city was built, and dashed to pieces. Many also threw themselves down rather than be taken by the Romans. Titus was next sent to Gischala by his father, but feeling satiated with bloodshed he proposed favourable terms of surrender.

These terms were likely to be accepted, but in the beginning of the negotiations, John, the leader of the place, made his escape along with several thousands of the citizens, and their families. They had not gone far when John deserted them with a most pitiable result. The mob, largely composed of women and children, were afraid to go back and

unable to go forward they dispersed among the hills and most of them perished. John got away to Jerusalem. The Romans occupied Gischala next day—Jauma and Azotus were the next to fall prey, and the horrors of the invasion began to be aggravated throughout the whole country by civil discord. The Jews were everywhere divided between those who wanted the war continued, and those who wanted to make peace with the Romans, and this division of feeling led to the deadliest feuds even in private families. The Jews began to kill each other in this quarrel. The more violent banded themselves together, and ravaged the country like common banditti, exceeding the Romans for violence and barbarity. this turbulent Jewish element did the work of the Romans more effectually than the Romans themselves; and the whole country sunk into a state of extreme wretchedness. When general desolation prevailed, and the lawless bands had nothing more to plunder and destroy, they repaired one by one to Jerusalem, which thus became crowded with the very worst elements of the nation. The vagabonds were so numerous and so reckless, that they began to domineer over the city. John of Gischala began to harangue the crowds, and was listened to eagerly by the younger element, who, under his incitement, began to help themselves to what they required, out of the shops and houses—not hesitating to slay those who resisted them. The public officials tried to stop the disorder, but they lost control, and were themselves overpowered by the supporters of John. the treasurer of the city and two other public men were assassinated in the beginning of the disorders. Other leading men were singled out for destruction in the same way. The plea upon which they were made away with was, that they were in secret correspondence with the Romans, the enemies of the country; but the real reason was, the rapacity of the lawless bands that crowded the city, who found the lovers of law and order in their way. Terror began to prevail throughout the city; and it began to be apparent to the respectable inhabitants of the city, that a violent stand would have to be made against the factions if the city was to be saved from anarchy. Under guidance of the high priest, the better class of citizens armed themselves and attacked the robbers. A long and bloody fight ensued, which ended in the high priest's party having to retire into the Temple and fortify themselves there. Thus bitter trouble commenced in the city, long before the arrival of the Romans.



The carving on the Arch of Titus depicts the triumphal procession when the army returned to Rome.

To be continued



In God's Kingdom

In God's Kingdom it will be nice
How I wish that I were there
No more tears, only happiness
In God's tender care.

No more killing only kindness
God's son shall rule forever there
Delightful plants and tame creatures
Music shall be everywhere.

A glorious temple shall be seen
Blessings for ever more
There shall be no more sin
Eternal lifetime,
in God's tender care.

by Simone Milvane





Good Company

ISSUE 167, May 2002

Supplement to LOGOS magazine

Hi Boys and Girls,

I would like to relate a little incident that occurred just the other day which I'm sure many of you may have experienced yourselves. It all began when our youngest daughter Marcia was being a little restless in the meeting – nothing really serious, but just fidgeting a little too much and making it distracting for Auntie Trish to concentrate on the talk. So Auntie Trish did what most mothers do, and that is to give a "glare" to stop the fidgeting immediately. Mums have that ability not to say anything... but the look reveals it all!

Then Marcia dug into her bible case and got a pen and paper and scribbled a note to her little brother. It read... *"Mum's so annoying, she pulls faces at us when she's telling us off and expects us not to laugh"* Fortunately for Marcia her Mum didn't see this note until a few days later!

It is true that our facial expressions reveal how we feel, however hard we may try to disguise them at times. Whether we are sad and are trying to hide our feelings, or whether we are glad and cannot contain our feelings because of our joy and happiness – it is all shown ever so clearly on our face.

There are many examples in the Bible where one's face revealed their real feelings, but possibly you cannot get a greater contrast than the face of Cain (the first murderer) and the face of Stephen (the first murdered in Acts). In Genesis 4:5, it says "Cain was very wroth and *his countenance fell*" Even though Cain had refused to worship God in the correct manner, because his offering was rejected he was filled to the brim with wrath, his face quickly darkened like a black thunder cloud towards his brother Abel – and the result was the first murder.

What a striking contrast however was seen on the disciple Stephen's face in Acts 6:15, "All that sat in the council, looking steadfastly on him, *saw his face* as it have been *the face of an angel*" It is the wise man in Ecclesiastes 8:1 who wrote "...a man's wisdom maketh *his face to shine*, and the boldness of his face shall be changed." It was that wisdom that the Jews could not resist (Acts 6:10) and because of hatred and envy they dragged Stephen out of their view, trying to remove him out of their sight forever. Yet revealed on Stephen's face for all to see and witness was a joy and a confidence that "shone". It was the belief he had in his Lord, the assurance of the resurrection and the promise of a place in God's kingdom. Watching that scene was a young man called Saul who would never ever, ever, forget the expressions on the face of Stephen that day, try as he would. It was not an expression of fear but an expression of faith.

Very soon now both Stephen and Paul will be raised from the dead to face each other again, this time when their eyes meet their faces will be beaming with indescribable joy and happiness that will "shine" for eternity.

Your Friend, *Uncle Pip*

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"
GOOD COMPANY is the Christadelphian Family Magazine published bi-monthly by Logos Publications, Box 220, Findon, South Australia 5023, and distributed as a supplement to Logos magazine, providing interesting information upon Bible topics for young and older.
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Our Amazing World

A recent piece of information to hand, states that there are about 60 million people in the United States of America who are keen nature observers, and who are dedicated to preserving what they can on some form of camera. This fact illustrates a great truth about the infinite wisdom of the Creator *"For in wisdom hast He made them all"* Psa 104:24.

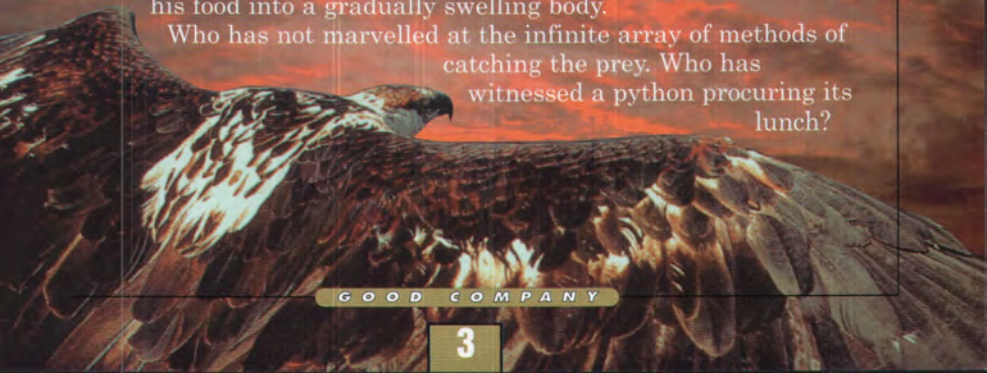
In this Good Company we are not going to examine any particular feature of the unlimited and amazingly varied form of life on this planet. In commenting on Adam's situation before Eve was provided Bro Thomas in Elpis Israel page 47 says, *"He had no companion who could reciprocate his intelligence, no one who could minister to his wants, or rejoice with him in the delights of creation."*

Who has not pondered the way of an eagle in the air? How those grand pinions react instantly to slight wind changes, how the 'finger' feathers ruffle and react, how the tail fans and wobbles, all with precision and amazing ability to use the wings of the wind to navigate where the King of the air wills.

Who has not overlooked the sprinklers in the home garden and watched breathlessly the mock fights, the pecking order of a gaggle of birds as they obviously are revelling in their ablutions.

Who has not watched the daddy-long-legs spider, with artful precision, using the strongest substance known to man, weave his prey-catching net? And who has not watched with wicked delight as the housewife's winged enemy becomes entangled? Then a flurry of eight legs (its hard enough with two!) with angelic agility and lightning speed begins to bind the victim. With marvellous skill he uses his two back legs, pumping like a bicycle in full speed, but with picturesque grace encases his prey and then sucks his food into a gradually swelling body.

Who has not marvelled at the infinite array of methods of catching the prey. Who has witnessed a python procuring its lunch?



Our Amazing World

As I write I see a smallish python of about 1.2 metres or four feet, in length and watch him catch and devour his prey. With great agility, speed and accuracy he shoots out the head and grasps it, but before the human eye can concentrate on the next movement he has laid a coil of his body around the prey and in a few seconds it is dead. He then proceeds to find the head, which is sometimes hidden in his own body coils and, once having found it unlocks his jaws which have alarming elasticity and proceeds to swallow his meal whole.

God has made everything by His almighty power directed by endless amazing wisdom, and has given us the faculty to observe His work, wonder at His infinite variation of form and methods. It is this marvellous ability to wonder, revel and enjoy that is underlined by 60 million Americans. And when we consider the doctrinal and moral implications as revealed to us in the Scriptures of Truth we are constrained to say *"The Author of the one is the Designer of the other"*.

Have you ever been travelling in a car, on a holiday, say across the Nullabor Plain where South Australia and Western Australia meet? Treeless and apparently somewhat desolate, but search and look, stop the car and see the grand array of His manifold works. Succulent leaves that satiate plants in extended periods without rain, unobtrusive but beautiful flowers on many types of vegetation, insects mostly drab in colour, clinging to the underside of leaves, waiting for nightfall to begin their chorus. Small birds, some gaudy, some not so, all busy but happily twittering as they

search for meat; reptiles, some dangerous, most benign all of wondrous design and beautifully fitted into their own environment. And the hush of the evening as the Great Bridegroom of heaven as it were retracts His golden rays and a new set of wonders emerge to take advantage of the different circumstances.

Bats on almost noiseless wings, with sonar beams that search the prey, owls with such amazing hearing they can hear a mouse as he ventures forth from safety. The stunning howl of a dingo and if it is moonlight, the cacophony of bird calls that make it too enjoyable to fall on sleep.



Our Amazing World

What would life be without the myriad forms of life? No wonder it was so common for the Psalmist to talk of his meditations. Where could he flee from God's presence? There is no escaping it! Whether we live in the city or the country, we can view aspects of His glory and beauty.

So we wait in hope for the time when everything that hath breath shall praise Yahweh. See Psa 148:3-10. These verses do not mean that all these creatures and created features will suddenly give vent to song and praise. But all men everywhere will be able to see the reason for the statements, for "in reasons ear they all rejoice and utter forth a glorious voice, forever singing as they shine, the hand that made us

is Divine."

Let us give ourselves to the meditation we know the Psalmist revelled in. Time to ponder the amazing world in which we live. Its creatures great and small, the attitude in which they go about their daily lives, will all complement our daily intake of the Word of Life. Let us capture the evidence of a God of infinite wisdom and love and power, by being curious about His manifold works. Now is the time to start!

C. Hollamby





Camera CORNER

Solomon Islands

This photo was taken by Steve and Mish Palmer on a recent visit to the Solomon Islands. It shows the Sunday School at Fote Village on the Malitia Island.



Philippines

This lovely group in Manila Pasig receive the Good Company through the generosity of the Launceston Ecclesia.

The Correspondence Sunday School

Recently two of our teachers went to Brisbane and the upper coast of NSW. Pictured is Emma Higgs (right) and Alyce Wassell (left) with their correspondence teacher, Sis Margaret Munro.



For further details of the Correspondence Sunday School
Ring 8250 5374

Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330
 New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ.
 Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
 UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

BOOLAROO: Joseph Richards, Sophia Richards, Hamish Ross, Angela Smith, Yardley Smith **CAMPISIE:** Shane Nadjarian, Stephen Nadjarian
COONABARABRAN: David Boon, James Boon, Robbie Boon, Bennet Hay, Bernita Hay, Maggie-Jean Hay, Matthew Goodman, Thomas Goodman, Zach Goodman, Eleanor Mitchell, Ethan Mitchell, Joseph Pogson, Jonny Pogson **GEORGES HALL:** Jack Mansfield, Jake Mansfield, Luke Mansfield, Rachel Mansfield, Samuel Mansfield, Stuart Mansfield **GOSFORD:** Esther Bell, Elise Box **LISMORE:** Daniel Benson, Tabitha Burney **MITTAGONG:** Olivia Yearsley **MOOREBANK:** Hannah Wetherton, Jonathan Wetherton, Sarah Wetherton **ISOLATION CORRESPONDENCE N.S.W.:** Kirralee Barrett, Shane Barrett, Alyce Wassell, Rachelle Wassell **RIVERWOOD:** Jacqueline Casey, Daniel Mansfield, Courtney Peden **WATAGANS:** Alex Clothier, Joanna Dodson, James Lynch, Johanna Lynch, Jacob Madden **YAGOONA:** Michelle Coad, Terry McKinlay, Jonathan Walters, Sarah Wilson **KEDRON BROOK:** Kate Hermann, Sarah Hermann, **REDCLIFFE:** Andrew Evans, Matthew Evans, Harrison Stonebridge **WILSTON:** Elliot Brennan, Madison Brennan, Stephen Brennan, Susan Hagen, Brodie Hocknell, Mitchell Hocknell, Jayden Pittaway, Joshua Pittaway **ABERFOYLE PARK:** Jonathan Wigzell, Naomi Wigzell **BRIGHTON:** Joshua Gore **ENFIELD:** Emily Hanns, Jonathan Pappas, Aaron Pitcher, Alana Pitcher, Chloe Pitcher, Jarrad Scott **GLENLOCK:** Carrie Baker, Ben Baker, Thomas Baker, Bradley Lloyd, Shelly Martin **GOLDEN GROVE:** James Hyndman, David Jamieson, Keren Jamieson, Daniel King, Felicity King, Natalie King, Thomas Kurth, Stephanie Manser, Marcia Mansfield, M'On Mansfield, Keturah O'Connor, Loren O'Connor, Nathan O'Connor **HAPPY VALLEY:** Aaron Billing, Caleb Billing, Nathan Pearson, Sarah Pearson **KERSBROOK:** Chloe Burney, Anna Fotheringham, David Fotheringham, Michael Fotheringham, Daniel Schipper, Sarah Schipper **ONE TREE HILL:** Alexandra Davis, Caitlin Davis, Esther Ginn, Robbie Ginn, Seth Hall, Jacob Hall, Emma Horgan, Stephanie Horgan, Benjamin Linke, Micah Linke, Daniel Mansfield, Jesse Mansfield, Leah Mansfield, Samuel Mansfield, Thomas Mansfield, Stephanie Mansfield, Abigail Pearson, Joel Pearson, Jake Wright, Thomas Wright, Amy Temple, Charles Temple, Kerilee Temple, Tylan Temple **SOUTHERN VALES:** Jason Fotheringham, Melissa Fotheringham **TEA TREE GULLY:** Carmel Bain, Stephanie Eifenbein, Samantha Farrow, Johanna Knowles, Roseanna Knowles, Abigail Smith, Rebekah Smith **WOODVILLE:** Isaac Armonis, Rachel Armonis, Stephen Armonis, Matthew Armonis, Courtney deVries, Allan Grainger, Danielle Grainger, Sean Grainger, Hannah Islip, Tirzah Islip, Joshua Kempster, Laura Kempster, Rose-Mary Mansfield, Brad Mitsos, Cameron Mitsos, Darren Mitsos, Jordan Mitsos, Felicity Mitsos, Tara-Lee Mitsos, Brenton Mitsos, Charis Mitsos, Alex Pitt, Alisa Pitt, Kerilyn Scolyer, Rohan Scolyer, Jerome Steele, Micah Steele, Eden Steele,

Jamie Stewart, Amanda Stewart, Hannah Wigzell
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100 MARKS:

Avivian Pitt (Kersbrook), Sarah, Schipper (Kersbrook), Sarah Wetherton (Moorebank), Stephen Mansfield (One Tree Hill), Jacob Hall (One Tree Hill), Nathaniel Wigzell (Happy Valley), Sarah Travers (Mount Waverley), Luke Kurth (Golden Grove), Hannah McCarroll (Eastern Suburbs), Brenton Mitsos (Woodville), Darren Mitsos (Woodville), Hannah Islip (Woodville)

200 MARKS:

Andrew Evans (Redcliffe), Matthew Evans (Redcliffe), Marshall Watson (Cumberland), Cameron Mitsos (Woodville)

300 MARKS:

Tirzah Islip, Brad Mitsos (Woodville)



Aunt Liz's Junior Story

The Book of Proverbs has many important lessons from which we can all take lessons. In chapter thirty verses twenty four to twenty eight, we read about four things that are little but exceedingly wise.

The ants are not strong, but they prepare their food in the summer. We have seen the ants in summertime very busy collecting food for the cold winter months, so they will have enough to eat.

The next thing spoken about in these verses, is the Coney. The Coney makes his home amongst the rocks where he might have shelter and hide from people and other animals.



The Coney or Hyrax is about the same size and colour as a rabbit, and is quick in running to its hiding place as soon as it feels that danger is near. The Coney has round ears, not long ears like a rabbit, and it does not burrow in the ground. The Coney or Hyrax lives mostly with others in a group, and eats grassy reeds or any vegetables it can find.

They can often be seen resting in the sun, but even then it is not far from its home just in case some other animal may be wanting a nice meal!

Next we find in this chapter the locust only little but very wise. Locusts love green leaves and will strip a whole crop bare when they are swarming in large numbers, or moving from one place to another. The farmers are not very pleased when locusts are about.

Finally Proverbs thirty speaks of the spider. Most of us have been amazed at the beautiful spiders' webs we have seen, and especially in the morning when the dew clings to the threads of the web.

Surely God has created many wonderful things, and even when we are not always pleased with some of the creatures that 'get in our way' we really can see what beauty there is in all the world around us if only we take time to stop and look.

Note: The RSV for "Spider" has Lizard".



Issue 167 8 and under Junior Activity

Name

Sunday School Age

- 1 How many coneyes can you see amongst the rocks on the Junior Story page?
- 2 Draw something that the locust might like to eat!



3

Draw a beautiful web around this spider.

4

7-8years

What are the four things in Proverbs 30 v24-28 that are little and exceeding wise?



9 and over Senior Activity

Name

Sunday School Age

1 FIND A WORD! 6 marks

S	D	E	S	T	R	O	Y	E	D	G	F	J	S	J
R	E	B	U	I	L	D	I	N	G	O	J	M	L	F
A	G	M	O	D	E	E	R	F	U	L	O	R	J	H
E	A	L	C	Q	L	P	B	N	W	D	S	P	E	A
Y	R	E	Y	H	N	U	D	A	G	W	H	S	R	I
Y	U	B	R	B	A	A	F	N	B	O	U	G	U	R
T	O	A	U	R	T	I	I	H	U	B	A	N	S	A
N	C	N	S	I	I	K	M	S	T	A	U	I	A	H
E	S	O	O	A	R	Z	E	E	R	I	D	R	L	C
V	I	N	E	Y	A	R	D	S	R	E	A	E	E	E
E	D	E	S	I	M	O	R	P	F	E	P	F	M	Z
S	M	O	A	B	A	B	L	Y	O	N	J	F	S	G
G	H	A	I	A	S	I	Y	C	E	H	P	O	R	P
G	O	V	E	R	N	O	R	C	A	P	T	I	V	E
R	E	P	S	O	R	P	R	I	E	S	T	S	G	G

Babylon	Joshua
Captive	Kingdoms
Cyrus	Lebanon
Destroyed	Moab
Discouraged	Offerings
Edom	Persian
Ezra	Priests
Faithful	Promised
Foundation	Prophecy
Freedom	Prosper
Gold	Rebuilding
Governor	Samaritan
House	Seventy Years
Isaiah	Vineyards
Jerusalem	Zechariah
	Zerubbabel

From Matt Johnson. Aberfoyle Park

The Bible talks about many little things that are important.

2 LITTLE THINGS 4 marks

- | | |
|---|--------------|
| (i) David chose five smooth _____ | 1 Sam.17 v40 |
| (ii) the m _____ in their brothers eye | Matt.7 v3 |
| (iii) A widow put in two _____ | Luke 21 v2 |
| (iv) the _____ of your head are all numbered | Luke 12 v7 |
| (v) faith as a grain of _____ seed | Matt.17 v20 |
| (vi) the _____ is a little member (of the body) | James 3 v5 |

3 LITTLE THINGS 2 marks

In which Book of the Bible do we learn about four things which are little but exceeding wise?

P _____ V _____ B _____

HISTORY told by brother Robert Roberts.

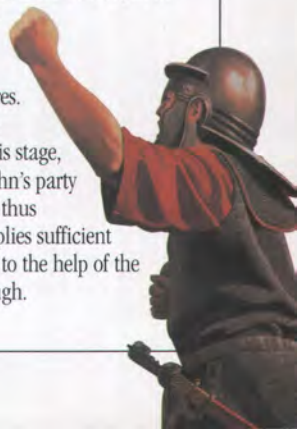
AD 70

THE EVENTS
THAT LED TO THE

Siege of Jerusalem

PART 3... CONTINUED FROM ISSUE 166 PAGE 13

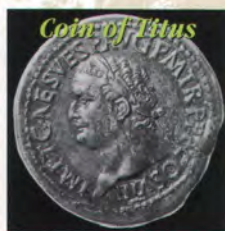
The High Priest's party repulsed the insurgents, and drove them into the temple. John, their ring-leader, sent secretly to the Idumean Jews to come to their assistance. The latter responded to the number of about 20,000. On their arrival, fighting was renewed, and great numbers slain. The outer wall of the temple reeked with blood. John and the Idumeans got the upper hand for the time being. They dictated to the Sanhedrin in the government of the city, and finally dissolved that body; after which anarchy set in. Private assassination became general, and violence was let loose. The better disposed part of the community began to leave the city. At last, there was quite a stream of people departing. But John's soldiers put a stop to the exodus. They exacted a heavy price from those who were able to pay for liberty to go, and the rest they forced back or killed. Dead bodies began to accumulate in heaps on the roads. No one buried them, and the bodies putrefied in the sun. It was rumored the Romans were coming; and vast numbers of the inhabitants desired nothing so much, but were afraid to express their desire, as everyone suspected of such a feeling was put to death without form or warning. A reign of terror set in, which was increased by the postponement of the advance of the Romans. A new element of trouble arose for the unhappy inhabitants through the seizure of the fortress of Masada, outside Jerusalem, by one Simon of Gerasa, a man of a violent character, who drew to himself and organised the criminal elements of the population. He formed a scourge outside the city for those who escaped from the affliction within. He and his bands seized all stragglers, and killed them by torture, or sent them back into the city maimed, as an insult to the rebels who were in authority. Affairs grew so intolerable inside the city that the high priest partly admitted Simon and his marauders in the hope of overthrowing John, who was fortified in the temple. But this measure only added to the affliction. Simon attacked John without any result, beyond much bloodshed on both sides; and Simon then became as much of a tyrant to those who had admitted him, as John whom they had expelled. At this stage, there was a split in John's party — one for, and one against John. Those who turned against John were established in the inner court of the temple: those for him occupied the outer courts. Outside the temple, altogether, were Simon's faction. Thus, John was between two fires. He kept both factions at bay, but only by constant and desperate fighting in which all parties grew more bitter and reckless. At this stage, an irremediable calamity occurred. Simon tried to drive back John's party by setting fire to houses outside the walls of the temple. The fire thus kindled extended to the city granaries, in which were stored supplies sufficient to feed the city three years in case of siege. This brought famine to the help of the Romans afterwards, and made their work easy, short and thorough.



The city now sank into a state of extreme wretchedness. The arrival of the Romans was earnestly desired by the respectable part of the population; but they had no means of communicating with them, or of in any way influencing the course of events, as every exit from the city was carefully guarded, and everyone suspected of sympathy with the Romans was killed. In this, the three fighting factions were alike.

The state of affairs was reported to Vespasian, and he was pressed to march on the city to its relief. But he replied that God was fighting for the Romans, and that it would be far better to leave the Jews to wear themselves out in mutual slaughter, than to unite them by attacking them. He resolved, however, to reduce what Jewish cities still held out in the provinces, that nothing might interrupt him in the siege of Jerusalem when once begun. With this view, he marched against Gadara, and captured the place on the fourth day. Those who escaped fled to Bethennabris, but they were sharply followed by the body of cavalry, who took the place by storm, massacred all whom they found there, and burnt the place. The surrounding population left their homes on the hills and mountains, and made for Jericho, which, at that time, was strongly fortified and had a large population. But the Romans got wind of their intentions, and overtook vast crowds before they reached Jericho. The Roman cavalry drove them to the banks of the Jordan, and a massacre ensued, in which 15,000 were put to the sword, and large numbers driven into the river and drowned, the rest being made prisoners. The Roman commanders next fell on the smaller cities and villages in the district, subduing Abila, Julias, Bezemoth, and all other places in the neighbourhood of the Dead Sea. The mountainous district and the plain country were now ruined and depopulated, and escape from Jerusalem was impossible. Returning to Caesarea, on the sea coast, to make final preparations for the siege of Jerusalem, Vespasian received information of the death of Nero, and suspended his plans till he saw who should succeed Nero, and what instructions he should receive concerning the prosecution of the war. This postponed the fate of Jerusalem for many months, and gave scope for the increasing activity of the lawless elements that had got the upper hand in Jerusalem.

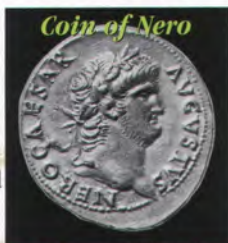
Shortly after the news of Nero's death, the Roman army at Caesarea proclaimed Vespasian Emperor. On this, Vespasian departed for Rome, leaving the direction of the Jewish war to his son Titus. Titus at once completed his preparations, and marched for



Coin of Titus

Jerusalem. On the way, he was reinforced at various points. Arrived at Scopus, within sight of the city, he there encamped. The first thing he did was to make a journey of inspection round the city on horseback, as the result of which he decided on the construction of three fortified camps in various positions with a view to siege. The inhabitants of Jerusalem seeing the Roman soldiers busy on these camps, dropped their quarrels, and began to make serious arrangements for defence.

They first decided on attacking the Roman soldiers who were busy on the fortifications. This attack they made in such numbers, and with such resolution, that it was entirely successful at first, but Roman reinforcements arriving, they were repulsed. The Jews returned to the assault in still greater numbers and were again victorious, but were again repelled with difficulty, Titus himself taking part in the



Coin of Nero

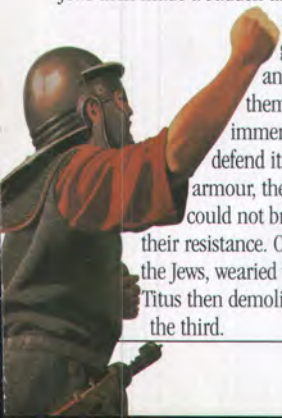
affray. They made no further attempt, and the Romans proceeded quietly with their work. For the erection of battering rams, they levelled a considerable space in the direction of Scopus, and for materials to form the banks, levelled the walls and hedges of all the gardens and groves, and cut down the trees, desolating the beautiful environs of the city.

Having carried the works to a certain point, Titus sent Josephus to propose terms of surrender, hoping the serious progress of the siege works would show the inhabitants the hopelessness of resistance: but the proposal was in vain. Josephus's words were answered with darts one of which wounded a friend of Titus on the left shoulder, named Nicanor, which so exasperated Titus that he ordered the whole of the suburbs, outside the walls, to be set on fire. The Romans then went on with the banks for the battering rams. The Jews assailed the workmen from the walls with showers of stones and arrows by means of the siege engines which they had captured from Cestius; but the Romans were able to continue the work, and at last completed the banks for the towers and battering rams. The battering rams were then brought into play, and a shower of darts kept up from the towers, which overtopped the walls. Shortly afterwards, the Jews made a sally of great force at the tower of Hippicus and nearly overpowered the Romans at that part, but were finally driven back with slaughter. One of the Jews taken prisoner in this fight was, by order of Titus, crucified within sight of the walls, to strike terror into the defenders, but without effect. Next day, the blows of the engines began to make an impression on the wall, and one of them made quite a large breach, through which a picked column of the Romans obtained entrance, and took possession of the first wall, the gates of which being opened, the whole army entered, and took the portion of the city lying between the first and second walls.

Preparations were then made to attack the second wall, but in these the Romans were harassed by constant sallies of the Jews, which had the effect of inflicting great hardship on both sides. There was no rest, day or night. The day was occupied in perpetual attack and repulse, and the night was passed in vigilance for fear of what the other side would do. At last, the Roman engines were successfully placed against the second wall, and shortly after they were brought into play a large breach was made, through which a large Roman force entered, and took possession of the second wall. Titus was glad of this success and hoped that now, at least the resistance of the city would be broken, and a surrender be made. With this idea, he forbade the slaughter of those found inside the second wall, and again proposed terms of capitulation. The bulk of the inhabitants were anxious to agree to surrender, but the fighting men rejected the proposal with scorn and threatened with death anyone who should advocate submission. Some who were in favour of surrender were put to death on the spot. The Jews then made a sudden attack on the Romans who had got within the second wall, and who, in anticipation of surrender, were a little off their guard. Taken by surprise, and being ignorant of the tortuous and narrow streets, they were overpowered, and only a few of them managed to make their escape through the breach. An immense force of Jews then placed themselves inside the breach to defend it from the Romans, who renewed the attack. Covered with armour, they formed themselves into a thick wall, which the Romans could not break. For three days, the Romans tried in vain to overcome their resistance. On the fourth day, the Romans made a supreme effort, and the Jews, wearied with their exertions, gave way and fled inside the third wall. Titus then demolished the second wall, and made preparations for attack on the third.

To be continued

GOOD COMPANY



Paul's Death

The Acts of the Apostles closes very abruptly by telling us that Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him. We have only a few scattered references in the Scriptures to the history of the ecclesias in the remaining part of the first century, a few passing references in profane literature and some traditions regarding the fate of the apostles. Lastly we have in the Apocalypse a picture of the state of the ecclesias almost at the close of the first century.

One cannot read the account of Paul's work in the Acts without wishing to know what finally befell him. And yet there is something fitting about the way in which the book ends. The work was more important than the worker, and the apostle is left still busily engaged in the work which was not to cease when he was taken out of the way, but would continue until the return of the Lord Jesus. It is interesting to note in this connection how the apostle Peter made provision for his work to continue after his death. He wrote in his second epistle: 2 Peter 1:12 *"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir up your pure hearts by way of remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour that you may be able after my decease to have these things always in remembrance."*

It is often supposed that the apostle Paul was released at the end of the two year's imprisonment during which he dwelt in his own hired house, and that he had thus an opportunity of visiting again some of the ecclesias he had founded. If this is so, the only indications we have of what happened during this short period of liberty are to be found in the so-called pastoral epistles, two addressed to Timothy and one to Titus. Those who adopt this view think he visited Philippi, Colosse, Laodicea, Hierapolis, and Ephesus, where he left Timothy to warn some against teaching another doctrine and discussing questions that were better left alone. From Ephesus he is thought to have gone to Crete, Miletus, returned to Ephesus, then to Troas and Corinth, and to have proceeded to Nicopolis to winter. It was here that he seems to have been arrested and sent again to Rome as a prisoner. This itinerary is pieced together from casual references in these epistles and it must be added that many have supposed that these visits belonged to the period preceding his first imprisonment, whilst some of the incidents recorded took place during Paul's two years'

imprisonment. If these matters were of any great importance for us, we may be sure they would have been given in greater detail.

The pastoral epistles seem certainly to be the last written by the apostle. They indicate how eager the apostle was that the work of the Truth should be done faithfully and after an orderly manner. The true doctrine and the righteousness of Christ were to be maintained. In the letters to Timothy and Titus we find instructions to withdraw from those who did not hold fast to the true doctrine or who walked contrary to the law of Christ (1Tim.6:5; Titus 3:10). Such a warning was important in view of the departure from the faith that Paul had foretold would occur (1Tim.4:2; 2Tim.3). False teaching was to lead many astray and, if the ecclesias were to be preserved as ecclesias of Christ, false teachers must be kept out of them, and, if necessary, driven out. The message to the ecclesia at Pergamos (Rev.2:14) condemns it for harbouring false teachers. History has shown up very clearly the result of false teaching gaining an entrance into the ecclesias.

In his letter to Titus, Paul tells him what he is to set forth as the characteristics that should mark certain classes in the ecclesias – old men, old women, young women, young men, and servants. Paul was approaching the end of his labours when he wrote his letters to Timothy and Titus. We have seen how careful he was to set forth a standard to which all the saints, and especially those who were to be serving brethren in the ecclesia, should strive to attain.

In both epistles to Timothy he spoke of the dangerous times that were coming for the ecclesias in the later times (R.V.) and of the widespread departure from the Truth that would occur. This apostasy was a danger against which the saints must be on their guard, and it would bring upon them persecution and trouble. His exhortation to Timothy in 2Tim.3:14-17, is one which has been applicable to saints at all times as it was to Timothy. Only by holding fast to the Word of God can we remain steadfast in the faith.

The last chapter of 2Timothy gives Timothy certain charges from the apostle and provides him with news of some of Paul's helpers. From these references it is possible to piece together some of the apostle's experiences during his last days. It is, however, but a fragmentary picture that we obtain. The most important thing to note is his triumphant confidence that he had fought the good fight, had finished his course, and had kept the faith. Once before he had spoken of the risk of himself becoming a castaway. Now such fears were past. *"Henceforth,"* he wrote, *"there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."* And he added, *"Not to me only, but also to all them that love his appearing."* This was the hope he set before all the believers of his own and later ages, that of eternal life at the coming of the Lord Jesus. Of the mode of Paul's death the scriptures tell us nothing; tradition says he was beheaded outside Rome.

His divinely commissioned work among the Gentiles was fruitful to the glory of God in the establishment of many ecclesias of those who obeyed the gospel of Christ that he had so faithfully preached.

Plant Your Garden Today

First, plant three rows of peas...

Patience

Promptness

Prayer

Next, plant three rows of squash...

Squash gossip

Squash indifference

Squash criticism

Then five rows of lettuce...

Let us obey the Lord

Let us be loyal

Let us be true to our obligations

Let us be unselfish

Let us listen

Finish with four rows of turnips...

Turn up when needed

Turn up with a smile

Turn up with vision

Turn up with determination





Good Company

ISSUE 168, July 2002

Supplement to LOGOS magazine

*“Look now toward heaven
and tell the stars, if thou be
able to number them...”*

Thus God spoke to Abraham whilst sojourning at Mamre one clear starry night.

Can man number the stars?

This interesting question was answered for me whilst recently reading a book on the heavens.

The writer commented that if you lie on your back in the Australian Outback and look up into the heavens on a clear moonless night and attempt to count the stars visible to the naked eye, you will count around 10,000 stars. This is equivalent to one thimble-full (the little metal protection that fits on grandma's finger when she is sewing) of beach sand which would contain around 10,000 grains of sand.

As you lie there, gaze on the Milky Way. So dense are the stars that form it, that they cannot be counted individually with the naked eye, but instead, they appear as a long slither of soft cloud against a backdrop of black velvet. You might wonder how many stars make up the Milky Way!

Let me illustrate it further. Pour the thimble full of sand into Dad's wheelbarrow and then continue to shovel sand, spade full after spade full, until the barrow is full. If it were now possible to count the number of grains now in the barrow, it would reach a staggering 100 billion grains. Those who view the Milky Way with telescopes tell us that that this the approximate number of stars it contains.

But the Milky Way is only part of our galaxy and there are billions of galaxies. Hold your hand up to the sky and see how much of the heavens your little finger nail can cover! In that tiny area there is estimated to be two million galaxies! On this basis how many stars are there in the universe?

Now you need to wheel Dad's wheelbarrow full of sand down to the railway yard and tip your 100 billion grains of sand into one of the huge grain containers. Spread out, it doesn't even cover the bottom. Then, using a front-end loader fill the whole container with sand and another and another. By nightfall you tire of watching and go home.

The next day on your way to school you are stopped at the railway crossing while several huge freight trains pull the containers of sand past you at the crossing, and you try to count them. Flit... flit... flit... they pass, one every second and you count for a minute, and then an hour, by which time Mum has turned off the car engine. After an hour you have counted 3600 railway containers full of sand. Amazing! Is this the estimated number of stars? It is mind boggling! But wait, the carriages are still passing; and they pass and pass and pass and pass.....!

THREE YEARS later they stop passing! The number of grains in all those containers represent only the number of stars in the heavens that man has been able to plumb with his instruments. We remain in awe and wonderment at the vastness of God's created universe.

No wonder David wrote: *"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man that Thou art mindful of him..."* Psalm 8:3-4



HISTORY told by brother Robert Roberts.

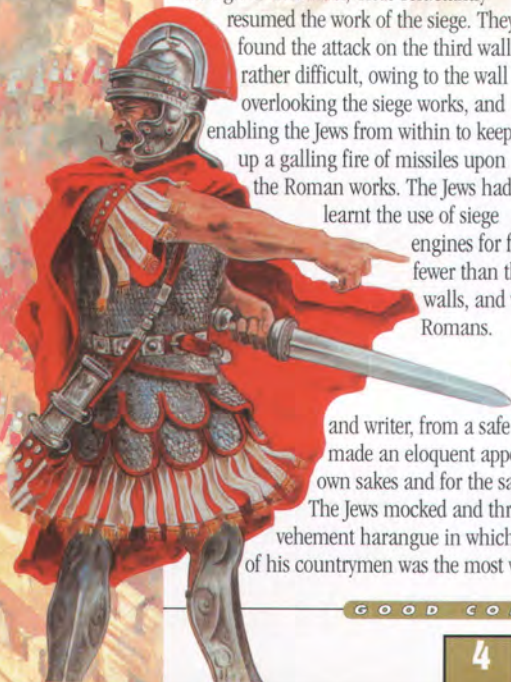
AD 70 THE EVENTS THAT LED TO THE Siege of Jerusalem

PART 4... CONTINUED FROM ISSUE 167, PAGE 11

When the banks were ready, and the towers and battering rams mounted, and everything ready for the attack, Titus resolved to make one more attempt to overcome the resistance of the people in Jerusalem by moral force. He determined to try the effect of a tremendous military display, which the inhabitants could not but witness from the walls. He ordered his soldiers to make the best display they could on parade. He drew them out in imposing array inside the north wall which had already been captured. The splendid appearance of such an immense body of men in polished accoutrements produced a great impression on the countless thousands of spectators who viewed them from the crowded roofs and walls of the unconquered portion of the city. Even the most lawless were overawed. But nothing came of the display. It was continued from day to day for four days, and there being no sign of surrender, Titus reluctantly

resumed the work of the siege. They found the attack on the third wall rather difficult, owing to the wall overlooking the siege works, and enabling the Jews from within to keep up a galling fire of missiles upon the Roman works. The Jews had learnt the use of siege

engines for firing darts and stones, of which they had no fewer than three hundred and forty in position on the walls, and were able to impede the progress of the Romans.



This coin was minted in Rome between AD67 and 79 to commemorate the capture of Jerusalem. One of the series of coins, in gold, silver and bronze, it depicts the emperor Vespasian on the front and, on the reverse, above, a symbol of defeated Judaea, a grieving woman under a palm tree. The inscription IVD CAP means 'Judaea in Captivity', and SC 'by decree of the Senate'.

Titus tried again to make an impression through Josephus. That Jewish general and writer, from a safe place within hearing distance of the wall, made an eloquent appeal to the inhabitants to surrender for their own sakes and for the sake of the city. But his words were fruitless. The Jews mocked and threw darts at him. He then delivered a vehement harangue in which he urged that the contemporary generation of his countrymen was the most wicked that had ever been known, that God

had deserted His sanctuary and was on the side of those who were fighting against it. Though Josephus's words made no impression on the factionist element of the population, it produced a great effect on the common people, many of whom now began to steal out of the city, and were allowed to pass through Roman lines into the country. This caused increased vigilance on the part of the factionist leaders inside the city, who began to kill indiscriminately everyone suspected of an intention to desert to the Romans. Josephus could only account for such insane behaviour, on the supposition that God had sent a frenzy among the people, and that the enormity of the crimes of which the factionists had been guilty, made them feel that torments awaited them if they fell into the hands of the Romans; that the only course left them was to hold out as long, and sell their lives as dearly, as possible.

All order now began to dissolve in the city. There was no law; no authority. Each man had to do and get what he could by his own hand. There was a great scarcity of food, which made everyone desperate. The fighting men seized whatever they could lay their hands on, regardless of all personal rights. Private houses were ransacked and emptied where there was anything to get. When no food was discovered, they suspected concealment if any looked well fed, and tormented the unhappy people till they disclosed their hoard. When the inmates were emaciated, they believed them when they said they had no food, and passed on to the next house. If they saw a house shut up, they inferred that the people inside had some food, and broke into it. Sometimes, in such cases, they found the inmates in the very act of eating, and forced the food out of their mouths. Old men who held fast to their food were beaten till they let go. The women were pulled by the hair of the head till they gave up what they tried to conceal, and children clinging to their morsels were lifted up and dashed to the ground. Those who succeeded in actually swallowing their food before the pillagers obtained admission were tortured as if they had been guilty of a crime. There was no such thing as a regular meal throughout the city, except among the soldiers. The richest people in the city ate by stealth for fear of pillagers. Even worse things than pillage by the robbers were done. Natural sympathy died in families. Children snatched food from their fathers, and mothers were not ashamed to eat the portions set aside for the children. As for the sick and dying, who were almost as numerous as the living, they were utterly neglected. Numbers, in the extremity of their want, crept out of the city to gather wild plants for food. Titus



When Nero succeeded Claudius as emperor of Rome an era of persecution began for Christians throughout the empire.

laid an ambush for these, and they were caught in great numbers. The soldiers carried their prisoners to the camp. The question of what to do with them then became an embarrassment. Titus thought it would be dangerous to let them go free into the country. At the same time he could not spare soldiers to watch them as prisoners. The soldiers demanded their crucifixion. Titus did not like the idea at first, but at last gave in to the clamour of the troops, thinking that it might help to achieve the surrender of the city. Crosses were erected all round the

city in sight of the walls, each cross with the writhing form of a Jew upon it. Instead of bringing about surrender, it hardened the hearts of the defenders. The followers of Simon and John used it as an argument against surrender. They said it showed the fate awaiting the people if they gave in. And so the dreadful siege went on.

Nevertheless, many of the wretched inhabitants managed to escape, and gave themselves up to the Romans, preferring death at the hands of their enemies to the slow agonies of starvation. These, by order of Titus had their hands cut off and were sent back into the city.

Titus rode round the city on horseback entreating the people to stop their madness, and not force him to destroy the place. The soldiers on the wall answered him with mocks and taunts. Titus then redoubled his siege operations. In seventeen days he finished four great banks and placed siege engines on them. But the engines had scarcely got to work when the principal bank fell in with a loud noise and was consumed by flames bursting from a mine below it, which had been formed by the Jews by underground operations from the inside of the city. The Jews then made a desperate sortie in large numbers and set fire to the engines on the other banks, so that the work of seventeen days perished in an hour. This discouraged the Romans, and caused Titus to change his plan. He abandoned the idea of assaulting the place by force, and resolved to wait the process of starvation. So he built a wall all round the city, hermetically closing it in. The whole army took part in the work, and the wall was completed in three days.



A detail from Trajan's Column, depicting the emperor's Dacian campaign, shows Roman armour of the time.



A relief on the Arch of Titus, Rome depicting the the Temple treasures being carried off after the sacking of Jerusalem in AD70.

To be continued



ENTRIES MUST BE RECEIVED BY August 1st FOR NAMES TO BE INCLUDED IN NEXT ISSUE

Activity Results

Send entries to: Mrs. Elizabeth Hallamby, 9 Strangman Road, Waikerie, South Australia 5330
New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ.
Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

ALBURY/WODONGA: Benjamin Brooker, Chloe Brooker, Amber Pitcher, Jared Pitcher **BOULAROO:** Emily Charlton, Jesse Coe, Sophia Richards, Hamish Ross, Angela Smith, Yardley Smith **BLUE MOUNTAINS:** Jesse Bruce, Kathleen Bruce, Leah Bruce, Amy Carroll, Zachary Carroll, Ashleigh Hadley, Cameron Hadley, Rochelle Hadley, Edward Hollis, Hannah Hollis, Jeremy Hollis, Deborah Wolstencroft, Eve Wolstencroft, Meagan Wolstencroft, Simon Wolstencroft **CAMPSIE:** Shane Nadjarian, Stephen Nadjarian **DUNOON:** Lara Brown, Nathan Brown, Bradley Moss, Anna Patch, Renee Patch, Jason Shaw, Hayden Thompson, Lisa Thompson **GOSFORD:** Elise Box, Shayna Goodworth **GRANVILLE:** Rebecca Smith **LISMORE:** Daniel Benson **MITTAGONG:** Olivia Yearsley **ISOLATION CORRESPONDENCE N.S.W.:** Kirralee Barrett, Shane Barrett, Alyce Wassell, Rachelle Wassell **PUNCHBOWL:** Stephanie Leckey **WATAGANS:** Melissa Carroll, Alex Clothier, Deborah Clothier, Benjamin Dodson, Joanna Dodson, Nathan Dodson, David Lynch, Hannah Mansfield, Kyria Mansfield **YAGOONA:** Michelle Coad, Sharon Coad, Terry McKinlay, Jasmine Roache, Jonathan Walters **KEDRON BROOK:** Kate Hermann, Sarah Hermann **OXLEY:** Rosemary Mason **REDCLIFFE:** Andrew Evans, Matthew Evans, Harrison Stonebridge **TROPICAL COAST:** Chelsea Oliver **WILSTON:** Elliot Brennan, Madison Brennan, Stephen Brennan, Adam Clarke, Elie Clarke, Kerralee Dawson, Sarah Dawson, Ben Hagen, Louise Hagen, Susan Hagen, Daniel Hughes, Fiona Jose, Roseanne Jose, Andrew Kilgus, Ben Kilgus, Leah Kilgus, Luke Kilgus, Jayden Pittaway, Joshua Pittaway, Brenton Stokes, Jasmine Thompson, Sean Wills, Talecia Wills, Isaac Witton **BRIGHTON:** Joshua Gore **CUMBERLAND:** Angus Weller, Laura Weller, Stephanie Weller **ENFIELD:** Aaron Pitcher, Alana Pitcher, Chloe Pitcher, Jemima Ryan **GLENLOCK:** Shelly Martin, Alex Shaw, Andrew Shaw **GOLDEN GROVE:** Aaron Deadman, Daniel Hyndman, James Hyndman, Felicity King, Alex Lindsay, Marcia Mansfield, Mason Mansfield **HAPPY VALLEY:** Aaron Billing, Caleb Billing, Nathan Pearson, Sarah Pearson, Joshua Wigzell, Nathaniel Wigzell, Sherelle Wigzell, Tamara Wigzell **JAMESTOWN:** Shannon Wild, Shaun Wild, Sheldon Wild **KERSBROOK:** Anna Fotheringham, David Fotheringham, Michael Fotheringham, Avivian Pitt, Hannah Pitt, Rebekah Pitt, Ruth Pitt, Daniel Schipper, Sarah Schipper **ONE TREE HILL:** Alexandra Davis, Amber Dodson, Mitchell Dodson, Rachel Dodson, Judith Gibbs, Brendan Ginn, Jamin Ginn, Rosanna Ginn, Seth Hall, Jacob Hall, Stephanie Horgan, Daniel Mansfield, Jesse Mansfield, Leah Mansfield, Thomas Mansfield, Stephanie Mansfield, Toby McGeorge, Abigail Pearson, Joel Pearson **SALISBURY:** Stewart Barr, Crystal Feast, David Feast, Bradley Mackinnon, Brett Mackinnon, Kellie-Anne Mackinnon, Sharon Mackinnon, Aidan Van Rooyen, Andrea Van Rooyen, Grant Van Rooyen **WOODVILLE:** Isaac Armonis, Rachel Armonis, Stephen Armonis, Matthew Armonis, Casey Cridland, Jesse Cridland, Allan Grainger,

Danielle Grainger, Sean Grainger, Hannah Islip, Tirzah Islip, Joshua Kempster, Laura Kempster, Rose-Mary Mansfield, Brad Mitsos, Brenton Mitsos, Cameron Mitsos, Charis Mitsos, Darren Mitsos, Felicity Mitsos, Jordan Mitsos, Tara-Lee Mitsos, Kerrielyn Scolyer, Rohan Scolyer, Jerome Steele, Micah Steele, Amanda Stewart, Verity Van Rooyen **CORRESPONDENCE SA:** VICTOR HARBOUR: Judy Lines **LAUNCESTON:** Laurinda Bain, Simeon Beams, Susanne Bennett, Caleb Herron, Timothy Plail, Jonadab Reid, Joshua Reid, Joshua Steers, Jasmine Thompson, Megan Thompson, Samuel Thompson **MOUNT WAVERLEY:** Miriam Gibson, Thomas Gibson, Ryan McLean, Leah Travers **WARRAGUL:** Leah McKinlay, Maryann McKinlay, Rachel McKinlay **ASCOT:** Andrew East, Samuel Linden, Jamin Lloyd, Naomi Lloyd, Nadia Lloyd **EASTERN SUBURBS:** Ainsley Higgs, Allistair Higgs **FOOTHILLS:** Adam Atkinson, Jayden Gross, Joshua Gross, Melissa Gross, Estelle Hawkins, Hannah Smith, Phillip Smith **GOSNELLS:** Sis. Kathryn Bain, Hannah Mee, Laura Mee, Arianne Wilding, Hanae Wilding, Jaron Wilding **PERTH:** Chelsea Bain, Alexandria Boehm, Stephanie Boehm, Samantha Danby, Daniel Hayles, Kaitlyn Hayles, Tahlia Hayles, Carrie Moore, Emily Moore, Peter Moore, Amber Oliver, Nathan Saunders-Francis, Rowan Ullman, Amanda van der Meulen, Mark van der Meulen, Natalia van der Meulen, David Worsnop **STIRLING:** Hayley Aldridge, Danielle Howell **ABERDARE:** Haganah Ward, Matthew Ward **BOURNVILLE:** Philip Conrad, Jane Ellis, Jonathan Ellis, Joseph Ellis, Andrew Genders, Diane Genders, Abigail Hardy, Rebecca Hardy, Siobhan Lowe, Lydia Payne, Graham Phipps, Matthew Phipps, Chloe Plant, Emily Plant **CAMBRIDGE:** Darren Bamford **HARROGATE:** Mark Tippins, Matthew Tippins, Zara Tippins **MALVERN:** Deborah Griffiths, Leah Griffiths, Paul Griffiths, Samuel Griffiths **NAPTON ON THE HILL:** Johnathan Evans **RUGBY:** Asher Allison, Lily Allison **NIGERIA:** Rachel Urutashe **PHILIPPINES:** RIDGEMONT: Inocencio C. Dulay, Ian Ferrer, Tyla Ferrer **SINGAPORE:** Emma Danks

100 MARKS:

Simeon Beams (Launceston)
Joshua Reid (Launceston)
Laurinda Bain (Launceston)
Megan Thompson (Launceston)
Nathan Brown (Dunoon)
Kellie-Anne Mackinnon (Salisbury)
Tahlia Hayles (Perth Central)
Kaitlyn Brumby (Mount Barker)

200 MARKS:

Amber Oliver (Perth Central)

Aunty Liz's Junior Story

Paul, Jenny and Samuel loved to go camping with Daddy and Mummy, and sleep on their beds on the ground. It was such fun to pack up all the things they needed, then to drive to the place

where they were to camp, setting up the tents and beds, and laying out the sleeping bags. Before it got too dark it was important to gather some wood for the fire.

The children loved sitting around the fire at night talking and cooking things to eat. Of course, Daddy always read some Bible verses to them before it was time

for bed. He had to use a torch to see the

words, for there were no lights where they camped. One evening whilst the family was camping and just before they went to bed, Daddy asked the children what they thought it would be like if they had lived in Israel years ago when families slept on the dirt floor of their houses every night.

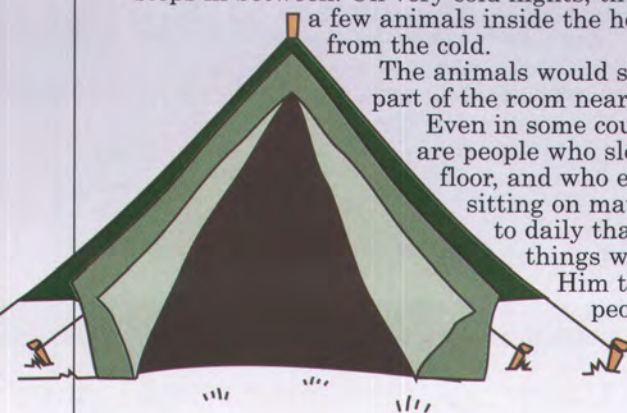
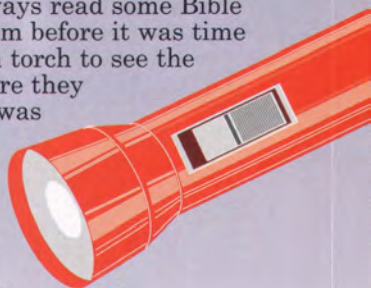
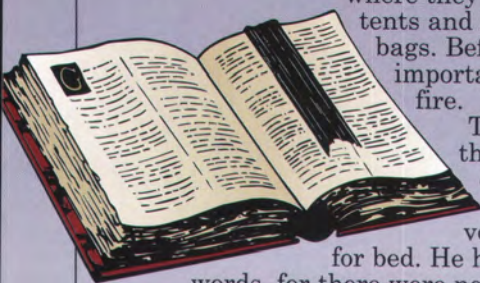
Daddy told them that the floors of those houses were made of clay which was trampled down until it was as hard as stone. The houses were mostly one big room, and the beds were just like a mat which was spread out on the floor at night. In the morning the mat was rolled up and put to one side of the room.

Inside some houses, the floor was on two levels with some steps in between. On very cold nights, the father might bring a few animals inside the house to protect them from the cold.

The animals would sleep in the lower part of the room near the door.

Even in some countries today there are people who sleep on mats on the floor, and who eat their food while sitting on mats. Let us remember to daily thank God for all of the things we have and to ask

Him to look after those people who are not as privileged as are we.



Issue 168 8 and under Junior Activity

Name

Sunday School Age

Rest for the Night



Mother and Father Making Preparations for the Night.

9 and over Senior Activity

Name

Sunday School Age

1. Which King...

1. used a javelin
2. was frightened when he saw the fingers of a man appear of their own accord
3. listened to the Scriptures
4. burnt the Scriptures
5. died in Egypt
6. was crowned before his father died
7. his crown was not of gold
8. lived in his enemy's country for a few years
9. had lived in a Temple
10. had gone out in combat against a lion and a bear

Quotes

1Sam. 19:10

Dan. 5:6

2Kings 22:1&10

Jer. 36:28

2Chron. 36:4

1Kings 1:39

Matt. 27:29

2Chron. 33:11

2Chron. 22:11-12

1Sam. 17:34-35

Answers

5 marks

2. Unscramble the sayings from Matt 24

Shall nation against For rise Kingdom nation Kingdom and against

that unto end But shall the he endure be same the shall saved

5 marks

3. God told Moses that He was the God of three men. Who were those three men? (Exodus 3 v6)

1. _____
2. _____
3. _____

3 marks

Camera

CORNER

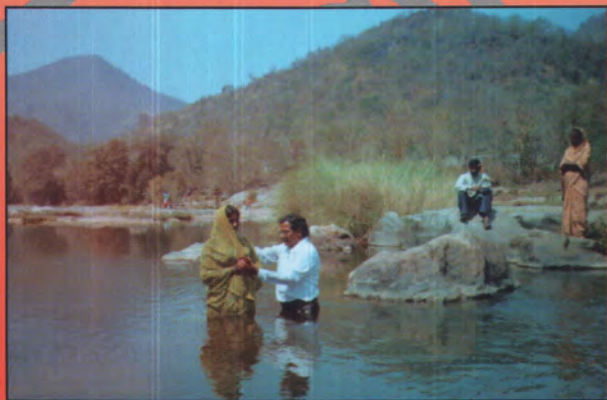


...Their sound went into all the earth...

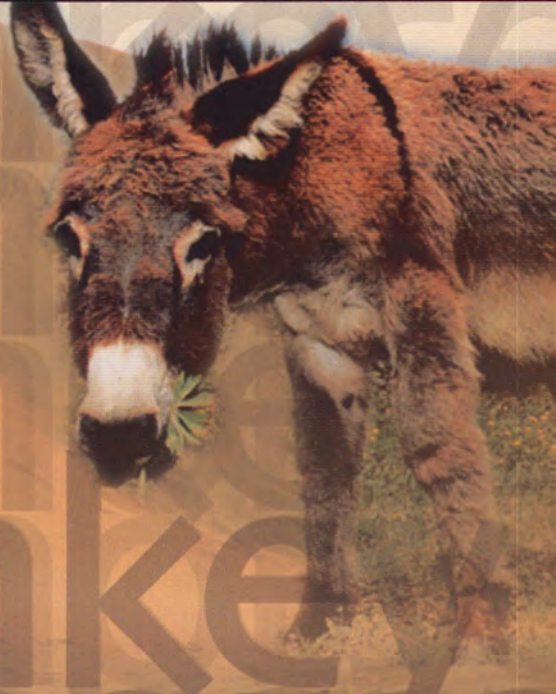


Pictured is the **"Bearden Boys"** from Texas... twins Matthew and Andrew with big brother Ethan. They all combine to make a terrific trio of sound that blasts forth with great gusto.

... and their words unto the ends of the world.



Damanapalli Ecclesia is a small ecclesia in India, 80 kms from Kadium, a very lonely and isolated area. But they were filled with joy recently when they conducted five baptisms.



Our Amazing World

It is hard sometimes to tell whether the Bible is speaking about a mule or a donkey, and for that matter to tell exactly what animal is meant. The translators had a difficult task in the early days of translating the Bible, even if it was only because in those days knowledge of certain kinds of animals in other lands was very small.

The people of Israel were instructed that they should not allow their animals to breed with a different kind of beast (Leviticus 19:19).

From the beginning of Creation in Genesis chapter one, God had said that every living creature and every living plant would bring forth seed "after their own kind." Scientists are always trying to break this barrier, so that they can jump from one specie to another, trying to prove their evolutionary ideas.

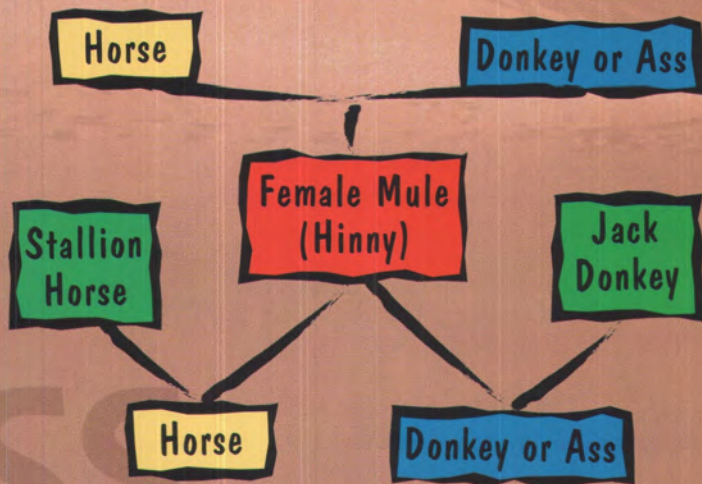
Horses, and donkeys or asses, are often mentioned in the Bible. They are known to be separate species, both unclean animals, clearly seen to be different, but can be cross-bred. The result of this cross-breeding is called a mule, and the Bible speaks of both male and female mules. David's mule was a

Our Amazing World

female (1Kings 1:33). Now the question is, can these hybrids breed, and do they start another species after their own kind? And the answer is — yes, on some occasions they can produce offspring. But only the female mule (called a Hinny) can produce offspring. And wonder of wonders — if the father is a horse a pure horse will result and if the father is a donkey a pure donkey will be born!



The Somali wild ass inhabited the Land of Israel in ancient times.



Man has found out that a number of different animals can produce cross-breeds, but the offspring cannot, so the fixity of species is preserved even where it seems to take a “patterning” step towards producing a new species.

So men say of the mule, that it has neither pride of ancestry, nor hope of posterity!

The law of Leviticus 19:19 was followed and Israel purchased their mules from the surrounding Gentiles.





Donkey, Mount of Olives.

In the Bible, horses were used in warfare, but asses were used for domestic work. A horse is said to be “a vain thing for safety” (Psalm 33:17), (and it is well said that horse power was a lot safer when only horses had it!), but asses were used on numerous occasions.

Abraham “saddled his ass” as his beast of burden, when faithfully obeying the commandment to offer Isaac as a burnt offering on one of the mountains of Moriah.

During the period of the Mosaic Law, Israel was instructed either to redeem the firstling of their ass with a lamb, or to break its neck in a bloodless or uncovered death (Leviticus 13:13).

Balaam’s ass spoke to him, rebuking the madness of the prophet. Israel’s judge, Jair, had thirty sons, each of whom rode on an ass’ colt, as did also the seventy sons of Abdon (Judges 10:4; 12:14).

Perhaps the most remarkable use of the ass was when our Lord Jesus Christ rode on “the colt the foal of an ass.” From this incident we are left in no doubt that the ass was suitable as a carrier of royalty.

The ass is a symbol of Israel, and in this incident our Lord Jesus refused the mother ass, choosing to ride the unbroken colt. The colt the foal of an ass portrayed the Gentiles, who, since the Israel mother-ass was found to be unworthy of God’s goodness, have had



Ploughing with an ass, south of Jerusalem.

Our Amazing World

opportunity to serve in the Gospel harness.

The ass (or donkey) is a very resilient beast of burden, able to space his drinks of water up to four days, and to drink more quickly than a camel!



The donkey has served man as a beast of burden.

He is capable of drinking twenty litres of water in just two minutes! That is five gallons in US measure!

Remember the Good Samaritan, who loaded the injured man onto his donkey? While known for their hard work and patient endurance, donkeys can be very stubborn creatures.

The Israel ass has passed through intense periods of servitude as under Pharaoh, and resisted the prophets with a stubbornness which reached its pinnacle in their shouts of "We have no king but Caesar."

Attempts to hybridise the Israeli ass with the Gentiles have largely failed and very soon the Lord Jesus will return, riding both the regenerated mother ass and the Gentile colt as he is acclaimed King of Israel and the world.

— Colin Hollamby. 



Asiatic wild asses are among the world's imperilled species. One, the Syrian, is already extinct. The four others depend on the goodwill of conservationists.

A pondering moment with Miriam

Moses was born at a dangerous time,
When Pharaoh of Egypt was not so kind,
He ordered all Israelite boys dead,
By throwing them into the river bed.

For the first three months they hid him inside,
But soon he became too big there to hide,
In God they placed their uttermost belief,
Their prayers were answered much to their relief.

The River Nile was where they would keep him,
So an ark was built to put him therein,
Jochabed set Miriam his sister,
To watch over him and to minister.

At this crucial time much learning was done,
Even Miriam learnt how to "bridle her tongue,"
If she once slipped and let the secret out,
Her brother would be killed without a doubt.

As we too in Christ must also observe,
Sometimes it's best that our words we reserve,
For often more harm than good is achieved,
We fail to follow what Christ believed.

So Moses floated along the water,
Until along came Pharaoh's young daughter,
She heard the Hebrew baby's loud cry,
Much to poor Miriam's horror nearby.

Miriam didn't let one minute waste,
Out of the bulrushes she got in haste,
Up to the princess she hurried to plea,
Whether to a Hebrew nurse she'd agree.

The princess thought this was best for the boy,
So Miriam ran to her mother in joy,
They had permission to look after him,
And taught him of God and His hatred of sin.

A mother and daughter working in love,
Tried their utmost to please God above,
Working in unity was their desire,
It was a virtue they sought to acquire.

Unity is essential for us too,
With so many jobs we all need to do,
Like in Acts all the ecclesia was one,
If we are too, it will help things get done.

Many more years pass until we next hear,
Of Miriam, Moses' sister dear,
On the Red Sea bank she begins in song,
To praise God for the great victory won.

She is referred to as the "Prophetess,"
Always prepared to exalt and to bless
Yahweh her God who delivered them all,
He was the One who hearkened to their call.

Miriam grew older, and sadly less wise,
She and Aaron grew jealous and despise
Moses the leader whom God set in place,
For he married from another race.

Consequences to this grave sin came soon,
A time of great sorrow, regret and gloom,
Moses, Aaron and Miriam removed
To outside where Miriam was reproved.

Leprosy struck her as white as the snow,
A symbol of impurity she'd show,
Teaching a lesson to all those around,
God seeks us to work and not to pull down.

In Kadesh, Miriam was laid to sleep,
For many days Israel did mourn and weep,
But on they travelled to the Promise Land,
Under Almighty God's outstretched hand.

Miriam is an example to all,
Of one dedicated, true to God's call,
A woman of enthusiasm strong,
Willing to admit and learn from her wrong.

As Moses' sister she was looked upon,
Always ready to burst into song,
A pillar of strength and encouragement,
To all Israel wherever they went.

So what are the lessons taught long ago,
Which we too in our life must strive to show,
Never give up if we slip or stumble,
God knows our heart and whether it's humble!

— Alicia Mansfield





Good Company

ISSUE 169, September 2002

Supplement to LOGOS magazine

Hi Boys and Girls,

Just the other day something really embarrassing happened to me whilst travelling home. Now normally this is what happens to Auntie Trish, but shock horror... *it actually happened to me!*

It had been a busy day at the office and I was travelling home for the evening meal, really looking forward to one of Auntie Trish's "famous" Lasagna's. Now thinking deeply on this, and the "consequences" that would occur if I was late, I failed to notice that the car I was driving was using more petrol than it really had. It wasn't until the car did a few unusual jerking motions that I realized the gravity of the situation – it had nearly run out of petrol! Too bad I thought, not far to go, perhaps after tea I could get more petrol. Bad move...

After jumping like a kangaroo, and coughing like a cougar, the car would go no further, and I was stuck on the side of the road. The options didn't look favourable. I could either walk the 2kms to the next Petrol Station, or ring Auntie Trish. I did both! Fortunately Auntie Trish was very compassionate and offered to help by picking me up.

I began walking and as I went I couldn't help but be reminded of that parable the Lord spoke in Matthew 25, of the ten virgins, five of whom were wise and five were foolish! The wise were those who had extra supplies, they took oil in their vessels with their lamps, they were thoroughly prepared beforehand so as not to run out of oil in the last hour. Whereas the foolish thought what they had was enough, and that they would make it do and get by with nothing extra in reserve!

Sometimes we too can be a little foolish in thinking we can get by on the bare minimum, or even let things run low in certain areas. It might be in the daily readings, or even in our Sunday School lessons. Sometimes we leave those things which we should spend more time on until the very last minute, only to find we don't have the proper time left to put all our effort into the task that it requires.

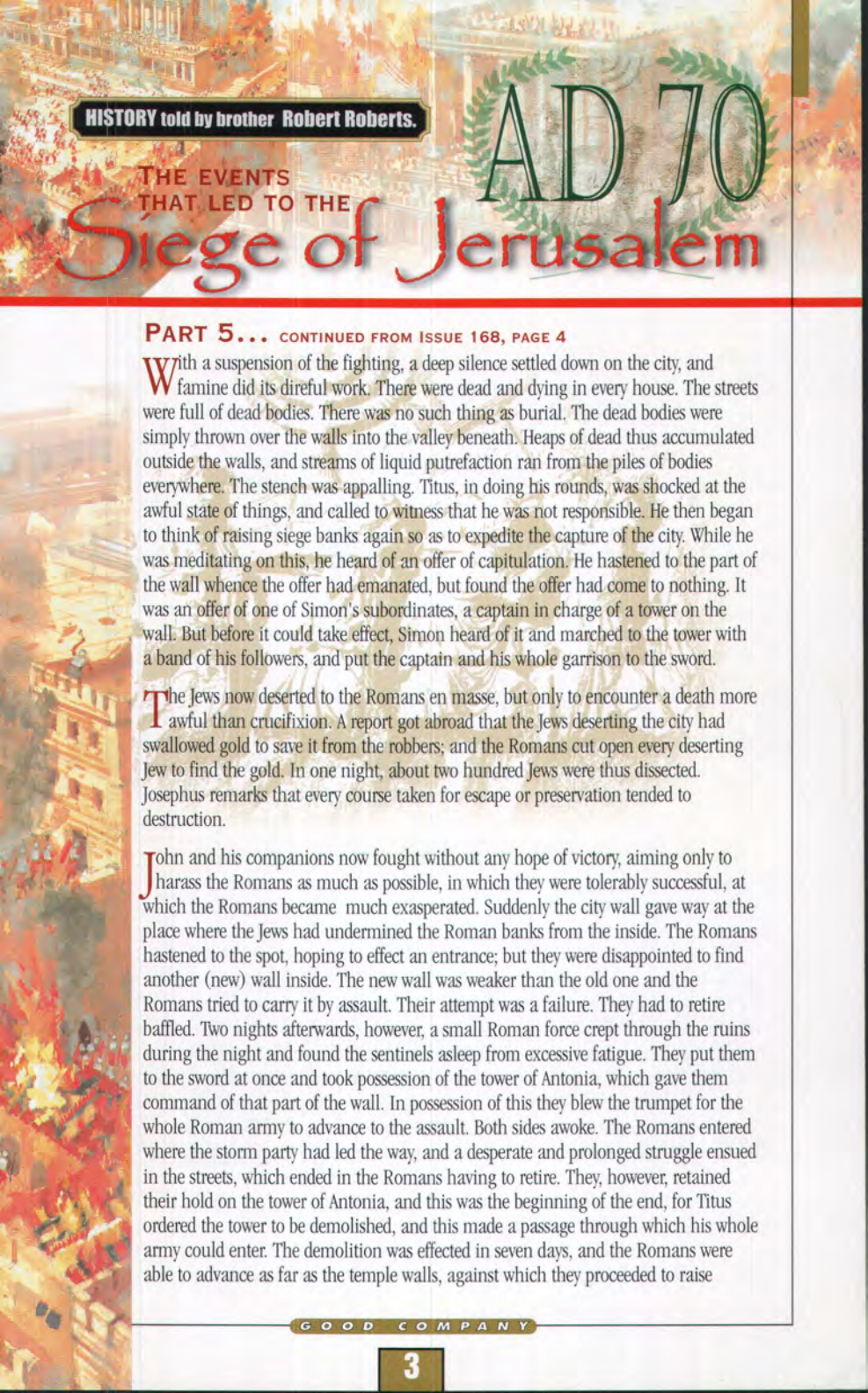
The sober lesson from the parable is that those five virgins ran out completely of oil and then were distracted from the real purpose of meeting the Bridegroom. In panic they rushed off to purchase more oil but when they returned it was too late – they were shut out of the feast.

That day will soon be here, so let us all make sure that we don't run out of oil, but are watching intently for the return of Jesus Christ.

Your Friend, **Uncle Pip**

P.S. Tea was lovely!

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"
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Comments, articles, poems and photos are welcome. Edited by: Philip J. Mansfield. Email: pip@eureka.on.net
Cost of additional copies for Sunday Schools: \$5 yearly.
Donations for Competition Awards and production costs are appreciated.



HISTORY told by brother Robert Roberts.

AD 70

THE EVENTS
THAT LED TO THE

Siege of Jerusalem

PART 5... CONTINUED FROM ISSUE 168, PAGE 4

With a suspension of the fighting, a deep silence settled down on the city, and famine did its direful work. There were dead and dying in every house. The streets were full of dead bodies. There was no such thing as burial. The dead bodies were simply thrown over the walls into the valley beneath. Heaps of dead thus accumulated outside the walls, and streams of liquid putrefaction ran from the piles of bodies everywhere. The stench was appalling. Titus, in doing his rounds, was shocked at the awful state of things, and called to witness that he was not responsible. He then began to think of raising siege banks again so as to expedite the capture of the city. While he was meditating on this, he heard of an offer of capitulation. He hastened to the part of the wall whence the offer had emanated, but found the offer had come to nothing. It was an offer of one of Simon's subordinates, a captain in charge of a tower on the wall. But before it could take effect, Simon heard of it and marched to the tower with a band of his followers, and put the captain and his whole garrison to the sword.

The Jews now deserted to the Romans en masse, but only to encounter a death more awful than crucifixion. A report got abroad that the Jews deserting the city had swallowed gold to save it from the robbers; and the Romans cut open every deserting Jew to find the gold. In one night, about two hundred Jews were thus dissected. Josephus remarks that every course taken for escape or preservation tended to destruction.

John and his companions now fought without any hope of victory, aiming only to harass the Romans as much as possible, in which they were tolerably successful, at which the Romans became much exasperated. Suddenly the city wall gave way at the place where the Jews had undermined the Roman banks from the inside. The Romans hastened to the spot, hoping to effect an entrance; but they were disappointed to find another (new) wall inside. The new wall was weaker than the old one and the Romans tried to carry it by assault. Their attempt was a failure. They had to retire baffled. Two nights afterwards, however, a small Roman force crept through the ruins during the night and found the sentinels asleep from excessive fatigue. They put them to the sword at once and took possession of the tower of Antonia, which gave them command of that part of the wall. In possession of this they blew the trumpet for the whole Roman army to advance to the assault. Both sides awoke. The Romans entered where the storm party had led the way, and a desperate and prolonged struggle ensued in the streets, which ended in the Romans having to retire. They, however, retained their hold on the tower of Antonia, and this was the beginning of the end, for Titus ordered the tower to be demolished, and this made a passage through which his whole army could enter. The demolition was effected in seven days, and the Romans were able to advance as far as the temple walls, against which they proceeded to raise

banks. The Jews harassed and impeded their operations by constant sorties. One of these attacks came near the point of entirely overwhelming the Romans; but finally the Jews recoiled and were driven back, and the Romans gradually advanced their works against the Temple cloister.

Meanwhile, Titus put forward Josephus again to try and induce the Jews to surrender. Speeches were interchanged between Josephus and John, but without effect. Many of the Jews, watching their opportunity, crept quietly over to the Romans, and were well received by Titus. To prevent others from deserting, John gave out that Titus had killed all who had gone over. Titus hearing this caused the deserters to be displayed alive to the people on the walls, upon which many others deserted. All these standing together among the Romans, in sight of the people on the Temple wall, besought their fellow countrymen with tears and groans to surrender to the Romans, and so save the city, and at least the Temple from destruction. Titus himself backed up their appeal, and said he would preserve the Temple whether the Jews wished it or not. In this he spoke against the purpose of God, and therefore his word fell to the ground in the last event; but he meant it well. The Jews answered his words with darts and imprecations, and Titus saw there was no alternative but to proceed to the bitter end.

While the Romans pressed their attack on the Temple wall, the Jews by a stratagem destroyed many of them. They retired before the Roman attack on a certain cloister, which they had previously stored with inflammable materials. The Romans, supposing the Jews beaten, took possession of the cloister. The Jews then set fire to the material, and very few of the Roman soldiers who had entered the cloister made their escape from the flames. The Romans were exasperated, and piled burning materials against the western gates of the outer court, and set fire to them. The conflagration laid hold of the cloisters near the gates, and extended inwards, and the Romans following the ravages of the fire, cleared a passage for their troops, of whom a large force now entered the first or outer court. The fabric of the Temple itself was as yet untouched. Titus convened a hurried council of the officers to discuss whether the Temple should be spared or destroyed. The bulk of the officers were in favour of sparing it as an ornament to the empire, and it was so decided, and orders issued to the troops accordingly - that in continuing the siege operations, they were not to hurt the Temple.

It is very singular that such a resolution should be formed, just at the crisis of the operations that God had appointed for its destruction. The purpose of God prevailed. Next day the Jews made a sally in great force from the eastern gate. They fought with such desperation that it was with difficulty that the Romans, after four hours of extreme effort, were able to repulse the attack. The Jews then retired to the inner court, and shut themselves in, leaving the outer court in the hands of the Romans. The cloisters that had



been fired were still smouldering and smoking. In accordance with the decision of the council of war, the soldiers exerted themselves to put the fire out. The Jews in the inner court attacked them while so engaged. This so enraged the Romans that they repelled the attack with the utmost fury, and threw fire after them. One soldier threw a burning brand through a window into the Temple, which caught fire. The Jews raised a great cry. Titus, hearing what had happened, hastened to the spot and ordered an immediate stop to be put to the fire, but his orders were drowned in the tumult, and the fire made progress. Perceiving at last that the Temple was doomed, many of the Jews killed each other, and perished among the burning debris. But thousands of others, weak and unarmed, who had taken refuge in the sacred enclosure, appealed for mercy. The Romans shewed none. Indiscriminate slaughter ensued. Blood ran in torrents, and dead lay piled in heaps about the altar before the Temple, as had been foretold. Titus made a last and unavailing attempt to rescue the edifice from destruction. He dashed into the interior, where the soldiers were spreading fire. He ordered them to desist. With the back of his sword he belaboured the soldiers who disregarded orders, and shouted to the officers to smite every man who did not instantly cease. It was to no purpose. The flames roared; the Jews shrieked; the Romans yelled in a transport of ungovernable rage; burning fragments were falling in all directions. Titus could make no impression. He was now in danger of his own life. He was obliged to retire into the court. In a few more minutes the flames wrapped the whole fabric in a blaze, and in a few hours there was nothing but a mass of charred and smoking ruins, where had stood for close on a thousand years the place where God had placed His Name.

to be continued. 



Solve the problem...

WHICH LIGHT SWITCH IS WHICH

A mind-wrencher from Rachel Taylor (UK).

There is a room which has one central light. The curtains are closed and all the doors are shut. Outside the room is a set of three light switches. Only one switch operates the light. I have to find out which switch this is, but I am only allowed to open the door once. I can play with the switches as much as I like before the door is opened and I can go into the room after the door has been opened. No light strays outside the room as the door and windows are sealed completely. I can not play with the switches once the door is open.



**We will throw a little light on the answer....
see next issue!**

Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330
 New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ.
 Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
 UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JL, UK

ALBURY/WODONGA: Benjamin Brooker, Chloe Brooker, Amber Pitcher, Jared Pitcher **BOOLAROO:** Emily Charlton, Jesse Coe, Sophia Richards, Hamish Ross **BLUE MOUNTAINS:** Erin Bruce, Jesse Bruce, Kathleen Bruce, Leah Bruce, Zachary Carroll, Hannah Hollis, Deborah Wolstencroft, Eve Wolstencroft, J Meagan Wolstencroft, **CAMPSIE:** Shane Nadjarian, Sonia Nadjarian, Stephen Nadjarian, **DUNOON:** Lara Brown, Nathan Brown, Carly Leadbeater, Stacey Leadbeater, Wendy Leadbeater, Daniel Patch, Leah Patch, Hayden Thompson, Lisa Thompson **GEORGES HALL:** Jack Mansfield, Jake Mansfield, Luke Mansfield, Rachel Mansfield, Samuel Mansfield, Stuart Mansfield, **GOSFORD:** Elise Box, Shayna Goodworth **LISMORE:** Tabitha Burney **MITTAGONG:** Olivia Yearsley **MOOREBANK:** Abigail Wetherton, Hannah Wetherton, Jonathan Wetherton **ISOLATION CORRESPONDENCE N.S.W.:** Mitchell Leadbeater, Alyce Wassell, Rachelle Wassell **YAGOONA:** Sharon Coad, Terry McKinlay, Melissa Pogson, Jonathan Wares **REDCLIFFE:** Harrison Stonebridge **TROPICAL COAST:** Chelsea Oliver **CORRESPONDENCE QLD:** Bradley Remfrey, Natalie Remfrey, **WILSTON:** Elliot Brennan, Madison Brennan, Stephen Brennan, Adam Clarke, Elle Clarke, Kerralee Dawson, Sarah Dawson, Ben Hagen, Louise Hagen, Susan Hagen, Brodie Hocknell, Emma Hocknell, Daniel Hughes, Fiona Jose, Roseanne Jose, Andrew Kilgus, Ben Kilgus, Leah Kilgus, Luke Kilgus, Monique Peters, Sean Wills, Talecia Wills, Isaac Witton, Jonathan York **ABERFOYLE PARK:** Matthew Johnson **BRIGHTON:** Joshua Gore **CUMBERLAND:** Angus Weller, Laura Weller, Stephanie Weller **ENFIELD:** Emily Hanns, Aaron Pitcher, Alana Pitcher, Chloe Pitcher, Rebekah Pitcher, Jordy Richards, Samuel Ryan, Tabitha Ryan, Jarrad Scott, Katie Stedman, Carolyn Stone, Courtney Stone, Damien Stone, Lachlan Stone **GLENLOCK:** Bradley Lloyd **GOLDEN GROVE:** Daniel Hyndman, James Hyndman, David Jamieson, Keren Jamieson, Daniel King, Felicity King, Natalie King, Samuel King, Marcia Mansfield, Mason Mansfield, Caleb Munaro **HAPPY VALLEY:** Nathan Pearson, Sarah Pearson, Joshua Wigzell, Nathaniel Wigzell, Samuel Wigzell, Sherelle Wigzell, Tamara Wigzell **JAMESTOWN:** Susannah Shugg, Shannon Wild, Shaun Wild, Sheldon Wild **KERSBROOK:** Alexander Burney, Chloe Burney, Abbey Edwards, Anna Fotheringham, David Fotheringham, Michael Fotheringham, Rachel Fotheringham, Avivian Pitt, Hannah Pitt, Rebekah Pitt, Ruth Pitt, Daniel Schipper, Sarah Schipper, Tess Varney **MOUTH BARKER:** Kaitlyn Brumby, Shantelle Brumby, Alicia Davies, Hannah Davies, Leigh Davies **ONE TREE HILL:** Jamin Ginn, Seth Hall, Jacob Hall, Benjamin Linke, Micah Linke, Grace Lund, Giverny Manser, Caleb Mansfield, Daniel Mansfield, Hannah Mansfield, Jesse Mansfield, Joshua Mansfield, Leah Mansfield, Samuel Mansfield, Thomas Mansfield, Stephanie Mansfield, Abigail Pearson, Joel Pearson **SOUTHERN VALES:** Brittany Wright **TEA TREE GULLY:** Carmel Bain, Daniel Bain, Ben Cheek, Stephanie Elfenbein, Jessica Farrow, Jono Knowles, Abigail Smith **WOODVILLE:** Isaac Armonis, Rachel Armonis, Stephen Armonis, Matthew Armonis, Brant deVries, Allan Grainger, Danielle Grainger, Sean Grainger, Kahila Hubbard, Caitlin Hubbard, Joshua Kempster, Laura Kempster, Rose-Mary Mansfield, Charis Mitsos, Darren Mitsos, Felicity Mitsos, Alex Pitt, Kerrilyn Scolyer, Rohan Scolyer, Eden Steele, Jerome Steele, Micah Steele, Jamie Stewart, Hannah Wigzell, Jacob Wigzell

CORRESPONDENCE SA: Bradly Creek, Jason Creek, Tiffany LAUNCESTON: Laurinda Bain, Simeon Beams, Mark Bennett, Susanne Bennett, Caleb Herron, Chloe Herron, Kimberley McKinlay, Laura Nijelake, Timothy Plail, Jonadab Reid, Joshua Reid, Joshua Steers, Jasmine Thompson, Joshua Thompson, Megan Thompson, Samuel Thompson **MOUNT WAVERLEY:** Ryan McLean, Susan Murie, Travis Murie, Ruth Pearson, Stephen Pearson, Hannah Perry, Leah Travers, Abigail Williams, Benjamin Williams, Joshua Williams **WARRAGUL:** Leah McKinlay, Maryann McKinlay, Rachel McKinlay **ASCOT:** Andrew East, Samuel Linden, Jamin Lloyd, Naomi Lloyd, Nadia Lloyd **EASTERN SUBURBS:** Caitlyn McCarroll, Hannah McCarroll, **FOOTHILLS:** Adam Atkinson, Jayden Gross, Joshua Gross, Phillip Smith **GOSNELLS:** Sis. Kathryn Bain, Hannah Mee, Laura Mee, **PERTH:** Ashley Bain, Chelsea Bain, Alexandria Boehm, Stephanie Boehm, Daniel Hayles, Kaitlyn Hayles, Tahila Hayles, Abigail Hunter, Samantha Maycock, Carrie Moore, Emily Moore, Peter Moore, Nathan Saunders-Francis, Jayden Ramat, Kiri Ullman, Rowan Ullman, Amanda van der Meulen, Jordan van der Meulen, Natalia van der Meulen, David Worsnop **STIRLING:** Emogene Aldridge, Hayley Aldridge, Sweetpea Aldridge, Amanda Bailie, Danielle Howell, Kristen Ormig, **BELFAST BALMORAL:** Madeline Heron, Rhiannon Heron **BOURNVILLE:** Philip Conrad, Andrew Genders, Diane Genders, Abigail Hardy, Rebecca Hardy, Siobhan Lowe, Chloe Plant, Emily Plant **CAMBRIDGE:** Darren Bamford **HARROGATE:** Mark Tippins, Matthew Tippins **RUGBY:** Asher Allison, Lily Allison **SHELBOURNE:** Amanda Hodge, Jonathan Hodge **MAPLE RIDGE:** Abigail Hart, Rebekah Hart, Salome Hart **PRINCE GEORGE:** Nathanael Massey **AVON:** Caleb Plew, Sashi Plew **NORTH INDUSTRY OHIO:** Patricia Prater, Pauli Prater, Pierce Prater **AUSTIN (LEANDER):** Andrew Bearden, Ethan Bearden, Matthew Bearden, Mark Berry, Robyn Hefner, Hannah Hill, Rebecca Hill, Brittany Ishman **WESTERLEY:** Autumn Burns, Jordan McDaniel, Avonlee Pride, Ethan Pride, Simon Pride, Joshua Small, Justin Small, Cassie Smart, Brianna Woodward, Chase Woodward **BALTIMORE:** Ezra Link, Hadassah Link, Janet Link, Alexander Togba, Emmanuel Togba **MERCED:** John Suggs, Martha Suggs **NOVI:** Christi Haltom, Jerusha Haltom **NIGERIA:** Rachel Urutashé **PHILIPPINES RIDGEMONT:** Geraldine Dulay Ferrer

100 MARKS:

Samantha Maycock (Perth Central)
 Angus Weller (Cumberland)
 Laura Weller (Cumberland)
 Stephanie Weller (Cumberland)
 Daniel Schipper (Kersbrook)
 Stephen Nadjarian (Campsie)

200 MARKS:

Kirsty Palmer (Happy Valley)

Auntie Liz's Junior Story

"What did you learn about in Sunday School today?" This was the question that Daddy always asked the children as they drove home from Sunday School each time. Every one of the children then told Daddy what their lesson had been about.

Samuel's lesson had been about Ruth, the faithful woman who came from the land of Moab to live in the land of Israel. Ruth had to go to work in the fields, and had to pick up the grains of barley to take home, so that she and Naomi would have food to eat.

Ruth had listened to God's Word, and because she believed what God had said, she lived in the land of Israel and God cared for her, and for Naomi her mother-in-law.

Paul and Jenny's lesson had been about the apostles and the work they were sent out to do, to preach the gospel to the Gentile people, after Jesus had been taken from the earth. Sometimes the apostles were even put in prison for preaching God's Word.

"While Jesus Christ is waiting for the time when God will send him back to the earth to set up God's wonderful Kingdom, those people who have learned the Truth of the Bible can teach other people about God's Word, just as the apostles did in their days, can't they?" asked Paul.

"Yes," said Daddy, "and that is why we have Bible lectures, so that people can come along and listen, and learn what the Bible is all about."

It is very important too, that we all go to these lectures as families, so that we might help others to see that the Bible is important to all of us whether we are young, or whether we are old. God's message is very important to everybody, especially as we can see by the things that are happening on the earth, that very soon Jesus Christ will become King over the whole earth.



8 and under Junior Activity

Name.....

Sunday School..... Age.....

Name one of the Apostles...



Name.....

Sunday School Age

6 Marks

(Submitted by **Alicia Mansfield** Golden Grove).

Find the following words:

D	A	U	G	H	T	E	R	E	S	T	N	W	B
T	E	X	Y	M	B	S	O	J	O	U	R	N	P
A	I	L	K	E	A	I	D	E	R	D	N	I	K
E	W	T	I	M	O	A	N	E	D	X	N	I	Z
B	S	R	N	M	M	D	G	A	T	E	R	N	L
O	B	E	D	J	E	H	P	A	E	R	O	T	B
R	K	H	N	Y	E	L	R	A	B	L	C	R	E
E	N	T	E	L	M	E	E	O	M	P	G	E	T
D	R	A	S	X	E	O	Q	C	A	O	X	A	H
E	E	G	S	H	H	L	Y	P	H	O	S	T	L
E	V	T	T	S	C	C	H	I	L	I	O	N	E
M	A	T	R	E	T	U	R	N	O	R	P	A	H
X	E	I	S	R	A	E	L	F	N	D	O	T	E
D	L	D	L	E	I	F	O	T	R	A	L	H	M
H	N	T	O	N	V	I	R	T	U	O	U	S	K
P	F	A	V	O	U	R	Y	R	T	W	O	G	L
Z	O	E	L	O	B	O	A	Z	H	U	E	Y	U
I	E	G	D	O	L	E	P	H	A	H	B	X	S

Moab	Beat
Bethlehem	Reap
Israel	Gather
Boaz	Lodge
Ruth	Sojourn
Obed	Gate
Naomi	Shoe
Elimelech	Land
Chilion	Return
Mahlon	Redeem
Orpah	Field
Daughter	Glean
Kindred	Harvest
Kindness	Barley
Virtuous	Corn
Favour	Ephah
Rest	

Find the remaining hidden words
for something Ruth said.

6 Marks

(Submitted by **Nathan Saunders-Francis**, Perth Central).

1. 2. 3. 4. 5.

6. 7. 8. 9.

10. 11.

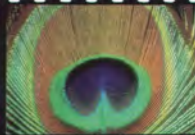
12. 13.

Across:

1. God stopped this man from sacrificing his son (Gen. 22).
4. Prophet after Elijah.
6. Was king over Judah while Jerusalem was under siege by Sennacherib (2Kgs. 18:13).
11. Ruth's mother-in-law.
12. Prophet while David was king over Israel (2Sam. 7).
13. Israel's third king. (think carefully)

Down:

2. Naomi's daughter-in-law.
3. Wrote one of the four gospels.
4. Book before Nehemiah.
5. Book after Daniel.
7. Mordecai's cousin.
8. Book after Song of Solomon.
9. One of Noah's three sons.
10. Abraham's son.



Camera Corner

Albury Wodonga Sunday School.



This delightful picture of their Sunday School friends was submitted by Jared and Amber Pitcher

Pictured are...

Front Row: Amber Pitcher; Chloe Brooker; Hannah Hyndman

Middle Row: Luke Hyndman, Jared Pitcher; Josephine Miller; Chelsea King, Benjamin Brooker

Back Row: Elisha Miller, Brenton Pitcher, Nicole Norman, Lisa Norman, Billy Norman, Megan Norman, Dominique Miller.

All the way from England...



This picture of those attending the **Rugby Youth Weekend** in March was sent by Lily and Asher Allison.

News Flash...

If you have a picture or article to publish just email to:
pip@eureka.on.net
for next issue!!!



INTRODUCTION

Part I

Attention has often been drawn to the fact that the Fourth Gospel differs considerably, both in style and content, from the first three, which show a general similarity among themselves. This does not mean, that the writer of this Fourth Gospel had any fundamentally different conception of the work of Jesus from that exhibited in the three synoptic Gospels. He himself tells us that he had not attempted to give a full account of what Jesus had said and done. The concluding verse tells us that Jesus did many other things than those the Apostle John had chosen to include in his record. That he had selected the incidents he relates according to a definite plan is expressly stated at the end of chapter 20. His object was that the reader might continue steadfast in the belief, firstly that Jesus was the Christ, secondly that he was the Son of God, and thirdly that believers in him might have life through his name. These three aspects of the work of the Lord Jesus stressed in the Gospel we are considering explain the frequent occurrence in it of the words "life," "light," "witness or record," and "belief." We must not leave out of consideration that this Gospel could have been written later than the others and it was not necessary, therefore, to dwell upon what was contained in the other Gospels whose contents were already well known to the disciples. (See 1John 2:12-14, 5:13) The Holy Spirit, through John, had chosen rather to direct attention to some deeper aspects of the teaching of Jesus.

Though one of the main objects of the Gospel was to emphasise the fact that Jesus was the Son of God, it does not contain any account of the Virgin Birth, such as is contained in the Gospels of Matthew and Luke. Instead we have a prologue speaking of the Word made flesh and of the life-giving power associated with it. We shall leave further consideration of this doctrine of God manifestation until we come to deal more in detail with the first chapter. We may note, however, that Jesus is described in the Gospel as the "only begotten of the Father," a description which implies the doctrine of the Virgin Birth which the writer does not narrate. To obtain any complete idea of the teaching of the

Scriptures, we have to compare one part with another. The writers spake as they were moved by the Holy Spirit, giving here a little and there a little, which we have to piece together by careful study and by using the wisdom God has promised to give to those who ask for it (Jas. 1:5). It is quite a mistake to assume, as some do that a writer of the Scriptures does not believe or was ignorant of any fact because he does not mention it.

That Jesus was the Christ, that is, the Messiah foretold in the Old Testament prophecies, may, perhaps, not be mentioned so frequently as it is in the other Gospels, but it is nevertheless clearly taught. In the first chapter we are told how Andrew reported to his brother Simon that he had found the Christ, whilst Nathanael confessed that Jesus was the Son of God and the King of Israel. At the time of the appearance of Jesus, as we know from references in the Gospels and especially in Luke, and also from outside sources, the Jews were eagerly waiting for the advent of the promised Seed of David who was to set up his throne in Jerusalem. Near the close of the Gospel we have the testimony of Jesus before Pilate that he was born to be King of the Jews. It was this charge that the Jews pressed when they found that the charge of blasphemy would not avail to secure the death of Jesus. It is true that Jesus told Pilate that his kingdom was not of that world, or world-age, in which he was then living. He had no servants to fight for his deliverance. As we are told in the first chapter, his own people did not receive him. When Jesus was before the Governor they cried out that they had no king but Caesar and would not have Jesus of Nazareth to reign over them. His people had rejected him and he had not received that kingdom which was his by right of birth. His own people had handed him over to the Romans to be put to death. "If my kingdom were of this world," said Jesus to Pilate, "then would my servants fight, that I should not be delivered to the Jews." A Messianic Psalm (110) tells us that this people will be willing in the day of his *power*. They were unwilling to receive him in the days of his *weakness*. The words of Jesus before Pilate certainly do not imply that the kingdom of David was not to be restored with Christ as king. The last words of Jesus recorded in the Gospel speak of his return to the earth, whilst the writer of the Gospel speaks in the Apocalypse of the "Word of God" going forth to subdue the nations and of the time when the kingdoms of this world have become the kingdoms of our Lord and of His Christ. Luke tells us in the first chapter of the Acts of the Apostles that the last question addressed by the disciples to Jesus before his ascension to heaven was "Lord, wilt thou at this time restore again the kingdom to Israel?"

Before we begin our more detailed consideration let us note certain points relating to the author and some general characteristics of the Gospel.

The writer nowhere names himself in the Gospel but speaks of himself as the disciple Jesus loved. There seems no reason for doubting the tradition that identifies him with John, the son of Zebedee and brother of James. It has been supposed that he was the unnamed disciple of those two who followed Jesus on hearing the testimony of John the Baptist that Jesus was the Lamb of God. The definite call of James and John when they were in the ship with their father is not described in this Gospel, but is recorded in Mark 1:20. The Scriptures tell us but little of the life of the Apostle John, but there are many traditions concerning him, some of which may be true. His parents were Zebedee and Salome and he was probably born at Bethsaida. His father had hired servants, and must have been fairly well off. In those days there was a considerable export of fish from the Sea of Galilee to various parts of the Roman Empire. Salome was one of the women who followed Jesus and was among those who stood near the cross. Later traditions make her a daughter of Joseph by his first wife, but John 19:25 has been taken to indicate that she was the sister of Mary, the mother of Jesus, which would make Jesus and John cousins. When James and John were called, Jesus gave them the surname of Boanerges, which is interpreted as "sons of thunder," thunder being used perhaps in the sense of "anger." John could be stern enough when the occasion demanded it, as in the references to false teachers in his epistles, but we have also many instances of love and gentleness in his writings. That he understood the doctrine of the Kingdom of God in the same literal sense as the other evangelists is shown by the record in Matthew of how the mother of James and John came to Jesus to ask that her two sons might sit one on each side of him in his kingdom. It may be noted that the relation of this incident follows closely on that of the promise to the Apostles that they should sit on twelve thrones judging the twelve tribes of Israel. Peter and John were the two sent to make ready for the last passover before Jesus suffered. These two, along with James, went up with Jesus to the mount of transfiguration and there saw his glory. Jesus from the cross committed his mother to the care of John. Tradition avers that, after spending some years in Jerusalem, he lived in Ephesus, having possibly preached the gospel in Parthia meantime.

to be continued.



Our Amazing World...

THE SEA

ITS AMAZING MIXTURE

To watch in awe as the mighty waves of the ocean thunderously pound the shore is to witness some of the Greatness of the One who is so far superior in wisdom and in might that anything He has made.

Almost four fifths of this planet earth is covered by water and most of it is in the form of oceans. The oceans are magnetic and their constant ebb and flow transfer a feeling of peaceful tranquility to the observer. Have you ever become bored by watching the majesty of breakers crashing on the seashore? Their movements portray the myriad forms of life which are poured into the amazingly complex combination of substances dissolved in the watery base of the sea.

Those substances mentioned above are only the larger volume ones and the weights are in grams per kilogram. Other substances are present in sea water, but are of much less significant quantities. There is dissolved oxygen and nitrogen, nitrates and phosphates (every gardener knows what they do!) iron, copper, cobalt and even gold at the rate of 0.000000006g in 1000g of water! In fact slight traces of almost every naturally occurring element can be found in sea water. And these facts should not be surprising, because the oceans are really like a huge waste disposal system as all the rivers of the earth carry their salts and silts from their sources to the sea!

Now all of these facts are telling us that the sea is a huge farm which supports many more varieties of life than those that live on the land and fly in the air! And to support that size farm, vegetation, fertilizers, oxygen and nitrogen are essential. On land,

Ingredients in sea-water

<i>Ingredient</i>	<i>Weight (g)</i>
Chlorine.....	18.980
Sodium.....	10.556
Sulphate (SO ₄).....	2.649
Magnesium	1.272
Calcium	0.400
Potassium	0.380
Carbonic acid	
as HCO ₃	0.140
Bromine.....	0.065
Strontium.....	0.013
Boric acid	0.026
Fluoride	0.001
	<u>34.482</u>

Our Amazing World...

we need soil and air to grow anything, but in the oceans there is only water which must hold all the necessary ingredients to produce food for the infinite variety of life forms found there! And the amazing thing is that the table of contents shown above is almost unvarying wherever a sample is taken. There are exceptions to this rule, but only in the places where large volumes of fresh water enter the ocean such as the mouth of the Amazon River or where huge chunks of ice break off in the Arctic or Antarctic polar regions.

Because of these facts we see the necessity for the movement of the oceans. It is all so much like a scientist in the laboratory mixing up a solution in his erucible. That Scientist in the case of the oceans is Yahweh, the only One, who knows all His creatures and all of their needs. He it is who continually stirs the Oceans of the world as a farmer tills his soil and fertilizes it for the production of food for the masses of hungry mouths upon this globe. It is Yahweh, who in infinite wisdom has designed the movement of the seas to be a purifier of the silts and salts of the earth! Let us look at the movement of the Oceans.

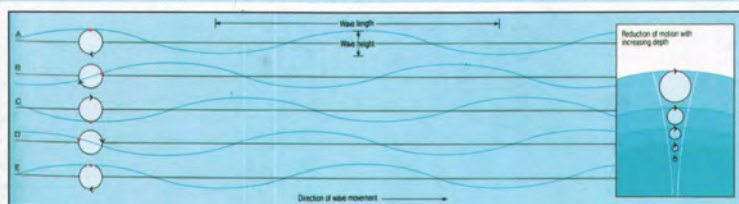
Who but the Almighty One could stir a erucible containing 1,320,000,000 cubic kilometres of liquid? For that is the combined volume of the earth's large oceans. And it would need to be a long spoon, for the deepest place in the oceans is over 11,000 metres deep or 3,000 metres higher than the height of Mt. Everest!

Everyone knows of the Gulf Stream which begins in the tropical waters of the West Indies and moves up the east coast of North



Our Amazing World...

America and spreads its warming influence as far as to the British Isles. This movement of water makes life far more bearable in winter than would otherwise be the case. There have also been recorded massive under surface waves up to 280 metres high moving immense amounts of water from one location to another. And then there are the waves we all love to watch. Excited by the phases of the moon and the winds these water movements are constantly assuring the stable content of sea water. Even the water molecules themselves are continually in a state of agitation by the movement of the passing waves.



Illustrating the circular motion of water particles in the ocean swell (no wind blowing). The diagram shows the motion of an individual particle during the passage of a wave. From the highest point on the crest (a) the particle is moved forward in the direction of the wave (b). It then begins to sink (c) and circle backward as the wave passes by (d) until it reaches the point at which it started (e) with almost no forward progress. Insert: Circles show diagrammatically the reduction in the extent of movement that occurs with increasing depth.

Movement of the waters is only one facet of the Grand Design in the Oceans, and in our next Good Company, God willing we will look at some of its other amazing properties.

C. Hollamby





Good Company

ISSUE 170, November 2002

Supplement to LOGOS magazine

She cast in all that she had....

In Israel there was a widow
All alone and desperately poor
Into the treasury she cast two mites
The smallest offering allowed by the law.

But no matter how small
Her offering seemed to be
She'd given all she had
This only God and Christ could see.

A woman, heart full of faith
Was that which They both saw
All her life and living to God
She'd devoted, even though poor.



Her offering was counted better
Than all those round about
She'd given all her living to God
A gift straight from the heart.

We too need to realise that
It doesn't matter how much we give
But that we're doing it sincerely
For it shows in the way we live.

For no matter how much we give
If its not straight from the heart
In God's eyes it's nothing
Just the wrong motive from the start!

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"
GOOD COMPANY is the Christadelphian Family Magazine published bi-monthly by Logos Publications, Box 220, Findon, South Australia 5023, and distributed as a supplement to Logos magazine, providing interesting information upon Bible topics for young and older.
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Donations for Competition Awards and production costs are appreciated.



HISTORY told by brother Robert Roberts.

THE EVENTS
THAT LED TO THE

AD 70

Siege of Jerusalem

PART 6... CONTINUED FROM ISSUE 169, PAGE 3

With the Temple gone, Titus felt there was no object in sparing anything, and consented to indiscriminate destruction. A portion of the wall and outer cloisters was still standing, and in it was crowded a dense mass of women and children, numbering about 6,000. Titus was asked what was to be done with them. Before he could answer, a soldier applied fire to the place, and the whole multitude perished in the flames. When the fire had exhausted itself, the Romans brought their ensigns into the Temple area, and offered sacrifice, amid the loud acclamations of the soldiery.

The upper city still held out under Simon and John, but, seeing the Temple destroyed, these were disposed to surrender if they could get acceptable terms. Titus offered to grant them their lives if they would lay down their arms and walk out. They asked that they might be allowed to retain their arms, and to take their wives with them. Titus would negotiate no further, but issued orders to his soldiers to burn, plunder, and slay without quarter. These orders were carried out in all those parts of the city in possession. A billowy sea of flame submerged the doomed city in destruction. But the destruction did not as yet extend to the upper city. Simon and John resumed hostilities, but it was not for long. Next day, the lower city fell, and was given to the flames as far as Siloam. But Mount Zion held out. The Romans commenced to raise banks against the walls. Several of Simon's officers, seeing it was no use to persevere, resolved on surrender, but Simon heard of it before they could carry out their purpose, put them in prison, and placed a force to watch their men. The latter, however, deserted in large numbers. Famine prevailed everywhere in the city. Men went about the streets in search of food in a state of madness. Members of families ate one another. The dead lay everywhere. Despair settled on all survivors. In eighteen days the banks against Mount Zion were completed, and the engines began to play. In a short time the wall crumbled before the shock of the battering rams. All power of resistance was now departed from the Jews. The Romans obtained an easy entrance. The soldiers had liberty to plunder the houses before giving them to the flames. They found the upper rooms full of dead men, women and

The Arch of Titus in Rome



children in a state of decomposition. They cut short the work of pillage, and fired the houses as the only way of saving themselves from pestilence. The fire drove crowds of miserable survivors into the streets. These were butchered indiscriminately everywhere, and torrents of their blood running in the sloping streets was so great that, at several

points, the conflagration was momentarily stayed. The Roman soldiers, tired of killing, received orders to spare the young and the strong. During the process of finding these out, 11,000 perished for want of food. Ninety-seven thousand were spared for captivity, and afterwards "graced" the Roman triumph at Rome. All above 17 were chained and sent to Egypt, where they were offered in the slave markets, and could find no purchasers, as foretold (Deut. 28:68).

Such parts of the city and Temple as survived the fire were demolished to their foundations, and the ground ploughed up. The number that perished during the siege was 1,100,000, of whom 600,000 were thrown over the walls, causing at one part such a pile of putrefaction and such a stench, that the Romans were obliged to break up their camp at this part, and extend their lines.

It was a tragedy unparalleled in the history of the world. The particulars are furnished by an eye-witness of the scene who personally participated in the war, and the correctness of whose narration was afterwards publicly attested both by Vespasian and Titus, in answer to the disparagements of envious writers.

The Jewish national existence ceased from that moment. For centuries it has continued in abeyance. The race has been wanderers among the nations of the earth, as long foretold. The hour is at hand when other prophecies require their return to the land of their fathers, and a re-constitution as a nation under the headship of a Son of David — even the Son of God, the Lord Jesus Christ, whose blood was required at their hands, in the terrible occurrences described in these chapters.



God's promises are like stars, the darker the night the brighter they shine

A few inches out of position, on the part of the movable point at a railway junction, will smash a train. Watch little things when they are important.

Solve the problem...

Question *(from previous issue)*

A mind-wrencher from Rachel Taylor (UK).

WHICH LIGHT SWITCH IS WHICH

There is a room which has one central light. The curtains are closed and all the doors are shut. Outside the room is a set of three light switches. Only one switch operates the light. I have to find out which switch this is, but I am only allowed to open the door once. I can play with the switches as much as I like before the door is opened and I can go into the room after the door has been opened. No light strays outside the room as the door and windows are sealed completely. I can not play with the switches once the door is open.



Answer...

One must turn on TWO switches for a period of time, say 5 minutes (to warm up the light bulb). Then turn one of those switches off. Now go into the room. If the light bulb is on, then the switch is the one that is still on. If the light is out, but the globe is warm, it is the switch that you have just turned off. If both globes are cold, then obviously it was the switch not activated at all that is the light switch.

Search the paragraph...

HIDDEN BIBLE NAMES

I once made a remark about the hidden books of the Bible. It was a lulu, kept people looking so hard for facts... and for others it was a revelation. Some were in a jam, especially since the names of the books were not capitalized. The truth finally struck home to numbers of readers. To others it was a real job. We want it to be a most fascinating few moments for you. Yes, there will be some really easy ones to spot. Others will require judges to help them. I will quickly admit, it usually takes a minister to find one of them, and there will be loud lamentations when it is found. A little lady says she brews a cup of tea so she can concentrate better. See how well you can compete. Relax now for there really are eighteen names of books of the Bible in this paragraph. If I chose another sentence or two, maybe you could post them at the water cooler.

Answer in next issue

Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330
 New Zealand readers send to: Mrs. Beth Lean, 18a Easter Parade, Glen Eden, Auckland, NZ.
 Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
 UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

BOOLAROO: Joseph Richards, Sophia Richards
COONABARABRAN: Eleanor Mitchell, Ethan Mitchell,
 Joseph Pogson, Jonny Pogson **DUNOON:** Carly
 Leadbeatter, Stacey Leadbeatter **GEORGES HALL:**
 Jack Mansfield, Jake Mansfield, Luke Mansfield, Rachel
 Mansfield, Samuel Mansfield, Stuart Mansfield
GOSFORD: Elise Box **MITTAGONG:** Elise Crawford,
 Josh Crawford, Brendan Leadbeatter, Laura
 Leadbeatter, Jaimie McKinlay, Olivia Yearsley
MOOREBANK: Abigail Wetherton, Hannah Wetherton,
 Jonathan Wetherton, Sarah Wetherton **ISOLATION**
CORRESPONDENCE N.S.W.: Kirralee Barrett, Alyce
 Wassell, Rachelle Wassell **YAGOONA:** Sharon Coad,
 Terry McKinlay, Adam Pogson **REDCLIFFE:** Andrew
 Evans, Matthew Evans, Harrison Stonebridge
TOWNSVILLE: Ethan Caltabiano, Sarah Caltabiano
TROPICAL COAST: Chelsea Oliver
CORRESPONDENCE QLD: Bradley Remfrey, Natalie
 Remfrey, **WILSTON:** Brodie Hocknell, Emma Hocknell,
 Mitchell Hocknell **ABERFOYLE PARK:** Matthew
 Johnson **BRIGHTON:** Joshua Gore **ENFIELD:** Emily
 Hanns, Priscilla Pitcher, Elodie Richards, Jarrad Scott,
 Carolyn Stone, Courtney Stone, Damien Stone, Lachlan
 Stone **GLENLOCK:** Thomas Baker, Bradley Lloyd,
 Jessica Martin, Shelly Martin, **GOLDEN GROVE:** Daniel
 Hyndman, James Hyndman, David Jamieson, Keren
 Jamieson, Daniel King, Felicity King, Natalie King,
 Marcia Mansfield, Mason Mansfield, Loren O'Connor,
HAPPY VALLEY: Aaron Billing, Caleb Billing, Benjamin
 deVries, Jayden Stone **JAMESTOWN:** Susannah
 Shugg **KERSBROOK:** Avivian Pitt, Hannah Pitt,
 Rebekah Pitt, Ruth Pitt, Daniel Schipper, Sarah
 Schipper, **MOUNT BARKER:** Jaydan Brumby, Kaitlyn
 Brumby, Shantelle Brumby, Alicia Davies, Hannah
 Davies, Jesse Davies, Leigh Davies **ONE TREE HILL:**
 Josh Beard, Jake Beard, Amber Dodson, Mitchell
 Dodson, Rachel Dodson, Jamin Ginn, Seth Hall, Jacob
 Hall, Benjamin Linke, Micah Linke, Grace Lund, Caleb
 Mansfield, Daniel Mansfield, Hannah Mansfield, Joshua
 Mansfield, Leah Mansfield, Samuel Mansfield, Thomas
 Mansfield, Stephanie Mansfield, Abigail Pearson, Joel
 Pearson, **TEA TREE GULLY:** Carmel Bain
WOODVILLE: Isaac Armonis, Rachel Armonis, Stephen
 Armonis, Matthew Armonis, Brant deVries, Jaidyn
 Edwards, Allan Grainger, Danielle Grainger, Sean
 Grainger, Kahlia Hubbard, Caitlin Hubbard, Joshua
 Kempster, Laura Kempster, Rose-Mary Mansfield,
 William Mansfield, Brad Mitsos, Brenton Mitsos,
 Cameron Mitsos, Charis Mitsos, Darren Mitsos, Felicity
 Mitsos, Jordan Mitsos, Alex Pitt, Kerrilyn Scolyer, Rohan
 Scolyer, Eden Steele, Jerome Steele, Micah Steele,
 Amanda Stewart, Jamie Stewart, Hannah Wigzell Jacob
 Wigzell, **VICTOR HARBOR:** Judy Lines
LAUNCESTON: Miriam Arnold, Stephanie Arnold,
 Laurinda Bain, Katie Bain, Simeon Beams, Mark

Bennett, Kimberley McKinlay, Timothy Plail, Joshua
 Steers, Megan Thompson, Hannah Wigzell **MOUNT**
WAVERLEY: Leah Travers **ASCOT:** Samuel Linden
EASTERN SUBURBS: Caitlyn McCarroll, Hannah
 McCarroll **FOOTHILLS:** Natasha Gould, Samuel Gould,
 Zachary Riddle, Acacia Rogers, **GOSNELLS:** Hannah
 Mee, Laura Mee, Arianne Wilding, Hanae Wilding, Jaron
 Wilding **PERTH:** Daniel Hayles, Abigail Hunter, Jamin
 Hunter, Carrie Moore, Emily Moore, Peter Moore, Jayden
 Ramat, Amanda van der Meulen, Natalia van der
 Meulen, **STIRLING:** Amanda Bailie, Danielle Howell,
 Jesse Ormig, Kristen Ormig, Matthew Ormig, **BELFAST**
BALMORAL: Amy Bloomfield, Madeline Heron,
 Rhiannon Heron, **BRISTOL DOWNEND:** Dorothy
 Modeley **HARROGATE:** Mark Tippins, Matthew Tippins,
 Zara Tippins, **MALVERN:** Deborah Griffiths, Leah
 Griffiths, Paul Griffiths, Samuel Griffiths **MAPLE RIDGE:**
 Abigail Hart, Rebekah Hart, Salome Hart **HUDSON:**
 Eden McInturf, Moriah McInturf **AUSTIN (LEANDER):**
 Mark Berry, Brittany Ishman, **WESTERLEY:** Autumn
 Burns, Avonlee Pride, Ethan Pride, Joshua Small, Justin
 Small, Brianna Woodward, Caleb Willis, Colby Willis
BALTIMORE: Abraham Law, Hadassah Link, Janet Link,
 Emmanuel Togba **MERCED:** John Suggs, Martha Suggs,

100 MARKS:

Caleb Herron Launceston,
 Joshua Gore Brighton,
 Joel Pearson One Tree Hill,
 Larissa Palmer Happy Valley,
 Courtney Stone Enfield,
 Rachel Dodson One Tree Hill,
 Micah Steele Woodville,

200 MARKS:

Jerome Steele Woodville,
 Jamie Stewart Woodville

300 MARKS:

Pierce Prater North Industry USA
 Ben Link Baltimore USA



Auntie Liz's Junior Story

It was holiday time again. Daddy and Mummy with the children were going on a long journey to another part of the country in which they lived.

Every now and again along the road where there were no houses they could see dead animals lying which had been hit by passing cars and trucks. Sometimes birds would be eating the meat from the dead animals. The children knew that God had created these birds to eat meat. They had strong beaks and sharp claws to tear at their food.

On one of the dead animals a very large bird was feeding. Daddy asked the children what kind of bird it was. "It is an eagle", said Samuel. "That's right", said Daddy. "Later when we stop to have a rest for the night, we will see if we can find some Bible verses that tell us about the eagle".

"We must remember too", said Mummy "that eagles don't always eat animals that are already dead. Eagles have very large wings, and fly quite high up in the sky, circling around. When an eagle sees a small animal or lizard, the eagle will drop very quickly out of the sky and catch the animal or lizard in its strong claws. We don't really like to see birds or animals being killed, but we must always remember, that God made it that way so that everything living could be fed."

The children enjoyed watching out of the car windows as they drove along, to see the wonderful things God has made, and they sometimes drew pictures of the things they saw. Truly God as the great Creator made everything just right. God is good, so great, and so wise.



8 and under Junior Activity

Name.....

Sunday School..... Age.....

Draw a background for this picture.



An eagle eats...

seeds

meat

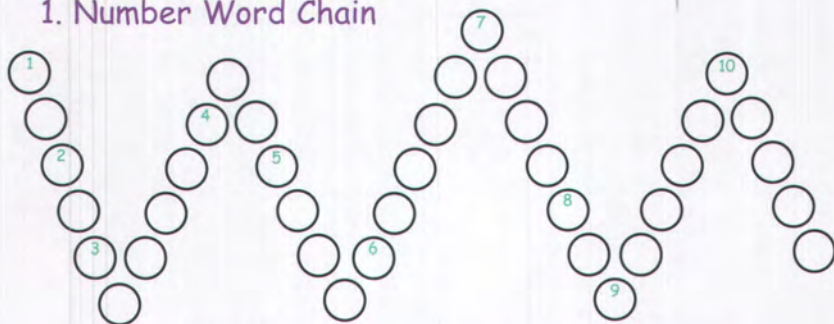
(circle the correct answer).

9 and over Senior Activity

Name.....

Sunday School..... Age.....

1. Number Word Chain



The last letter in each word in the chain is the first letter of the next word.

- Jesus said Peter would deny him three times before the cock crowed twice. Twice means _____ (Mark 14:30)
- Jesus said the rich young man lacked how many things? (Mark 10:21)
- Joseph saw the sun, the moon, and _____ stars bowing down to him in his dream. (Genesis 37:9)
- Number of letters in the name of the third book of the Bible.
- Number of Bible books called "Gospels" times two.
- Number of Jesus' disciples.
- The number of the day God rested plus one (Genesis 2:2)
- Jesus told a parable about _____ pounds. (Luke 19:13)
- The shepherd left his _____ nine sheep to look for one. (Mat 18:12)
- The days of our _____ are threescore and ten. (Psalm 90:10)

2. Underline the answer in each set, which is NOT found in the Bible.

BIRDS:	Owls	Doves	Hawks	Meadowlarks
FOODS:	Milk	Potatoes	Fish	Cheese
COLOURS:	Purple	Pink	Red	Blue
PRECIOUS STONES:	Crystal	Garnet	Emerald	Pearl
OCCUPATIONS:	Doctor	Teacher	Dentist	Nurse

3. How many times is the word EAGLE or EAGLES used in the Bible? (circle the answer).

41

23

34

16



Camera Corner



Front Row: Madison Ashenfelter;
Dakota Corle; Cody Hisle
Back Row: Robert Arnold; Lacey
Scott, Heaven Scott

These
Christadelphian
Cuties meet every
Sunday at the
Christadelphian
Ecclesia in Longton,
Kansas, USA

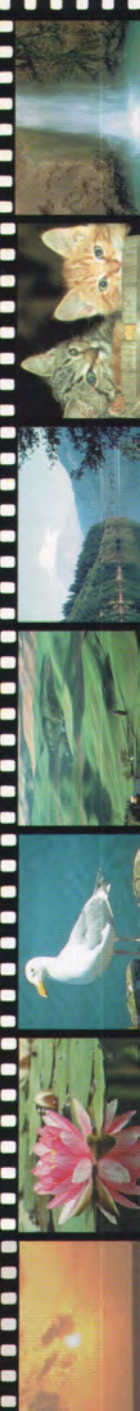
Photo Flash...

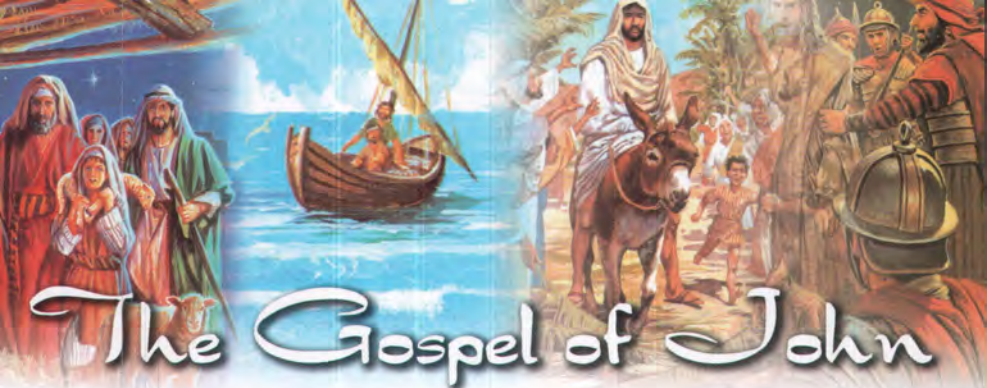
If you have a picture
or article to publish
just email to:
pip@eureka.on.net
for next issue!!!



Port Vila Vanuata. Pictured are 13 eager scholars proudly
displaying their activities done during Sunday School.
Sister Pascaline Manses opens her home to hold this Sunday School.

GOOD COMPANY





The Gospel of John

Part 2

THE FIRST DISCIPLES

The Gospel reveals the work of John the Baptist as the forerunner of Jesus. It was his testimony that persuaded the first disciples of Jesus to attach themselves to him. As John the Baptist happened to be standing one day with two of his disciples, Andrew and the unnamed one who has been identified as John himself, saw Jesus walking along. The Baptist exclaimed: "Behold the Lamb of God!" and this testimony was enough to cause the two disciples to follow Jesus. Jesus seeing them and probably knowing what had happened asked what they were seeking. Their answer, "Rabbi, where dwellest thou?" was not a direct answer to his question, but their use of the title "Rabbi," meaning teacher, shows that they recognised him as a teacher because of the testimony of the Baptist, and implies that they wished to learn from him.

The testimony of John about Jesus as the "Lamb of God that taketh away the sin of the world" is closely associated with that which John had been preaching to the Jews before he had seen the Spirit descending from heaven in the form of a dove and abiding upon Jesus. His message to them was: "Repent, for the kingdom of heaven is at hand." Matthew tells us that the people who went out to hear him were baptised of him in Jordan confessing their sins. John had always directed the minds of his hearers to the one greater than himself and who was about to be made manifest. He had also reminded them of the judgments that the Messiah would pour out on the wicked, which was a further exhortation to repentance and preparation to meet him. "His fan is in his hand and he will thoroughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." There are two aspects to the work of Jesus, salvation and condemnation. The Apostle Paul draws a similar distinction when he speaks of "the goodness and severity" of God. When John spoke of Jesus as "the Lamb of God," he must have had in view the saving of the righteous. This is borne out by the reference in Hebrews 2 to the fact that Jesus partook of our nature in order to overcome that which has the power of death. The pouring out of judgments upon the wicked is

truly a part of Christ's work, but this was to be done after his crucifixion when he had poured out his soul as an offering for sin.

But let us return now to Andrew and his companion. To their question, "Rabbi, where dwellest thou?" the reply of Jesus was just as brief, "Come and see." They immediately accepted the invitation and spent the rest of the day with him. Whatever it was that Jesus said to the disciples has not been recorded but it was sufficient to convince Andrew that he had met the Christ, for he went off to find his brother Simon to tell him that they had found the Messiah. It would appear from the narrative that Simon was not altogether unprepared for the wonderful news that Andrew brought him. No doubt he was acquainted with the teaching of John the Baptist concerning the advent of Christ. To Simon son of Jonas Jesus gave the name of Cephas, meaning a movable shifting stone or rock. It appears later on in its Greek form of Peter. The later events associated with Peter, especially the incident recorded in Matthew 16:16-19, where we have a play of words on this name, indicates the foreknowledge which Jesus had in bestowing this name.

The next day Jesus decided to go into Galilee but first found Philip (who, like Andrew and Peter, belonged to Bethsaida) and bade him follow him. It would seem as though this could hardly be the result of a mere chance meeting and that Jesus must already have known something of Philip and Philip something of Jesus. The call to Peter and Andrew recorded in Matthew 4:18, and to John and his brother James in Matthew 4:21, seems to have come later. Philip, like Andrew who had gone to find his brother Simon, went off to find his friend Nathanael. It seems clear that the latter two must often have spoken with one another of the hope of Israel, that they must have belonged to the class of God fearing men who spake often one with another, of whom Malachi refers. Nathanael on hearing that Jesus came from Nazareth was at first somewhat doubtful and enquired, "Can there any good thing come out of Galilee?" This also is what the members of the Sanhedrin said to Nicodemus on a later occasion (John 7:52): "Search and look, for out of Galilee ariseth no prophet." Philip wasted no time arguing but replied, "Come and see," The same words that Jesus had used to John and Andrew. When Jesus saw Nathanael approaching, he exclaimed: "Behold an Israelite indeed, in whom is no guile." This description recalls the contrast drawn by Paul between natural and spiritual Israelites as well as that in the earlier part of the chapter between those who received the Light and those who



rejected it. It is clear from what we read in the New Testament that there were some in those days who were waiting for the restoration of Israel's kingdom. Those mentioned by name were Zacharias, Elizabeth, Mary, Simeon and Anna. These lived before the work of John the Baptist and the number must have been greatly increased by his preaching, for it was his mission to make ready a people prepared for the Lord. Nathanael must have been of the class who were Israelites, not merely by fleshly descent, but also by their understanding of God's word that had been committed to Israel. His reply to Jesus expresses surprise that Jesus should thus know his character and his inward thoughts and the surprise became greater still when Jesus said: "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Again details that we should very much like to know are withheld. Perhaps Nathanael had been earnest in prayer for his afflicted people, bowed under the Roman yoke, similar to that which Daniel had done in the land of his captivity (Daniel 9), for does not the Psalmist bid God's people pray for the peace of Jerusalem? Nathanael however replied, "Rabbi, thou art the Son of God; thou art the King of Israel." It is interesting to note a contrast between what Philip told Nathanael and what the latter was moved to exclaim when he came to see Jesus. Philip had said: "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Nathanael, on the other hand, called him the Son of God. We have here a striking fact that, though Jesus might be counted legally as a son of Joseph, yet actually he was not. We have a very similar contrast in John 6. The people said: "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" After the following discourse by Jesus concerning the bread of life from heaven, Peter made the confession on behalf of himself and his companions: "We believe and are sure that thou art the Christ, the Son of the living God." Nathanael had been surprised at the knowledge of Jesus concerning what had happened under the fig tree. Jesus told him he should yet see more wonderful things, even the heaven opened and the angels of God ascending and descending upon the Son of man.

These narratives of the choosing of the first disciples to Jesus are clearly written with reference to the object of the Gospel, to help the disciples to continue steadfast in their belief that Jesus was the Christ, the Son of God and that life was to be had in His name.

To be continued 

Our Amazing World...

THE SEA

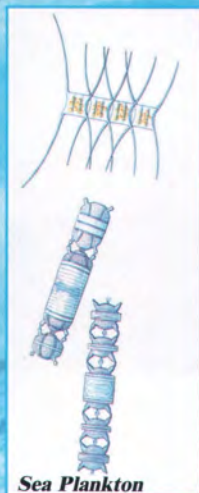
ITS AMAZING MIXTURE

In our last Good Company we looked at some of the marvels of the composition of sea water. Just by the way, did you know that the Oceans of the world provide us with an estimated 90% of the oxygen that mankind and animals need to live?

This issue we will "plunge" a little further into its amazing wealth, remarkable functions and facts. The oceans are like a huge rubbish collector! The rains wash down the land, running into rivers, eventually carrying many impurities into the seas. Have you ever wondered why the Dead Sea is so salty, with only the Jordan River and a few small streams and creeks washing impurities into it, considering that

all the oceans receive far more rivers and streams, yet they are nowhere near as salty as the Dead Sea! The answer lies in the wonderful natural processes designed by the Almighty Creator to keep the world's oceans in good health.

We learnt in our last Good Company that phosphorus is one of the ingredients of sea water, even if only in very small quantities. But how is it kept at the right amount? Phosphorus is a poison! The Creator has provided

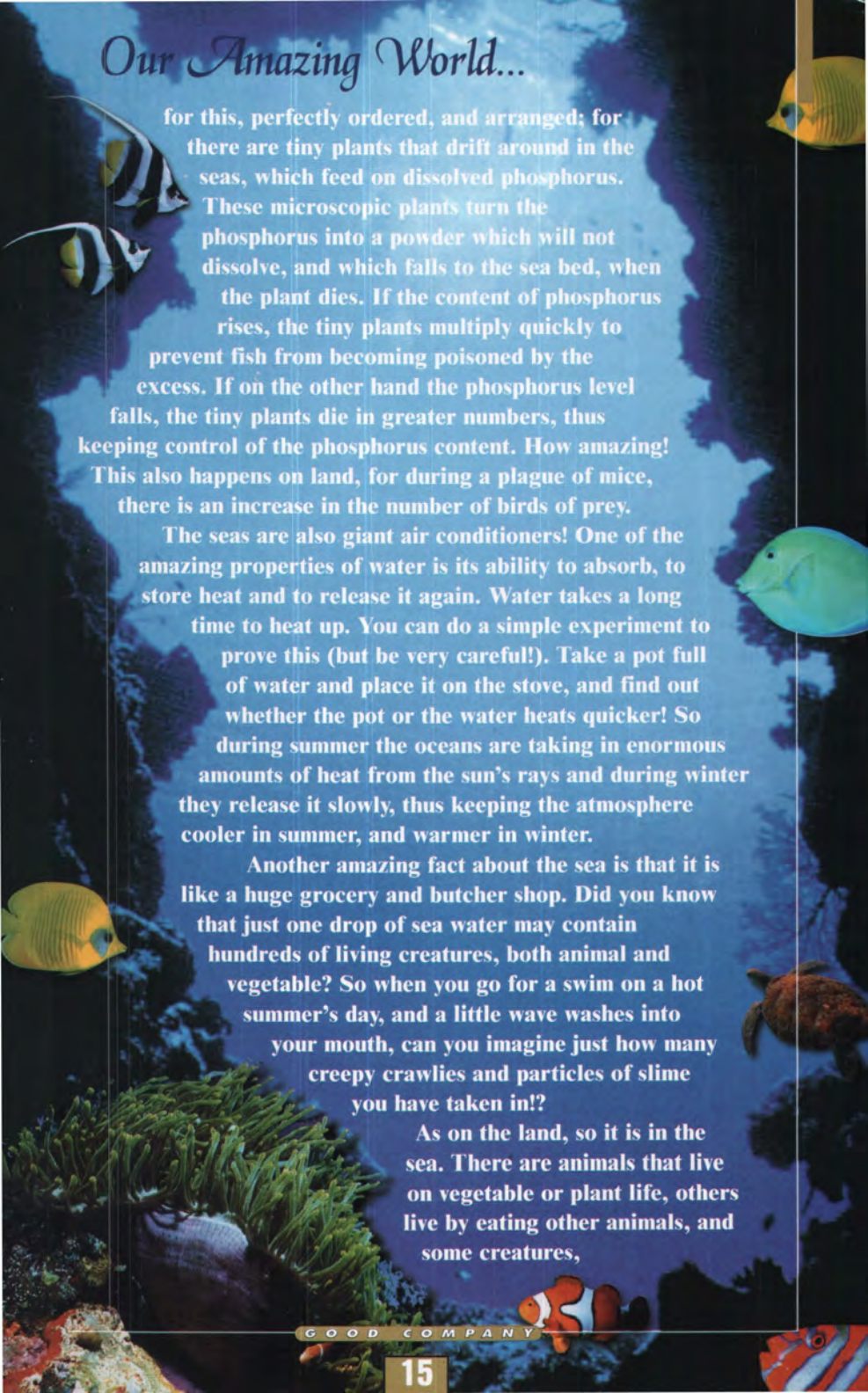


Sea Plankton



Larval stages of marine animals found in plankton

Our Amazing World...



for this, perfectly ordered, and arranged; for there are tiny plants that drift around in the seas, which feed on dissolved phosphorus. These microscopic plants turn the phosphorus into a powder which will not dissolve, and which falls to the sea bed, when the plant dies. If the content of phosphorus rises, the tiny plants multiply quickly to prevent fish from becoming poisoned by the excess. If on the other hand the phosphorus level falls, the tiny plants die in greater numbers, thus keeping control of the phosphorus content. How amazing! This also happens on land, for during a plague of mice, there is an increase in the number of birds of prey.

The seas are also giant air conditioners! One of the amazing properties of water is its ability to absorb, to store heat and to release it again. Water takes a long time to heat up. You can do a simple experiment to prove this (but be very careful!). Take a pot full of water and place it on the stove, and find out whether the pot or the water heats quicker! So during summer the oceans are taking in enormous amounts of heat from the sun's rays and during winter they release it slowly, thus keeping the atmosphere cooler in summer, and warmer in winter.

Another amazing fact about the sea is that it is like a huge grocery and butcher shop. Did you know that just one drop of sea water may contain hundreds of living creatures, both animal and vegetable? So when you go for a swim on a hot summer's day, and a little wave washes into your mouth, can you imagine just how many creepy crawlies and particles of slime you have taken in!?

As on the land, so it is in the sea. There are animals that live on vegetable or plant life, others live by eating other animals, and some creatures,

Our Amazing World...

like us, eat both meat and vegetables. Just as there is a food chain on land, so there is also in the sea.

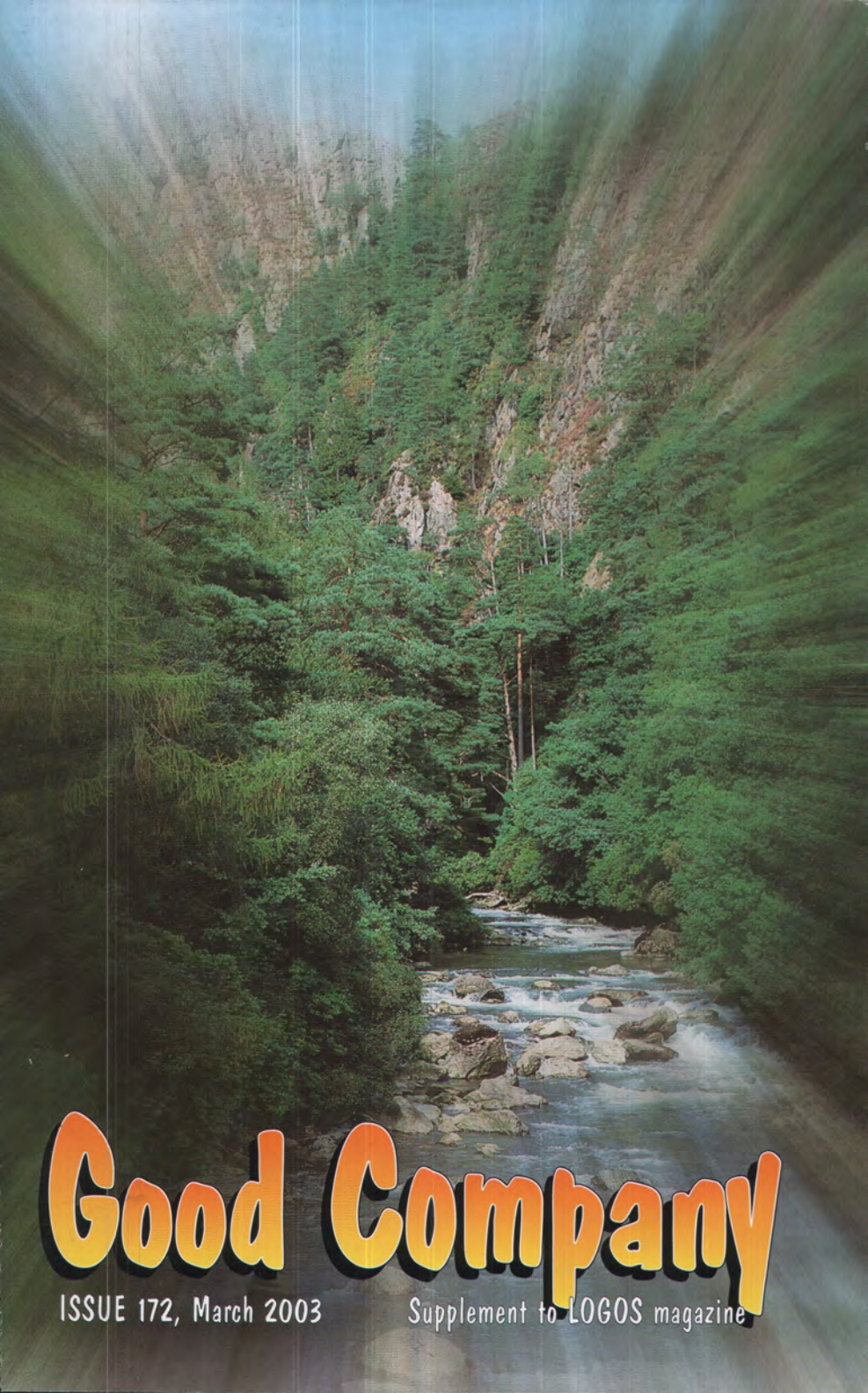
The basis of the sea's food chain is called "plankton". This word comes from the Greek "*planktos*" which means to wander or to drift, and all plants and animals which come under the general name "plankton" are either completely unable or nearly unable to make their own course. So they are at the mercy of the varying ocean currents and movements which we noted in the last Good Company. Most of the living organisms, both plant and animal, cannot be seen with the naked eye, at least not in the early stages of their development. In the illustration we see three of the evolutionists "simple" forms of life. (see picture page 14 top). These are single-celled plants called "diatoms". Notice their wonderful diversity of form, anything but "simple".

All have an external "shell" of silica, beautifully sculptured. Surprisingly, many well-known sea creatures pass thru the larval stage in their development and are classified as plankton in that phase of their journey to adulthood.

In the following diagrams we see the larval stages of a King prawn, of a common rock-hugging limpet, and of a sea urchin. (see picture page 14 bottom).

Their beauty of design is by the imprint of the Master Maker's Hand; a Hand that is just as much at home designing and crafting the microscopic plankton as the immensity of the Oceans themselves. The same Hand which is turned upside down to feed all flesh on land, each day also maintains the myriad forms of life in the Oceans. Such remarkable care and such amazing creations and outstanding complexity, can only be the work of the One who made heaven, and earth, the sea and all that therein is! (Psalm 146:6)

C. Hollamby.



Good Company

ISSUE 172, March 2003

Supplement to LOGOS magazine

Hi Boys and Girls



Welcome to the new year. It really is amazing how fast the last year went, it just seemed to flash by and now here we are in 2003.

One of the hardest things in life can be learning to do something you have never done before. Your Dad and Mum would well remember the times as a little tot you crawl around getting into all sorts of mischief... and then you tried to walk. Those first woooooobbly steps, the staggering from chair to chair, falling over, struggling back up, until finally you mastered it. Walking from that moment seemed so easy... though at the time it seemed so difficult! Then running, well that's no problem now either. A few years later you tried to ride a bike. What a drama that posed at first. A few scratches, dents and dings, but it wasn't long before you mastered riding on two wheels.

But what about learning to drive a car (gulp). Our eldest daughter has just got her learner's licence. Now Auntie Trish's driving is one thing, but with two women drivers in the one house.... Believe me, I am loosing more than a little hair and what's left is turning grey! I sat bravely in the passenger seat, whilst Alicia turned the key to start the engine, and out of the driveway the car groaned and squealed and hopped and jumped, down the road we rolled and bumped... I shut my eyes, then opened them to peek and see how things were going, and it was then that I saw a round-a-bout looming! Oh you guessed it... we nearly went straight over! This little trip reminded me of a quotation in 2 Kings 9:20, about a certain person who "driveth furiously"

Well driving is just like learning to walk or ride a bike, it seems so hard at first, but once you get the idea, it really is simple. Why, even after a couple of weeks of Alicia's driving it seems to have improved (grin)... but please don't ask me about round-a-bouts (groan).

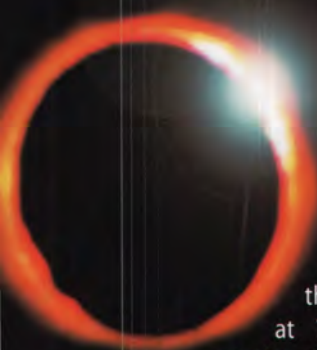
When you are young life is full of learning new things, but in everything we must be very careful. Like driving, we must take care and choose the right roads to get to our destination, or we will find ourselves helplessly lost.. There is only one "directory" to which we can turn for the proper directions in life, it never dates. That is the Bible. The wise man wrote some very important words and we would do well to take heed. "Remember Now Thy Creator in the days of thy youth... Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths... Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil"

Your Friend

Uncle Pip

P.S. Thank you for the thoughtful support of those who were contemplating surrendering their drivers' licences, and give up driving. I think you will be OK back on the road now!!

The ECLIPSE of the SUN



On the 4th of Dec 2002 I was able to witness the solar eclipse that occurred at 7.40pm that evening. Here in South Australia it was high summer time and there was still about an hour before sunset. The sight was absolutely breathtaking and certainly one of God's really amazing creative wonders.

That day, accompanying my brother Michael and father Colin we drove the 550 kilometres (or 330 miles) to the tiny outback town of Lyndhurst. Lyndhurst stands almost at the junction of two famous outback roads, the Strzelecki Track and the Birdsville Track, both of which meander into some of Australia's most hostile and forbidding deserts. The population of Lyndhurst is normally about 30 people, but on this day it had

swelled to around 10,000, some of whom had travelled from the four corners of the globe to witness the spectacle.

We left home under a cloudy sky, but as we travelled north, through farming country, and sheep and cattle grazing country, into the desolate regions of interior Australia, the clouds soon disappeared, and clear sky from horizon to horizon met our eyes.

About an hour before the total eclipse was due to occur, we could see the beginnings of the eclipse, using special glasses to look directly at the sun. As 7.40pm drew nearer, a gradual decrease in the level of daylight became evident until at the moment of the total eclipse an eerie twilight settled over the landscape. For 30 seconds we could look directly at the eclipse because the sun was completely obscured by the moon. The moon was surrounded by a fiery glow and an amazing and beautiful spectacle greeted our eyes. The moon

had cast a shadow across the sky in which stars could be seen, while at either side of the shadow on the horizon the sky was lit up with a colourful blaze of a beautiful sunset. It really must be seen to be fully appreciated!

After about 30 seconds the sun began to appear once more and soon daylight prevailed.

Some may be wondering what a solar eclipse really is! It occurs when the orbits of the earth and moon bring the moon directly between the sun and the earth. This can only happen when the moon is in its "new moon" phase, when it is at its closest to the earth and the sun's rays are only reflected directly away from the section of the earth under the path of the eclipse.

These 3 celestial bodies align themselves in such a way about twice every year, but a total eclipse does not occur on every occasion. Depending on where the moon passes and how far away from the earth it is; the magnitude of the eclipse can vary a great deal.

Sometimes the moon only passes across the side of the sun, causing a partial eclipse and sometimes it is not close enough to the earth to cover all of the sun, even if it passes wholly across the face of the sun.

When this occurs it is called an "annular eclipse". Quite often these partial and annular eclipses can hardly be noticed. Because of the brightness of the sun we can hardly tell the difference if the moon is covered over three quarters of its face.

So a total eclipse is really quite a special event! The reason for our lengthy travel to see the eclipse is that the moon only casts a thin shadow across the earth. The shadow may be thousands of kilometres long but only 100 k or 60 miles wide.

Last December the "path of totality" as it is called, was only 35 kilometres or 21 miles wide. A total eclipse can last for several minutes, but on this occasion only 30 seconds.

Scientists can predict exactly when the next eclipse will take place, by



Daniel and Michael Hollamby



Some of the crowd gathering

calculating
the moon's orbit
around the earth and
the earth's orbit around the
sun. They can also calculate all
the eclipses that have ever
occurred and from where they could
be seen, thus verifying what history has
recorded. Importantly for us they have found
that a total eclipse did take place at the time of
the Lord's crucifixion (see Matthew 27:45). Just an
extra little proof to us of the Bible's veracity.

As in the natural world, so in the spiritual. There are
some good lessons and principles that can be drawn
from this event. The sun as the centre and source of all
light and life represents God Himself, who is indeed the
Author and centre of the universe and the solar system.
The moon represents the ecclesia, those who endeavour to
reflect God's character and shine forth as lights into a
world of darkness.

We must make sure that we do not concentrate on
ourselves and our own importance and so eclipse
the light of God, by excluding Him from our lives.
We must continue to follow the example of our
Lord Jesus Christ, the Light of the world so
that we may one day be able to "shine
forth as the sun in the Kingdom of our
Father" and "as the brightness of
the firmament and as the stars
for ever and ever".



Daniel Hollamby.



CAMERA CORNER



Pioneer Bible School.

This picture was sent in from Rebekah and Avivian Pitt of the Sunday School class at a recent Bible School.

"We found lots of new friends there. There were Families from Adelaide, Blue Mountains and Townsville."



Launceston Sunday School

This photo submitted by Laurinda Bain, (4 yrs old) of the Launceston Sunday School is of their Prizegiving Evening. (Laurinda is wearing the pink, check dress on the right) This is the kindergarten & junior classes singing a song called "Paul & Silas".

Photo Flash...

If you have a picture or article to publish just email to:
pip@eureka.on.net
for next issue!!!

Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330

New Zealand readers send to: Mrs. Allison Page, 37 Joy Street, Shirley, Christchurch, NZ.

North American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA

UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

ALBURY/WOODONGA: Amber Pitcher, Jared Pitcher, Brenton Pitcher **BOOLAROO:** Jaakob Hopkins, Joseph Richards, Laura Richards, Sophia Richards, Angela Smith, Yardley Smith **BLUE MOUNTAINS:** Erin Bruce, Jesse Bruce, Kathleen Bruce, Leah Bruce, Zachary Carroll, Ashleigh Hadley, Cameron Hadley, Hannah Hollis, Meagan Wolstencroft, Simon Wolstencroft **COONABARABRAN:** Eleanor Mitchell, Ethan Mitchell, Joseph Pogson, Jonny Pogson **GEORGES HALL:** Jake Mansfield, Luke Mansfield, Rachel Mansfield, Samuel Mansfield, Stuart Mansfield **GOSFORD:** Esther Bell, Shayna Goodworth, Elizabeth Stone **LISMORE:** Hayden Thompson, Katelyn Thompson **MITTAGONG:** Olivia Yearseley **MOOREBANK:** Abigail Wetherton, Hannah Wetherton, Jonathan Wetherton **ISOLATION CORRESPONDENCE N.S.W.:** Kirralee Barrett, Mitchell Leadbeatter, Alyce Wassell, Rachelle Wassell **WATAGANS:** Ben Carroll, Deborah Clothier, Michael Clothier, Tom Mansfield **YAGOONA:** Michelle Coad, Sharon Coad, Elliot McKinlay, Adam Pogson, Caeley Russell **NORTH OAKS:** Bradley Bevan, Emma Bevan, Sarah Bevan, Ronald Bevan, Emma Forster, Joshua Forster, Ashley Mumby, Jared Mumby, Alex Osborne, Lachlan Osborne, Jamin Sawell, Jeshannah Sawell, Morgan Sawell, Jonathan Stokes, Melissa Stokes, Nathan Stokes, Robbie Stokes, William Joseph, Brooke Ledger, Lachlan Joseph, Christopher Joseph **REDCLIFFE:** Harrison Stonebridge **TOWNSVILLE:** Ethan Caltabiano, Joshua Caltabiano, Nathan Caltabiano, Sarah Caltabiano **TROPICAL COAST:** Chelsea Oliver **CORRESPONDENCE QLD:** Bradley Remfrey, Natalie Remfrey, **WILSTON:** Elliot Brennan, Madison Brennan, Stephen Brennan, Brodie Hocknell, Emma Hocknell, Andrew Kilgus, Ben Kilgus, Luke Kilgus, Jayden Pittaway, Joshua Pittaway **CUMBERLAND:** Angus Weller, Laura Weller, Stephanie Weller **ENFIELD:** Aaron Pitcher, Abigail Pitcher, Alana Pitcher, Chloe Pitcher, Katie Pitcher, Rebekah Pitcher, Jesse Ryan, Tabitha Ryan, Jarrad Scott, Carolyn Stone, Courtney Stone, Damien Stone, Lachlan Stone **GLENLOCK:** Carrie Baker, Bradley Lloyd, Joanna Platten, Matthew Scott **GOLDEN GROVE:** Alex Burney, Chloe Burney, Daniel Hyndman, Daniel King, Felicity King, Natalie King, Mason Mansfield, Keturah O'Connor, Loren O'Connor, Nathan O'Connor, Mitchell Stewart, **HAPPY VALLEY:** Kylie Pearson, Nathan Pearson, Sarah Pearson, Joshua Wigzell, Nathaniel Wigzell, Sherele Wigzell, Tamara Wigzell, **HYDE PARK:** Sebastian Pitcher **KERSBROOK:** Anna Fotheringham, David Fotheringham, Michael Fotheringham, Rachel Fotheringham, Alexander Mansfield, Avivian Pitt, Hannah Pitt, Rebekah Pitt, Ruth Pitt, Daniel Schipper, Sarah Schipper **ONE TREE HILL:** Esther Ginn, Jamin Ginn, Robbie Ginn, Rosanna Ginn, Abigail Hall, Seth Hall, Emma Horgan, Stephanie Horgan, Benjamin Linke, Micah Linke, Grace Lund, Ruth Lund, Daniel Mansfield, Jesse Mansfield, Leah Mansfield, Lucy Mansfield, Thomas Mansfield, Stephanie Mansfield, Abigail Pearson, Joel Pearson, Jake Wright, Thomas Wright, **TEA TREE GULLY:** Matthew Badams, Carmel Bain, Jonathan Bowden, Leah Bowden, Sarah Bowden, Samantha Farrow, Jono Knowles, Toby Knowles, Mitchell Pitt, Joanne Smith, Rebekah Smith, **WOODVILLE:** Isaac Armonis, Rachel Armonis, Stephen Armonis, Matthew Armonis, Danielle Grainger, Sean Grainger, Hannah Islip, Tirzah Islip, Joshua Kempster, Laura Kempster, Rose-Mary Mansfield, William

Mansfield, Brad Mitsos, Charis Mitsos, Darren Mitsos, Felicity Mitsos, Jordan Mitsos, Tara-Lee Mitsos, Kerrilyn Scolyer, Rohan Scolyer, Eden Steele, Jerome Steele, Micah Steele, David Van Rooyen, Verity Van Rooyen **CORRESPONDENCE SA:** PENOLA: Bradley Tregenza **VICTOR HARBOR:** Judy Lines **LAUNCESTON:** James Arnold, Stephanie Arnold, Laurinda Bain, Katie Bain, Simeon Beams, Susanne Bennett, Caleb Herron, Chloe Herron, Chantelle Johnson, Timothy Plail, Joshua Steers, Hannah Wigzell, Shem Wigzell **CORRESPONDENCE TAS:** Megan Thompson **MOUNT WAVERLEY:** Samuel Gibson, Thomas Gibson, Travis Murie, Hannah Perry, Leah Perry, Sarah Perry, Leah Travers, **ASCOT:** Andrew East, Samuel Linden **FOOTHILLS:** Adam Atkinson, Natasha Gould, Samuel Gould, Joshua Gross, **PERTH:** Jordan Addenbrooke, Regan Addenbrooke, Ashley Bain, Chelsea Bain, Alexandria Boehm, Stephanie Boehm, Megan Carmody, Samantha Danby, Abigail Hunter, Jamin Hunter, Jamin Lloyd, Nadia Lloyd, Naomi Lloyd, Samantha Maycock, Carrie Moore, Emily Moore, Peter Moore, Amber Oliver, Jayden Ramat, Zoe Saunders-Francis, Kiri Ullman, Rowan Ullman, Amanda van der Meulen, Jordan van der Meulen, Mark van der Meulen, Natalia van der Meulen **STIRLING:** Emogene Aldridge, Hayley Aldridge, Aunna Bailey, Danielle Howell, **NEW ZEALAND: AUCKLAND (NEW LYNN):** Kaitlyn Beaumont, Luke Beaumont, Bradley Davis, Ben Davis, Laura Davis, **CHRISTCHURCH SUBURBAN:** Charlotte Ashton, Kate Edwards, Emily Edwards, Megan Kivell, Laura Thelning, **INVERCARGILL:** Aaron Spray, Jonathan Spray, Rebekah Spray, Sarah Spray **ABERDARE:** Haganah Ward, Matthew Ward **BOURNVILLE:** Philip Conrad, Jane Ellis, Jonathan Ellis, Joseph Ellis, Andrew Genders, Abigail Hardy, Rebecca Hardy, Siobhan Lowe, Katie Payne, Lydia Payne, Chloe Plant, Emily Plant, Daniel Turner **HARROGATE:** Mark Tippins, Matthew Tippins **MALVERN:** Deborah Griffiths, Leah Griffiths, Paul Griffiths, Samuel Griffiths **NAPTON ON THE HILL:** Anna Evans **RUGBY:** Asher Allison, Lily Allison **PHILIPPINES:** Alfie T. Dulay, Maryam D. Azucena **PORT VILA:** Sam Jack, Henry, Del, Pasraline Manses, Joslyn Tamara

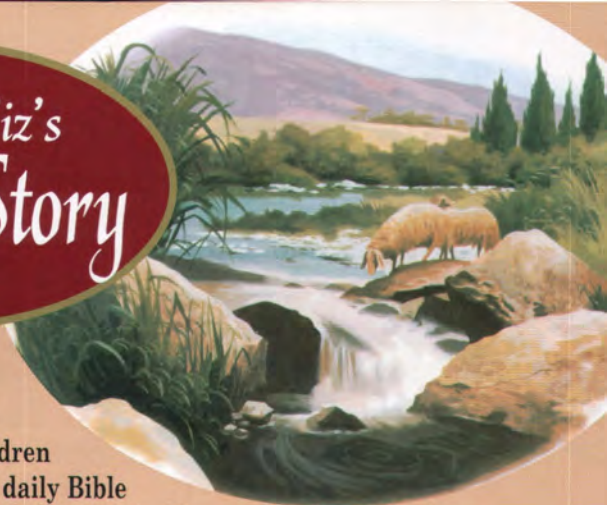
100 MARKS:

Joshua Wigzell, Tamara Wigzell (Happy Valley), Daniel King, Alexander Burney (Golden Grove), Kirralee Barrett (Corresp. NSW), Sophia Richards, Joseph Richards, Emily Charlton (Boolaroo), Rosie Mansfield (Woodville), Emily Hanns, Damien Stone, Carolyn Stone (Enfield), Kate Hermann, Sarah Hermann (Kedron Brook), Jayden Ramat (Perth Central).

200 MARKS:

Chloe Burney (Golden Grove).

Aunty Liz's Junior Story



During the school holidays, Daddy and Mummy with the children had been reading the daily Bible Readings from the Book of Genesis. The stories about Abraham, Isaac and Jacob were very interesting, and Daddy and Mummy helped the children to do some activities to remind them of the stories they had read.

"These are important times," said Daddy, "for the chapters we have been reading are about people, who learnt to live and serve God faithfully. They were obedient to His commands and because of their faith He made great promises to them. Now it is important that you children should understand these promises and what they teach. They have not been fulfilled yet." "When will the promises be fulfilled?" asked Paul. "They will be fulfilled when Jesus returns to set up God's glorious kingdom on earth," said Daddy.

One of the Bible chapters the children had read was about a man named Jacob. Jacob was a shepherd, and his work was to look after the animals. In those days some men had flocks of goats to look after, and Paul, Jenny and Samuel had been very interested to read about Jacob looking after goats, sheep and cattle.

Jacob worked hard as a shepherd, and God blessed him, so that some time later, Jacob had large flocks of goats, sheep and cattle of his own. God watches over us as He watched over Jacob, and God sees whether we are doing what is pleasing to Him. As we grow older God will bless us too, if we try to do what is right, as Jacob did. It does not mean that we will always have everything we want, but God will bless us in the things we need.

What a lovely time it will be when Jesus returns to be King over all the earth, when all people will be blessed and no one will be hungry or cold or sad. We pray that the Kingdom will come soon.



8 and under Junior Activity

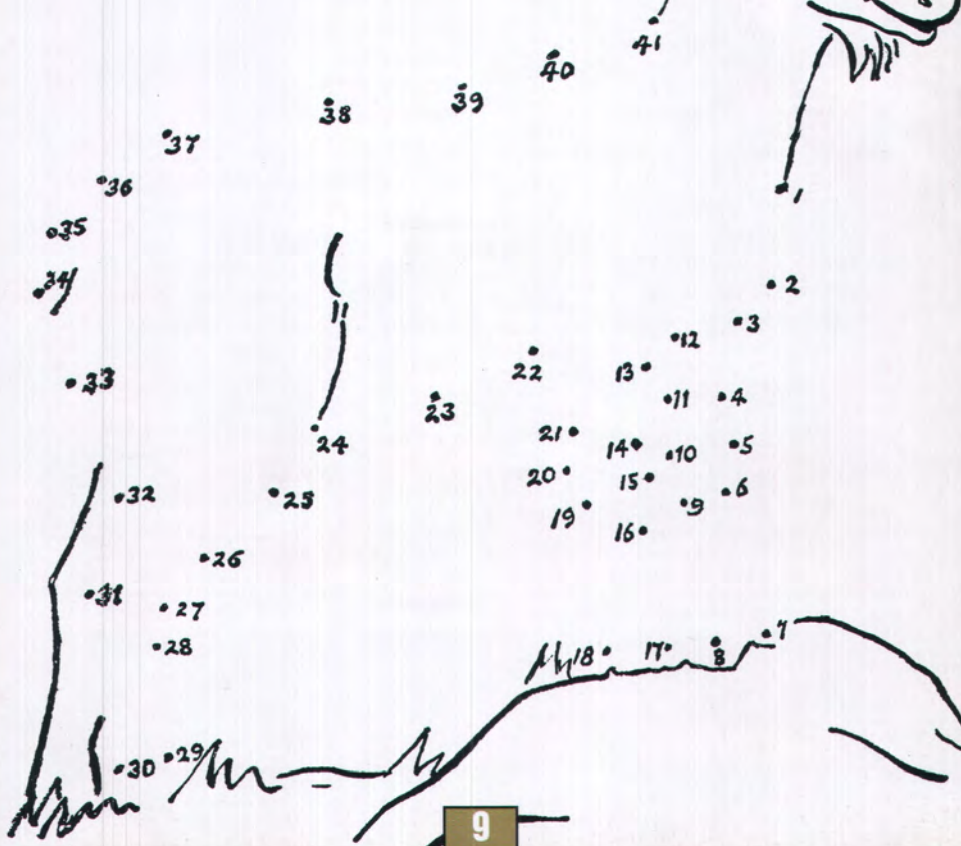
Name.....

Sunday School..... Age.....

Join the dots and colour-in the picture

Fill in the missing letters

G			T
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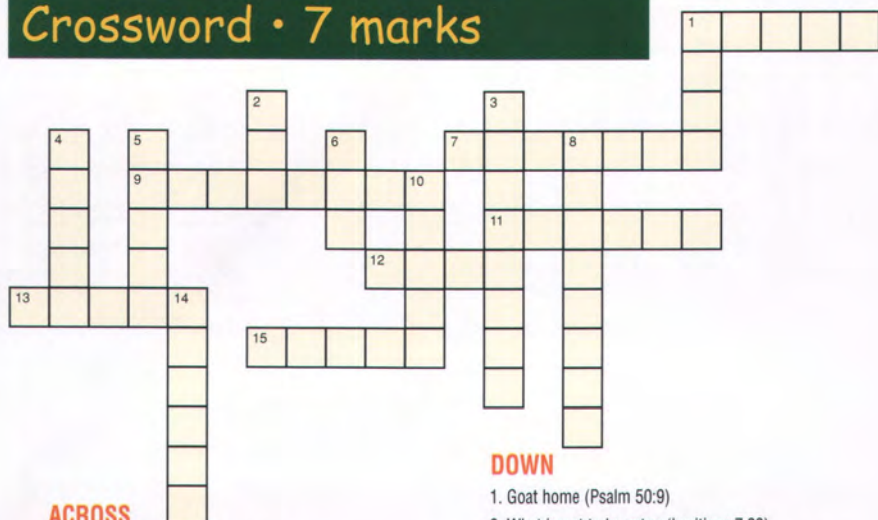


9 and over Senior Activity

Name.....

Sunday School..... Age.....

Crossword • 7 marks



ACROSS

1. A bunch of goats (Song of Solomon 4:1)
7. Colour pattern, Jacob's goats; see 3 dn. (Genesis 30:32)
9. Tabernacle fitting of goats' hair (Exodus 26:7)
11. Which of the flock? (Ezekiel 24:5)
12. Food product from goats (Proverbs 27:27)
13. To be separated from goats (Matthew 25:32)
15. Near where kids are fed (Song of Solomon 1:8)

DOWN

1. Goat home (Psalm 50:9)
2. What is not to be eaten (Leviticus 7:23)
3. Another colour pattern; see 7 ac. (Genesis 30:32)
4. Texture of Greek goat (Daniel 8:21)
5. The goat that got away (Leviticus 16:26)
6. Baby goat (Numbers 7:87)
8. How many goats Nabal had (1 Samuel 25:2-3)
10. Parts of goats (Genesis 27:16)
14. Bedding item goats' hair (1 Samuel 19:13)

TRUE OR FALSE • 5 marks

Submitted by **Carmel Bain**, Tea Tree Gully, SA

Question:

1. They gave Saul the shoulder of the oxen
2. The King did not hold out his Sceptre
3. Damascus did not flee
4. Herod was a Tetrarch
5. God called man Adam

Clue:

- 1 Sam 9:24
- Esther 5:2
- Jer 49:24
- Luke 3:19
- Gen 5:1

Answer:

.....

.....

.....

.....

.....

The Stormy Prophet Jonah

Jonah was told by God to go to the great city Nineveh to foretell its destruction because of its wickedness. He did not like the task, which can scarcely be regarded as a pleasant one. But it was not so much the unpleasantness of the task that disturbed him as his fear that God might show mercy to the people if they were moved to repentance by his preaching and preserve the city. Then he would be discredited as a prophet because his word had not been fulfilled.



An artist's impression of Nineveh. Photograph taken from the "Wonders of the Past"

Jonah knew that God was a gracious God, merciful, slow to anger, of great kindness and repenting of evil. It would appear as though Jonah thought more of his own justification than of God's. God has clearly declared the principle on which He acts in Jeremiah 18 "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."

This statement was not made until long after the days of Jonah, but Jonah evidently knew that God did act in the way here set forth. It is God to whom we must give first place, without considering of our own glory or justification. As the Lord Jesus taught, the first of all the commandments is that we should love the Lord our God with all our heart, and soul, and mind, and strength. The Apostle Paul tells us to do everything to the glory of God. If we now seek His glory, we shall in due time be promoted to honour and glory in His kingdom, but if we seek our own glory now we shall not receive His glory in the day of Christ.

Jonah, then, sought to get away as far as he could from the task to which God had called him. He sought to flee "from the presence of the Lord" by going down to the port of Joppa, and taking a ship going to Tarshish. This must have been, of course, the Tarshish in the far west, in Spain or the British Isles. We are told that he paid the fare. It may fairly be concluded, therefore, that there was nothing unusual about such a journey in those days. Men made long voyages and trading expeditions and distant wars were waged. Journeys may have taken much longer than they do now, but long ones were made.

"Man proposes but God disposes" says an old proverb, and it proved true in the case of Jonah. He embarked on the ship in his flight from the presence of the Lord but he could not escape from Him who fills all space by His Spirit. God raised a terrible storm and the ship seemed in danger of being broken by the violence of the sea. As far as we know (it was certainly in Roman times) voyages on the Mediterranean were usually made only in the summer months when calm weather prevailed. If this were the case, then there would be something strange and unexpected about such a storm, and this in itself was likely to arouse

fear. No wonder the sailors prayed each man to his god in the time of their distress. It has often happened that men who have neglected their gods in times of prosperity have turned to them when trouble has come upon them and sometimes men behave in the same way toward the true God. The sailors prayed, but they did not neglect the practical steps that were within their power. They cast out the merchandise from the ship to lighten it and make the rowing a less difficult matter. Possessions are of but little value in comparison when life itself is at stake. It was the Lord Jesus who taught that we should be ready to give up even this present life, for which men in extremity will give up all else, rather than do anything which will lead to the loss of eternal life.

While the sailors were thus busy Jonah was fast asleep in the "sides" or "innermost parts" of the ship, where there was some shelter from the storm. The Septuagint has the rendering "was snoring" in place of "was fast asleep." The shipmaster went to him, no doubt astonished at such behaviour in such a time of direst peril, and said, "what meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon this that we perish not." No god was to be neglected in the prayer for help by those in such peril on the ship. The sailors believed, as we have seen, in many gods, and who could know from which one deliverance might come? We know, because we have learned of the true God whom Jonah worshipped, the Maker of heaven and earth, that all the gods of the nations are nothing, whereas our God can do all things, and there is no difficulty or peril from which He cannot deliver, if it be His will to deliver. It is not always His will so to do. Many times He leaves His children to endure present distress, but we know that no evil can finally overcome the children of God. If they are cast down for a time, God will in the end set them in safety.

The prayers of the sailors brought them no relief and the tempest continued in all its severity. Finally, they decided to cast lots to determine who was the cause of the evil into which they had come. God does sometimes guide the lot and He did so in this case. It fell upon Jonah. When Jonah had thus been singled out the sailors asked for whose cause this evil was upon them, who he was, and whence he came. He replied that he was a Hebrew that he feared the Lord, the God of heaven, which hath made the sea and the dry land. This made them greatly afraid, for Jonah had already told them he was fleeing from the presence of the Lord. It must have become very clear to them that Jonah was the cause of their peril. We know how, in earlier times, the fear of the God of Israel had fallen upon the inhabitants of Canaan, and it is quite possible that some of this fear remained to strengthen the effect of Jonah's words. How Jonah could have thought to get away from the presence of Him who made heaven and earth, whose spirit fills all space is difficult to understand, and events much have convinced the sailors that it was impossible for him to do so.

The sailors asked Jonah what they must do to him in order that the raging waters might become calm again and he told them to throw him into the sea. He knew, as he confessed to them, that the evil had come upon them for his sake. He was ready to lose his own life to deliver them from the peril into which he had brought them. The men found it a hard thing to throw Jonah



overboard and did so only after they had strained every nerve to row the vessel to land, but without success. It must be remembered that ships then sailed along the coast so that save in exceptional circumstances, they were never far from land. Even when they had to give up all hope of reaching land they did not cast Jonah into the troubled waters until they had prayed to his God to forgive their deed and to preserve their lives. They showed true nobility in their treatment of Jonah, whose attempted flight from the presence of his God had brought them into such terrible straits. The tempest

ceased after they had thrown out Jonah. The token of the power of the God of Israel made a deep impression on their minds. They feared the Lord exceedingly, offered a sacrifice (perhaps landing for the purpose), and made vows. This is one of the many examples of God's power that has been recorded for our learning. The Phoenician sailors learned their lesson from one example. Shall we, who have the record of many such examples, some of them, such as the exodus, even more wonderful still, fail to appreciate the power of God?

Now we turn to what happened to Jonah. He was not to escape from the task that he sought to evade. God had prepared a great fish to swallow him, and he remained in the belly of the fish three days and three nights before God caused his release. Some people find this just too much, that a fish could swallow a man in this way and that the man comes out alive. Such cases have been recorded. In February 1891, the English whaling ship *Star of the East*, lost a man, James Bartley overboard. Upon killing a whale in the area, and subsequently dismembering the great fish they found inside curled up and deeply unconscious the seaman James. He was immediately laid out on the deck and washed down with seawater. After a few minutes he began to revive and was put in the captain's own quarters. For two weeks Bartley remained in the cabin, in a state of lunacy from his experience. Gradually he regained his senses and after the third week he seemed fully recovered.

Bartley later spoke of what he remembered had happened. After being thrown into the sea, there followed a great rushing sound, which he thought was the swirling of the whale's tail. However he was engulfed in a "great darkness" and felt himself slipping along a smooth passage "that itself seemed to move along" and carry him onward. Soon he felt he had more room and the moving sensation stopped. As he felt the slimy walls of his prison which were warm and yielding, it dawned on him what had happened. A feeling of great horror and fright overcame him as he realised his doom. He admitted trying to face death calmly, but the complete darkness, the intense oppressive heat, and oddest of all, the terrifying quiet, finally overcame him, and he remembered nothing more until he awoke in the captain's cabin.

An interesting account, possibly similar to the experiences of Jonah.

To be continued





Part 3

THE FIRST SIGN

It has already been noted that the miracles recorded by John are described as signs and not, as in the other gospels, as mighty deeds or wonders. This stress on the character of miracles as signs is in accordance with the plan of the Gospel.

The miracles were performed as witnesses to the truth of the claims put forward by Jesus as one sent by God. On a later occasion Jesus asked the Jews, (though they did not believe him) to believe his work. He was able to manifest a degree of miraculous power not previously revealed in any of Adam's race. But such power was to be used only to the glory of God. There was definite order and arrangement in the way the Lord performed these miracles which were to be understood also as signs. John 2:11 states this "beginning of miracles (signs) did Jesus in Cana of Galilee", and in John 4:54, "This is again the second miracle (sign)..." They were intended to convey special meanings to the people of Israel, at the time of Christ, but they were to impart deeper and more profound messages to those who have received Jesus of Nazareth as "the word made flesh", the "Son of God" and the "King of Israel".

The miracle of the changing of the water into wine, described as the first miracle or sign that Jesus did, is recorded solely in this Gospel. The reason for choosing to do so is suggested in Ch. 2:11. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory and his disciples believed on him." Glory and belief are two of the key words of the Gospel.

The mother of Jesus was at the marriage, to which also Jesus and his disciples were invited. From what we read in the account we may suppose that Mary was a close friend of

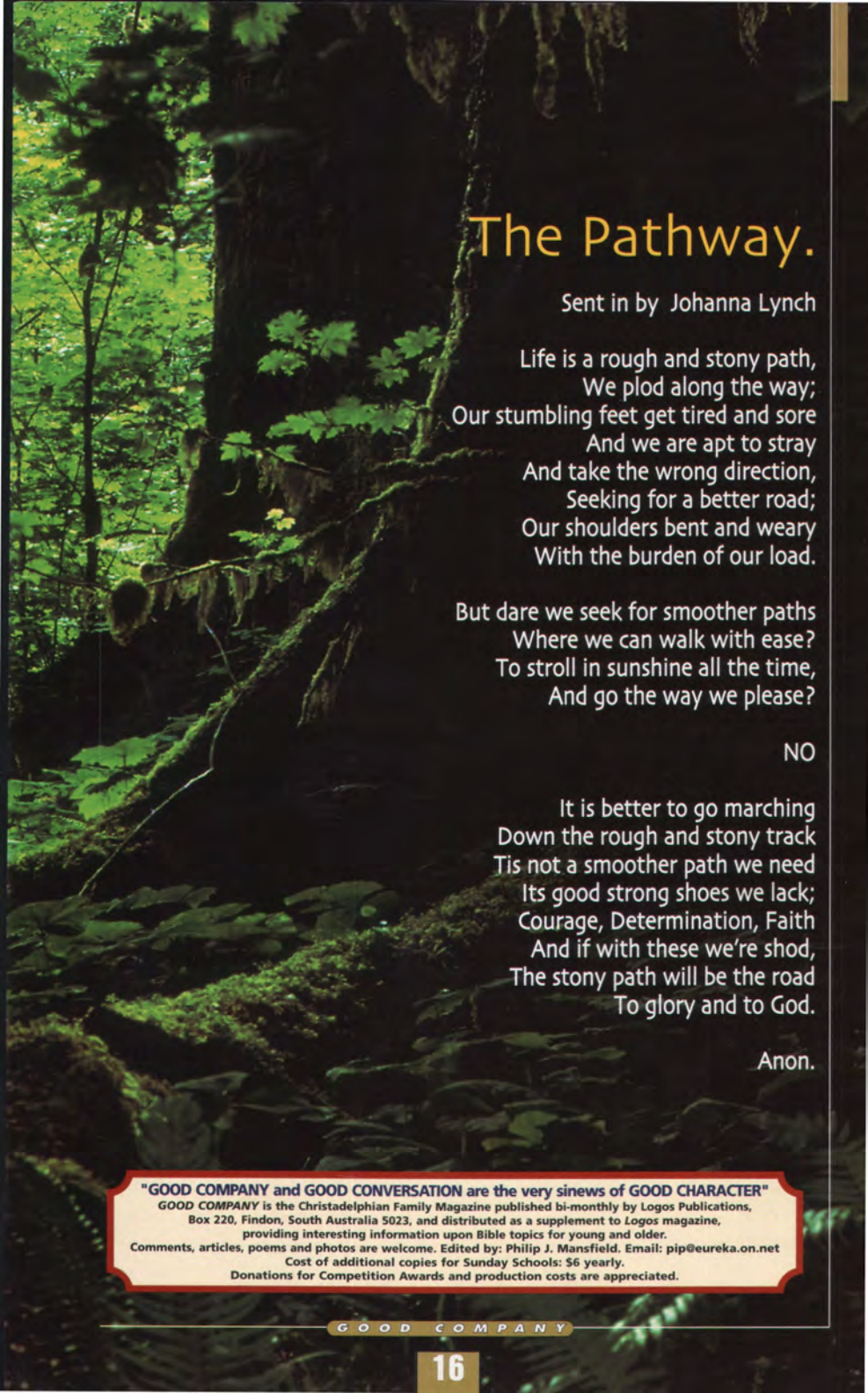
the household where the wedding was taking place. There was a shortage of wine – an embarrassing situation and of which Mary told her son hoping he would do something to assist. She well knew his divine paternity and pondered the events associated with his birth in her heart, and, now that he was gathering disciples around him, she must have perceived that the time for his public manifestation was drawing very near. It must seem fitting that the first sign performed by Jesus, who is to be the bridegroom with his ecclesia as the bride, should be at a wedding. If we are to find a figurative meaning behind the things recorded perhaps it may be that the best remains for the people of God, and that their enjoyment of God's goodness will never be blunted by satiety. The reply of Jesus to his mother reads somewhat abruptly but it is not in reality so abrupt as it appears in our translation

We may compare the reference to the time of Jesus not having yet come with his use of the same words on a closely parallel occasion, as recorded in John 7:6. The reply did not at any rate, lead Mary to think that there was no prospect of help, for she told the servants to do whatever Jesus bid them. There were standing six large water pots holding two or three firkins apiece, a firkin being about 9 gallons. The servants filled these with water up to the brim and poured out wine from them to supply the guests.

There must have been more than enough wine then available for the feast. Perhaps this illustrates the fact that God gives to His children abundantly, above what they ask or think. We have already suggested a possible significance of the goodness of the wine which so surprised the ruler of the feast.

To be continued





The Pathway.

Sent in by Johanna Lynch

Life is a rough and stony path,
We plod along the way;
Our stumbling feet get tired and sore
And we are apt to stray
And take the wrong direction,
Seeking for a better road;
Our shoulders bent and weary
With the burden of our load.

But dare we seek for smoother paths
Where we can walk with ease?
To stroll in sunshine all the time,
And go the way we please?

NO

It is better to go marching
Down the rough and stony track
Tis not a smoother path we need
Its good strong shoes we lack;
Courage, Determination, Faith
And if with these we're shod,
The stony path will be the road
To glory and to God.

Anon.

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

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Cost of additional copies for Sunday Schools: \$6 yearly.

Donations for Competition Awards and production costs are appreciated.



Good Company

ISSUE 173, May 2003

Supplement to LOGOS magazine

Hi Boys and Girls

A few months ago Aunty Trish had one of her brilliant ideas... she was going shopping! Now this is a commendable quality (Prov 31:13), but instead of bringing home important supplies for her household (ie chocolate), she brought home... a puzzle... and not a normal puzzle, but a 1000 piece puzzle with bits that all looked similar in colour and shape! (groan).

Evidently she had heard on "good authority" that it is extremely important in the developing of the human brain to exercise it on problem solving, and in particular, doing puzzles is one of the best activities. Well you can imagine the looks of sheer delight and pleasure that immediately covered our faces as excitedly Aunty Trish opened her new purchase, and as a family we all were made to sit down at the table and look at 1000 different bits of cardboard in all unusual shapes, sizes and colours. (another groan).

Now something that looked very simple at the start, proved to be quite difficult and challenging, and the hours soon extended into days and days into weeks, as we worked through this intricate puzzle. It was something you couldn't rush, because every piece had to be carefully selected and fit perfectly, else the whole picture would be wrong. Sometimes Aunty Trish got a little frustrated when some of the family tried to "make the pieces fit", but then with the help of friends the puzzle eventually was finished.

At times life seems just like a puzzle, that has been tipped out of the box and lands in a heap on the table. Pieces seem in a mess, we are not sure where this bit goes or even where it fits in. Some bits we try to join with others only to find that they just will not fit. It is only after a lot of patience, and careful work, that we eventually see the "big picture" taking shape. We soon come to realize that this is exactly how God is working in our lives, and that we are really just one little piece in His wonderful plan, that must be "perfectly joined together" if we are to be of use in His purpose.

Nearly all the pieces of God's Puzzle are in position. For He it is that "removeth and setteth", but there is one piece missing... that missing piece is the Lord Jesus Christ who very soon will be here... and then God's picture will be perfect.

Your Friend, *Uncle Pip*

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

GOOD COMPANY is the Christadelphian Family Magazine published bi-monthly by Logos Publications, Box 220, Findon, South Australia 5023, and distributed as a supplement to Logos magazine, providing interesting information upon Bible topics for young and older. Comments, articles, poems and photos are welcome. Edited by: Philip J. Mansfield. Email: pip@eureka.on.net
Cost of additional copies for Sunday Schools: \$6 yearly.
Donations for Competition Awards and production costs are appreciated.

OUR AMAZING WORLD

“The children of this world are in their generation wiser than the children of light”

The above words are from the mouth of our Lord Jesus Christ as recorded in Luke 16:8 and have a fitting application to the creature we are to look at in this issue of

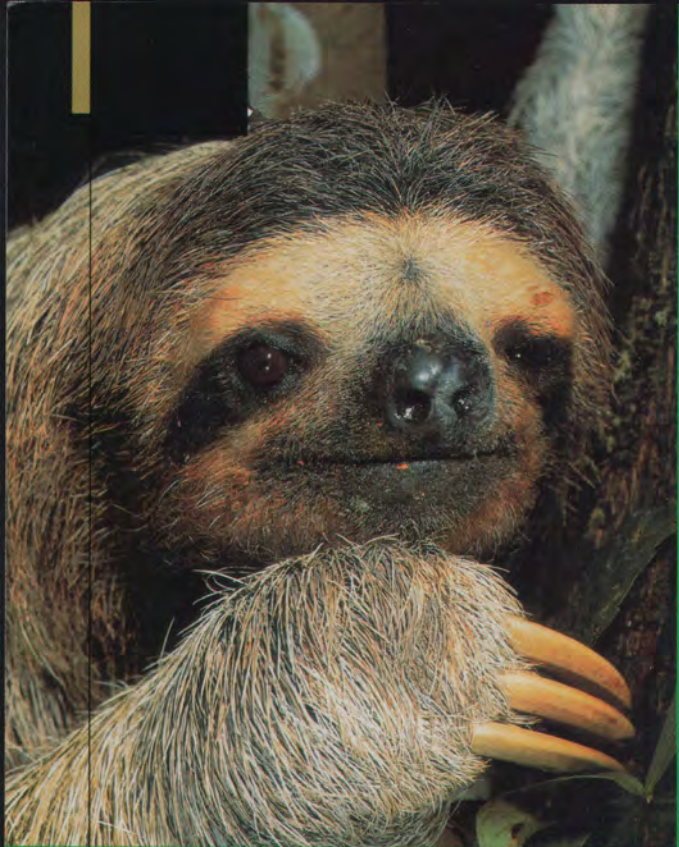
Good Company and also the next, God willing. Try out your knowledge of God's creatures and see if you can guess what it is we are looking at. Over 200 years ago in 1802 a French scientist Georges L. L. Buffon described the animal in this way – “Everything about it shows its wretchedness and proclaims it to be one of those defective monsters, those imperfect sketches, which nature has sometimes found.” Later we will use the



words of another scientist of much later age (1985) giving his view of the same creature. This creature has poor vision and is near sighted, it has poor hearing and its sense of smell is only poorly developed. It does however have excellent taste buds. We can immediately see that it will represent people the world over who lack the vision of the Word of God as Peter says “If we lack the knowledge of our Lord Jesus Christ we are blind and can not see afar off (short sighted) and have forgotten that we were purged from our old sins.” 2 Peter 1:8-9. It also represents

those who are said to be “dull of hearing” (Matt 13:15, Acts 28:27, Heb 5:11) with whom there is “a famine of hearing the word of Yahweh” (Amos 8:11). And he has no “scent” of the difference between right and wrong. One saving feature





is his highly developed sense of taste upon which he is very dependent for his selection of food.

This creature is covered by a long shaggy coat of fur which parts down the middle of his tummy, and by now you may have guessed that this topsy turvy creature is the sloth or as he is nicknamed in his home country of South America "fast Peter".

There are two kinds of sloths one known as the two-toed sloth and the other the three-toed sloth for reasons that must be

obvious. Their long shaggy coat is more like hair than fur and is grooved on one side. In the grooves grow two types of blue-green algae, and these provide camouflage for their host, they also depend on keeping still.

Their bodies are certainly nothing to be proud of as they are just skin and bone and stomach, having only half the muscle tissue of any other mammal their size. They live in the treetop canopies of tropical rainforests in parts of South America and are notoriously slow movers as they hang in a most unlikely upside down position. Everything about them seems geared to a life of ease and carefree luxury. Their neck has 9 vertebrae instead of the usual 7 and this enables them to turn their head around a full 360 degrees, thus they don't have to move their bodies to see what is going on around them. They do fall from their roof top houses occasionally but can survive falls that would kill most other creatures, because they have such a small amount of muscle tissue that they bounce. Their size does not give a good idea of their weight, and it is this very thing that makes them good swimmers – they float high in the water. Their teeth never stop growing, but they have no enamel and are very unattractive open pulp cavities. Their diet consists of leaves of trees only, and this being a very low protein diet does not give them the energy for high levels of activity.

And what would suit many teenagers on Saturday mornings – they sleep for 15 hours a day!! They have a variable body temperature of between 24 and 33 degrees celsius which is a big energy saver and their thermostat depends on

external temperatures to change it. Their blood temperature cools off at night and warms up in the day.

Each morning the sloth makes an arduous climb to the top of a tree to catch the sun's rays and to regain body warmth lost overnight, and everywhere he goes he carries up to 900 guests – a great company of parasitic beetles, mites, ticks and moths!

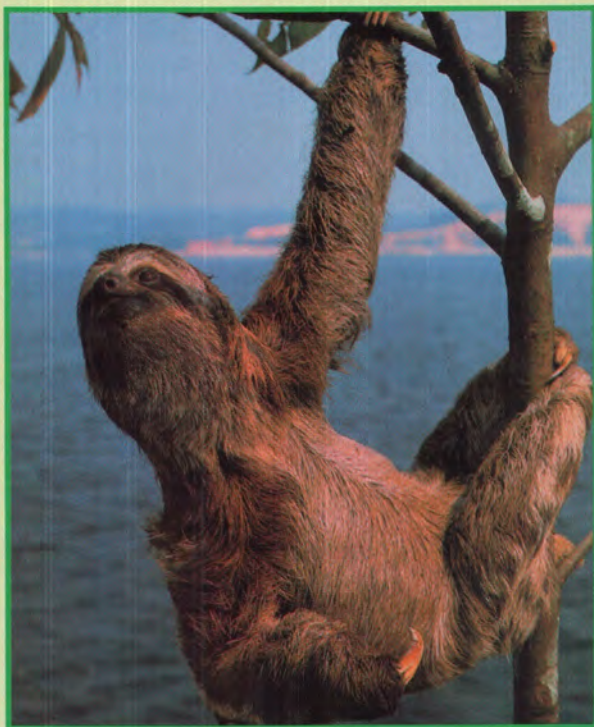
One of the amazing features of this creature is that it is classified as a ruminant, although we would hardly say that it “chewed the cud.” Their stomach is an extremely complex piece of machinery and is more like a fermentation chamber taking days rather than hours (like ours) to digest their food. We hasten to add that a life long diet of tree leaves does not excite me very much. In the sloth's stomach is a hive of industry as myriads of bacteria break down the leaves and turn them into energy, which is absorbed into the gut, and then distributed to all parts of the body.

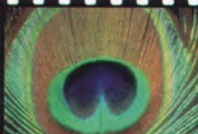
Body wastes are only discharged on a weekly basis, and involve a very arduous and energy sapping routine trip to the ground and back up into the treetop. While on the ground, many of his guests hop off to deposit their eggs on the ground, so the sloth's journey supports the growth of the next generation.

There are many lessons to be learned from “Fast Peter”, as he is mentioned in the Bible on a number of occasions, and we will look at those lessons in our next

Good Company, God willing. We will now close this one by looking at the works of Gene Montgomery a US scientist who in 1985 described this amazing creature as “perfectly suited to life in the canopy, sloths are highly specialized leaf eaters that effectively exploit a low energy resource with the help of a number of remarkable energy saving adaptations.”

C Hollamby.





CAMERA CORNER



Lismore Sunday School

This delightful photo of all our friends at Lismore Sunday School was sent in by the superintendent, Bro Craig Griffiths



Penola Sunday School

Pictured are (back row) Jason Hauser, Hannah Hauser, Hannah Davidson, Lucy Duke, Jessie Duke (front row) Bradley Tregenza, Nathaniel Hall, Samuel Davidson, Joseph Davidson

GOOD COMPANY

Photo Flash...

If you have a picture or article to publish just email to:
pip@eureka.on.net
for next issue!!!



Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330

New Zealand readers send to: Miss. Allison Page, 37 Joy Street, Shirley, Christchurch, NZ.

Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA

UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

GOSFORD: Elise Box **LISMORE:** Daniel Benson, Abigail Rapmund, Bethany Rapmund
MITTAGONG: Olivia Yearsley **YAGOONA:** Michelle Coad, Sharon Coad, Caeley Russell,
REDCLIFFE: Harrison Stonebridge **WILSTON:** Brodie Hocknell, Emma Hocknell, Mitchell Hocknell, Andrew Kilgus, Luke Kilgus, Austin Mingham **BRIGHTON:** Joshua Gore **ENFIELD:** Abigail Pitcher, Joanna Pitcher, Katie Pitcher, Rachelle Pitcher, Rebekah Pitcher, Tabitha Ryan, Jarrad Scott, Carolyn Stone, Courtney Stone, Damien Stone, Lachlan Stone, **GOLDEN GROVE:** Daniel King, Felicity King, Natalie King, Samuel King, Mason Mansfield, Leah Scott **HAPPY VALLEY:** Kylie Pearson, Nathan Pearson, Sarah Pearson, **JAMESTOWN:** Shannon Wild, Shaun Wild, Sheldon Wild **KERSBROOK:** Alexander Mansfield, Avivian Pitt, Hannah Pitt, John Pitt, Rebekah Pitt, Ruth Pitt **ONE TREE HILL:** Abigail Pearson, Joel Pearson **SALISBURY:** Stewart Barr, Kellie-Anne Mackinnon, Sharon Mackinnon, Jared O'Conner, Keturah O'Conner, Loren O'Conner, Nathan O'Conner, Aidan Van Rooyen, Andrea Van Rooyen, Grant Van Rooyen, Shaun Van Rooyen, Alana Walter, Laura Walter, **WOODVILLE:** Isaac Armonis, Rachel Armonis, Stephen Armonis, Matthew Armonis, Brant deVries, Jaidyn Edwards, Shem Edwards, Allan Grainger, Danielle Grainger, Sean Grainger, Hannah Islip, Tirzah Islip, Joshua Kempster, Laura Kempster, Rose-Mary Mansfield, William Mansfield, Brad Mitsos, Charis Mitsos, Darren Mitsos, Felicity Mitsos, Jordan Mitsos, Alex Pitt, Alisa Pitt, Kerrilyn Scolyer, Rohan Scolyer, Eden Steele, Jerome Steele, Micah Steele, Amanda Stewart, Hannah Wigzell Jacob Wigzell **LAUNCESTON:** Laurinda Bain, Katie Bain, Simeon Beams, Mark Bennett, Lachlan Bruce, Caleb Herron, Kimberley McKinlay, Timothy Plail, Jonadab Reid, Joshua Reid, Jacob Steers, Joshua Steers **MOUNT WAVERLEY:** Clare Alexander, Daniel Charles, Jared Charles, Emma Danks, Ryan McLean, Leanne Murie, Jonathan Pearson, Ruth Pearson, Abigail Pearson, Samuel Pearson, David Perry, Sarah Perry, Leah Travers, Jaiyden Watts **PERTH:** Samantha Maycock, Jordan Pedefferri, Roland

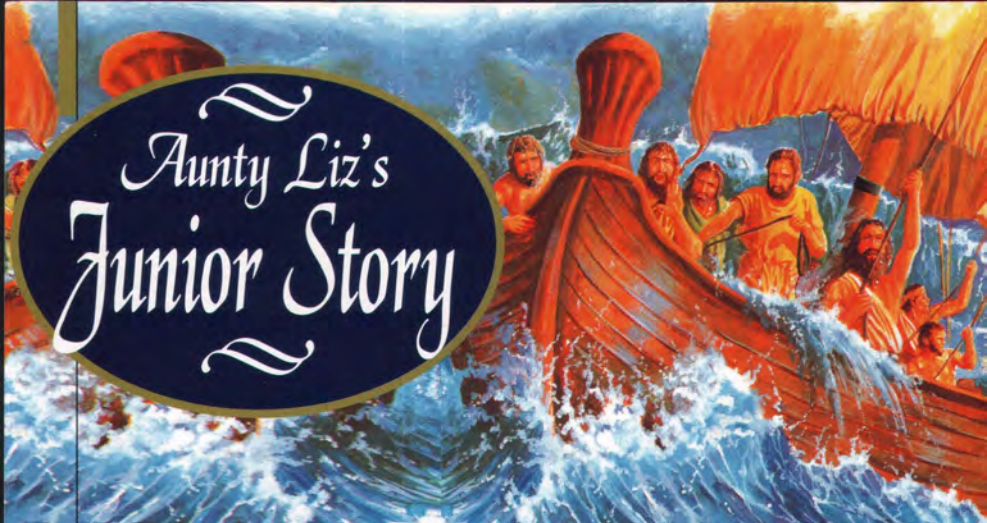
Pedefferri, Jordan van der Meulen, Natalia van der Meulen **STIRLING:** Amanda Bailie, Kristen Ornig, Matthew Ornig **ABERDARE:** Haganah Ward, Matthew Ward **BELFAST BALMORAL:** Madeline Heron, Rhiannon Heron **BRISTOL DOWNEND:** Dorothy Modeley **BOURNVILLE:** Philip Conrad, Jane Ellis, Jonathan Ellis, Joseph Ellis, Andrew Genders, Abigail Hardy, Rebecca Hardy, Chloe Plant, Emily Plant, Daniel Turner **CAMBRIDGE:** Darren Bamford **HARROGATE:** Mark Tippins, Matthew Tippins **KINVER:** Anna Barnes **MALVERN:** Deborah Griffiths, Leah Griffiths, Paul Griffiths, Samuel Griffiths **NAPTON ON THE HILL:** Anna Evans, Leah Evans **CHRISTCHURCH SUBURBAN:** Imogene Ashton, Calah Chernishoff, Caleb Davies, Devin Davies, Kate Edwards, Katrina Kivell **PORT VILA:** Hendry Huri, Hendry Huri, Reuben Huri, Jose Melden, Joana Tari **SINGAPORE:** Abigail Wetherton, Hannah Wetherton, Jonathan Wetherton, Sarah Wetherton

100 MARKS

Shantelle Brumby (Mount Barker)
 Daniel King, Natalie King
 (Golden Grove)
 Avivian Pitt (Kersbrook)
 Mark Bennett, Susanna Bennett,
 Joshua Steers (Launceston)
 Bradley MacKinnon,
 Brett Mackinnon (Salisbury)
 Nathan Pearson, Sarah Pearson
 (Happy Valley)

200 MARKS

Leah Mansfield (One Tree Hill)
 Rohan Scolyer (Woodville)
 Felicity King (Golden Grove)



Aunty Liz's Junior Story

Paul was given a school project to research information all about the sea. He searched hard to find out as much as he could about sea-water, the tides and even some of the creatures that live in the sea. Paul's Daddy helped by turned up some quotations in the Bible, "The first place that we read about the sea in the Bible is in Genesis 1:10 when God called the gathering of the waters SEA," said Daddy. "Moses and the children of Israel walked through the Red Sea on dry land, didn't they, and the Bible tells us too, that Jesus often walked by the sea-side."

"We could find out how many times the sea is mentioned in the Bible by looking at the Bible Concordance, couldn't we." "The sea can sometimes be very rough," said Daddy, "and the waves can be so big that they might crash down on a ship and break it up, or the ship might lose its way and run onto the sand or be broken on the rocks. This isn't so likely to happen today as it was many years ago, but it can still happen sometimes."

Remember when the apostle Paul was shipwrecked. In 2Cor 11:25 the apostle Paul said that a night and a day he had floated in the deep water of the sea, and that 3 times he had been shipwrecked. The apostle Paul would have been very worried when these things happened to him, but because he really trusted in God who had made the sea, the apostle Paul knew that God could save him, if it was God's will. Paul would have prayed to God during these difficult times in his life, and God cared for him.

The Bible says that the prayers of a righteous man will be heard by God and that God can save people from their troubles even when it might seem that there is no hope for safety. This is why it is so important for us to learn to pray every day, and to ask for God's help, for God is the only One who can save us.



8 and under Junior Activity

Name.....

Sunday School..... Age.....



9 and over Senior Activity

Name.....

Sunday School..... Age.....

the SEA in scripture...

6 marks

Whose chosen captains were drowned in the Red Sea? (Exo 15)

.....

About two thousand were choked (or drowned) in the sea. (Mark 5)

In the land of Canaan the sea formed the Western border. (Num 34)

The wicked are like the sea (Isa 57)

The sea gave up the which were in it (Rev 20)

On what island was Paul shipwrecked? (Act 27)

Jonah found a ship going to (Jonah 1)

Number of... Join the questions to the answer 6 marks

Chapters in
2 Corinthians

2

28

Chapters in
Exodus

40

13

Chapters in
Matthew

27

7

Chapters in
Micah

Chapters in
Haggai

Chapters in
Leviticus

The Stormy Prophet Jonah

The second chapter of the book of Jonah contains a prayer; in the form of a psalm uttered by Jonah from the fishes belly to the Lord his God. Nothing need be said about the prayer itself, for it is simple enough. What we may do however is to point out certain similarities with other parts of the Scriptures, and thus obey the apostolic injunction to "*compare spiritual things with spiritual.*" First we note that Jonah had been brought to recognise the truth, Psalm 139 so plainly taught that it is impossible for man to get away from the presence of God. He may refuse to serve Him, but he cannot escape from His power. The saying in Jonah 2:1 "*out of the belly of hell (sheol) cried I, and Thou heardest my voice*" may be compared with Psalm 139:8 "*If I make my bed in hell, behold Thou art there.*" How comforting to know that His dead saints are not hidden from God because they are laid in the grave. Remember what Jesus said to the Sadducees concerning Abraham, Isaac and Jacob and the resurrection from the dead.

The phrase "*All Thy billows and waves passed over me,*" is parallel with "*all Thy waves and Thy billows have gone over me*" in Psalm 42:7, where David describes his experiences under this figure, but for Jonah it was a literal experience. This is indicated in Jonah 2:5 "*The waters compassed me about, even to the soul; The depth closed me round about, the weeds were wrapped around my head.*" From this we see that Jonah was not swallowed by the fish the moment he was cast out of the ship.

Many of the servants of God have been overwhelmed by trouble and sorrow, but God can deliver from them all, as He delivered David and Jonah and many others. The story of Jonah highlights the saying of the Apostle Paul to the Corinthians "*There hath no temptation taken you but such as man can bear (RV), but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able to bear it.*"

The phrase, "*Yet hast thou brought up my life from corruption*" (Heb "*cuttings off*" see margin) recalls how the Lord Jesus was brought again from the dead without seeing corruption. In Heb 13:20 we read "*Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every*

good work.” This passage is of interest in connection with the matter, to which we shall refer later, that Jonah’s sojourn in the fish was a type of the time passed by the Lord Jesus in the grave.

Ver 8, *“They that observe lying vanities forsake their own mercy”* has an application also in our case. We have turned from the vain things of the world to cast ourselves on God’s mercy. If we turn back to them, as the Israelites in the wilderness turned back in mind to the spicy things of Egypt, then we forsake the mercy that God has shown us. In Heb 10:38 we read *“Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. Let us not be of those who draw back unto perdition, but of them that believe to the saving of the soul.”*

The prayer of Jonah was heard and answered. The Lord spake unto the fish and it vomited out Jonah onto dry land. The whole incident of the salvation of Jonah from the raging sea was miraculous. But the God who can save by miracle, can also save by the ways of providence. Even though His hand is not directly seen, God still works in our lives. It would have appeared a natural thing when the Philistines, (who were so often attacking the Israelites) should have made the attack which drew off Saul from the pursuit of David, but God’s hand was at work in bringing it about.

God can save without performing an open miracle and that is the way in which He now saves His children. If we cannot see and understand all His ways with us, we must learn to trust Him who has told us through His word that *“He will never leave us nor forsake us.”* Jesus said to Thomas, who wanted to see the print of the nails in his hands and the hole in his side before he would believe; *“Because thou hast seen me, thou has believed; blessed art they that have not seen and yet have believed.”* Those who have seen no miracles, but who have merely heard of them, yet have believed and trusted in God, will not come short of the blessing and mercy of God.

Jonah had been prevented from fleeing from the presence of the Lord and had been miraculously delivered from death and set again on the dry land. He did not succeed in escaping from the task God had assigned to him, for the command to go and preach to the Ninevites was renewed. It is not always that God gives a second opportunity to those who have “drawn back” from His work. Esther was given a great opportunity to save her people from the malice of Haman, but the attempt to do so involved greivous risk to herself. Mordecai told her *“Think not with thyself that thou shalt escape in the king’s house, more than all the Jews. For if thou altogether holdest thy peace, then shall there enlargement and*

deliverance arise to the Jews from another place." These words of Mordecai plainly indicate, that God's work will be done, even if men refuse to do their part.

Jonah went to Ninevah as God had commanded him to do. Nineveh was a large city of three days journey. From Jonah 3:3, it would appear that this meant it took 3 days to walk across it. As Jonah had entered the city (about a day's journey) he began delivering his message: *"Yet forty days and Nineveh shall be overthrown."* The people believed his word and recognised the wickedness which was the reason for the doom foretold by the prophet. They took steps to avert the destruction of the city by proclaiming a fast and putting on sackcloth. When the news of Jonah's message reached the king he rose from his throne, laid aside his royal robe, covered himself with sackcloth, and sat in ashes. His proclamation to the Ninevites shows how deeply he had been moved. He ordered: *"Let neither man nor beast, herd nor flock taste any thing; let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God: yea and let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?"* God is not willing that any should perish but that all should turn to Him and live. Because of the repentance of the Ninevites the city was spared, and it was not until about two centuries later that it was destroyed. There does come a time when evil becomes so great that divine judgments against it will no longer be deferred. The flood is one example. The cities of the plain had become so corrupt in Abraham's day that they were blotted out. At the intercession of Abraham, God promised to spare these cities if there were ten righteous men in Sodom, but not even so few lived there and the cities were destroyed by fire from heaven after Lot and his wife, and daughters led out by the angels.

Abraham was told that his natural seed were to go down into Egypt before God established them in Canaan because the iniquity of the Amorites was not yet full. It was a long time, some 400 years, before it did become full and then God brought the Israelites out of Egypt and led them to Canaan. They were told to execute God's judgments on the Canaanites, destroying them utterly, and then take possession of the land in accordance with God's promise to Abraham that they would be established there. It is true that many other purposes were served by the sojourn of the Israelites in Egypt, but this longsuffering of God towards the Amorites is one that is set forth in the plainest manner in the Scriptures.

To be continued 



The Gospel of John

Part 4 THE FIRST PASSOVER

During his visit to Jerusalem at the first passover after the commencement of his public ministry Jesus found those who sold oxen, sheep and doves, and moneychangers in the outer court of the temple. After making a scourge of small cords he drove out the animals and overturned the money-tables. Those who were selling doves he told to take them away. This particular incident is recorded only in the Gospel of John, but a similar incident that occurred near the last passover before he suffered is narrated in each one of the remaining Gospels and finds no mention here.

The opportunity afforded to Jesus by what he found in the temple was used to put forth in striking fashion his claim to being the Son of God, and thus the incident finds an appropriate place here in view of the declared object of the Gospel. "Make not my Father's house," he cried, "an house of merchandise."

The narrative also serves to show clearly the different effects of the words of Jesus on his disciples and on the Jews generally, a matter to

which attention is often directed in other parts of this Gospel. To the disciples it recalled what had been spoken prophetically of the Messiah: "The zeal of thine house hath eaten me up." The Jews demanded a sign as a token that Jesus had authority to take such action. He gave them no obvious sign, such as the



performance of a miracle, but spoke enigmatically of what was to be the crowning attestation of all his claims. "Destroy this temple, he said, "and in three days I will raise it up." The hidden meaning of these words escaped the Jews. How could he restore in three days that beautiful temple that had taken so long to erect? John tells us that Jesus was speaking of his own body.

We have an indication of what justifies this description in the words of the Apostle Paul in 1Cor. 3:16, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" If this description could be applied to the saints, with how much greater force does it apply to him to whom God gave the Spirit without measure. In prophecy the name of Immanuel, meaning "God with us," was applied to the Christ, and the Apostle Paul also says that God was in Christ reconciling the world unto Himself.

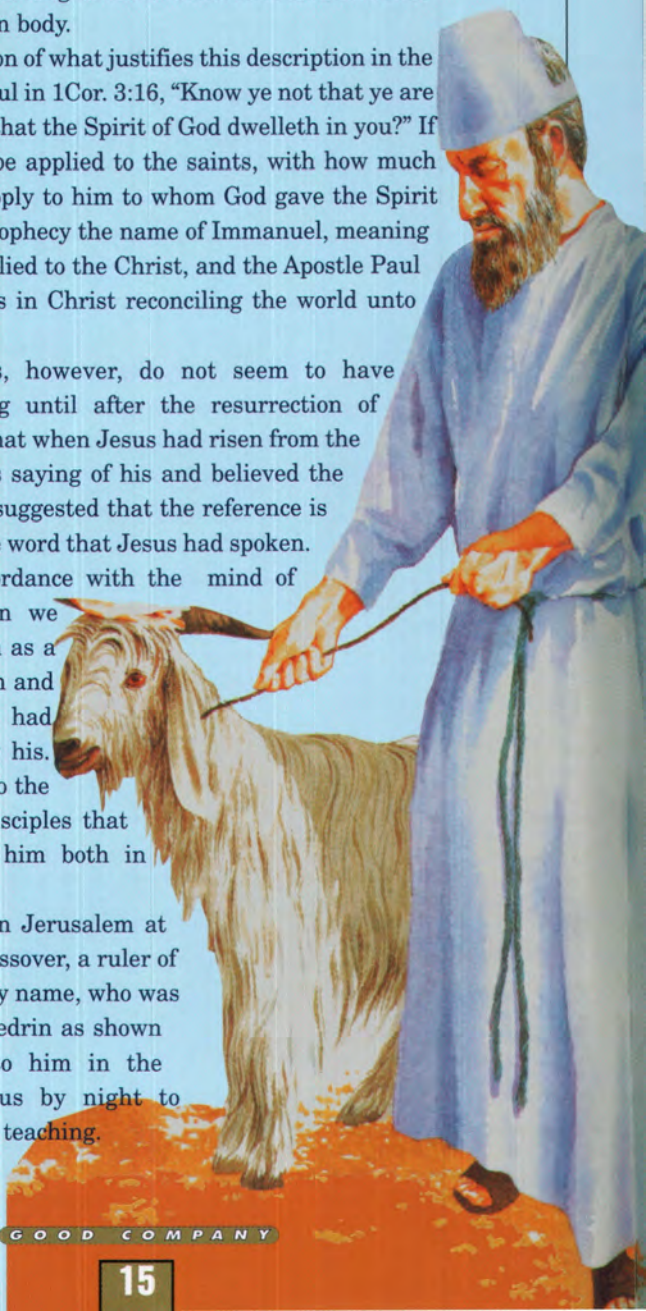
Even the disciples, however, do not seem to have perceived the meaning until after the resurrection of Jesus, for we are told that when Jesus had risen from the dead they recalled this saying of his and believed the Scripture (it has been suggested that the reference is to Psalm 16:10) and the word that Jesus had spoken. We are acting in accordance with the mind of Jesus, therefore, when we regard his resurrection as a proof of his divine birth and that the authority he had claimed was rightfully his. Before he ascended into the heavens he told his disciples that all power was given him both in heaven and in earth.

Whilst Jesus was in Jerusalem at the time of this first passover, a ruler of the Jews, Nicodemus by name, who was a member of the Sanhedrin as shown by later references to him in the Gospel, came to Jesus by night to enquire concerning his teaching.

To be continued



GOOD COMPANY



Come and Walk with me



As I walk towards the Kingdom
I will try to be wise,
Being wonderfully caring
As was Jesus in his life.

I can ask God for wisdom
Seek His holy ways to do,
Always praying and thank Him
For His promises so true.

I will try to watch all about me
Doing all to please my God,
Being separate from the world
Walking the path Jesus trod.

I will try not to be wicked
But speak kind, lovely words,
To help all people to know God
And love Him they can learn.

I must patiently wait
For Jesus to come again,
Always reading my Bible
So that God I will obey.

His word is as living water
Without it we would die.
He has given us a wondrous Hope,
If we live in faith and be baptised.

Would you like to be in the
Kingdom?
Then come and walk with me,
With truth and love help each other,
This is what God wants to see!

*Submitted by Jayden Ramat (4 yrs old)
with a little help from his Mum*

Good Company

ISSUE 175, September 2003

Supplement to LOGOS magazine



*If the little seed
has to struggle
to push its
way up
through the
stones and
hard soil, to
fight its way
up to the
sunlight
and air
and then to
wrestle with
the storm, snow
and frost...
it will be all the
tougher and
stronger.*

Hi Boys and Girls...

SPRING IS NEARLY HERE! Those "long" wintery days in Adelaide are nearly over. No longer is the rain pelting down and the nights so cold and crisp. The sun is shining and all the birds merrily singing in the trees.

This is the time of year when Auntie Trish just loves going for walks. So the other Saturday at the crack of dawn (*whilst the rest of the world was asleep*) she woke us up for the first of our "Spring Strolls". (*groan*)

We live near a lovely natural reserve, with trees and ferns and a little creek that runs through a valley which makes a lovely hike for those who like walking. So off we went, with Auntie Trish leading the way, myself and the rest of the family puffing along behind. Now this walk was going along very nicely as we wandered down a little pathway that the shrubs had nearly overgrown, (*saturating us with the dew on the branches*) while we carefully ducked under the trees that hung low in our path.

Now as I hurried to catch up to Auntie Trish, I just happened to lightly brush by this dark green bush and.... ouch! I jumped back instantly. This little green shrub looked so nice, but one touch and it told a different story! I had this stabbing pain in my hand, that commenced to throb with agony! Of course everyone was very sympathetic and caring for the intense pain I was in! – but what can't be cured must be endured!... meanwhile everybody raced off.

As I tried to catch up with them, I couldn't help but be constantly reminded of that "jolly green bush". It had cleverly disguised its mean sharp leaves and cruel thorns, and even the lightest touch gave a painful result.

It reminded me of a very powerful lesson that the nation of Israel were constantly taught, first by Moses and then by Joshua. They were warned that the Canaanites would be like "snares and traps unto you, and scourges in your sides, and thorns in your eyes," if they allowed them to dwell alongside with them in the land and infiltrate into their worship of God. How painful would that be, and the nation suffered the sad results in the times of the Judges.

May we learn the lessons that even nature itself can teach us and not allow the "thorns to spring up amongst us and choke out the Word of God". Luke 8:7.

Your Friend, *Uncle Pip*

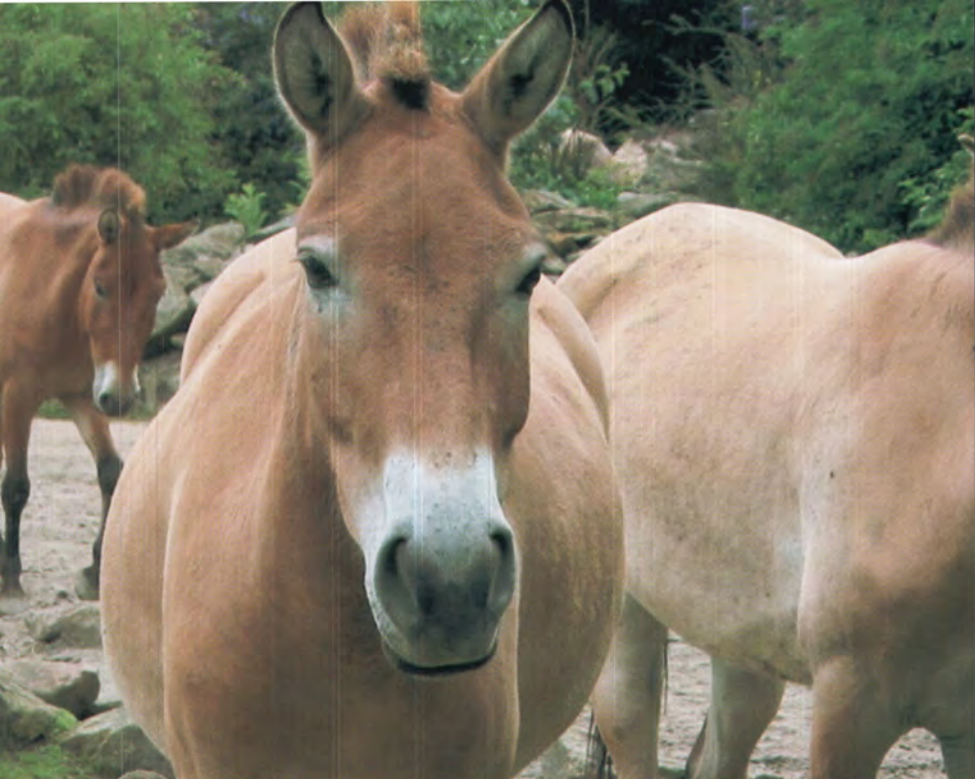
Isaiah 55:13 "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to Yahweh for a name, for an everlasting sign that shall not be cut off."

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

GOOD COMPANY is the Christadelphian Family Magazine published bi-monthly by Logos Publications, Box 220, Findon, South Australia 5023, and distributed as a supplement to **Logos** magazine, providing interesting information upon Bible topics for young and older.

Comments, articles, poems and photos are welcome. Edited by: Philip J. Mansfield. Email: pip@eureka.on.net
Cost of additional copies for Sunday Schools: \$6 yearly.

Donations for Competition Awards and production costs are appreciated.



OUR AMAZING WORLD



THE HORSE

Its symbol in Scripture

In this issue we are not going to be amazed so much with the feats or characteristics of an animal, but we are to look at its Scriptural symbolism.

The horse has long been a servant of man, even though he has not always been trustworthy. The Scripture teaches that a horse is a vain thing for safety, but in our day it is said **“horse power was a lot safer when only horses possessed it!”**

There are many symbolic uses for the horse in Scripture, and being an unclean animal, neither chewing the cud nor dividing the hoof, they were not among the animals that Israel was allowed to keep.



GOOD COMPANY



History records that the horse had very close association with two notorious nations—Egypt and Rome. Egypt had a mighty cavalry when the hardened Pharaoh refused to let Israel out of his clutches. Cavalry, by the way, means an army of horsemen with their chariots or who ride horses into battle. The might of Yahweh overcame the well-trained charioteers of Egypt, who were all drowned in the Red Sea.

The instructions of Yahweh to Israel in Deut. 17:14-16 are very interesting. They reveal the attitude of Yahweh to the trust which the Egyptians placed on their horses. The King who Israel chose later in their history, was not to multiply horses to himself (that is, he was not to be a horse breeder) nor was he to cause the people to return to Egypt, to acquire the skill of the Egyptians in this matter.

The prophet Isaiah strongly repeated this message in ch. 31:1 when he stated,

“Woe to them that go down to Egypt for help and stay upon horses, and trust in chariots...but they look not unto the Holy One of Israel, neither seek Yahweh.” Then again in v.3, **“Now the**

Egyptians are men and not God, and their horses flesh and not spirit.” Isaiah is inspired to make a direct contrast between trusting in horses and trusting in the Holy One of Israel.

Horses in the Bible are inseparably linked with warfare. In Job 39:19-25 the horse is noted for his strength, his speed, his eagerness for the battle, his great fierceness and rage and his proud disposition.



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During the life of Elisha, the King of Syria was sorely troubled in not being able to subdue Israel. God through Elisha was always able to foil his plans! The Syrians encircled Dotham, with horses and chariots and a great host when they knew Elisha was there. Elisha's servant was afraid, and Elisha prayed that the young man's eyes be opened, so that he was able to see the host of horses and chariots of fire round about Elisha, (2Kings 6:11-17). The Syrians' horses were flesh, while those surrounding Elisha, were Spirit—all rejoicing in their strength, urging each other on in the battle, speeding to the enemy, never flinching from their work. Their necks were clothed with thunder, as representing the Eternal Spirit of Heaven and Earth they dashed in pieces the oppressor!



The days are quickly approaching when Yahweh will make His flock, the house of Judah, His goodly horse in the battle of the Great Day of God Almighty, (Zech. 10:3). Yahweh will control His chosen stead, the house of Judah with precision, with fury poured out, and with utmost speed, into the strongholds of apostasy and lawlessness.

We are warned that **“the horse is a vain thing for safety”** (Psa. 33:17). Also that Yahweh **“delights not in the strength of the horse”** (Psa. 147:10).

David, the man after God's own heart left a message for us in Psa. 32:9, **“Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle...”** Many forms of machinery change, but the mechanism to control a horse is still the same.

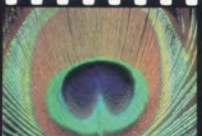
The bit chafes, the bridle agitates, but for someone with no understanding of the control which God would have us experience, the chafing and agitation persists. The horse's mouth gets hardened to the bit and without understanding his owners commands; he follows. He follows of the commands because it hurts if he does not it is a matter of fear of the consequences. Egypt's horses are all flesh, but Yahweh's horses are spirit and His control of them is because they understand what the will of the Lord is. They respond because the love of Christ constrains them.

Their whole body, mind and spirit are controlled by He who works all things after the counsel of His own will for their good.

We are all engaged today in a battle—a warfare in which only one “horse” can conquer. Let us then be horses of spirit and not of flesh and place our trust in the Holy One of Israel.

C. Hollamby.





CAMERA CORNER



Bournville Sunday School

Bro Geoff Jacks sent in this picture of the Bournville Sunday School in England.

Back row, left to right: Joseph Ellis, Philip Conrad, Beccy Hardy, Abigail Hardy, Diane Genders and Jonathan Ellis
Front row, left to right: Daniel Turner, Lydia Payne, Katie Payne, Emily Plant, Jane Ellis and Andrew Genders

Photo Flash...

If you have a picture or article to publish just email to:

pip@eureka.on.net
for next issue!!!



Cumberland Sunday School

Sister Vanessa O'Callaghan sent this picture of her cute Sunday School Class.

Pictured left to right: Victoria Johns, Kalinda Petfovski, Brooke Hill & Daniel Theile.

GOOD COMPANY

Activity Results



Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330
New Zealand readers send to: Miss. Allison Page, 37 Joy Street, Shirley, Christchurch, NZ.
Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

BALLINA: Jeremy Blackney, **BLUE MOUNTAINS:** Erin Bruce, Jesse Bruce, Kathleen Bruce, Leah Bruce, Charlotte Carroll, Sally Carroll, Ashleigh Hadley, Kristen Plumridge, Nikita Plumridge, Meagan Wolstencroft, Simon Wolstencroft, Zachary Wolstencroft
DUNOON: Lara Brown, Nathan Brown, Karly Leadbeater, Stacey Leadbeater, Jessica Shaw **GOSFORD:** Amy Box, Elise Box
GRANVILLE: Connor Smith **LISMORE:** Daniel Benson, Mikayla Herbert, Samantha McCarthy, Sarah McCarthy, Gemma Patch, Micah Patch, Andrew Pogson, Shane Pogson, Hayden Thompson, Katelyn Thompson, Alyce Wassell, Rachelle Wassell **MITTAGONG:** Amelia Yearsley **ISOLATION CORRESPONDENCE N.S.W.:** Kirralee Barrett, Mitchell Leadbeater, Megan Thompson
PUNCHBOWL: Stephanie Leckey **RIVERWOOD:** Daniel Mansfield
YAGOONA: Michelle Coad, Sharon Coad, Caeley Russell **NORTH OAKS:** Bradley Bevan, Emma Bevan, Alex Osborne, Lachlan Osborne, Nic Osborne, Morgan Sawell, Jonathan Stokes, Melissa Stokes, Nathan Stokes, Robbie Stokes, Michael Wigzell
REDCLIFFE: Hannah Hollis, Lincoln Mumby, Zachary Mumby, Harrison Stonebridge **TROPICAL COAST:** Chelsea Oliver
WILSTON: Brodie Hocknell, Emma Hocknell, Mitchell Hocknell, Michael Lewis, Auston Mingham, Jayden Pittaway, Joshua Pittaway
ABERFOYLE PARK: Daniel Crispin, Jason Jeffery, Carly-Nicole Johnson, Jozey Johnson, Matthew Johnson, Jasmine Palmer
BRIGHTON: Joshua Gore, Anna Ritmeyer **CUMBERLAND:** Stephanie Beard, Victoria Johns, Daniel O'Callaghan, Elliot O'Callaghan, Laura O'Callaghan, Kalinda Petroyski, Daniel Thiele, Leah Tregenza, Angus Weller, Laura Weller, Stephanie Weller
ENFIELD: Jason Creek, Tiffany-Anne Creek, Jemima Ryan, Alexander Sanderson, Taylor Sanderson, **GLENLOCK:** Bradley Lloyd, Jodie Lloyd, Matthew Scott, Sarah Scott **GOLDEN GROVE:** Annie Boon, Chloe Burney, Keren Jamieson, Felicity King, Marcia Mansfield, Mason Mansfield **HAPPY VALLEY:** Joshua Wigzell, Nathaniel Wigzell, Sherelle Wigzell, Tamara Wigzell
KERSBROOK: Anna Fotheringham, David Fotheringham, Michael Fotheringham, Rachel Fotheringham, Avivian Pitt, Hannah Pitt, John Pitt, Rebekah Pitt, Ruth Pitt, Daniel Schipper, Sarah Schipper
MOUNT BARKER: Kaitlyn Brumby, Shantelle Brumby, Lucy Eakins, Maggie Felton, Molly Felton **MURRAY BRIDGE:** Kimberly Gross, Lachlan Joseph **ONE TREE HILL:** Josh Beard, Jake Beard, Amber Dodson, Mitchell Dodson, Rachel Dodson, Emma Dowling, Jessica Dowling, Brendan Ginn, Esther Ginn, Jamin Ginn, Robbie Ginn, Rosanna Ginn, Abigail Hall, Seth Hall, Jacob Hall, Emma Horgan, Daniel Mansfield, Joshua Mansfield, Leah Mansfield, Samuel Mansfield, Abigail Pearson, Chloe Pearson, Joel Pearson, Thomas Wright **SALISBURY:** Bradley Mackinnon, Kellie-Anne Mackinnon, Sharon Mackinnon, Jared O'Connor, Keturah O'Connor, Lora O'Connor, Nathan O'Connor, Brianna Roberts, Aidan Van Rooyen, Andrea Van Rooyen, Grant Van Rooyen, Shaun Van Rooyen **TEA TREE GULLY:** Matthew Badams, Michael Badams, Carmel Bain, Leah Bowden, Jonathan Bowden, Sarah Bowden, Ben Cheek, Stephanie Ellenbein, Alicia Farrow, Jessica Farrow, Samantha Farrow, Naomi Knowles, Priscilla Knowles, Julia Newton, Grace Ostermann, Trace Ostermann, Force Ostermann, Mitchell Pitt, Abigail Smith, Andrew Smith, Rebekah Smith, Joseph Whitehead, Rosena Williams **WOODVILLE:** Isaac Armonis, Rachel Armonis, Stephen Armonis, Matthew Armonis, Casey Cridland, Brant deVries, Jesslyn deVries, Allan Grainger, Danielle Grainger, Sean Grainger, Hannah Islip, Tirzah Islip, Joshua Kempster, Laura Kempster, Rose-Mary Mansfield, William Mansfield, Brad Mitsos, Cameron Mitsos, Charis Mitsos, Darren Mitsos, Felicity Mitsos, Jordan Mitsos, Tara-Lee Mitsos, Kerrilyn Scolyer, Rohan Scolyer, Eden Steele, Jerome Steele, Micah Steele, Amanda Stewart,

Hannah Wigzell Jacob Wigzell, Verity Van Rooyen
CORRESPONDENCE SA: PENOLA: Bradley Tregenza
LAUNCESTON: Stephanie Arnold, Laurinda Bain, Katie Bain, Ashley Beams, Simeon Beams, Susanne Bennett, Thomas Flood, Kimberley McKinlay, Timothy Plail, Jonadab Reid, Joshua Reid, Jacob Steers, Joshua Steers **MOUNT WAVERLEY:** Clare Alexander, Peter Alexander, Daniel Charles, Jared Charles, Emma Danks, Miriam Gibson, Thomas Gibson, Travis Murie, Abigail Pearson, Jonathan Pearson, Ruth Pearson, Hannah Perry, Sarah Perry, Alexandra Sinclair, Jaiden Watts, Abigail Williams, Joshua Williams, Kyria Williams **CORRESPONDENCE VIC:** April Start **PERTH:** Jordan Addinbrooke, Regan Addinbrooke, Ashley Bain, Alistair Burgis, Marilla Chester, Samantha Danby, Daniel Hayles, Jacob Hayles, Tahila Hayles, Abigail Hunter, Jamin Hunter, Samantha Maycock, Carrie Moore, Emily Moore, Peter Moore, Jordan Pedferri, Nathan Saunders-Francis, Zoe Saunders-Francis, Caleb Ramat, Jayden Ramat, Amanda van der Meulen, Mark van der Meulen, Natalia van der Meulen **STIRLING:** Daniel Aldridge **CAMBRIDGE:** Darren Bamford **NEW ZEALAND: CHRISTCHURCH SUBURBAN:** Charlotte Ashton, Thomas Bates, Connie Davies, Devin Davies, Tessa Davies, Katrina Kivell, Megan Kivell, Hannah Vogel **SINGAPORE:** Abigail Wetherton, Hannah Wetherton, Jonathan Wetherton, Sarah Wetherton

100 Marks:

Seth Hall, Robbie Ginn, Daniel Mansfield
(One Tree Hill) Jonathan Wetherton
(Singapore) Hannah Pitt, Rebekah Pitt,
Sarah Schipper (Kersbrook) Jessica
Farrow (Tea Tree Gully) Daniel Hayles
(Perth Central) Stephanie Arnold
(Launceston) Abigail Williams (Mount
Waverley) Caleb Munaro (Golden Grove)
Isaac Armonis (Woodville) Caleb Davies
(Christchurch Suburban)

200 Marks:

Ruth Pearson, Leah Travers
(Mount Waverley)
Sharon Mackinnon (Salisbury)
Darren Bamford (Cambridge, UK)
Luke Emerson (Tawa, NZ)
Elianna Emerson (Tawa, NZ)

Aunty Liz's Junior Story

One day at school, the teacher told the children a story about a big flood that had happened a long time ago, but in the same town where Paul, Jenny and Samuel lived. It was hard to believe that there had been so much water, and that it came right up to the roofs of the buildings that were close by the River.

That same night when the children told Daddy and Mummy about the story of the flood, Daddy asked them, if they could think of any time when a flood was first mentioned in the Bible. Of course, the children remembered the Flood in Noah's time, when the animals were taken into the Ark, together with Noah and his family and God shut the door, and how it rained for forty days and forty nights. Then Mummy reminded them of the time when the children of Israel crossed over the River Jordan on dry land at a time when the River Jordan was in flood. "The Bible does not actually say there was a flood," said Mummy, "but that the water overflowed its banks, and that means that it was the same as a flood."

The priests carrying the Ark of the Covenant were told to cross the River Jordan first. When their feet touched the water's edge God made the water stop and flow backwards. The priests then carried the Ark aloft into the middle of the River and stood still there, while the people, children, and animals, all went across on dry ground.

God wanted the people to remember what had happened, so one man from each tribe took a stone from the middle of the River, where the priests' feet stood and carried the stone up out of the River and put it on the other side of the bank of the River. Another twelve stones were taken by Joshua and were put where the priest's feet had stood in the middle of the River.

How very important it was for Joshua to make sure that everything was done exactly as God said, otherwise the people would not have been able to get across the flooded Jordan River.

Let us always obey God and do the things exactly as He has asked us to do, for then He will be with us too.



8 and under Junior Activity

Name.....

Sunday School..... Age.....



Crossing the River Jordan

9 and over Senior Activity

Name.....

Sunday School..... Age.....

Which Animal

3marks

Submitted by Tirzah Islip Woodville Sunday School

1. Saul's father lost 1Sam. 9:3
2. Solomon rode King David's 1Kings 1:38
3. Solomon kept 1Kings 4:26

How did they Travel

3marks

4. Ethiopian Eunuch was in his..... Acts 8:27-28
5. Children of Israel..... Exodus 14:29
6. Elijah..... 1Kings 18:46

Whose is Whose

6 marks

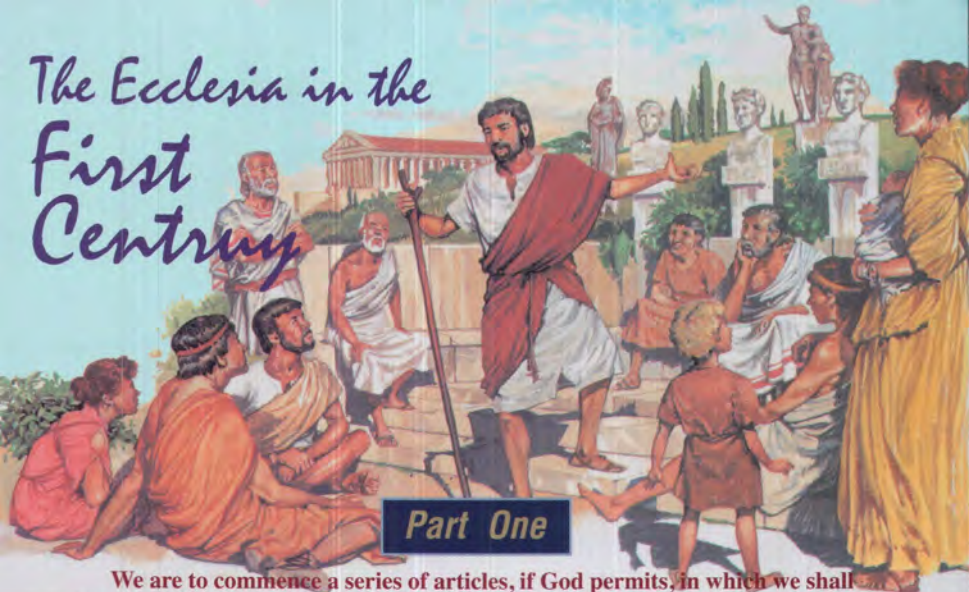
Submitted by Rosie Ginn One Tree Hill Sunday School

Each man's wife is named in the list below. Put her number in the correct box under her husband's name.

Adam 	Joseph 	Amram 	Boaz
Abraham 	Moses 	Elimelech 	Isaac
David 	Zacharias 	Hosea 	Joseph

Sarah, Naomi, Rebekah, Zipporah, Bathsheba, Ruth, Elisabeth,
Mary, Jochebed, Asenath, Eve, Gomer.

The Ecclesia in the First Century



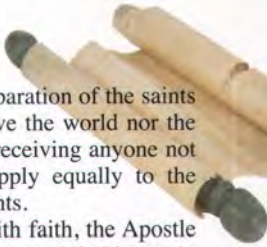
Part One

We are to commence a series of articles, if God permits, in which we shall consider the spread of the Truth in the first century and the history of the communities of the faithful that were formed of those who accepted it.

In the New Testament the name "ecclesia," translated church in the Authorised Version, is used both for the whole body of the believers and also for their separate local meetings. Two words are used in the Septuagint for assembly or congregation, those corresponding to our words "synagogue" and "ecclesia." Examples of the former are Exodus 7:3 and Numbers 14:10, and of the latter Deut. 23:3-4 and Neh. 8:1. The word "synagogue" is used once in the New Testament for the meeting of the saints for worship. this is in James 2:2, where the word "assembly" of the A.V. is "synagogue," to correspond with the original, in the Revised Version. In his address to the Sanhedrim (Acts 7:38) Stephen refers to the church (or ecclesia) in the wilderness. The name "ecclesia" was a very suitable one for the assembly of the saints. Apparently at this time it had come to be used with the meaning of assembly, but no doubt the root meaning of the word had something to do with the choice of this word. It is derived from a verb meaning "to call out." It had been used as the name of the general meeting of Athenian citizens, called together to discuss the business of the state.

The saints were a community called out from the world to a citizenship that was not of this world. In the prayer of the Lord Jesus, recorded in John 17, he speaks of his disciples as having been given to him out of the world and he prayed for them and not for the world, thus indicating the sharp distinction that exists, or at any rate should exist, between saints and worldlings. Peter expresses a similar idea in the following passage from the first chapter of his 1st epistle: "Forasmuch as ye know that ye are 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 balm without blemish and without spot." At the council held at Jerusalem to discuss the position of Gentile believers in relation to the law of Moses, Peter declared how God was visiting the Gentiles to take out of them a people for his name.

The title, under which Paul addressed the saints in the various ecclesias to which he wrote his epistle, suggests the same sort of idea. To the Romans he wrote: "To all that be in Rome, beloved of God, called saints." The last two words might be rendered "holy called out ones." He uses the same expression in other



epistles. The first epistle of John sets out very clearly the separation of the saints from the world. The Apostle there tells the saints not to love the world nor the things of the world. In his second epistle he warns against receiving anyone not holding the doctrine or teaching of Christ. This must apply equally to the assemblies of the saints as to the house of the individual saints.

In that oft quoted chapter, Hebrews 11, when dealing with faith, the Apostle shows how faith has operated throughout all the ages of the world's history in separating men from the world to form God's saints. Faith in Christ and the promises that centre in him was as essential for salvation before he appeared upon earth to confirm the promises to the fathers as it has remained and still remains since his ascension. There are references in the Old Testament to the meeting of the faithful. For example we read in Mal. 3:16: "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it." This reminds us of the meetings of the saints to listen to the word of exhortation. The Lord Jesus said of his disciples that where two or three were gathered together in his name, there he was in the midst of them. In the Apocalypse he is described as walking in the midst of the ecclesias. The fact that Christ is present, though unseen, at the meeting of his ecclesias should make the saints most careful in their behaviour.

It is important to emphasise the fact already mentioned that the ecclesias of God gathered together as a result of the preaching of the prophets and evangelists did not represent something entirely new, without any connection with or root in the past. God has been calling out a people for His name, on the basis of faith in His promises, since the beginning. In Hebrews 11 Abel is mentioned first among the list of faithful men who will be among those of all kindreds, tongues, peoples and nations who are all to be made perfect together and inherit the good things God has prepared for those who love him.

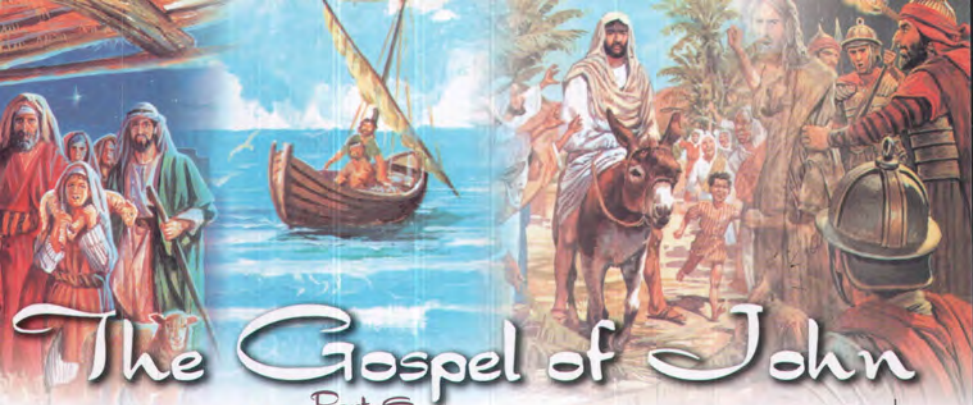
The gospel which is the basis of that faith which separates the saints of God from the world has been preached to Abraham, so the Apostle Paul tells us in Galatians 3:8, and the Lord Jesus tells us that Abraham looked forward to his day and, of course, also to his work. The important difference between the days before Christ and those after his ascension was that for a long period before his birth Israel had been God's chosen people, separated from the nations of the world to be a peculiar people to Himself, and that salvation was of the Jews, as Jesus told the Samaritan woman. After the ascension of the Lord Jesus the same gospel which was preached to the Jews was also preached to the Gentiles. Of course the preaching of the Apostles included more than had been included before. To put it very simply, as it is put in the New Testament itself, it included the things relating to the Kingdom of God, and also things concerning the Lord Jesus which had not been made known before as a whole, though some items had been the subject of prophecy and had been shadowed forth in the law.

Even this change was not so great as many people seem to suppose. The saints become part of the true Israel of God, characterised by their faith in God's promises and their obedience to His commandments, whereas the majority of the natural seed of Abraham were not his true children, because they did not show this faith and obedience. How close is the connection between the new and the old conditions is illustrated very clearly by the Apostle's parable of the olive tree in Rom. 11. There he shows also that the restoration of the natural seed of Abraham is a necessary condition for the salvation of the world

That the hope of the saints is the same hope as that of the faithful in Israel is made clear by the Apostle Paul in his defences before Felix and before Festus and Agrippa.

To be continued





The Gospel of John

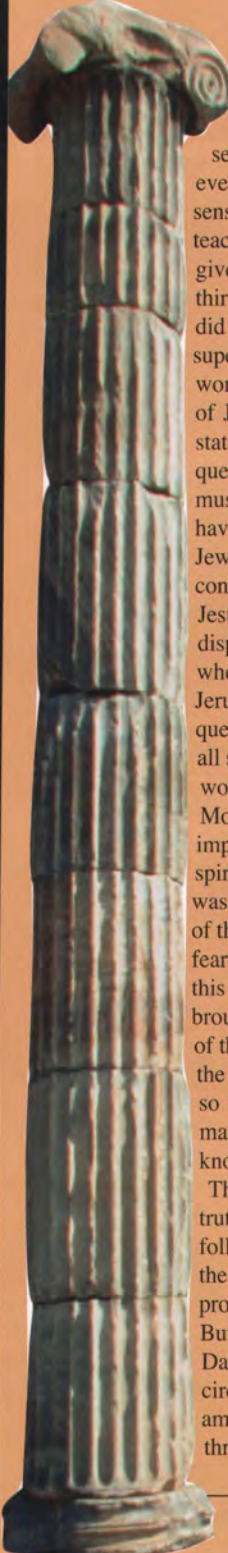
Part 6

THE WOMAN OF SAMARIA

The first part of the next chapter (John 4) records another conversation in which Jesus took part, not this time with a ruler of the Jews, but with a Samaritan woman. Eternal life is, as we shall see, the main theme here is also, as it was in the conversation with Nicodemus, and there is a foreshadowing of the extension of the gospel of salvation to the Gentiles. We are shown Jesus sitting on a well during his journey from Judea to Galilee, alone because the disciples had gone into the neighbouring city to buy victuals. Jesus was weary and stayed behind to rest. This reference to the fact that Jesus was tired is one of the little touches we find in the Gospel indicating that he was indeed subject to human infirmities. As he sat on the well a Samaritan woman came along to draw water. It was the sixth hour of the day or about noon, which would not be the usual hour to go for water, early morning or in the cool of the evening being a better time. This may, perhaps, explain why Jesus could have a conversation with her that was not interrupted until the return of the disciples.

The request of Jesus for a drink of water from the well surprised the woman, because the Jews would have no dealings with the Samaritans, although it would have been quite a natural one apart from this fact. Jesus passed over this question of the enmity between Jew and Samaritan and surprised her by telling her that, although he was asking for water, he could bestow a far greater boon than that he was asking from her. If she had but known what God could give and who Jesus himself was, she would have asked for living water. The woman took the saying of Christ literally and wondered how Jesus, who had asked her for water, could draw water from the deep well when he had nothing to draw with. Since this well was in the parcel of ground that Jacob had given to his favourite son, Joseph, the words of Jesus implied to her that Jesus was claiming to be greater than Jacob. This he certainly did claim, but he passed over this matter also in silence to continue his words about the water of life. Those who drank of that well beside which they were, would thirst again. In this time of temporal life men must eat and drink regularly if they are to continue in life. There is coming a time when the faithful will no longer find this necessary, when life will





not longer be the day to day matter it now is, but will be eternal. Yet there is a present sense suggested by the words of Christ. The water of life, in the sense of the teaching of Jesus, may be had even now, and will spring up into everlasting life. The reference to "springing up" seems to take up again the literal sense and link it with the figurative one, which was the main lesson Jesus was teaching. The woman, still having the literal sense in mind, asks that Jesus would give her the living water of which he had spoken, so that she would no longer thirst again and have to keep on making her daily trips to the well for water. Jesus did not give any further explanation at this point, but showed that he had supernatural power by telling her to call her husband and return with him. The woman replied that she had no husband. The reference of Jesus to five husbands she had had and her present state of life convinced her that Jesus was a prophet. The question in dispute between the Jews and the Samaritans must have had an important place in her thoughts. We have seen how she referred to the enmity between the Jews and the Samaritans at the very beginning of the conversation. Now that she had become convinced that Jesus was a prophet she at once raised the matter in dispute between the two peoples. Which was the place where men ought to worship, Mount Gerizim or Jerusalem? Before giving a rather indirect answer to this question Jesus told the woman that it was soon to lose all significance. There was to be no special place for the worship of God as there had been under the Law. The Mosaic dispensation was coming to an end, so he implied, and true worshippers might worship God in spirit and in truth no matter where they were. This truth was put very clearly by the apostle Peter after his vision of the great sheet let down from heaven when he said that "in every nation he that feareth God and worketh righteousness is accepted with him." Jesus had taught this truth beforehand in his talk with the Samaritan woman. The two great points brought out in it seem to be those of eternal life through Jesus and the extension of the hope of life to the Gentiles. We have said that Jesus did not directly answer the question about the rival claims of Gerizim and Zion. But the parenthesis, for so we may regard it, in John 4:6 shows that the Jews were in the right in this matter. The Samaritans were worshipping in ignorance, whereas the Jews did know what they worshipped.

The promised salvation was of the Jews. This is an important element of the truth that is now almost completely ignored by those who profess to be the followers of Jesus. They may admit that he was a Jew by birth, but they neglect the matter of the promises. The life-giver was to be the seed of the woman promised in Eden. So far that does not associate him with the nation of Israel. But he was to be the seed of Abraham, Isaac and Jacob, and also a descendant of David, and this does associate him very closely with Israel. Moreover, the circumstances of Israel's history were arranged with a view to the manifestation among them of Emmanuel, the Word made flesh. The Law given to Israel through Moses, so the Apostle Paul tells us, was a schoolmaster leading to



Christ. The ordinances of the law foreshadowed him and his word. All those who seek salvation must become members of the true Israel of which Paul speaks. They must become citizens of the commonwealth of Israel and heirs of the promises made to the fathers. True salvation is of the Jews, even though it has been extended to the Gentiles. We Gentiles who have been called to this Jewish salvation must remember the sort of worship God requires of us. We have to worship in spirit and in truth. We can learn how to do this from the Scriptures of Truth, penned by "Holy men of God who spake as they were moved by the Holy Spirit," including the writings of those who received this Spirit to guide them into all truth.



The woman now seems to begin to think that Jesus was even more than she had at first suspected. Her mind reverted to the promise of the Messiah who was to make all things clear at his coming. She probably recalled the promise of the prophet like unto Moses given in Deut. 18. She did not openly state her idea that Jesus was perhaps the Messiah, but the reply of Jesus suggests that he read into what she said a question whether he was really so. "I that speak unto thee am he." It was at this point the disciples returned and were astonished at finding him in conversation with a Samaritan woman. Following this interruption the woman left her waterpot at the well to carry back her surprising news to the city and invite the people to come and see Jesus, who had told her so much about her life. The Revised Version reads: "Can this be the Christ?" instead of "Is not this the Christ?" as in the Authorised Version. The people of the city went out to see and many of them believed in him because of the testimony of the woman, and many more because of the words they heard from Jesus himself. They would have Jesus stay with them and he remained two days. It

would be interesting to know what happened subsequently among these very early believers in Jesus who were not Jews by birth, but we are not told. Perhaps their presence may have helped towards the success of Philip when he preached later in Samaria.

Before we conclude this section let us consider briefly the conversation Jesus had with his disciples before the return of the woman with some of the people of the city. He taught them that natural food is not everything. It was the same lesson as was contained in the quotation by which Christ answered the tempter when he wished him to turn the stones into bread: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The meat of Jesus was to do the will of God who had sent him and to finish His work. Then he goes on to show the disciples how much work there was for them to do. There seems to be here a clear reference to the work of preaching the gospel and so helping to gather together the great multitude who are to receive the gift of eternal life. Paul used a somewhat similar figure when he said that he might plant, Apollos water, but it was God who gave the increase. We have wide scope in these days for the proclamation of the truth when the whole world lies in wickedness and ignorance. Let us not neglect one of the last commandments sent by the Lord Jesus from the heavens to his servants: "Let him that heareth say, Come."



The Days Of Creation

God made the earth with His power and might,

On the first day, He said, "Let there be light!"

Through the thick, and void blackness,

With nothing but waves,

God sent His light streaming with a warmth that can save

"Let there be a division," God said then

On the second day, air came to suit men

The clouds gathered above,

The sea was below

In the brilliant blue sky, gentle winds could now blow

Then on the third day, land lifted her head

Grass, herbs and fruit trees sprang up as God said

Different mountains and pastures,

Even streams for the deer,

"Let the waters be gathered, and dry land appear"

The fourth day arrived, and with it the sun

Moon, stars and planets, their courses to run,

Though created before

Now placed in position

Showed how God's purpose would come to fruition

The fifth day came in a flurry of wings

When angels created all feathered things;

As the Father commanded,

The seas filled with creatures

Which swim in rivers, and decorate the beaches

And then on the sixth day, mammals were made

The lion and lamb lay down in the shade;

Amphibians appeared,

As God brought into birth

"Every creeping thing, and all beasts of the earth"

"Let us make man in our image and likeness,"

"One day to be, like us, in his brightness";

Angels gathered together,

And God shaped with His hand,

And when they had finished, he lay there - a man.

God breathed into Adam the great Breath of Life

Then later Adam realised, he needed a wife;

God put Adam to sleep, and

Took a part of his side,

And from this He formed, the first woman, Adam's bride

The seventh day, no more was created

All was very good, as God had stated;

The Elohim rested,

Their work was, for now, done

Peace reigned for a time, all good under the sun.

Sis. Elizabeth Caltabiano.

GOOD COMPANY

Good Company

ISSUE 176, November 2003

Supplement to LOGOS magazine



We are known...
Not by how we act when we are in control...
But how we react when things are beyond our control

OUR AMAZING WORLD

... its Deserts



There can be no doubt of the great benefits of a soaking rain, for it gives seed to the sower and bread to the eater. However, rest for the land in its present cursed state is also a necessity, for when the rains do occur there is an abundance of growth, not seen after the average rainfall. There are also vast tracts of land upon this globe which we call deserts, here little or no vegetation will grow. In this issue we want to consider the **Deserts of the World**.

If any of our readers have viewed the Grand Canyon in America, they would be spell bound at the vast and desolate beauty of the place. A thin river meandering through some of the world's harshest conditions. The richness of the colours as they change hourly with the angle of the sun's rays, catching every different facet of the water and wind eroded landscape inspiring great awe. The silent majesty of the desolation is overwhelming.

Contrast this with the white wilderness of both Arctic and Antarctic deserts. The resultant lack of plant life is seen in very different climactic conditions, but the same desolate grandure meets our gaze.

This Amazing World is circled by at least **four distinct lands of deserts**. The Arctic at the top and the Antarctic at the bottom are very easy to trace out on a map, or on a globular replica of the earth.

If we lay out a map of the earth we will find that they are both largely within the bounds of the Arctic and the Antarctic Circles, at 66.5 degrees north and south of the equator respectively. There are no deserts near or on the equator. There are two other lines



"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

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marked on world maps and these are known as the Tropic of Cancer at 23.5 degrees north of the equator and the Tropic of Capricorn at 23.5 degrees south of the equator. These two lines mark the most northerly and the most southerly parts of the earth over which the sun shines directly at 90 degrees. The longest day of the year for that hemisphere is experienced when the sun is directly overhead at one of these latitudes. In the northern hemisphere we have the Tropic of Cancer which runs right through the middle of the largest dry desert on earth – the Sahara, which is 9 million square kilometers or 3.5 million square miles in area. This line also circuits the Saudia Arabian desert and is close to other deserts in Northern America and Northern India.

It is true that the "progress" of civilisation on earth has contributed to the extent of some deserts, but deserts cover about one third of the total land area of our world. If all things are created for a purpose what then can be the purpose of these huge wastelands? Or are they wastelands? Whilst being unable to support densely populated towns and cities, the deserts house some of the most amazing creatures on earth!

Very interesting forms of life survive in these forbidding places. Take the water holding frog in Australia's harsh inland. This creature is a ready made water supply tank for people who can find them. When rain occurs, this frog mate and the development of the eggs and tadpoles,



through to adult frogs is much quicker than for their cousins in wetter areas. The water dries away and the frogs burrow about a foot or so (300mm) into the earth. In its burrow, several layers of skin are quickly shed and these form an almost waterproof casing around the frog. Then the frog somehow absorbs the water from the surrounding earth and the space between its body and the lately cast off skin, bulges with water. It is now well equipped to be able to withstand whatever comes until the next downpour, which maybe a year or so away.



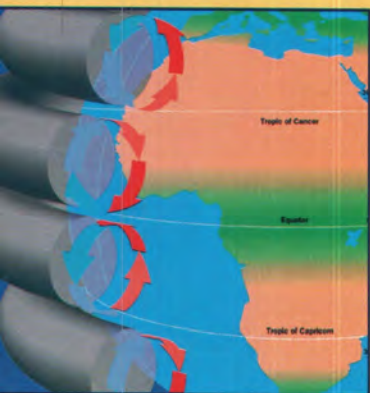
The Australian Aborigines are known to exploit this water source, and their method of finding the frogs is quite interesting. They stamp upon the ground in an attempt to mimic thunder, and by this means induce the dormant frogs to croak. Then with great skill they unearth the frogs and relieve them of the sac of fluid by squeezing them with their fingers and with open mouths in the right place catch the precious liquid!

Some of the most brilliant of flowers grow in the desert. An example being the



Sturt Desert Pea – a spectacular bloom, named after one of Australia's early explorers. In favourable conditions one plant has been known to cover an acre of ground with an abundance of brilliant blooms. It is a creeping plant which puts down more roots all along the length of its "arms".

But why are Deserts there at all? It is amazing that they all seem to be in very decided zones. And these zones just happen to be the meeting places of gigantic rotating movements of air. There are six of these air masses surrounding our globe and scientists say that at the meeting places of these air masses the air which has risen to a height of 10 miles (16km) falls down again as it cools,



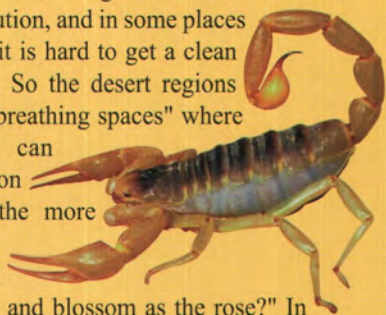
and as it cools. As cool air does not carry as much moisture as warm air, the downward sinking air does not produce much rain over these zones. But are deserts necessary? The answer is definitely YES!

The enormous population of the earth, the dreadful use and wastage of the earth's resources, produce huge amounts of various forms of pollution, and in some places of the world it is hard to get a clean breath of air. So the desert regions act as huge "breathing spaces" where the winds can

become somewhat cleansed of their pollution and can continue to bring fresher air to the more inhabited parts.

But do you remember what Isaiah says in his 35th chapter, that "the desert shall rejoice and blossom as the rose?" In God's kingdom soon to be established on the earth there will be amazing changes to the climate, but will all deserts disappear? No! We know that the area of Sodom and Gomorrah will always remain unfruitful as a memorial of what happens when Yahweh's laws are mocked!

C Hollamby.





CAMERA CORNER



from Solomon Islands

Taken by Bro and Sis Healy on a recent trip to the Solomon Islands, this picture shows the children proudly displaying their "new Sunday School bags" kindly made by the sisters of Glenlock Ecclesia in South Australia.



Photo Flash...

If you have a picture or article to publish just email to:
pip@eureka.on.net
for next issue!!!



from the Tassie Isle

This picture sent in by Sis Jane Bain is of the Launceston Playgroup after a recent trip to the Queen Victoria Museum in Launceston.

GOOD COMPANY

Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330
New Zealand readers send to: Miss. Allison Page, 37 Joy Street, Shirley, Christchurch, NZ.
Nth American readers send to: Mrs. Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA
UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

BALLINA: Jemma Blackney **BOULAROO:** Angela Smith, Yardley Smith **COONABARABRAN:** Eleonor Mitchell, Ethan Mitchell, Joseph Pogson, Jonny Pogson **DUNOON:** Karly Leadbeatter, Stacey Leadbeatter **GOSFORD:** Amy Box, Elise Box **GRANVILLE:** Connor Smith **LISMORE:** Hayden Thompson, Katelyn Thompson, Alyce Wassell, Rachelle Wassell **ISOLATION CORRESPONDENCE N.S.W.:** Megan Thompson **PUNCHBOWL:** Stephanie Leckey **RIVERWOOD:** Christopher Gilmore, Daniel Mansfield **YAGOONA:** Michelle Coad, Sharon Coad, Jason Pogson, Caeley Russell **REDCLIFFE:** Hannah Hollis, Luke Rucker, Harrison Stonebridge, Jared Stonebridge **TROPICAL COAST:** Chelsea Oliver **GYMPIE:** Jordan Fredrickson, Kate-lyn Fredrickson, Lenny Fredrickson **WILSTON:** Brodie Hocknell, Emma Hocknell **BRIGHTON:** Benjamin Gore **CUMBERLAND:** Leah Tregenza, Angus Weller, Laura Weller, Stephanie Weller **ENFIELD:** Grace Lund, Ruth Lynd, Jason Creek, Tiffany-Anne Creek, Joanne Pitcher, Tabitha Ryan, Alexander Sanderson, Taylor Sanderson **GOLDEN GROVE:** Marcia Mansfield, Felicity King, Mason Mansfield **KERSBROOK:** Anna Fotheringham, David Fotheringham, Michael Fotheringham, Rachel Fotheringham, Avivian Pitt, Hannah Pitt, John Pitt, Rebekah Pitt, Ruth Pitt, Daniel Schipper, Sarah Schipper **MOUNT BARKER:** Emily Hearn, Joshua Hearn **ONE TREE HILL:** Bronte Manser, Giverny Manser, Daniel Mansfield, Joshua Mansfield, Leah Mansfield, Samuel Mansfield, Abigail Pearson, Chloe Pearson, Joel Pearson **TEA TREE GULLY:** Joseph Whitehead **WOODVILLE:** Isaac Armonis, Rachel Armonis, Stephen Armonis, Matthew Armonis, Allan Grainger, Danielle Grainger, Sean Grainger, Tirzah Islip, Joshua Kempster, Laura Kempster, Rose-Mary Mansfield, William Mansfield, Brad Mitsos, Brenton Mitsos, Cameron Mitsos, Charis Mitsos, Darren Mitsos, Felicity Mitsos, Jordan Mitsos, Alex Pitt, Kerrilyn Scolyer, Rohan Scolyer, Eden Steele, Jerome Steele, Micah Steele, Amanda Stewart, David Van Rooyen, Verity Van Rooyen **CORRESPONDENCE SA:** **PENOLA:** Bradley Tregenza, **VICTOR HARBOUR:** Judy Lines **HOBART:** Petra Holstrom, Anthea Ross

LAUNCESTON: Laurinda Bain, Katie Bain, Mark Bennett, Susanne Bennett, Lachlan Bruce, Shemiah Leslie, Kimberley McKinlay, Timothy Plail, Jacob Steers, Joshua Steers, Hannah Wigzell, Shem Wigzell **ALBURY-WODONGA:** Ashleigh Hewer, Jasmine Hewer **CORRESPONDENCE VIC:** Lauchlan Start, April Start **ASCOT:** Samuel Linden **EASTERN SUBURBS:** Emily Wearne **FOOTHILLS:** Zachary Riddle **PERTH:** Carrie Moore, Emily Moore **STIRLING:** Daniel Aldridge, Hayley Aldridge, Amanda Bailie, **BELFAST BALMORAL:** Madeline Heron, Rhiannon Heron **BOURNVILLE:** Philip Conrad, Jane Ellis, Jonathan Ellis, Joseph Ellis, Andrew Genders, Abigail Hardy, Rebecca Hardy, Hannah Jacks, Chloe Plant, Emily Plant, David Turner **MALVERN:** Deborah Griffiths, Leah Griffiths, Paul Griffiths, Samuel Griffiths **MALAYSIA:** Alvin Andrew

100 Marks:

Sarah Wetherton, (Singapore)
Hannah Wetherton (Singapore)
Jacob Hall (One Tree Hill)
Aaron Pitcher, (Enfield)
Alana Pitcher, (Enfield)
Chloe Pitcher (Enfield)

200 Marks:

Eleonor Mitchell, Ethan Mitchell, Joe Pogson
(Coonabarabran, NSW)



Aunty Liz's Junior Story

As it was getting dark inside the house, Paul turned the light on so that he could try to get his Sunday School homework finished before the evening meal. He thought how easy it was to press down the switch, and the whole room was filled with light. That night Daddy explained to the children, that their grandparents did not have electricity when they were young, and it was necessary to use lamps or candles, when it was dark. The light from the lamp or candle did not fill the whole room with light, and they had to sit close to them so as to be able to read their Bibles, or do whatever else they had to do.

"This can teach us some important lessons," said Daddy. "If Grandpa and Grandma really wanted to learn about God's Word, they had to get close to the light. Now we read in the Bible in John 8:12 that Jesus said, 'I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.' If we want to get close to Jesus, and learn about Him and of God His Heavenly Father, we should read from God's Word every day.

Grandpa and Grandma had to look very hard with their eyes when they were trying to read the Bible. How much easier it is for us today when we have a whole room full of light!"

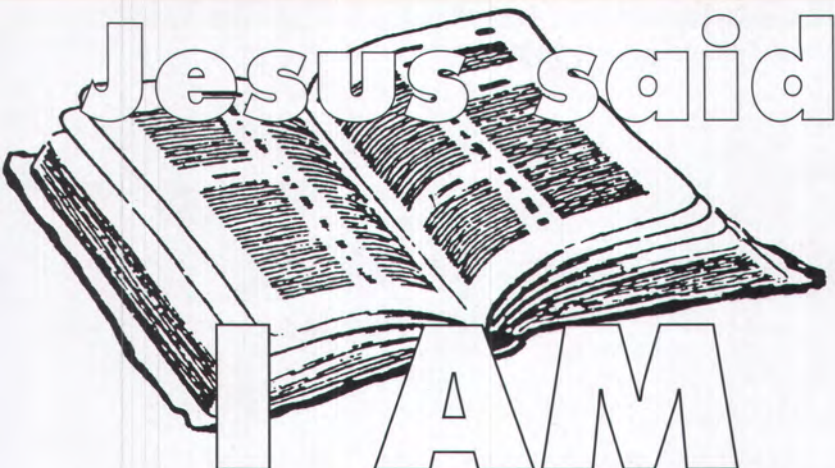
Let us use our time carefully, and read from God's Word, the light of Truth, and do our Sunday School lessons, always thankful to God for the wonderful daily blessings He has given us.



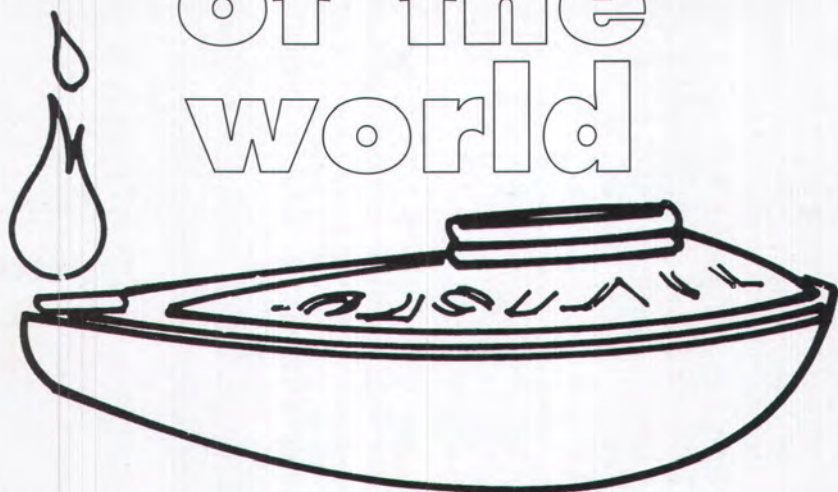
8 and under Junior Activity

Name.....

Sunday School..... Age.....



I AM
the LIGHT
of the
world



9 and over Senior Activity

Name.....

Sunday School..... Age.....

Circle the RIGHT answer

6marks

1. Who did Jesus bring back to life after he had been dead for four days?

Simon Zacchaeus Lazarus

2. Who had mercy on the man who had been left for dead by thieves on the road to Jericho?

a Samaritan a Roman Soldier a Levite

3. Judas, betrayest thou the son of man with a ?

lies kiss gift

4. Who was crucified with Jesus?

two soldiers two thieves two murderers

5. After the crucifixion of Jesus, who was added to replace Judas?

Andrew Luke Matthias

6. Who said "I am the light of the world?"

Moses Jesus Abraham

Word Search

6marks

Cymbals
Dedication
Gladness
Happy
Harps
Joy
Musicians
Nehemiah
Praise
Rejoice
Shout
Sing
Thankful
Walls

S	P	I	G	T	H	S	O	U	T
E	T	U	O	H	S	J	I	Y	E
L	M	G	L	A	D	N	E	S	S
C	P	N	S	N	Y	O	J	N	I
H	W	I	L	K	P	I	E	A	A
A	A	S	A	F	P	T	F	I	R
R	L	I	B	U	A	A	U	C	P
P	L	J	M	L	H	C	L	I	L
S	S	O	Y	E	R	I	T	S	M
H	E	L	C	N	H	D	C	U	P
R	E	J	O	I	C	E	T	M	U
E	L	S	H	G	L	D	N	E	N

The Ecclesia in the First Century

Part Two

After the deposition and banishment of Archelaus, who had been tetrarch of Judea, Idumea and Samaria, his dominions were placed under Roman governors or procurators. The fifth of these procurators was Pontius Pilate, who condemned Jesus to crucifixion at the instigation of the Jews. Shortly after this a tumult arose among the Samaritans. A religious imposter appeared among them who said he would show them the vessels of the tabernacle which, according to Samaritan tradition, had been buried by Moses on Mount Gerizim. This was regarded as a prelude to the appearance of the Messiah. Pilate sent troops to see that the excitement did not culminate in a revolt, and a conflict broke out in which many of the Samaritans were killed, whilst several of the ringleaders who had been taken prisoner were executed by Pilate's orders. Complaints against his cruelty were lodged with Vitellius, the proconsul of Syria, under whose jurisdiction Pilate had been placed, and the latter was sent to Rome in A.D. 37 to answer the complaints. The emperor Tiberius died before his arrival and nothing more is definitely known of Pilate's fate.

During the reign of Caligula (37-41) orders were sent to the proconsul of Syria to set up a statue of the emperor in the temple at Jerusalem. The grandson of Herod the Great, Herod Agrippa I, was a great friend of Caligula's and persuaded him to revoke the order. When the emperor heard later that the proconsul had sent a messenger to ask that the order should be countermanded a letter was sent ordering him to kill himself. Fortunately for him, news of Caligula's death reached him before the letter. Caligula had appointed Agrippa to the tetrarchies formerly held by Herod Philip II and Herod Antipas. After the assassination of Caligula, Agrippa gave much help to the new emperor Claudius, who have him all the dominions of his grandfather with the title of king (41) and, at his request, gave the kingdom of Chalcis in Lebanon to his brother. Agrippa is the king of whom we read in Acts 12, who persecuted the Christians. His popularity with the Jews is indicated by a story told in the Talmud. As he was reading the law at the feast of tabernacles he burst into tears at the words, "Thou mayest not set a stranger over thee, which is not thy brother," and the people cried out, "Fear not, Agrippa, thou art our brother." The circumstances of his death in A.D. 44 are related in Acts 12:20-23.

Claudius had intended to allow Agrippa's son to succeed him but was persuaded not to do so on account of his youth. Roman governors were again appointed. Two of these are mentioned in the Acts of the Apostles. Under Felix (52-60) the revolutionary movement in the country spread rapidly. Josephus says the land was full of robbers and wizards. The high priest was murdered in the temple by pilgrims who carried daggers under their cloaks.

The son of Agrippa I received the realm of Chalcis on the death of his uncle in A.D. 48, and along with it the oversight of the temple and the nomination of the high priest, rights which his uncle had enjoyed. Later this kingdom was taken from him, but he received other provinces instead. His sister Drusilla was the wife of Felix. Agrippa himself lived for some time with his sister Bernice as his wife. This is the King Agrippa before whom Paul was allowed to answer for himself.

Festus, the successor of Felix, died after holding office for two years, without having



accomplished anything towards the pacification of the country. There followed two other governors and then came the revolt of the Jews which culminated in the capture of Jerusalem and the destruction of the city and temple in A.D. 70.

A FEW PARTICULARS ABOUT JEWISH INSTITUTIONS AND CUSTOMS.

The Great Sanhedrin which held its sittings daily except on sabbaths and festivals, is said to have consisted of seventy-one members: the 24 heads of the priestly course, 24 elders, 22 scribes, and the high priest, who acted as president. The place of meeting was a hall of the temple. Its main function was to watch over the religious life of the nation. It could punish by fine, imprisonment, stripes or death, but a sentence of death had to receive the approval of the governor. Its direct authority extended over Judea and it had practically no power over Roman citizens in that country unless they profaned the temple. But Jews in different parts of the Empire might be handed over to the Sanhedrin for trial, even if the offence were not committed in Judea, if it were purely a matter of religious belief. It is chiefly as a court of justice that reference is made to it in the New Testament.

In addition there were local councils in those parts of Palestine where the Jews were in the majority, with very much the same powers. These consisted of 23 members where the adults exceeded 123 elsewhere. Where they could not come to a decision, or where the interpretation of the law was doubtful, the matter was referred to the Great Council at Jerusalem.

The synagogue probably had its beginning during the Babylonian captivity, though it is not improbable that something of the sort may have existed still earlier. After the rebuilding of the temple it was retained because of the important service it rendered in the religious life of the people there was one even within the precincts of the temple itself. The synagogue was of simple construction and usually near running water or the sea shore. It was commonly built on an eminence so that it could be seen from afar, in memory of the prophecy about the Lord's house in Isaiah 2. Or it was built in a square or at the corner of the street. If no prominent site could be found it must have a pole which would rise above the highest roof in the village or town. Internally the synagogues were rectangular or round buildings with a single or double colonnade. The general arrangements inside were somewhat similar to that of the tabernacle of temple. In the part corresponding to the most holy place was a chest in which the rolls of the law were kept. There was a kind of platform to which those ascended who were called up to

read. The reader stood whilst the one who addressed the assembly sat. Those who undertook the synagogue service need not necessarily be priests, but were more usually scribes. The elders could banish men from the synagogue. The archisynagogos, or chief of the synagogue, exercised general control and there was a servant who acted as a caretaker and was the teacher of the children. Education was highly valued and diligently fostered. Every synagogue was open three times a week: on Mondays, Wednesdays and Fridays, and the larger ones were probably open every day at the three hours of prayer. A regular form of service was in use, probably somewhat like that of the Jewish prayer book of today.

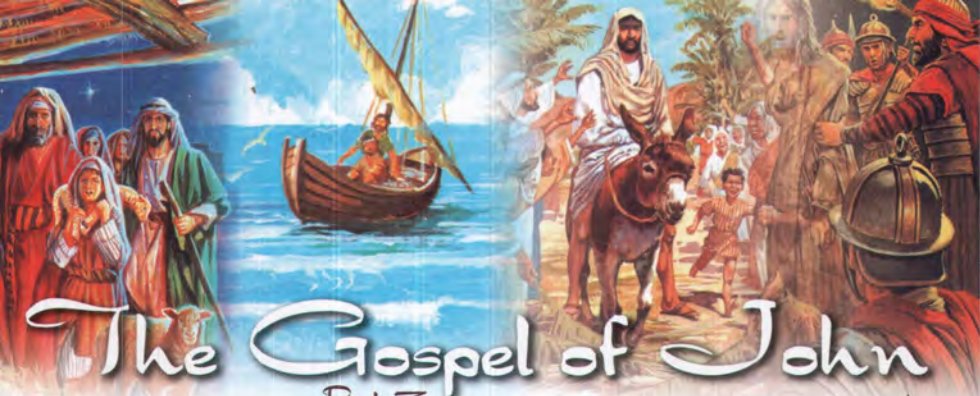
The importance of the synagogue in the preaching of the Gospel comes out very clearly in the Acts of the Apostles. In almost every large town there was a synagogue to which the Apostle Paul went first to preach the gospel.

In concluding this section a few words may be said about the Pharisees and Sadducees. The latter represented the nobility, power and wealth among the people. Their interest was in political life and they furnished the chief rulers. They did not share in the hope of the speedy coming of the Messiah which reconciled the Pharisees to foreign rule and, as we learn from the New Testament, they did not believe in angels, spirits or the resurrection of the dead. In the days of the Apostle the high priest and his party were of the sect of the Sadducees.

The Pharisees were comparatively few in number and aimed at special purity. In so doing they made the law void in many cases by their traditions and they fell into the sin of pride, this sin being condemned by Jewish writers themselves. That there were good men among them we may fairly conclude from Paul's reference to himself as a Pharisee and the son of a Pharisee, and to his description of himself "as touching the law a Pharisee, and touching the righteousness which is in the law, blameless."

To be continued





The Gospel of John

Part 7

THE SECOND MIRACLE AT CANA

After his stay of two days at Sychar Jesus continued the journey to Galilee which had been interrupted owing to his talk with the Samaritan woman. The news of the events at the feast in Jerusalem had preceded him, having been carried by the returning pilgrims. A certain nobleman, or perhaps king's officer, who had evidently heard of the wonderful deeds of Jesus, learned of his arrival at Cana and turned to him in his trouble. His son was lying at the point of death and the only hope of recovery lay in a miracle such as those Jesus was reported to be doing. Going out to meet Jesus he begged him to come along to his son before he died. We may note that he did not directly ask Jesus to heal his son, but such a request was clearly implied. The anxious father was not to be diverted from his immediate purpose by the words of Jesus: "Except ye see signs and wonders ye will not believe." His need was too urgent and his anxiety too great for discussion of such a topic, and he simply repeated his request: "Come down ere my child die." Jesus also did not pursue this question of miracle and belief at this time, but tested the faith of the nobleman by telling him to return for his son was recovering. The nobleman did not hesitate but started out on his homeward journey. Before he arrived his servants met him with the joyful news that his son was better. His enquiries showed that the fever had left his son at the very hour that Jesus had told him his son lived. The nobleman and all his house, so we are told, believed.

The signs and wonders that Jesus did were intended as an attestation of the truth of his claims to be the Christ, the son of the living God, and they were done with the object of producing belief in him. they had the intended effect on the nobleman and his family, whereas the Jews as a whole would not believe in spite of the great miracles Jesus did among them. On a later occasion he besought them to believe for the very works' sake. The evidence by miracle was continued in the days of the Apostles following the giving of the Holy Spirit to them. The time, however, came when miracles ceased and when only the inspired record was left of the wonderful things that were then done. To those who have not seen such miracles but yet have believed in Jesus, we may very well apply the words spoken by Jesus to Thomas, recorded later on in this Gospel: "Blessed are they that have

not seen and yet have believed."

It is interesting to note that, leaving out of account the miraculous draught of fishes recorded in John ch22, which took place after the resurrection of Jesus from the dead, there are seven miracles recorded in this Gospel. This is especially interesting in view of the way in which the number seven runs through the Apocalypse and of its signification in that other book by the author of the Gospel. These facts indicate what care was taken by the writer in his selection of miracles and discourses for this Gospel. Not only were



they chosen from the point of view of their bearing on the main theme of the Gospel, namely life through belief in Jesus, but their number was also chosen to indicate the perfect proof afforded by the Gospel of the truth of the teaching of Jesus. As we are reminded at the end of chapter 20 Jesus did many more signs than are here recorded, but these seven were selected as affording a complete and sufficient proof that Jesus was the Son of God and that a believer in him might receive eternal life. In the same sort of way there were many other ecclesias than those seven in Asia to which special messages were addressed in the Apocalypse. But they were typical of all the ecclesias, and the attention of every saint is directed to the teaching contained in the messages by the occurrence in each of the words: "He that hath an ear, let him hear what the Spirit saith unto the ecclesias."

The Gospel now takes us back to Jerusalem at the time of another feast, it is not quite clear which. Possibly it was the second passover during the public ministry of Jesus. By the pool of Bethesda there lay a large number of cripples seeking cure. A certain man was lying near it who had been a cripple for thirty-eight years, but who had not yet been cured for he had no friend to help him. Jesus had recognised his position and asked the man "whether he wished to be cured." The possibility of any other healing than that by means of the troubled water did not occur to him and he began to explain his difficulties. Let us never imagine that there is but one way out of our troubles, though we cannot see even one. The Lord's hand is not shortened that it cannot save. Let us pray for His help and cast all our cares upon Him, for He has promised never to leave nor forsake us. Jesus cut the story short by telling the cripple to rise, take up his bed, and walk. At the word of Jesus the man did as Jesus had bidden him and was cured.

Jesus had made so little about this miracle of healing that the man who had been cured did not know to whom he owed his healing. The Jews who saw the man carry his bed were offended because he was doing this on the sabbath day. His answer was that the one who had healed him had told him to do so, implying that he who had done so great a miracle would not have told him to do anything wrong. We find a similar argument used by Nicodemus: "No man can do these miracles that thou doest, except God be with him." This was quite a reasonable attitude to take up. The position that Jesus took up on the question is set forth very clearly in Luke 13. There he shows how the Jews had not taken everything into account, and that even they themselves recognised that works of mercy were not out of place on that day. They loosed their ox or their ass and led it away to the water. Was it then unreasonable that he should heal on the sabbath day? In Mark 2 Jesus points out that the sabbath was made for man and not man for the sabbath and put forth the claim that he was Lord of the sabbath day. What he had done was not breaking the sabbath day and the authority God had given him was sufficient justification for his command to the man to carry his bed.

Had Jesus been out to seek popularity it would have been easy enough for him to have avoided stirring up the minds of the Jews against him by this and similar deeds. He had been sent by God, however, as the prophet greater than Moses, and these miracles on the sabbath day gave him an opportunity to put forward his claim to speak on behalf of God. Some such considerations as these may help us to understand why Jesus should continue to perform miracles on the sabbath even when he knew that the Jews were offended at it. this is borne out by the succeeding part of the narrative in which we have Jesus claiming to be the son of



Pool of



ethesda

God and to have authority over men.

To the objectors Jesus replied: "My Father worketh hereto and I work." The Jews recognised that by these words he was claiming to be the Son of God and thus in a certain sense equal with God. Jesus, of course, never denied that his Father was greater than he, and affirmed that he had come not to do his own will but the will of the Father who had sent him. He goes on to explain to them that the Son could do nothing of himself but only what he saw the Father do. Nevertheless he insisted that God loved him and would give him power to do even greater works than those they had already witnessed. God had committed all judgment unto His Son that men should honour the Son even as they honour the Father. No man truly honoured God who rejected the Son whom He had sent as a teacher to mankind to show them the way of life. Again Jesus returns to the same subject of eternal life through himself which he had raised in his discussion with the woman of Samaria. To hear his words and believe on Him that sent him would bring that everlasting life, which he was appointed by God to bestow. We have to recognise that eternal life is the gift of God, but it can be had only through Jesus. This does not mean that none who lived before the time of Jesus had any hope of immortality. They will receive life through Jesus, for it is to him the keys of hell and of death have been given. It is he who will call forth Abraham, Isaac and Jacob and those faithful men of Old Testament times from their graves to realise the promises in the faith of which they died. Jesus also showed that he was the appointed judge of those who were to come forth from the grave at his command.

The verses from 31-37 are concerned with the question of the evidence Jesus could adduce in support of these high claims.

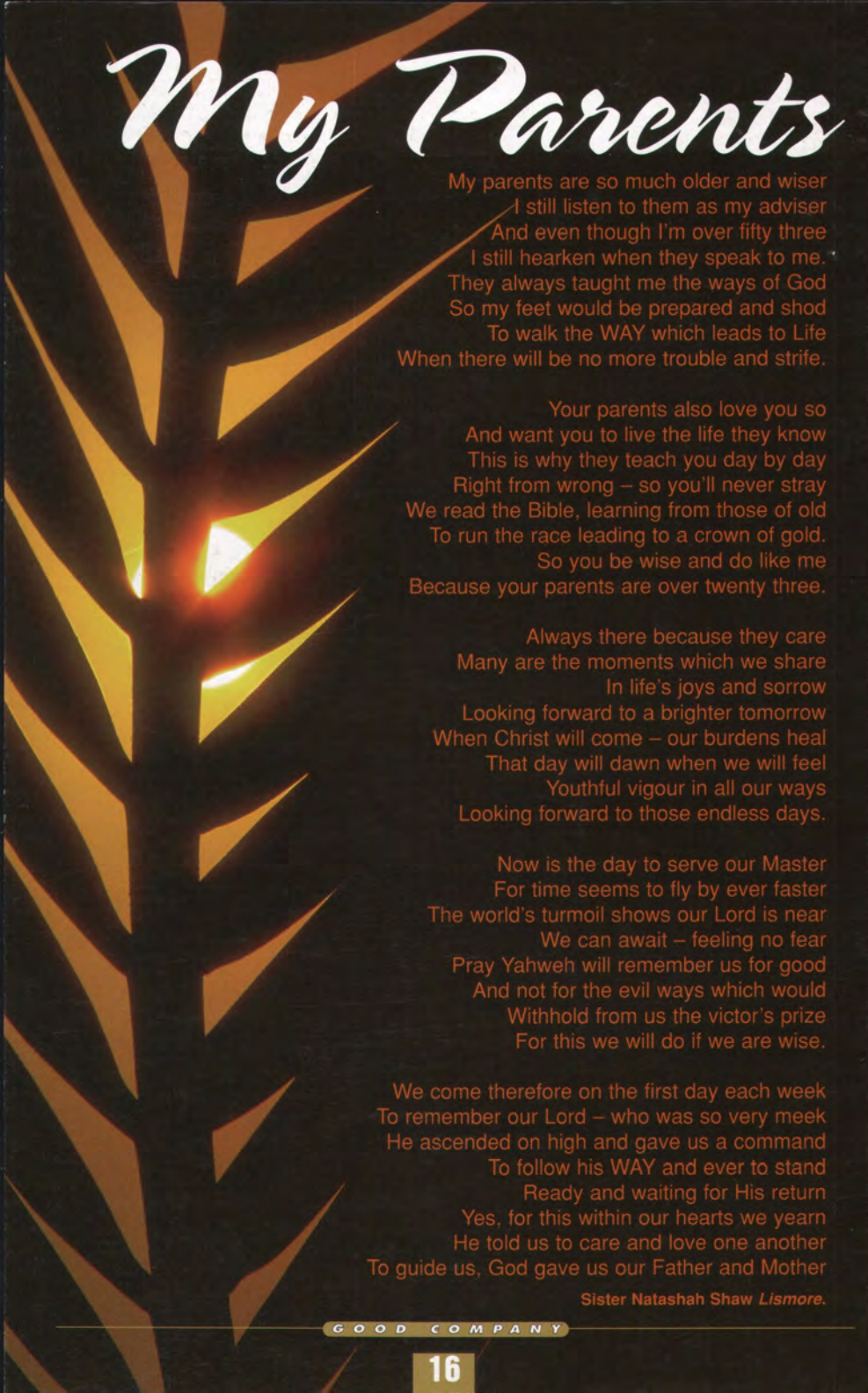
Note how often the word "witness" and related words occur in these verses. He did not claim that they should believe merely on his own testimony. They had sent to enquire of John the Baptist and he had borne testimony to the Lord's divine sonship. In an aside he reminded them how they had been willing for a season to rejoice in John's burning and shining light. That was still not all. There was even greater witness than that of John. The wonderful works which God had given him power to do were witnesses to the fact that God had sent him. Moreover the Father himself had borne witness to Jesus. He had given public testimony when Jesus came forth from the water after his baptism. The Jews claimed to have received the oracles of God, but the word of God was not in their hearts however much it might be on their lips, or they would have received Jesus who had been sent by God. This furnished the occasion for the oft quoted passage in v. 39. "Search the Scriptures" may be translated either as a statement as in the A.V., or as a command, as it is in the R.V. Both are quite appropriate to the context. They searched the Scriptures which testified of him, but without understanding them, or they should search them in order to comprehend their testimony to him. When they understood then they would come to the appointed life-giver in search of the true life.

The last two verses of chapter 5 reveal the importance of the Old Testament scriptures and show the importance of searching them. If we do not believe the writings of Moses, and we cannot believe them without knowing what they teach, we cannot really believe the words of Christ. No wonder the professedly Christian world is completely at sea in regard to the teaching of Christ when it rejects the Old Testament.

To be continued



GOOD COMPANY



My Parents

My parents are so much older and wiser
I still listen to them as my adviser
And even though I'm over fifty three
I still hearken when they speak to me.
They always taught me the ways of God
So my feet would be prepared and shod
To walk the WAY which leads to Life
When there will be no more trouble and strife.

Your parents also love you so
And want you to live the life they know
This is why they teach you day by day
Right from wrong – so you'll never stray
We read the Bible, learning from those of old
To run the race leading to a crown of gold.
So you be wise and do like me
Because your parents are over twenty three.

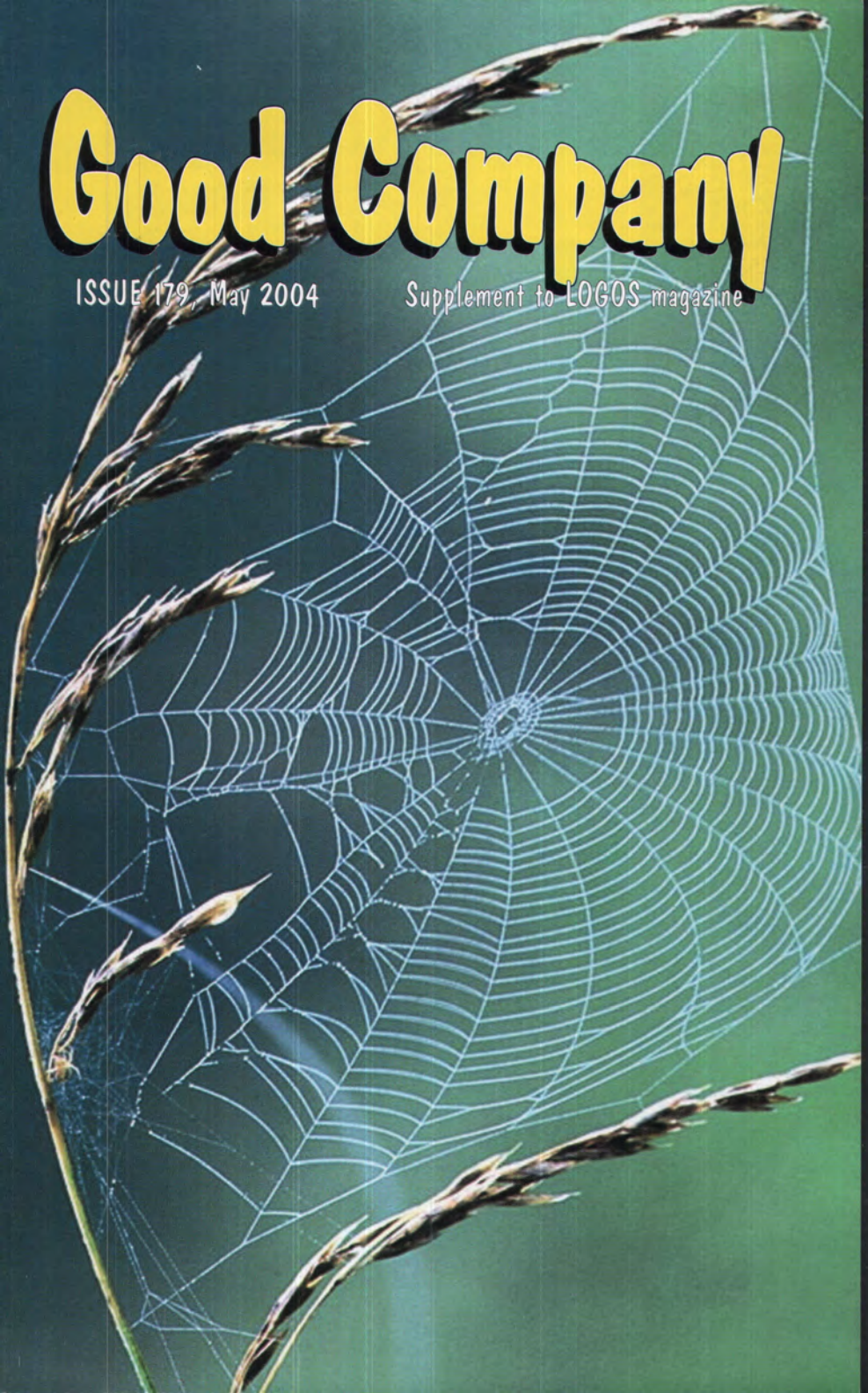
Always there because they care
Many are the moments which we share
In life's joys and sorrow
Looking forward to a brighter tomorrow
When Christ will come – our burdens heal
That day will dawn when we will feel
Youthful vigour in all our ways
Looking forward to those endless days.

Now is the day to serve our Master
For time seems to fly by ever faster
The world's turmoil shows our Lord is near
We can await – feeling no fear
Pray Yahweh will remember us for good
And not for the evil ways which would
Withhold from us the victor's prize
For this we will do if we are wise.

We come therefore on the first day each week
To remember our Lord – who was so very meek
He ascended on high and gave us a command
To follow his WAY and ever to stand
Ready and waiting for His return
Yes, for this within our hearts we yearn
He told us to care and love one another
To guide us, God gave us our Father and Mother

Sister Natashah Shaw Lismore.

Good Company



ISSUE 179, May 2004

Supplement to LOGOS magazine

Our AMAZING WORLD

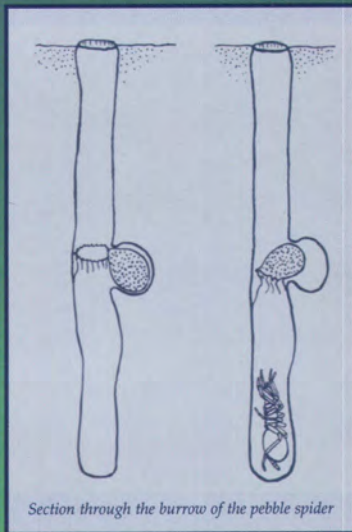
The Wonders of the Woven Web

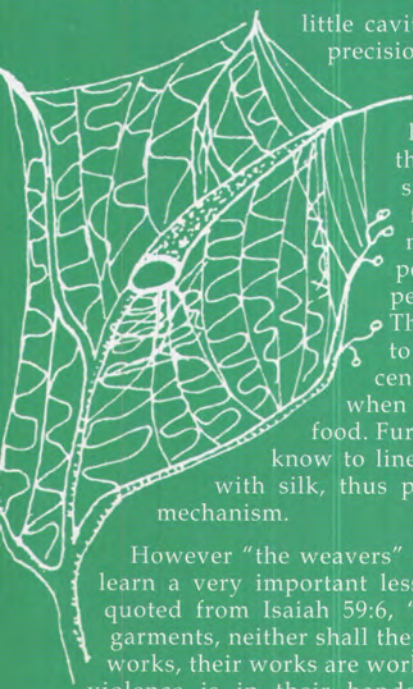
"Their Webs shall not become Garments"

There are some 1500 kinds of spiders in Australia, whose manners and customs are as varied as they are remarkable. Some are ugly, menacing and dangerous; some are very pretty and beautifully marked; some are solitary; some are social; some are cannibalistic; some skilled in the art of mimicry, but they all have one common ability. They can all spin an amazing substance which is used to make their houses, line their homes, and which serves as their life-blood as well. They case it to snare their prey, encase their prey and also to store their prey.

Spiders are invariably thought of as the "eater" clan of creature, but they also fall prey to birds, lizards, cats, foxes and even flies! Yes flies are able to lay their eggs on spiders egg-sacs and when the young larvae (maggots) hatch, they proceed to devour the spiders eggs.

Spiders are most amazing in their ability to weave. We continually marvel at the precision of the spider as we watch in awe the speed at which they are able to construct a web. Not only those that hang their webs in the open air, but those that burrow and line their houses with a sack of silk, giving strength and permanence to their home. There are basically two types of spiders - the Trapdoor type and "the others". One trap-door type is called the pebble or pellet spider. He is really a brilliant civil engineer and craftsman. The





little cavity on the side of his vertical burrow is precision made to allow a pellet to drop unto it when the spider rushes upward on the bottom side (see diagram page 2). Note how the pellet must be large enough, and the bottom part of the burrow must be small enough so that the pellet will not fall below this crucial point. The pellet is made up of silk, saliva and mud, perfectly pear shaped, perfectly sized and perfectly weighed for ease of movement. The silken threads on the pellet are tugged to close the burrow against enemies like centipedes and scorpions, and pushed up when the spider needs to leave home to seek food. Furthermore he has been "clever" enough to know to line only the bottom section of his burrow with silk, thus preventing "sticking" to his marvellous mechanism.

However "the weavers" must be the spiders from which we can learn a very important lesson. At the top of our article we have quoted from Isaiah 59:6, "Their webs shall not become garments, neither shall they cover themselves with their works, their works are works of iniquity, and the act of violence is in their hands" Verse five says, "They hatch cockatrice (adder's) eggs and weave the spiders web". The context is clearly one of rebuke to Israel for their lack of truth, v4.

There is nothing more important for us than to become weavers. A weaver is one who uses a machine called a loom, the correct use of which will bind threads together to become a piece of cloth - a garment. the garment we must weave is a garment of righteousness and a garment of righteousness is only made from the finest quality white linen. But lack of truth, as Israel was accused of, would mean weaving a spider's web of works of iniquity and not acceptable garments.

Look at the amazing skill of a weaver; he makes his

tubular home in his garment i.e. He is at home in adorning himself with godliness. This is the diligence of the lampshade web of a Nullabor cave spider.

The web of the ogre-faced spider, while being necessary for his own livelihood is an illustration of sinister intent, he sees his unsuspecting prey, deftly aims his expansible net to ensnare it - his web shall not be an acceptable garment, but an appendage of works of iniquity. Called an ogre-faced spider because of the greatly enlarged median eyes which obscure the other six eyes and which may be surmounted by hornlike projections on the head.

The weaver spiders vividly portray the need for us to acquire a dexterity which can only be engendered by a love of Yahweh and His Word. This acquired quality will enable us to so gather the threads of faith and works, and weave them together as a garment of fine linen, for fine linen is the righteousness (that is righteous acts) of all the saints, Revelation 19.

C Hollamby.



Photograph: Ogre-faced spider, *Dinopis*, holding its net



Photo Flash...

If you have a picture or article to publish just email to: pip@eureka.on.net for next issue!!!

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

GOOD COMPANY is the Christadelphian Family Magazine published bi-monthly by Logos Publications, Box 220, Findon South Australia 5023, and distributed as a supplement to Logos magazine, providing interesting information upon Bible topics for young and older. Comments, articles, poems and photographs are welcome. Edited by Philip J. Mansfield. Email: pip@eureka.on.net Cost of additional copies for Sunday Schools: \$6 yearly. Donations for Competition Awards and production costs are appreciated.

News from the Correspondence Sunday School ~A trip to Malaysia~

A Bible School was held on the island of Penang in Malaysia during December 2003. We were able to attend it with our eldest daughter Danielle. We had a great time and we would love to tell you a little bit about it.

Our plane flew into Singapore where we caught a bus to Penang. The bus left early in the morning and we had quite a problem actually finding out where it left from because of the language barrier. Whilst waiting for the bus, and since we had not had breakfast, we decided to have a 'take away breakfast'. This consisted of underdone toast, underdone boiled eggs, given to us in a plastic bag, together with salt and pepper in little pieces of plastic and a paper serviette. Danielle took it back to get it all cooked a little more, but even so it was still underdone. How does one eat it? With great difficulty, consequently most of it was left on the pavement!

The Bible School was held in a hotel next to a beach. On the Sunday, the first full day of the Bible School, two baptisms took place. We went down to the beach at 10 a.m. and the baptisms took place in the ocean. This was a very wonderful time, for we Australians, but especially for the brethren and sisters in Malaysia. They do not have big ecclesias and they live scattered all around the country of Malaysia, some of them have no other Christadelphians nearby. So, it was a wonderful occasion for the Malaysians to have the addition of a new brother and sister.

Their names are Bro. Andrew and his wife Sis. Rani, who also have two teenage sons. The eldest is Amos and the younger Alvin, who are now doing Correspondence Sunday School lessons which means that we have 10 Malaysian students doing Correspondence Sunday School.

The Memorial Meeting took place after the baptisms during which Bro. Andrew and Sis. Rani received the right hand of fellowship into the world-wide ecclesia of God. Bro. Tim Moore from Perth led the main Bible School studies on the book of Timothy and Bro. Reg Smith on How the Truth Was Discovered in Latter Days by Bro. John Thomas. We had a wonderful Song and Praise Afternoon on the theme of Timothy at which the scholars were given prizes for their work in the Correspondence Sunday School Projects and Examinations.

Whilst the Adult studies were given Danielle and myself helped the 7 Sunday School Scholars at the Bible School with their lessons. We worked hard on their Projects and by the time we came to leave Malaysia, one of the students had fully completed the Project for us to take back to Australia with us. It is not due to be handed in until next July, God willing!

We held these Sunday School Sessions in our room, because there was not a separate room available to us. We needed to have another table and chairs in the room so that all the students had a table at least to share with someone else, so we took the table from the room next door. This was occupied by two Christadelphians, so we were not just taking a table and chairs! One of the men from the hotel saw us shifting them and we had to explain what we were doing. The man seemed to understand! BUT this got me into a lot of trouble. After the cleaners had cleaned the rooms the next day, they reported that there was a table missing from one room. When I went up to my room, the door was locked. The cleaning staff could not open it even with their master key, so she went down to the hotel desk in the lobby. The Manager of the hotel questioned her as it was he who had locked the door so that no-one could enter. When things were finally explained the Manager was most helpful and supplied us with another desk and more

chairs. We were rather cramped in the room, but the work the scholars did was beautiful, showing what can be done in less than ideal circumstances. However always make sure that what ever you do, is perfectly understood.

Sister Ruth Moore and myself also did craft sessions with the children and sisters, decorating frames and putting quotes from Timothy in them. They also made greeting cards. We had brought most of the things we needed with us from Australia, together with the Sunday



Sunday School Session

School prizes and books for the brethren and sisters in Malaysia, however when we were told at the Adelaide Airport, that we needed to pay almost \$A400 for excess baggage, we hastily repacked (about 3 times in all) and ended up with two heavy bags of hand luggage each, as well as two large suitcases which were just within the limit of weight! Thankfully we did not have anything to pay.

Malaysia is a Muslim country, but many other religions are found there as well, Christian, Buddhist and Hindu with many different Chinese temples for their worship. There are three main nationalities of people in Malaysia also, the Malays, the Chinese and the Indians, so this explains the variety of religions. There are temples everywhere and also shrines and altars on street corners, as well most houses and shops have their own little altars. This applies to the other religions of course, not the Muslims because they do not worship idols. Everyone at the Bible School went on a bus tour of Penang and we went to various places of interest as well as several different temples. One was the Temple of the Sleeping Buddha, which was a huge Buddha lying on his side.

We also went to a temple called Kek Lok Si. There were dozens and dozens of shops lining the hilly walkway up to the temple and it reminded us of the occasion when our Lord Jesus Christ overturned the money changers tables and the seats of those who sold doves in the temple in Jerusalem. There was so much buying and selling going on, as well as beggars lining the steps. What a wonderful time when everyone on the earth will worship the one true God, when they will be educated by the saints of God and the many false religions in the world today will be no more.



Sunday School children singing at the Song and Praise Afternoon

After the Bible School, we were able to spend extra time in the Penang area with Bro. Andrew, Sis. Rani and Amos and Alvin. We were able to talk with them about the Word of God and help the boys with their Sunday School work. Andrew and Rani had been involved with the Lutheran Church and so they asked us to hold some Bible Seminars for their friends from their old church.

We went down to Kuala Lumpur to meet with the brethren and sisters there for a few days, before going to Singapore and flying home again. We had a wonderful time and God willing, would love to visit Malaysia again. In Kuala Lumpur there are four brethren



The Group at the Bible School

and sisters and three children and that is the largest group of Christadelphians. Others live on islands alone which has been the case for about 15 years. We need to remember the brethren and sisters and the children in Malaysia and to pray for God's blessing upon them, as together we wait for the coming of the Lord Jesus Christ and God's wonderful Kingdom.

Uncle Reg and Auntie Liz Smith, Correspondence Sunday School

Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330
 New Zealand readers send to: Miss. Allison Page, 37 Joy Street, Shirley, Christchurch, NZ.
 Nth American readers send to: Mrs Janet McDonald, 1420 Mottie Street SE, Canton, Ohio 44707, USA
 UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

BOULAROO: Joseph Richards, Laura Richards, Sophia Richards, Hamish Ross, Angela Smith, Yardley Smith, **BLUE MOUNTAINS:** Jesse Bruce, Leah Bruce, Cameron Hadley, Kristen Plumridge, Eve Wolstencroft, Meagan Wolstencroft, Simon Wolstencroft **COORPAROO:** Austin Mingham **DUNOON:** Karly Leadbeater, Stacey Leadbeater **GOSFORD:** Amy Box, Elise Box **LISMORE:** Aviva Tyson **NEWCASTLE:** Megan Pearson **RIVERWOOD:** Kira Boyd, Daniel Mansfield, Emma Mansfield, Bradley Wilson, Melanie Wilson **WATAGANS:** Joanna Dodson, Samuel Dodson **YAGOONA:** Michelle Coad, Terry McKinlay, Caeley Russell **COORPAROO:** Austin Mingham **NORTH OAKS:** Bradley Bevan, Emma Bevan, Ronald Bevan, Joshua Forster, Adam Gallier, Joshua Gallier, Jordanna Gallier, Ashley Mumby, Jared Mumby, Alanah Sawell, Jeshannah Sawell, Morgan Sawell, Jonathan Stokes, Melissa Stokes, Nathan Stokes, Robbie Stokes, Jamin Sawell, Melissa Wigzell, **REDCLIFFE:** Salem Evans, Edward Hollis, Hannah Hollis, Jeremy Hollis, Bradley Remfrey, Natalie Remfrey, Luke Rucker, Harrison Stonebridge, Jared Stonebridge, **TROPICAL COAST:** Eliana Gordon, Monique Gordon, James Mogg, James Oliver, Chelsea Oliver **GYMPIE:** Jordan Fredrickson, Kate-lyn Fredrickson, Lenny Fredrickson **WILSTON:** Jayden Pittaway, Joshua Pittaway **ABERFOYLE PARK:** Emily Crispin, Tim Roberts **ENFIELD:** Grace Lund, Ruth Lund, Tabitha Ryan, Jarrad Scott **GLENLOCK:** Bradley Lloyd, Benjamin Scott, Matthew Scott, Sarah Scott **GOLDEN GROVE:** Chloe Burney, James Hyndman, Keren Jamieson, Daniel King, Felicity King, Natalie King, Samuel King, Mason Mansfield **HAPPY VALLEY:** Joshua Wigzell, Nathaniel Wigzell, Sherelle Wigzell, Tamara Wigzell **KERSBROOK:** Anna Fotheringham, David Fotheringham, Michael Fotheringham, Rachel Fotheringham, Avivan Pitt, Hannah Pitt, John Pitt, Rebekah Pitt, Ruth Pitt **MOUNT BARKER:** Maggie Felton, Molly Felton **ONE TREE HILL:** Josh Beard, Jake Beard, Robbie Ginn, Abigail Hall, Jacob Hall, Benjamin Linke, Micah Linke, Abigail Pearson, Chloe Pearson, Joel Pearson, Brianna Rice, Thomas Wright **SALISBURY:** Stewart Barr, Kellie-Ann Mackinnon, Jared O'Connor, Keturah O'Connor, Loren O'Connor, Nathan O'Connor, Aidan Van Rooyen, Andrea Van Rooyen, Grant Van Rooyen, Shaun Van Rooyen, **SOUTHERN VALES:** Amy Small **TEA TREE GULLY:** Carmel Bain, Leah Bowden, Sarah Bowden, Alicia Farrow, Mitchell Hollamby, Jessica Farrow, Samantha Farrow, David Knowles, Hadassah Knowles, Jaman Knowles, Johanna Knowles, Joseph Knowles, Naomi Knowles, Nathan Knowles, Priscilla Knowles, Emma Newton, Julia Newton, Kate Newton, Grace Östermann, Sunny Östermann, Trace Östermann, Jon Pitt, Mitchell Pitt, Zac Pitt, Rebekah Smith, Lana Ward, Joseph Whitehead, Rosena Williams, Shoshannah Williams **WOODVILLE:** Jordan Mitsos, **PENOLA:** Bradley Tregenza, **VICTOR HARBOUR:** Judy Lines **LAUNCESTON:** Laurinda Bain, Katie Bain, Ashley Beams, Simeon Beams, Caleb Herron, Chloe Herron, Shemiah Leslie, Kimberley McKinlay, Jonadab Reid, Joshua Reid, Yonah Reid, Jasmine Robinson, Jacob Steers, Joshua Steers **MOUNT WAYERLEY:** Tammy Wilson **Correspondence VIC:** Apryl Start, Hayley Start, Lachlan Start **ASCOT:** Joanna Linden, Samuel Linden **EASTERN SUBURBS:** Ainsley Higgs, Allistair Higgs, Isabelle Higgs, Emily Wearne **FOOTHILLS:** Jayden Gross,

Joshua Gross, Melissa Gross, Zachary Riddle **PERTH:** Regan Addinbrooke, Daniel Aldridge, Daniel Hayles, Jacob Hayles, Nathaniel Hayles, Tahlia Hayles, Johanna Hunter, Carrie Moore, Amber Oliver, Jordan Pedeferri, Nathan Saunders-Francis, Zoe Saunders-Francis, Caleb Ramat, Jayden Ramat, Jordan van der Meulen, Mark van der Meulen, Natalia van der Meulen **STIRLING:** Jesse Ormig, Kristen Ormig **ENGLAND BELFAST BALMORAL:** Amy Bloomfield, Kerry Bloomfield, Madeline Heron, Rhiannon Heron, **BOURNVILLE:** Philip Conrad, Jane Ellis, Jonathan Ellis, Joseph Ellis, Abigail Hardy, Rebecca Hardy, Hannah Jacks, Lydia Payne, Katie Payne, Chloe Plant, Emily Plant, Daniel Turner **CAMBRIDGE:** Darren Bamford **HARROGATE:** James Titley **MALVERN:** Deborah Griffiths, Leah Griffiths, Paul Griffiths, Samuel Griffiths **NEW ZEALAND: CHRISTCHURCH SUBURBAN:** Beth Ackerman, Charlotte Ashton, Thomas Bates, Laura Brown, Connie Davis, Tessa Davies, Emily Edwards, Katrina Kivell, Megan Kivell, Natasha Longridge, Keren Struckman, Grace Vogel, Hannah Vogel **DIPTON:** Sarah Spray **HASTINGS:** Saxon Pickford, Kayla Pickford, Jaala Pickford **NEW LYNN:** Bradley Davis, Kaitlyn Beaumont, Ben Williams, Micah Williams **WELLINGTON:** Esther Browne, Leah Cowell, Hannah Cowell, Leah Cowell, Shay Cowell, Andrew Davis, Peter Nicholls, Barnaby Nicholls, Johannah Thoms **SINGAPORE:** Abigail Wetherton, Hannah Wetherton, Jonathan Wetherton, Sarah Wetherton **NIGERIA:** Urutashi E Rachael **MALAYSIA - CORRESPONDENCE:** Aмос Andrew, Alvin Andrew

100 Marks:

Rowan Ullman Perth Central,
 Jeshanah Sawell North Oaks,
 Charis Mitsos Woodville,
 Hannah Hollis Redcliffe,
 Sam Travers Mount Waverley.

200 Marks:

Nathan Stokes, Melissa Stokes,
 Sarah Bevin North Oaks

300 Marks:

Zoe Saunders-Francis,
 Nathan Saunders-Francis
 Perth Central.

Aunty Liz's Junior Story

Early one morning as Paul looked out of the kitchen window, he saw at the far end of the garden a bird that he did not recognise. He went quickly to his bedroom to find his new binoculars given to him for his birthday, so that he could investigate. Now looking through the binoculars Paul could see the bird much more clearly. It was a spotted turtle dove, and Paul could see the black and white spots on its neck.

Daddy saw Paul looking out at the dove and said, "We read in the Bible about the use of doves and pigeons for sacrifices. They were used as sacrifices by those people who were poor, who were not able to bring an animal to offer to God. As we may see many doves and pigeons in parks, and sometimes in our gardens today, so there are doves and pigeons in the land of Israel too."

"You may remember," Daddy continued, "That in Luke chapter two verse twenty four after Jesus was born, Mary his mother went to the Temple to offer a sacrifice of two turtledoves or two young pigeons. God made a way for both the rich and the poor people to be able to offer a sacrifice to Him.

Although today we do not give to God sacrifices of animals and birds, we must always remember that Jesus was given by God as a sacrifice so that all people could have a way to ask God, through Jesus Christ's name, to forgive them for the things they did wrong. How wonderful is the God of Heaven who looks after all those people who try to do what is right and obey Him."



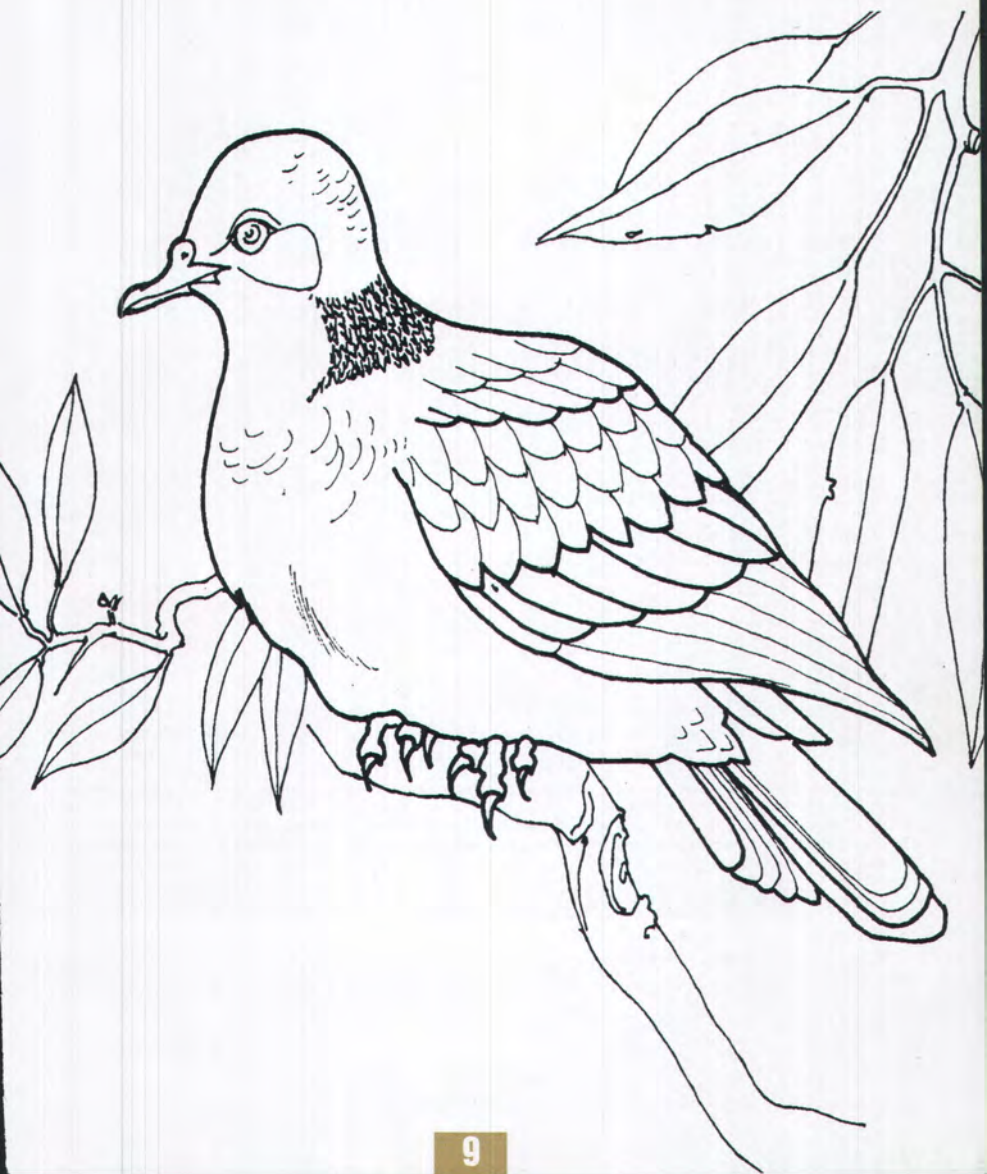
Spotted Turtle Dove

Issue 179

8 and under Junior Activity

Name.....

Sunday School..... Age.....



9 and over Senior Activity

Name.....

Sunday School..... Age.....

Find the Bird

5 Marks

Find the names of eleven birds that are mentioned in the Bible.

Begin with the first letter "O" then count every third letter.

Colour each name a different colour.

O E X W O D L U S P M A I L A G C H E I L O
 U K N E P P E T E E R A J O C H N O J U C D
 E K P S K A L I M S T E Z E R A C J O O B E
 R Z E M K I O E L R E S A T H N E R T M A D
 T T O H E V W R E O M E A N A S G G A L L A
 T E I A B N S I G E T N E T S I E S M R A R
 N K D C A N U I E C L R K U T O H N W U M H
 B E E R S R A C O T S N T I H M O E T H N Y

Find the Book

5 Marks

In the same puzzle find the names of any ten books of the Bible. The letters are in order, but the names are hidden in between the names of the birds

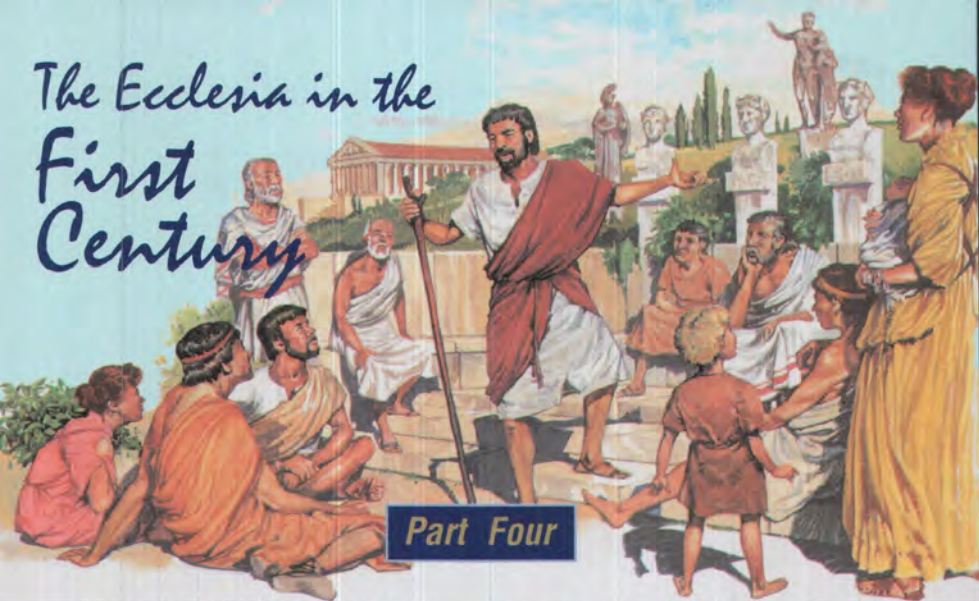
How many Chapters?

3 Marks

How many chapters does each book have?

Acts..... James..... Revelation.....

The Ecclesia in the First Century



Part Four

The ease with which it was possible for the Apostles to move about facilitated their work. Travel was much easier then and throughout most of the empire it was easy, safe and secure to a degree unknown again until the nineteenth century. Occasions for changing residence were numerous and water and land were alive with trade and travel. Parts of the empire had some two and a half centuries of peace, with only local interruptions. This long period was exceedingly favourable to the spread of the gospel. No doubt this and the wide-spread acquaintances with the Greek tongue were providentially arranged for this purpose. Tertullian wrote in about 290 A.D.: "The world is more cultivated than before. Every place is accessible and busy. Smiling fields have replaced deserts and corn fields the forests. Lambs have driven away the wolves and the sand has been made fertile, rocks broken and swamps drained: there are as many cities as there were once hovels. The islands are not barren nor the cliffs terrifying. Every nook teems with ordered life."

The Roman roads were excellently made. One of their primary purposes was for the rapid movement of soldiers when necessary, but they were also useful, as we have seen, for other purposes. One of the best of these roads was the Appian way along which the Apostle travelled from Puteoli to Rome. It was built in 312 B.C. from Rome to Capua and afterwards extended. It was broad enough for two carriages to pass abreast, though, of course, most roads were narrower than this. A great system of roads started out from Rome in five directions. There was a regular state post and "mansiones" or stopping

places every twenty-five miles. The means of travelling for ordinary people were provided by private enterprise, jobbers of four-wheeled and two-wheeled carriages forming guilds in several cities of Italy. On long journeys the state posts went about five miles an hour including stoppages. From Antioch to Constantinople took about six days. Icelus carried news of Nero's murder to Galba in Spain from Rome in June A.D. 68 in seven days.

The great road to the east ran along the Appian way to Capua whence there were two roads to Brudisium, and the voyage to Dyrrhacium or Aulone took twenty-four hours. From the first of these the Via Egnatia went straight through Macedonia to Constantinople, from which two roads went along the west and east of north Greece to Athens. A branch road led to Gallipoli and the passage from here across the Strait to Lampsacus took about an hour. The road then passed through Asia Minor to Antioch, from which city roads led east to the Euphrates and southward to Syria, Palestine and Alexandria to meet the East African road.

Sea voyages were made on regular lines and connected up the road systems. But in winter, when the Mediterranean is subject to severe storms, sailings ceased from November 11th to March 5th. There was considerable traffic between Alexandria and Rome, especially in corn. It was to a ship engaged in this trade that the Apostle Paul was transferred at Myra, and it was in another ship of Alexandria, which had wintered in the island of Melita, that he completed his voyage after the shipwreck.

A few words may now be said concerning schools in Rome. There were small schools in which the elements of reading, writing and arithmetic were taught by teachers who belonged as a rule to a very humble class. In these schools a good deal was learned by heart. The schools of rhetoric were much more important, oratory being considered a most important study for a Roman aristocrat. Extraordinary feats of memory are reported of certain men. Of one it is said that he sat in an auction room for a whole day and then, from memory, told what had been sold, the names of the buyers, and the prices. Men with such a training would soon know much of the Scriptures by heart when they became Christians. In wealthier households a boy was usually taught first by a slave, the pedagogue, who then took him to the school for more advanced instruction. Paul made allusion to this custom to illustrate the part played by the law of Moses in preparing the way for the teaching of Christ.

Books were much more common than might have been thought. They were regularly published, a large number of copies being made by slaves, and were placed on sale, not at exorbitant prices, in the bookshops. It is said of a physician of the third century that he had a library of sixty-two thousand volumes. It would not be a very difficult matter, therefore, for Christians to obtain copies of some, at any rate, of the Scriptures. There were collectors of old and rare books then, as now. Libraries were common enough, though the form of books then made it more difficult to arrange them. There were generally separate sections for Greek and Latin books and for different subjects. The early Christians had collections of the Scriptures in the churches.

In the days of the Roman republic slaves had practically no rights at all. They were reckoned as things and not as persons, and did not come under the control of the magistrates, their own masters having the power of life and death over them. Many of those who worked in the fields were chained up at night like so many cattle. The slaves were often prisoners of war or

men who had fallen into hopeless debt, whilst the children of the slaves remained slaves. It was possible to buy an ordinary slave for about ten pounds, though those with special qualifications fetched much higher prices. Here is the account of how the elder Cato dealt with his slaves: "To him there was no difference between the beast and the slave, except that the slave as a reasoning being was held accountable." The old Roman law inflicted the punishment of death for killing a plough ox, while the murderer of a slave was called to no account whatever. Cato was in the habit of selling his slaves or expelling them from his house when old age rendered them useless. And Cato is held up as a noble Roman gentleman! There is one interesting reference to a slave in the Epistle of Paul to Philemon and, to judge from the names, the Tertius and Quartus mentioned in Rom. 16 were probably slaves.

It was not an uncommon thing for slaves to be given their liberty, or to be able to purchase it from their savings. In practice a slave was permitted to enjoy and accumulate chance earnings or a share of what he produced. Unless he became such by the operation of law, a freedman remained a client of his former master. It was often an advantage to a master to allow a slave to buy his freedom, for he gained a client and received money to buy another slave. Freedmen and their sons were subject to civil disabilities and only the third generation became citizens. The

Libertines mentioned in Acts 6:9 were Jewish freedmen.

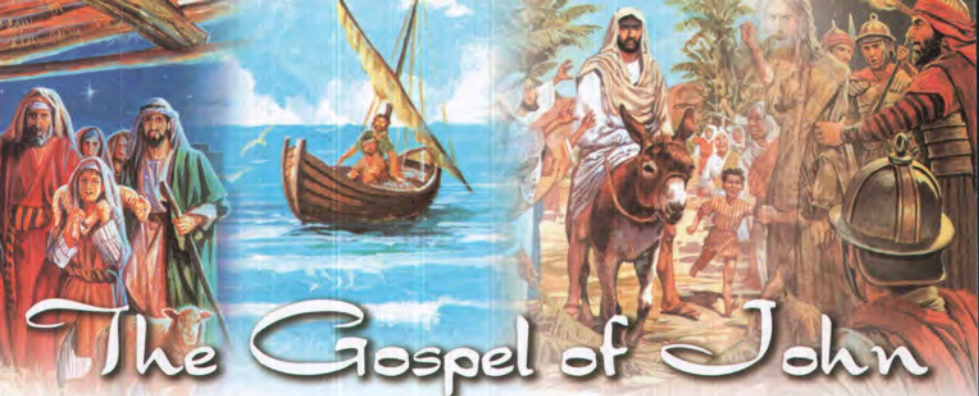
The old religious beliefs had largely lost their hold, at any rate on the upper classes, though the poorer classes still retained some of the old reverence for the gods. This loss of religion left people a prey to superstition, foreign religions often found ready acceptance, and there was a strong tendency to run after foreign gods. Four times in ten years, in 58, 53, 50 and 48 B.C., the worship of the Egyptian Isis had to be suppressed. The temples were falling into decay. The first emperor, Augustus, is said to have had to restore no less than eighty-two.



Appian Way

To be continued





The Gospel of John

WHAT THINK YE OF CHRIST Part 9

The question, "What think ye of Christ?" was raised very pointedly during the visit of Jesus to Jerusalem at the feast of Tabernacles of which we have an account in chapter 8. It is a question whose importance has never diminished as time has flown by since the Lord Jesus ascended to the heavens. There is no other name given under heaven whereby man must be saved, but this salvation depends of knowing what to think of Christ. Jesus himself, in the prayer recorded in chapter 17, said: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Men cannot be saved apart from this knowledge of Christ which can be obtained solely from the Scriptures. As we have seen, this fact is repeatedly stressed in the Gospel of John. The importance of a true knowledge of Jesus is also emphasised by John in his epistle, and especially in the second. "Whosoever transgresseth and abideth not in the doctrine (R.V., teaching) of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Just as the Israelites were forbidden to associate with the Canaanites lest they should be corrupted, so the Apostle warns us against association with those who do not accept this teaching. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." This lesson also comes out in the messages to the ecclesias of Asia sent by Jesus through the Apostle. The Ephesians were commended because they hated the deeds of the Nicolaitanes and the brethren at Pergamos were rebuked for sheltering in their midst the doctrine (teaching) of the Nicolaitanes and tolerating those who taught the doctrine of Balaam. The Thyatirans were blamed for suffering Jezebel to teach and to seduce the servants of Jesus to commit fornication. As we have already noted more than once, the object of the Apostle in writing his Gospel was that the readers might believe that Jesus is the Christ, the Son of God, sent as a sign of the Father's love, to turn them from sin to righteousness and from the power of death to the power of an endless life, and he was also the king anointed to rule over the whole earth and fill it with the knowledge and glory of God as the waters cover the deep.

Jesus had been in Galilee because those of Judea were seeking to kill him. His brethren, who even yet did not believe in him, evidently somewhat in mockery, wanted him to go to Judea to let his disciples see his works. If he wanted to be known and recognised, he should show himself to the world. These brethren of Jesus did not realise the work he had come to do. It was not his business to rouse the Jews against the Romans and, placing himself at their head, to set up again the throne of David. He had to prepare his disciples for their great work of preaching the gospel after he had made atonement for sin by his death on the cross. How carefully he taught them comes out many times in the gospel narratives. The wonderful works that he did strengthened the faith of these disciples. At the same time they showed up the perverseness of the nation as a whole. This aspect of the matter is brought out in Ch. 15:22, "If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin;" and v. 24, "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father." They were given the opportunity of hearing the prophet like unto Moses, and they rejected him and his teaching, and that in spite of the miracles he did among them. The last verse of the chapter referred

to above speaks of the work of the disciples: Ye also shall bear witness, because ye have been with me from the beginning." That this qualification was regarded as a requisite condition for being numbered among the apostles is shown in Acts 1:21, 22. The Apostle Paul stresses the special conditions that applied in his case.

In his reply to his brethren who urged him to come out boldly with his claims, Jesus replied in similar terms to those he had used to his mother at the marriage feast at Cana, "My time is not yet come." There was much to be undergone before he could take his great power and reign. The reign of the Messiah was what the Jews were expecting and the time for that had not come. First must come the testimony against sin and the sacrifice to take it away. That testimony against sin, whilst it caused some to repent, caused the world to hate Christ. As he said, "The world cannot hate you; but me it hateth, because I testify of it that the works thereof are evil." The Gospel of John shows up very clearly this double effect of the preaching of Jesus. The Apostle Paul refers to the similar double effect of the gospel as the savour of life unto life and a savour of death unto death.

When his brethren had left to go to the feast, he followed, not openly but as it were in secret. The Jews sought for him at the feast and discussed among themselves where he might be and who he was. Some said he was a good man, others that he was a deceiver. It is evident, from the statement that no man spake openly of him for fear of the Jews, that the rulers had not given up their intention of killing Jesus.

We now come to another of the discourses of Jesus recorded in this Gospel, spoken about the middle of the feast. What Jesus said in the first place we are not told, but it made a great impression on those who heard it. Jesus was not one of those who had been a scholar in the rabbinical schools and his knowledge of the law astonished them. "How knoweth this man letters (or learning) having never learned?" they asked. The man who is instructed in the things of God is wise and learned even though he may not be skilled in the learning of the schools. As the Apostle Paul tells us, the wisdom of his world is foolishness with God. Human learning rightly applied may sometimes be of service in the study of divine things, but it can never take the place of the latter. We must always be on guard against the tendency to spend too much time on these outside studies and neglect the Word of God itself. The former are not necessary, though they may sometimes be useful. The Holy Scriptures themselves are able to make us wise unto salvation and to make us learned in the things of God. Human learning and books can never give us that wisdom, without which we are like the beasts that perish, whatever amount of the wisdom of this world we may possess. Let us not neglect the true wisdom and learning, for that which may profit a little for the life that now is, but is utterly useless in relation to the life to come.

Jesus knew the thoughts of the people regarding his knowledge and he gave them the explanation of it. his teaching was more than human. It was not his, but the teaching of God who had sent him. This reference must turn back our thoughts to the promise given through Moses of a prophet who should be revealed to teach God's ways to the Children of Israel. As we are assured by the words of Peter in Acts 3:22, the Lord Jesus was this prophet. That Jesus had been sent by God and spoke the word of God is one of the things on which special emphasis is laid in this Gospel. In listening to the words of the Lord Jesus we are hearing the words of God himself, of God who knows all things because He is the Maker and Sustainer of all. If we reject the words of Jesus then we are casting the word of God behind us, and how foolish it would be to do that!

Verse 27 introduces us to a very important idea. It is the man who has a mind to do the will of God who can rightly judge the teaching of Christ and discern its divine origin. If he is set on his own way the doctrine of Jesus will not appeal to him. the miracles that Jesus did were sufficient to awake attention and indicate that power beyond human was at work through Jesus, but the teaching would not avail for those who were unwilling to do the will of God. We have an instance of this in the young man who went away sorrowful because he had great possessions and was loath to relinquish them to follow Jesus. The first requisite to understanding the teaching of Christ is that we should humble ourselves under the mighty hand of God. Jesus illustrated the right attitude when he said: "Suffer little children,

and forbid them not to come unto me, for of such is the kingdom of heaven," and "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." James tells us that God resisteth the proud, but giveth grace unto the humble. The wise of this world cannot teach us the knowledge of God. We cannot find it out for ourselves, however clever we may be. We must accept it as a revelation from God. Just the same thing applies to eternal life. We cannot get it for ourselves but must be ready to accept it as a gift from God. And just as we cannot learn the doctrine of Christ at the start unless we are willing to serve God, so we cannot grow in grace and knowledge unless we retain that humble mind and that willingness to do what God bids us do. To be puffed up is a sign of departure from the ways of God.

Jesus now gives a test which he wished to be applied to him by the Jews. The man speaking of himself seeks his own glory. But Jesus was seeking not his own glory but the glory of God who had sent him. He appealed to this as a proof of his truth and righteousness. That a similar thing should apply to the brethren of Christ is clear from the command given to them by Paul to do all to the glory of God. This is one of the ways in which we must follow in the footsteps of Jesus. We are told not to lord it over one another but that each should esteem his brother better than himself. The Pharisaic mind comes very natural to man. Let us look for the excellencies in our brethren rather than the flaws. Do not let us rush to impute ill motives because a brother may not see eye to eye with us on some particular point. Where it is a matter of the plain teaching of the Scriptures we cannot be yielding, but where it is not, let us be ready to give up our own desires in favour of those of our brethren.

The chapter we are considering goes on to show us what men were thinking of Christ at this stage of his mission. Some said he had a demon. Some were surprised that the rulers who were seeking to kill him suffered him to speak boldly without laying hands on him. Could it be that the rulers themselves had come to believe that Jesus was the Christ, as he claimed to be? There was a difficulty raised by some. they knew whence Jesus came but no man would know whence the Christ came. Jesus answered this problem of theirs by saying that, though they might know him and whence he came, yet they did not know who had sent him. The meaning was clear in view of his claim to have been sent by God, and those who were accused of not knowing God sought to take him, but could not because his hour was not yet come. The Pharisees heard what the people were saying, and they and the chief priests sent officers to take Jesus. These officers returned without him and reported that never man spake like this man. Some of the people were convinced by his words on the last and great day of the feast that Jesus was the Prophet, and others that he was the Christ. Others retorted that Jesus came from Galilee, whereas the Christ was to come from Bethlehem. The other Gospels, already extant long before this one was written, shows that this objection was rooted in ignorance of the true facts of the case.

To be continued





Friends

*When you're feeling down
Or angry with a friend
Try to forgive them
And don't make it the end*

*Because you never know
Tomorrow they could die
And then you'll feel even worse
And will forever cry*

*Remember how important
Those friends are to you
The ones that last forever
The ones that love you too*

*Sometimes everybody
Will do something wrong
It's your job to forgive them
And laugh and get along*

*So try to be a true friend
You should know what to do
But if you have a hard time
Read on, it should help you*

*True friends will be faithful
They'll always be your guide
True friends are there with you
Always by your side*

*True friends you can trust
They'll never let you down
True friends will make you smile
You'll find you'll never frown*

*True friends are always kind
Their heart is full of love
True friends seek the right things
From their Father, in heaven above*

*True friends are there for all
They'll know just what to do
True friends will look for the right
And not the wrong in you*

*True friends are always truthful
You can see it in their heart
True friends will stick up for you
When you seem to fall apart*

*True friends are forever
With you all the time
And if you are a true friend
You'll be just like this rhyme*

*So there you have the lowdown
You'll know just what to do
When a friend who comes your way
You know you can call true.*

Anonymous



Good Company

ISSUE 180, July 2004

Supplement to LOGOS magazine



Our AMAZING WORLD



Fowlers Toad

The Cane Toad

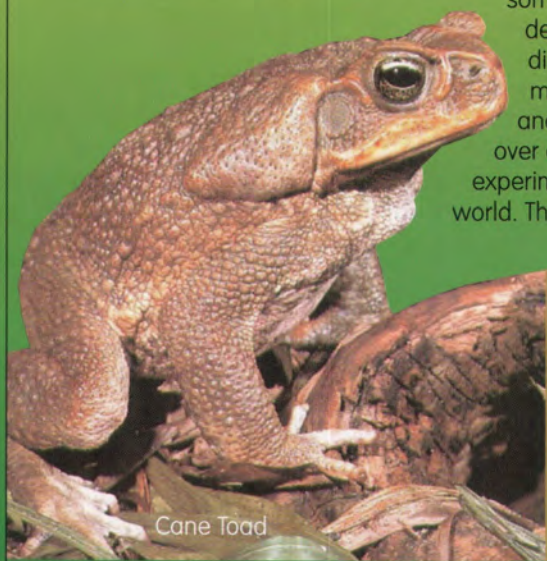
It is a remarkable fact that every creature has been made "after it's own kind", whether it is a land animal, water dweller or bird of the air. Another amazing fact is that they have all been placed in habitats or environments specially designed, so that a whole range of creatures, and the habitats in which they live, are all benefited by their inter-dependence.

Whenever men try to block a river, cut down trees, use a piece of land for some purpose other than

designed by the Creator, disaster follows. "The wisdom of men is foolishness with God" and this truth is demonstrated over and over again by the experiments of men all over the world. This is clearly shown by the

effects of an experiment which involved the introduction of the Cane Toad, from its native homeland of Mexico, via Central America, Argentina, and into Australia.

The introduction of the Cane Toad into Australia occurred in 1935. There was a growing sugar cane



Cane Toad

"GOOD COMPANY and GOOD CONVERSATION are the very sinews of GOOD CHARACTER"

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Tree Frog

industry in the state of Queensland which includes a long tropical coastline along the north eastern area of Australia. Wherever intensive agriculture is undertaken to feed a growing population, these pests seem to thrive. Whether they be weeds, insects, animals, birds or some parasites, they always take advantage of the changed conditions.

The Cane Toad had been introduced into the West Indies before 1850, in the hope that it would consume small rodents, where it came under the notice as a prolific eater of insects, especially insects which were attacking sugar cane crops. In 1932 a scientist found that in Cane toads stomachs over 50% of insects were dangerous to agriculture. Of great importance was the fact that a large number of grubs which damaged sugar cane crops were eaten by the toads. These findings were released at an International Conference in Puerto Rico at which a representative of the Queensland Government was in attendance. This was in 1930. The Cane Toad was also introduced into Hawaii in 1932 and into the Phillipines in 1934.



Bull Frog

In June 1935 a man from an experimental station in Queensland travelled to Hawaii and collected 102 Cane Toads, one of which died on the homeward journey. Although the cane growers welcomed their arrival, bee keepers,



Cane Toad

native fauna enthusiasts and light sleepers were very concerned. One well known naturalist stated "This great toad, immune from enemies and able to breed all year round may soon become as much a pest as the rabbit or the cactus."

Whereas most Australian frogs breed only once a year and lay no more than 4,000 eggs the Cane Toad breeds twice a year and lays between 10,000 and 21,000 eggs at a time! It is easy to see how such aggressive breeding coupled with their voracious appetites poses a serious problem for any other comparable creature

competing for similar food supply. Add to this the fact that Cane Toads have poisonous glands each side of the back of the head, which are known to kill cats, dogs, pigs and some species of snakes. The toad can squirt his poison up to about 1 metre (3 feet) out of tiny pores on the glands. Altogether not a creature you would want to be infesting your backyard. In Australia they are well and truly on the move, and now are so numerous and scattered over such a large area that control has become a nightmare. Advantage from this experiment is that specimens taken, or studies at universities and other institutions have made a little pocket-money for some people!

In the overall sense the experiment has brought far more problems than it has brought solutions. And man continues to trust in his own conceited opinions. We too can easily become affected by the wisdom of this world. Children are taught in the schools, that the whole system of life is based on the Darwinian principle of the survival of the fittest. To be big and powerful and able to get your own way is seen as the ultimate good. So the world is filled with greed and violence – just as it was in the days of Noah. The big voracious Cane Toads gradually but brutally take over from their previous inhabitants. Little company is swallowed by big company, little landholder is squeezed out by taxes because big landholders move in. Jesus Christ's teachings are ignored: "Blessed are the merciful... blessed are they that mourn... blessed are the pure in heart... blessed are the poor in spirit... blessed are the meek..."

In a world which is being overrun by Cane Toads, how careful must we be that we do not become like them. To have godliness with contentment is indeed great gain.

C. Hollamby.



Blue
Poison
Frog

Camera

o
r



from Penang Malaysia

This picture was sent to us by Alvin Andrew (on right) and his brother Amos (left) with Sis Liz Smith, their correspondence teacher who was visiting them on a recent trip from Australia.

Redcliffe Sunday School visited by Aunty Liz

Zac Mumby sent this picture in of a recent visit by Aunty Liz at Redcliffe Sunday School.

Back row: Jeremy Hollis, Aunty Liz Hollamby, Zac Mumby (that's me).

Middle row: Lincoln Mumby, Edward Hollis, Harrison Stonebridge.

Front row: Luke Rucker, Salem Evans, Stephen Rucker.



Singapore Sunday School

This delightful picture was sent to us by Sarah Wetherton. Pictured: Bro Paul McPherson,

Mia McPherson, Sarah Wetherton, Visitor, Hannah Wetherton, Jonathan Wetherton, Sis Rebekah Wetherton, Abigail Wetherton, Sis Lisa Gemino, Lachlan McPherson & Visitor.



GOOD COMPANY

The Ecclesia in the First Century

Part Five

The two main philosophic systems accepted in Rome and the Empire were those of the Epicureans and Stoics. The former generally speaking, denied the doctrine of the immortality of the soul, and believed that the lot of man was absolute annihilation. In Rome some of the Stoics also held this doctrine, as taught by Panaetius, that there was a divine principle permeating all things, constituting in combination with them, the universe. This principle was nature, reason, God or destiny. The various parts of the universe were therefore divine. The chief gods were parts of the world in various ways. The Stoic doctrine of demons was used to explain semi-deities and the Roman household gods. At the head of the whole system was Jupiter, called by Virgil the king of gods and men. Thus an attempt was made to harmonise the belief in one supreme god with a belief in many gods. The Roman Stoics saw the source and strength of law and morality in the same universal power or mind. But among the upper classes, at any rate, morality was at a very low ebb, and whole classes gave themselves up to dreadful vices. There is no wonder the Apostle Paul gave warnings in his epistles against the dangers to which the saints were

exposed. Epicureanism seems to have made a wider appeal, but many people selected what pleased them best among the various systems and were not definite adherents of any.

Denial of immortality was as widespread as Epicureanism. A memorial to Gaius Metronius Valentius was dedicated by his wife "to eternal sleep." A Latin inscription runs: "I have lived and believed in nothing beyond the grave." A Greek inscription says: "There is no boat in Hades, no Acheron (river in Hades), no Aeacus who holds the keys, no Cerberus. All of us whom death has carried away are rotten bones and ashes, nothing else." Another man who, in his lifetime, built an "eternal home" for himself and his relations, says in the inscription: "I once was not and am no longer: I know nothing of it. It does not matter to me." This conception naturally led to exhortations of the type: "Let us eat and drink, for tomorrow we die." The lowest and most degenerate form of Epicureanism flaunted itself in just this way. The Stoic belief was a limited, indeterminate continuance of life after death, and this had much the same effect as a belief in immortality of the soul. But one of the chief Roman teachers disagreed with the general

Continued on page 11...

Activity Results

Send entries to: Mrs. Elizabeth Hollamby, 9 Strangman Road, Waikerie, South Australia 5330

New Zealand readers send to: Miss. Allison Page, 37 Joy Street, Shirley, Christchurch, NZ.

Nth American readers send to: Mrs Janet McDonald, 1420 Mattie Street SE, Canton, Ohio 44707, USA

UK readers to: Mrs. Linda Brown, Midsummer House, Upper Welland Rd, Malvern Wells WR14 4JU, UK

BOOLAROO: Angela Smith, Yardley Smith **BLUE MOUNTAINS:** Erin Bruce, Jesse Bruce, Kathleen Bruce, Leah Bruce, Sally Carroll, Sam Carroll, Zachary Carroll, Cameron Hadley, Eve Wolstencroft, Meagan Wolstencroft, Simon Wolstencroft **DUNOON:** Karly Leadbeater, Stacey Leadbeater **GOSFORD:** Esther Bell **LISMORE:** Jacob Herbert, Gracie Norton, Millie Norton, Jemma Patch, Josiah Patch, Micah Patch, Ben Payne, Katie Payne, Aviva Tyson, Rachelle Wassell **MITTAGONG:** Oliver Goodman **ISOLATION CORRESPONDENCE N.S.W.:** Mitchell Leadbeater, Kala Leadbeater **PUNCHBOWL:** Stephanie Leckey **RIVERWOOD:** Christopher Gilmore **YAGOONA:** Michelle Coad, Caeley Russell **COORPAROO:** Austin Mingham **REDCLIFFE:** Salem Evans, Edward Hollis, Hannah Hollis, Jeremy Hollis, Bradley Remfrey, Natalie Remfrey, Luke Rucker, Harrison Stonebridge, Jared Stonebridge **TROPICAL COAST:** Elana Gordon, Monique Gordon, James Mogg, James Oliver, Chelsea Oliver **WILSTON:** Ellee Steele **CUMBERLAND:** Elliot O'Callaghan **EAST TORRENS:** Stephanie Elfenbein **ENFIELD:** Emily Hanns, Grace Lund, Ruth Lund, Jonathan Pappas, Abigail Pitcher, Joanna Pitcher, Miriam Pitcher, Priscilla Pitcher, Samuel Ryan Tabitha Ryan, Jarrad Scott, Charlotte Stedman, Katie Stedman **GLENLOCK:** Benjamin Scott, Matthew Scott, Sarah Scott, Charles Temple **GOLDEN GROVE:** Annie Boon, Chloe Burney, James Hyndman, Keren Jamieson, Daniel King, Felicity King, Natalie King, Samuel King, Mason Mansfield, Chantelle Reynolds, Samantha Reynolds **HAPPY VALLEY:** Joshua Wigzell, Nathaniel Wigzell, Sherelle Wigzell, Tamara Wigzell **JAMESTOWN:** Lachlan Thomas, Shannon Wild **KERSBROOK:** Avivian Pitt, Hannah Pitt, John Pitt, Rebekah Pitt, Ruth Pitt, Daniel Schipper, Sarah Schipper **MOUNT BARKER:** Alexander Sanderson, Christopher Sanderson, Taylor Sanderson, Abigail Wearne **ONE TREE HILL:** Brendan Ginn, Jacob Ginn, Jamin Ginn, Rosanna Ginn, Abigail Pearson, Chloe Pearson, Joel Pearson **SALISBURY:** Jared O'Connor **TEA TREE GULLY:** Mitchell Hollamby, Asher Whitehead, Joseph Whitehead **WOODVILLE:** Issac Armonis, Rachel Armonis, Stephen Armonis, Matthew Armonis, Courtney deVries, Jesslyn deVries, Allan Grainger, Danielle Grainger, Sean Grainger, Daniel Kempster, Joshua Kempster, Laura Kempster, Rosemary Mansfield, William Mansfield, Cameron Mitsos, Charis Mitsos, Felicity Mitsos, Jordan Mitsos, Kerrilyn Solyer, Rohan Solyer, Eden Steele, Micah Steele, Amanda Stewart, Jamie Stewart, Hannah Wigzell, Jacob Wigzell, Tabitha Wigzell, **WAIKERIE:** Holly Evers **PENOLA:** Bradley Tregenza **LAUNCESTON:** Laurinda Bain, Katie Bain, Simeon Beams, Caleb Herron, Chloe Herron, Shemiah Leslie, Jonadab Reid, Joshua Reid, Amber Scull, Amos Scull, Rosanne Smith, Sabrina Smith, Jacob Steers, Joshua Steers, Hannah Wigzell, Shem Wigzell **MOUNT WAVERLEY:** Daniel Charles, Jared Charles, Luke

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100 Marks:

Jonathan Pearson Mt.Waverley

Jared Pitcher Albury/Wodonga

Amber Pitcher Albury/Wodonga

Natalia van der Meulen Perth Central

Aunty Liz's Junior Story

"What are angels like?" Samuel asked Daddy one evening when the family were doing the daily Bible readings. "I saw a picture of one in a book, shown with wings, but angels don't really have wings, do they?" "No, angels do not have wings," said Daddy. "Angels have appeared to many people in the Bible, and some of the people didn't even know at first, that they were angels, because angels can look just like people. Angels are God's special messengers, who do God's work and they don't have to have wings to move about from one place to another, for by God's special power the angels are able to move about very easily. Let us see if we can think of some times when angels are mentioned in the Bible."

"I can remember some" said Samuel, 'an angel of the LORD called to Abraham from heaven, and stopped him sacrificing Isaac.' (Genesis 22:11-18). 'An angel appeared to Joshua before the children of Israel went into Jericho.' (Joshua 5:13-15). 'An angel came to Mary to tell her she would have a son named Jesus.' (Matthew 1:20-21). 'An angel told the shepherds that Jesus was born.' (Luke 2:8-14).

"Very good," said Daddy, "and there are a lot more times when angels are spoken of in the Bible too".

"Today the angels are still doing the things that God asks them to do. The angels are doing God's work and watching over the people who love God, and are caring for them. We cannot see the angels, but God has told us in the Bible that 'the angel of the LORD encampeth about those who fear Him, and delivereth them' (Psalm 34:7).

"In our everyday life, it is so important for us to remember to try to please God at all times, as best we can, and then the angel of God will encamp around us too."

8 and under Junior Activity

Name

Sunday School

Age

Luke 2:9 "Lo the angel of the LORD came upon them"



9 and over Senior Activity

Name.....

Sunday School..... Age.....

Who Said:

My God hath sent his angel, and shut the lions mouths _____ (Daniel 6:21-22).

Angels ministered to _____ after his temptation (Mat 4:10-11).

An angel appeared to _____ in a vision (Acts 10:3-6).

An angel awoke _____ and freed him from prison in Jerusalem (Acts 12:6-10).

All the angels of _____ worshipped Jesus (Hebrews 1:6).

Decode the answers to the questions by referring to the Morse code numbers shown below.

1 • _ _ _ _

5 • • • • •

8 _ _ _ • •

2 • • _ _ _

6 _ • • • •

9 _ _ _ _ •

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4 • • • • •

How many young men who called Elisha "baldhead" did two bears attack?

• • • • _ • • _ _ _ _ _ (II Kings 2:24)

God gave Heman • _ _ _ _ • • • • _ _ _ _ musical sons and • • • • _ _ _ _ musical daughters? (I Chronicles 25:5).

How many men did Elisha feed with twenty loaves? • _ _ _ _ _ _ _ _ _ _ _ _ _ _ (II Kings 4:42-44).

How many degrees on the sundial of Ahaz did God make the shadow go backwards? • _ _ _ _ _ _ _ _ _ _ (II Kings 20:11).

How many stone jars held the water that Jesus turned to wine?
_ • • • • _ _ _ _ (John 2:6).How many years did the Jews tell Jesus it took to build the temple?
• • • • _ _ • • • • _ _ _ _ (John 2:20).How many years had the man by the pool who Jesus healed been ill?
• • • _ _ _ _ _ • • _ _ _ _ (John 5:5).

How long had the crippled woman, Jesus healed, on the Sabbath, been unable to straighten herself up? • _ _ _ _ _ _ _ _ • • _ _ _ _ years (Luke 13:11).

doctrine of the Stoics, absolutely denying any life after death. Aristotle taught the continued existence of the thinking spirit, but denied it would be happy. Those who accepted the doctrines of Plato accepted the doctrine of the immortality of the soul. Cicero, however, who was inclined to receive it, owned that the arguments used by Plato did not convince him. The interest of all this from our point of view lies in the fact that, if the doctrine of natural immortality were true, we should expect it to be set forth in the New Testament in the plainest terms, in view of the prevailing uncertainty. It is not, on the contrary, immortality is represented as a gift of God to the righteous, to be bestowed at the resurrection. Paul seemed to the Athenian philosophers to be setting forth a strange god when he preached Jesus and the resurrection.

The dispersion of the Jews among the Gentiles was an important factor in the spread of the gospel throughout the world. We have already spoken of the way in which Paul used to go into the synagogue to speak to the Jews, when he came to a city to preach the word of God. In a Sibylline oracle composed towards

the end of the second century before Christ it is asserted that every land and sea was full of Jewish people even in Sulla's time a Jewish element had penetrated into every city and there is scarcely a place in the world which has not admitted these people and is not possessed by them. Though this might be exaggerated, yet it does show clearly how widely dispersed the Jews were. The countries from which the Jews had come who heard the apostles speak in the languages of their homelands on the day of Pentecost, is further evidence of the extent of the dispersion. In those early times they do not appear to have been mostly engaged in commerce, as they were later, especially in the Middle Ages, but busied themselves largely in industrial and agricultural pursuits. Outside the Roman Empire the kingdom of Parthia contained the largest Jewish element. There were large numbers in Palmyra, the Tadmor built by Solomon in the wilderness (2Chron.8:4). They had spread among the Ethiopians and settled early in Abyssinia, where in 315 A.D. they are said to have formed one half of the population. Jews were most numerous



in the Roman Empire in Asia Minor, Phoenicia and Syria. In Antioch and Alexandria they enjoyed special privileges. In the Crimea two Jewish communities are known from inscriptions and here it was expressly enacted that if a Jewish slave became free he should remain true to Judaism. The Alexandrian Jews were chiefly engaged in commerce and navigation. In the province of Africa they were numerous in Carthage. In the first century before Christ there existed a considerable Jewish element in the population of Rome. Even though they had been commanded to leave Rome by the Emperor Claudius, as mentioned in the Acts of the Apostles, yet Paul found a number of them there when he went as a prisoner to that city some time afterwards. There seem to have been seven separate organised communities in the city, each with its own synagogue and officials. They had a number of burial grounds, of which five are known. The inscriptions are mainly in Greek, some in Latin none in Hebrew. There was a good deal of Jew hatred but, on the other hand, they gained friends and Judaism attracted a good many people. Seneca, the teacher of Nero, wrote of them: "The customs of this most infamous people have already gained such influence that they have been introduced into all countries. They, the conquered, have given laws to the conquerors." Josephus says: "The great mass of mankind has now for a long time endeavoured to emulate our piety. There is no state or province, Greek or barbarian to which our custom of resting on the sabbath has not penetrated and where our feasts and the lighting up of lamps of abstinence from forbidden food are not observed. They also attempt to imitate the harmony that prevails among us, the charitable distribution of our goods, our diligence in our trades, and fortitude in enduring suffering for the sake of the law. But the most wonderful thing of all is that, without the bait of pleasure the law

has shown itself strong in itself." Conversion to Judaism was not forbidden until comparatively late, in the time of Hadrian. Horace says that the Jews, on their part, made attempts to convert those who held a different belief. The New Testament tells us that the Pharisees compassed sea and land to make one proselyte. In certain places semi-Jewish and semi-pagan sects came into existence.

The widespread dispersion of the Jews, the acquaintance with the Jewish religion which many of those must have had who came into contact with the Jews, the peace which the Roman Empire was enjoying in the first century, the good means of communications, the great amount of travelling about by government officials, soldiers and merchants, extensive knowledge of the Greek language, and the religious state of the heathen world, these were the main factors that aided the spread of the One True Gospel in the first century by the apostles and disciples of Christ.

We know that this had been foreseen by God for we have many references to it in prophecy. The Apostle Paul quotes some of these in Romans 15. There are many references to the final blessing of all nations in Abraham and his seed, but the Apostle applies the passages he quotes to his own times, the Lord Jesus alluded to this call of the Gentiles when he said: "And other sheep I have which are not of this fold: them also must I bring, and they shall hear by voice, and there shall be one fold and one shepherd."

We are taught that God rules in the kingdoms of men and it seems quite clear therefore that God, in His good providence, had arranged these favourable circumstances for the proclamation of His truth in the first century and during the time when the bowman of the first seal was on his conquering way.

To be continued





The Gospel of John

THE LIGHT OF THE WORLD Part 10

Chapter 8 of the Gospel shows us Jesus returning early in the morning from the Mount of Olives to teach in the temple and recounts another attempt of the Scribes and Pharisees to trap Jesus. There is considerable doubt regarding the authenticity of the section from 7:53 to 8:11, in which is contained the story of the adulteress. It is necessary therefore, to be very careful in any application of it we may make. Remembering this, however, we may find it not unprofitable to consider the incident. The Scribes and Pharisees evidently desired to throw into bold relief what they regarded as his disparagement of Moses. They were, of course, mistaken in attributing any hostility on the part of Jesus to Moses or the law given through him. He recognised that God had spoken and worked through Moses and that the Law was divine. Rather he accused the Jews, and especially the Scribes and Pharisees, of not keeping that law which they were so ready to invoke against him. He himself said that he had not come to destroy but to fulfil the law. Only when he had so fulfilled it was the law abrogated. It had then served the purpose for which it was given, namely as a schoolmaster to lead to Christ. The Apostle Paul, who laid emphasis on the fact that the Law of Moses had been abrogated because it had fulfilled its purpose, and who strove earnestly against Judaisers, counts the law among the privileges given to the Children of Israel. In their efforts to catch Jesus in his words the Scribes and Pharisees put themselves into a false position. On their own confession the law was perfectly clear - a woman taken in adultery was to be stoned. They recognised no authority to override this law. It was their duty to carry out the law and not ask for advice regarding their action. Such a clear cut case can seldom have occurred, for adultery is a crime of which there are seldom witnesses. Even at the cost of some despite to the law for which they professed such zeal, they were willing to seize the opportunity to tempt Jesus. Moses, they told him, said so and so, but, they went on to ask, "What sayest thou?" He stooped down and wrote on the ground as though he had not heard them and made no reply, even though they persisted in their question. Finally he raised himself and said: "He that is without sin among you, let him first cast a stone at her." Again he bent down to write on the ground whilst his words took effect. The saying brought conviction of their sins to them all, most quickly to the eldest, and they went away one by one. It will be well for us if the older we grow, the keener becomes our perception of what is sinful and the greater care we take to avoid it. There is a risk of the conscience becoming seared through familiarity with sin so that this comes to appear less heinous. Jesus does not speak with us face to face as he did with these Scribes and Pharisees who were so keenly touched by his words, but the Word of God is quick and powerful, piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discernor of the thoughts and intents of the heart. Let us give this powerful Word the opportunity to show up our sins and lead us to forsake them. When the last of her accusers had departed and he was left alone with the woman, he asked: "Has no man condemned thee?" After her reply, he said: "Neither do I condemn thee." We have already seen that Jesus had laid claim to authority to forgive sins and had supported this claim

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by miracles. Jesus' saying to the woman would appear to be an expression of forgiveness, but in so forgiving he did not condone her sin, for he added: "Go, and sin no more."

Beginning with v. 12 we have Jesus again speaking to the Jews, applying to himself the name which has been used as the sub-title for this section. The conversation between Jesus and the Pharisees reported here recalls many of the phrases used in the first chapter of the Gospel. Jesus indeed is the light of the world. All God's promises and prophecies, all His plan of salvation for mankind, all the knowledge which man has of how to order his conversation aright, centres in Jesus. The light of which he is the embodiment, had shone in the world long before his birth in Bethlehem. At the end of this chapter, Jesus tells us that Abraham rejoiced to see his day. Paul tells us that Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. David looked forward in faith to the manifestation of his greater Son. Peter tells us that the "Spirit of Christ" was in the prophets. Those who have seen this true light, as John calls Jesus in the first chapter of the Gospel, are enabled to walk surely through the darkness of this world. It is as when God made a difference in the land of Egypt during the plagues when the Children of Israel had light in their dwellings whilst the Egyptians were in thick darkness. Those who follow Jesus do not walk in darkness but know and see the path they must tread. Peter expressed this truth when he said that Jesus died, leaving us an example that we should follow his steps. If we do that, we shall not stumble because our way is not clear.

The Pharisees said to Jesus that he was bearing witness of himself and followed this up by drawing the unjustified conclusion that his witness was not true. The law had forbidden condemnation of an accused on the unsupported testimony of one man, but where there was only one witness he need not necessarily be a false one. Jesus at once drew attention to their false inference. Even though he bore record of himself, that record was true. As a justification for this he pointed out that he knew whence he came and whither he was going, whilst they could tell neither. They judged merely by the flesh. What little power the flesh has of judging rightly in divine things is shown by the statement of the Apostle Paul that the carnal mind (the thinking of the flesh) is not subject to the law of God, neither can be. He went on, however, also to show them that his witness was not unsupported, for his Father who had sent him also bore witness of him. We know from the Gospel narratives how God directly testified of His Son at his baptism and the transfiguration, and had also borne witness by the miracles He had given Jesus the power to do. Nicodemus had confessed that no man unaided by God could do the miracles that Jesus did. But the Jews were not willing to believe. Moses had spoken to them of the coming of a prophet like him to whom they should give ear. When this prophet came they were not ready to receive such an one. They would hear none but Moses. The lesson that Jesus taught by the parable of the rich man and Lazarus was that, in rejecting him, they were rejecting Moses also, although they took such pride in calling themselves the disciples of Moses. The Pharisees (one would think they could have had no doubt as to the meaning of Christ when he spoke of the Father) enquired: "Where is thy Father?" Jesus replied by stressing their ignorance both of him and of his Father.

The Pharisees and rulers would no doubt willingly have carried off Jesus as a prisoner, but did not. The narrative indeed implies that they could not, for his time had not yet come. We have already considered this matter in another connection. The lesson for us is that, if we do not neglect the work of God, He will preserve us until we have completed the task He has allotted us. It is but a very little that each one of us can do, but the reward for faithful service is great. If we neglect the work it will not go undone, but another will take our crowns. Let us remember the message that Mordecai sent to Queen Esther is in her perplexity. Let us not do the work of the Lord negligently or leave our part for others to do.

Jesus went on to mystify the Pharisees still more by telling them that he was going his way and that they would seek him but could not follow where he went. They were to die in

their sins if they rejected him, and their end would be the grave. The way of Jesus led to the right hand of the Father in heaven and will yet lead him to the throne of the Kingdom of God. Only the righteous can inherit this kingdom and they follow Jesus in this way, for he is the firstborn from the dead. Jesus on one occasion spoke of himself as the way, the Truth and the life. The Pharisees rejected this way and Paul, in his early days, persecuted those who were following it. The Jews could not understand how Jesus could go where they could not. In their pride and self-satisfaction they seem to have thought that they were fully entitled to whatever good things were going. Their attitude resembles that of a great many people today who cannot be troubled to seek the way of life shown in the gospel, but think they cannot be left out of the reward if they live a decent and honourable life among their fellows. The command of Jesus is: "Seek ye first the kingdom of God and His righteousness." The Apostle Paul wrote: "To them who by patient continuance in well-doing seek for glory and honour and immortality (God will render), eternal life." The Jews, casting about to find an explanation of the saying of Jesus, thought that perhaps he was intending to kill himself. Jesus now proceeded to stress the difference between himself and the Jews by telling them that they were from beneath whilst he was from above, they were of this world and he was not. He could save them from death, but only on condition that they believe in him. Otherwise they would die in their sins. This idea is brought out also in the commission given to his disciples to preach the gospel: "He that believeth and is baptised shall be saved." To the saying of Jesus, "if ye believe not that I am he," the Jews replied by asking, "Who art thou?" but did not understand that when he said that he came from above he was speaking of God as his Father. The words of Jesus recorded in vv. 28-29 caused many to believe on him. To these new disciples Jesus explained that they must continue in his word if they were to be his disciples indeed. His words in the messages to the ecclesias given in the Apocalypse show the same truth. The rewards are promised to those who overcome and keep his works to the end. If they continued in his word then they should know the Truth and it would make them free. We have drawn attention before to the fact that we can only know the truth by living it. We have to start out with a clear knowledge of the first principles of the oracles of God, but that is only the beginning. The babe in Christ who has come out of the baptismal water has many more things to learn, and God arranges his life in such a way as to lead him to that fuller knowledge which comes of reading the Word and doing the will of God. The chastening through which God causes his children to pass is intended to fulfil the work of righteousness in them and make their knowledge of the Truth not merely an academic acceptance of the gospel, but a living reality in them, a well of water springing up into everlasting life. The saint who shirks the tasks that God has given him to do can never attain to a knowledge of the Truth in its fulness and is liable to fall a ready prey to those who bring in the damnable heresies of which the Apostle speaks. Further, if these new believers continued in the words of Jesus and thus learned the Truth, that Truth would make them free. Jesus here seems to be speaking of the ultimate freedom which service of him will bring, that of which Paul was speaking when he said: "Who shall change the body of our humiliation that it may be fashioned like unto the body of his glory." Paul also tells us that Jesus came to deliver those who through fear of death were all their lifetime subject to bondage. There is a present freedom here suggested, the taking away of fear, and a final one when the thing that caused the fear shall be removed. That there is a present freedom as well as the ultimate freedom from sin, death and weakness is also shown by the Apostle Peter's exhortation to the saints to stand fast in the liberty wherewith Christ had made them free. We became free from sin by dying to it in the waters of baptism. If our baptism were in very truth a death to sin how can we live any longer therein. Let us, however, not be high-minded but fear lest we should again be entangled in its yoke of bondage and thus fail to obtain that final freedom which Christ will give to those who have held fast to his Truth.

To be continued



Why Tarryest Thou

Every night I say my prayers
Wondering if my Lord God hears
Does He listen & does He not know
Of all the troubles that vex me so

Every morning I read His word
Wondering if I still go unheard
Does He not listen & does He not see
What the world's coming to all around me

Every day drags on & on
The pressure from wickedness never so strong
Why does He tarry, & why does He wait
Cant He see the world's in a state?

Every evening is always the same
The usual vice repeated again & again
The only difference is that more Bibles are thrown away
With less people remembering they'll soon have to pay

Oh please Lord return as fast as you can
& carry out God's long ago promised plan
Punish the wicked who lead the righteous astray
& remember Your chosen who still kneel & pray

Rebekah Spray
Dipton Ecclesia NZ