"As cold waters to a thirsty 5001,30 is good news from a far country." .-Pr. 25:25 BI- WEEKLY FAMILY EDUCATIONAL BULLETIN (GN 16 )


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GOO'S PICTURES!-God's Good Gold vs. the Devil's Dirty Poison! DEO1311 5/2/82

1. I WAS JUST FINISHING MY MORNI IG NAP SHOCXING ENDING STANCE DREAM WITH JIS very clearly \& cuild s +111 almost mbered it The startiling conclusion of the drien itt ally woke ae cop \& । causion of the drian actudetall very clearly as I renenber every ilficant dreans that it seems are ciften of nificant drand
dOn' $+\frac{\text { STILL DOCASSAT UNOERSTAN THIS ONE, \& I }}{}$ and of it al thy evan like It, at least the ond of it, although the first part vas very l'we found that It was obviously symiol le, \& I've found that I do have to tell them then they are so very vivid yet In my mlid \& heart.
THE DREAM STEVEN VEFIDCY SEE TE SCENES OF THE DREM \& EVEN FEEL THE SENSATIONE AFTERREALLY THEPE, IT REA SO HAPGENED \& 1 WAS REALLY THERE, it was so real I And when cleor \& this reallistic \& thils vivid 1 thl clear \& this outstanding \& usually just before I wake up, they are usual ly dofinite ly slignificant dreans which have same important meaning s usually from the Lord
2. I'VE HWD A FEW NIGTMMPES which । think were certainly not of the Lord but of the Devill, to frighten me \& scare me \& u set me. but I can usually recognise the difference, There's seldan ever anything good In a nightmare \& It usual ly has no gor in a meaning or lesson or interpretation tant valuable other than to merely tory to iris is en me in my sloep \& scareme iny to fright\& therefore most aot to be from thy slimber, Just to morry ne \& to to be from, the Enemy 5. BUT ORENS FROM TE CPO s sTar 1 e me! SOMETHING COOO \& MEANINGFUL IN THEM! 1 hey are usually not entirely bad \& always have sone k Ind of lesson to be learnal ways have story, \& some of then certainly are stries! Hoy re as exciting as a drana or thriller Ife a as interesting as a play or a eal tre exper lence! They surely make good nar vividly, exciting, tir liling storles unry ar Komix! 6. 1

IVEN ME SO MAN UERSTANO WHY THE LOP HAS kids i revan DREAMS LILE THIS of verious tures! He knew that full of so many piclot of he knew that we mere golng to use a lot of pletures \& need a lot of plotures artloularly for our chlldren, \& especiat the tales shaller chilidren to interest thmo in he tales have to tell rather than waitim their time \& thelr 11 ttle minds \& heart. the stily foolish falry tales \& ridiation unreal istic \& totally silly Insipid shallow

Itlie stories of modern books for chlldren 7. EVEN THE OL FAIRY TALES USUALIY HAD SOME KIND OF MORAL \& wI th some posstblo basis in fact, \& of carse Aesop's Fables are tancus for their monder ful ittile teller, \& if was a fanous Greak storytessop's fables, y'ven never seen a book of thing! fables, then you've mi ssed sone8.

WAS STML \& II WE HAD ONE OF THEM WIEN WAS SMWL, \& it was not only full of fobles, trating them! ! nated with It s ias quite thrilled \& fascifor my Mother or lined, in the earl lest days, or my mother ar nur sos to read them to re. aryeltf on I was oble to read them for myself.
ING. SACOH WAS A FASCINATING LITTLE INTERESTbriefer than most of inhort stor les much closed than most of mine, sorry, \& each closed with a 11 ttle "moral" as it was called. I always particularly was fond of the one soout the "Llon \& the Thorn"-the Ifon
th the thorn in his foot.
10. I DON'T REMEBER THAT AESOP HIMSELF WaS N WAYS TEE HERO OF THE STORIES, Dut, IIm to bee Aing that he was, or 1 imosined course supposed nim as a little chlld of is fables. The book was pl ainly they were "Aesop's Fables".
DEFINITION AS YOU MAY KNOW, A FAELE IS BY OEFINITION NOT NECESSARILY TRUE \& NOT NEOESlllustrate a point, or just a tale to which may have had same basis in fact or myth history originally, but sometimes had or lost its complete veracity \& had hac long sonernat embell I shed by firther becune story-tellers until it fur ther Imaginative Inal story any more! $1+$ was hardly the orig12. TH15 IS

THE BIELE: That it's just a IEVERS THINK of egends, myths, febles $\&$ a bunch of sane Imaginative story old storles told by know that the' story-tellers! however, we blale is fict re frue o we know that the fairy tales! shord \& not just a bunch of 13. HOwEVER

JUST AS TTRIIIING \& EXCITIS BIELE STORIES ARE ASCINATING TO CHIIDPEN EING \& INTERESTING \& ASIRY TALES of Grimn ar Has Sak of if alo. $\$$ if you have Gever or hans Anderson etc., Anderson's falne read Grlm's or Hans. Anderson's falry tales, you really have missed sanething ! I really did enioy then when was a little lad with my caretizers readiks then to the s later reading then for myself. Like the mother Goose Rhymes, the lessos had sane kind of meanling or moral or lesson to be learned from them.
14. AN IF YOU HAVE MI SSED MDIEER GOOSE

RAMES TOO, YOU'VE REALIY SORT OF MI SSED A PART OF ENQ ISH CULTRE \& EDUCATON, IS MO os other gams of the English language which have woven themselves into spoken Engl ish in their mary references \& Inferinces \& quotes which we still use-at least sane aldter stlll userwho are fomlliar with them \& fanlllar in ar youth s which you often wea speakers \& witers quotimg or making refer ance to regarding a cortain meanim of same thing they re talking about that that par
ticular story so eptly Illustrated.
15. EVEN "ALICE IN WONDERAND" \& "INTO TIE LOCKING QASS" \& "OF CABBMGES \& KINGS" \& many of the other old English classics mere designed sane for chlldren \& sane in seemingly chlldish Imocent languege for sedults but with actual hidden political meanings to spare the writer fram vengeance \& retal io spare the writer from vengeance s retal lo wother Goose powers that bel-such as the

O. A ME FAMY OF AESOP'S FAaIES \& EVEN SOE OF THE FAIRY TALES WEFE INTENED TO \& goverments of their doy, that at least goverments of their day, that at least the people would understand, even If the yovermment did not1-And perhaps they hoped not would not understand
17RI OU CAN EVEN FIN SUOH LANQBGE \& TTERIES \& SIMILIES \& PARAQ ES \& ANLOGIES IN He bI\&E IISELF, in which the Prophet or lo outhor spoke in cryptic, almost coded language to hide the meaning from some of the hearers who were enemles. He did not want then to understand what he was talking about, but he wanted the pecole to under stand, \& he felt that the would understand Jesus did this in mary of the parables wild He told, little short storles with sometine hidden meanims but aluers with a delinito polint or moral teachim a lesson mich needed to be learned.
18. ONCE HIS OISCIPLES QESTIONED HIM FRIWITH HIS ENQMIES LISTENING, The Scribes \& the Pharisees who mere always trying to the Pha isees who were al ways trying to catch HIm in sonething whereby they might cld so Him to the goverment s thersby get parsorm. He had been teaching in such pary oscan tias one ocasion. In fact, on 19, occasions he taught in parables. IP. ES ASED THIS TIME, AFTERWARD HIS DISTHEM INPAC HIM: MSIER, WHY TEACHEST THOL arlin. And Hos? as 1 recall the quoration. And te sald mecsuse it is given to而 loved Him, bel leved Him \& inderstood HIImto know the mysteries of the kIngdam of the but unto then" "-reanimg his enenles \& the unbellevers-"It is not given." (Lk.8: 10.)
20. IN OTIER WORDS. IT IS GIVEN TO YOU TO KNOW \& UNDERSTAN THE MSIERIES the ndodom reanings of the Klingdam of God is the thlings He was talking about, but it is not given to then to understand. First of all, becouse they were unbel levers \& mould not bellieve what He was saying, mollind leoders of the bl Ind" as the called them. (Mt. 15:14, )-~ chlldren of their father the Devill, as He ocased then to their face, \& enemles as ell, sone of then. (Jn. $8: 44$.)
21. THE VAST MAJORITY WERE SIMPLE INDIFFERENT UNBE. IEVERS, then there was, of carse, the small group of bitter enenles who wanted to klll Him or get rid of Him . And then, of course, there was al so the small graup of His very dear frlends \& ber ievers, disciples, fishers of men!
22. SO HAT IESUS WAS DOING WAS ACTUALIY SPEAKING TO HIS DISCIRLES, Intending these remarks to be only for His disciples \& indarstood only by then. He was speaking in a sort of cryptic code, a kind of secret language that only they would understand. sut sonetimes it was so oryptlc \& secret \& mysterious that even they didn't understand s the had to explaln it to them afterward! And a fear times the meaning was so obvlous that apparentiy He Intended for HIs enemles to get the point s it mode then turlous! PARALES OR LITME SHOPT STORI OF THES PARALES OR LITTLE SHORT STORIES WITH Gospels. toller of tales of them! he was quite a very of tales Himself \& they were used to fascinate HIs lilustrate HI is meanings \& to ren ascinata is aud ences with hls messaye. even as we today use our skits \& Komilx, \& as the Lord has used his dreans with me.
24. THEY 'RE CALLD PARAQES, MEANING TIEY PARALE ILE IRUIH, or they parallel a car tain tessage he was trying to get across to them. Therefore they are a parable, they're can-parable to the message. The plctires te paints in mords, as the great Artist that He is, are comparable to the parables! or rather the parables were canparable to the Truth He was trying to. Illustrate by thes beautiful ilittle storles, \& sme not so besutiful. Sane are almost wily \& iright onling about the man in Hell otc. but theless tolling a wery Important stury 1 giving a vary important warnlig! story 25. IN FACT TE CEAT Ming

REAT MASTER-ARTISTS OF HISTBRYIECES BY THE full of scenes deplatim the 1 are not कnl the varlous cherecters of the ilb of Jesus sible stories, but ors the sible os the many chllien's Bible wton aiso find in as momst the moster stary books, as well artist's ine mesterpleces of art, that the ${ }_{3}$ artist's interest \& imagination has been
captured by one of these $11 t t l e$ shart stom les that Jesus or sane character In the Bible told, \& he has actually Illustrated it In his beautiful painting to bring it to IIte in graphle vividness to Illustr ate it for the vievers!
26. MAN A LITLLE OHILD HAS BEEN FASCINTED BY THESE BEATTIFUL QO MASTERPIECES OF GGIGIOUS ART In BIDles \& varlaus boxks \& chlldren's Bible story books, Sunday School calendars, Sunday School IIterature is various kinds of rel iglous I iterature Illus trated with sacred art. I can't verify necessarily, though, that all the ort was sacred, \& some of the Medieval art was about as ugly as it can get! Sone of It was pretty gross \& some of it was almost domright satanlc in its fiendishness! Sume of these a tists were car tainly not inspilired by God as they deplcted devils \& hell \& demons \& Satan \& all the horrors of Inlquiti?
27. BUT THE GOD-INSPIRED ARTISTS Wt 2 DEPICTED 8010 SUCH A MASTERFI IOB OF PICTURING THE STORIES, OHARACTERS \& PARAGLES OF THE BIELE have been a great asset to ChrIstlan $f$ amilles for centurles in belng able to nold before their chllaren coples of thls
great art \& its masterpleces of truly sacred art, truly Inscired by the Lord to Illustrate the characters of the Bibles the stor les of the Bible \& these parables of the sible camparable to the truths of the Biole, Il lustrating those truths, \& most of pou are very fanillar with them.
28. TAKE, FOR EXAMPLE, THE VERY VERT MANY PICTURES YOU HAVE SEEN OF ESUS. ACTUally, there's no photograph of Jesus in existence, so unless you've seen Him in dreams \&
so uniess you ver seen him in dreams \& Helons, you don't really know exactl, what le looks Ike. he have a little descriptlon larly in Revelation where it actually dearly in Revel ation where it actually de Scribes what the looks like In Heaven
(Re.1:13-16.) But His appearance in g ary that John saw, is considerably more g orifled \& nore striking \& astonishing than HIs Earthly human vi saje.
29. IET WE HAVE MANY INSPIRED PICTUEES OF ORIST IN HIS VARIOUS MINISTRIES WHILE HERE QN EARTH, everything from Joseph \& Mary in the stable at the manger at His birth \& the shepherds worshlppling etc., with the cattle standing nearby!-Beautiful pictures of the manger scene \& the nativity scene which thrill the hearts of many children, Ircluding our own, \& ne've used many of these to l liustrate sone of our Letters \& Books etc. 30. SO GOD DOES USE PICTIRES \& PARAE ES \& E CERTAINY HAS USED PICTURES WITH ME In ooth dreans \& vislons of truths that He was trying to lllustrate to me to give me sane
message, to give ne a plcture of what was going to happen or was happening behind the scenes or to Illustrate some truth that He wanted me to bring out
31. LCAN CERTAINY UNDERSTAND NOW WHY HE USED SOME OF THESE VERY SEEMING. Y CHIDISH ALMDST FOOLISH LITTLE PICTURES that He has given me in the past to lllustrate very childish IIttle stor les, because we were going to have many chlldren \& they would need chlidish stor les on the level of their understanding, their simple 11 tti e chlldish minds. They would need to have the stor les \& the truths \& the massage illustrated for them so that they might more eas lly understand it.
32. AND EVEN FOR SIMPLE-MINDED CHILDLIKE QLER PEOPL AS MEL, GROWH-WS, ADULTS, perhaps partlcularly of the simpler more backward clvillisations or cultures of the World who could not stand-understand--8 maybe coul dn't stand them el ther-the great flawery oratory of sane great elcoutionist or tancy preacher or a highly aducated protessor who has educated himself compl etely out of reach of the cormon mind!
33. MY MOTHER USED TO TAE HER DICTIONARY TO CHROH TO UNDERSTAD THIS ONE PREACFER who was one of the professors of the theology college she was attending!-One of those theological seminarles that I love to call peneter les because they are the graveyards of faith! - Who only preach a dead God yards of faith!- Who only preach a dead god could be called falth, because it's not foulth!
34. IT'S UNBELIEF \& IT IS SO DEAD THAT I STINSS \& IT OUGTT TO EE BURIED IN SOME GRAVEYARD, so therefore I prefer to cal I those theological seminarles, theological anneterles, because they're the burial grounds of the childi lke falth of many a student who has gone there with a simple IIttle falth in God \& religion taught to him or her by their parents \& their upbringing. 35. BUT HAVING NEVER HAD A REAL EXFERIENCE WITH CIRIST \& recelved Jesus \& His Holy Spirit into their hearts 8 minds, 8 without being protected by sufficient Insulation of God's word \& the pure Truth of God's Word, what little childish falth they may have had was destroyed by those evil ravening wolves of the unbel leving theological professors \& preachers \& teachers of those theolagical anneterles \& so-called Blale colleges!
36. MANY A YOUNG PERSON HAS GONE INTO THEM BELIEVING SIMPLY LIKE A LITTLE OHID in what his mother \& father taught him, or what he had heard in church all through his young IIfe, but has come out I Ike my Mother did, with her faith totally destroyed-what IIt

He falth they did have or thought they had-an unbelleving sceptlcal atheistl-ar at the least annostic, not knowing what they belleved or if there was anything they could el leve!
37. SOME HAVE EVEN COME OUT DOWNIGHT AGAINST GO0, ATHEISTS \& AGAINST THE BIELE, ofter having been taught by these ravening volves in sheep's clothing, these unbel levIng atheists In clerical garb, "men of the cloth"!-And that's obout all their religion is, It's about as thin as the cloth they wore, concealing the evil beests within who were endeavouring to destroy the 1 Ittle ambs whan they tought s what IIttie faith
they had! (Mt.7:15; 23:13)
38. MY MDTER CAME OUT OE SUCH AN INSTITUTION WITH HER OHILD IKE OHILDISH FAITH COMPLETE Y DESTROTED, because she had not had a personal exper lence with Jesus Himself in real acceptance of Christ as her Savlour \& been filled with the holy Spirit s the Truth of God to protect her! - Even though her own father was a preacher of the Gospel \& a famous minister, an outstanding orator of the church holding huge pastorates with thousands of members, fram the largest Christian Church In St. Louls, Missourl to the largest Christian Church In Melbourne, Austral la!
39. VES, KEDA \& YOU AUSSIES, MY GRANDFATHER LIVED IN AUSTRALIA FOR AWHILF \& pastored the largest Chrlstian Church in the country, the FIrst Christian Church of Melbourne, Austral la! I don't know whether it's $s+111$ there or not, $1 t^{\prime}$ 'd have to be nearly 100 years old by now as that must' ve been 70 or 80 years ago.
40. HE HIMSELF DID HAVE SAVING FAITH IV QURIST, but scmehom or another, nelther he nor my sweet saintly Grandnother-who led all of those thousands of Chinese to the Lord \& learned Cantonese in order to witness to them in St. Louis, Missour I \& also later in China-seened to have been able to lm part a saving knowledge of Jesus to thelr On daughter, my Mother, nor their other two oring it down \& make it simple enough of what.
41. BUT HER FATHER WAS QUITE AN CRATOR WHO USED FLOWERY LANGAGE! He could preach on \& on, I guess sonething I ike I dol I was one of his students! I sat under his preaching for some time, \& maybe that's where I got some of $1+1$ Maybe that's why same of you can't understand me sometimes! It's a I Ittle too flawery \& a little too oratorical \& use too many of those big words that you learn in college that only the ellte callegereducated can understand \& use del iber
ately. I mean others use them dell lberately, to show off their education! - Bil words that the simple man can't even understand i the simple man can't
leaves him mystifled!
42. THAT WAS THE KIND OF A OHRCH THAT M
42. THAT WAS THE KIND OF A OHRCH THAT M OTHER WENT TO WHEN SHE HAD TO TAE HER DICTIONARY TO UNDERSTAND THE RREACHERI She sold she was sonetimes reminded of the story of the old lady who was a simple country wanan with very itttle education who was sltting in such o church on her visit to the clty \& her relatives, \& the preacher kept joing on $\&$ on In these flawery oratorical fl ights of blg words $\&$ myster lous meanings. 43. EINHYY SHE COUDN'T TAKE IT ANY LONGERI She couldn't understand what he was talking obout, \& she wanted to, so she jumpad upl-Apparently she was fron the klnd of a church where you could jump up, back in the country, \& speak your mind if you wanted to, \& where there was more aud lence participation.
44. THE MDOERN OHROHES TODAY DON'T PERMLT AUDIENCE PARTICIPATION, or at least not much except in chanting a few dirges perhaps. The preacher's the dictator 8 ne's the only one al lowed to talk. I've found that out in quite a few churches where I trled to get up s correct the preacher \& quote hlm the Scripture! They didn't I ike it \& they didn't intend to have anybody else do any talking but then, so they Invited me to leave, o If didn't leave, ther carrled me out1
$\frac{10 n}{45}$. WELL. THIS OD LaDY JMPED UP \& TOW THIS FLOWERY BIG-WORDED WOPDY TREAOHER: MEY, FREAOHER! PITT YOUR COKKIES ON A LOAER shbf !" In other words, all these monderful things he was saying may have been very things he was saying may have been very sweet \& good, but she couldn't reach'm! KInd
of I ike the two old I ad les that cane out of of I ike the two old lad les that cane out of the church one day after listening to this famous highly aducated mul ti-degreed Doctor of Divinity, this DD, RTD, ThD whatnot! 46. AFTER MY GRANCF ATHER FI NKLY BEGAN TO UNDERSTAND TE LORD BETTER \& know HIm better through my Mother \& her marvellous heal ing \& sal vation \& experience, he got a $11+\mathrm{lle}$ bit simpler \& more childilike \& he began to put his cookles on a lower shelf! He even had a 0.D. atter hils name, Doctor of Divinityl-And a Ph.D. \& a Th.D.-Doctor of Phllosophy \& Doctor of Theology-s LL.D., Doctor of CIterature. He had once been the President of Virginia Col lege \& an outstanding IIter ary \& Divine Light" as they used to call then, these highly-educated, highly-degreed theologlical preachers, professors \& witers! 47. AND HE SAID TO NE ONE DAY, DAVE, DO YOU KNOW WAT D.D. USUALIY STANDS FOR AFTER MOST OF THOSE PREAGHERS' NAES with all
those degrees \& that education?" wel 1, at
that time I didn't really know for sure, but I thilk I might have known. I think I was a high school student then \& I shoald've known. It of course stands for "loctor of Divinity", meaning a theological degree usually borne by highly educated, over educated preachers.
48. WEUL, MY GRANDFATHER HAD QUITE A SENSE OF HUMAR \& he sald, "well Dave, to me, wi th anst of them It means sanething hat I found are dumb doas which cannat exantitly! They warn the pecol e! it doesn't stank for Doctor of Divinity dot a coctor of Divinity, but a dumb dsg that cannot even bark I ike a praphet \& warn the
pecple!" (I s. $56: 10$.) pegpl ins. 56:10.
TENING TO THESE TWO QO LADIES HAD BEEN LISIENING TO THIS DOCTOR SO-S-SO \& as they came out of the church the one sald, "4h, wasn't dactor so-8-so's sermon absolutely divine? Wasn't it marvel lous? Wasn't it deep!" And the other simple old country lady said: Kind of I lke muddy, he Just ain't clear!"Kind of like muddy water! Just be:ause the water's muldy \& you can't see the bottom doesn't mean that It's very deep, as you'll Ind out in the tale I have to te I today in my drean!
50. WELL ANMHOW, THE LORD HAS GRTAINLY MADE TTE TRUTHS OF HIS WOPD SIMPY, \& QEAR ENOUGH FOR US, ALTHOUGH IT MAY SEFM TO SOME A BIT SHWLIO. He has made those iruths ver plcturesque \& vividly II lustrated through the plictures that le has given ne in dreams 8 visions \& revelations so that almost any IIttle child could understand some of thy 51. I'M NOV ONNINCED TUT THT'S HY CI GAVE MANY OF THEM THAT WAY, in order that । could relate them s thelr, icturder that cribe those pilctires poictures \& describe those plctures so that our Inspired artists could draw then to ll lustrate them for our children \& even their parents \& others of us simple adults who are a bit thlck-headed sanetlmes, \& you have to dra'm a plcture to help them understand! LISH LITERATIRE IS FUUG, MCH OF HE ENGLISH LITERATURE IS FULL OF THESE S ORIES \& TALES WIICH DRAW SIMPLE PICTLRES O DEEP TRUTHS $\&$ which ane very interestiny \& coul be fascinating to your chlldren if the Lord hadn't already given them plenty \& more than enough of his own direct truths from His word \& from the dreams \& visions \& revelations that he has given us in order to make them clear for even our $111+1$ le children. 53. TO GIVE AN EXAMPE IN POINT CF HOWI THESE CAN CREFP INTO YOUR LANGUAGE, many of the quotations from these old stories \& quotes \& even falry tales, Aesop's Fables etc., used to be highly-quited by orators. Even a few words mould illustrate the point

Instantly give you a plcture that would vividly describe the idea to you, Just 54. SPEAKING IN PICTIRES IS 50 ar picture. 54. PPEAKING IN PICTURES IS SO MOCH MORE STRIKING \& VIVIDLY ILLUSTRATING THE POINT THAN MERE WORDS! As the old Chinese sayling goes: "One picture is worth a thousand words!" If I could dra you a pleture of what I'm telling you today \& show you the dream I had, I wouldn't have to be speaking these thousand words to you to try to describe It
55. FOR EXAMPLE, JUST NOW WHEN I WENT TO THE BATHROOM, I was washing my hands \& I turned around to look for my towel that I had just chosen fresh that morning \& it wasn't hanging in its accustoned place. So the first thing I did, I yelled, "Who got my towel!"-l. ike most of us do when samethin isn't in the same place where we usual ly keep it \& when something is missing. 56. I REMEMBER MI CHILDREN WERE AN WAY SAYING: "WHO QOT MY SO-8-SO?"--8 more often than not they would find that it was often then not they themsel wes had that it was exactly where they themsel ves had last misplaced it, not putting it back where it belonged, so that they thought sonebody el se had gotten It or moved it or taken it, \& thls is what I thought this morning.
57. MY TOWEL WAS NOT HANGING ON THE BAOK O THE OHAIR WHERE I USUWLIY LEAVE IT, be cause In our bathroan the towel racks are a bit scarce, but I'd finally found room on one of the towel rocks \& I 'd put it there Instaad. But this I had already forgotten, so that when I went to dry my hands my towel was missing from its tavour ite position \& I immed ately yelled out to Marla:
58. "HERE'S MY TOWEL? WHO TOOK MY TOWEL?" And she sald, "Well, I don't know, Honeyl I don't know if Hope took it to put It in the wash or what. She might have thought It was solled I inen \& due to be washed. She may not have known that she'd already changed it " And then she locked around \& said Mwell whose towel is this hangling over here on this little rack by the windo?" "Oni" sald, \& my face fell \& my volce foll!', 59. MY FOPMERCY IRATE IND volce felli! FLAT ALMOST TO THE FLOOR \& I REPEATED AEL FUNNK LITLLE PUNCH LINE from a funny IIH skit that my Mother used to a funny IIttle she was a chlld. Well first perher since she was a chlld. Well, first perhaps I'd better glve you the IIttle skit. It might be 3 funny one for your chlldren to do in public just to attract attention sometine. thlink I can renember my uncle doling this for us as chlldren. It's a sllly, funny $1 \mid t+l e$ thing, but it oartainly Illustrates the point
60. HE WOULD STAND THERE LOOKING LIKE A

LITLE IDIOT OR SIMPLETON WITH HIS THUB IN HIS MOUTH \& WITH HIS FEET CROSSED SO that the one foot was standing on the toes of the other foot, \& he said, "Who's standing on Bllile's foot? Sanebody's standing on my foot l" And he looks down to his rather dumb anazed surprise \& he says, "Oh! Billle's standing on his own foot!"-lia!
61. SQ WHEN MARIA FQUND MY TORLL HANGI NG ON THE RACK RIGTT WHERE I PUT IT, I was ashaned \& I took her in my arms \& kissed her \& sald I was sorry for acousing her or Hope of removing my towel when I put it there myself, \& I made that classic Ittile quote to Il lustrate the point: "On!" I sald,
"Blllie's standing on his own foot!"-ili! 62. THERE'S ANOTHER TALE WE OFTEN TELI IN OUR FAMILY IN WHICH WE QUOTE THE PUNOH LINE TO ILUUSTRATE THE POINT ABOUT PEOPLE BEING A BiT HAPD OF HEARING \& not hearing wat we say, about the old deaf lady at the banquet table being asking polltely by the hostess In her elegant manner: "Have you had an elegant suffliclency?" The old Iady didn't quite get it \& turned her ear-horn toward the hostess. They used to have these blg ear horns before the advent of hearing devices, the only hearing device there was! The smal end went in the ear \& the flared end was held out toward the person speaking
63. AND WHEN THE HOSTESS ASKED HER, THAVE YOU HAD AN ELEGANT SUFFICIENCY?" THE OD ADY SAID. "WHAT? YOUR EI EPHANT WENT FISHing?" And the hostess, a llttle blt embar rassed, sald, "No, I mean have you had plen ty?" "On! He cought 20!" And then the hostess sai it was alnost an impossible situation \& she sort of mumbled to herself. "Poor old soul!" And the old lady sald. "On, you brcke your pole!" So it becane a cammon saylng in our Fanlly when somebody didn't seem to hear us, Ne'd say: "What's the mat ter? Did you break your pole?"
64. WEU. THOSE MAY SEEM SILLY \& FUNNY \& EREI $Y$ AMUSING LITTLE ILLUSTRATIONS, but sometines a IIttle lllustratlon ITke that can very vividly bring back a plcture to your mind wilch very clearly Illustrates the subject at hand. And so wI th many a story, it brings out a moral or a lesson, \& so wit th many a quote fran those storles, so that sanetimes still use sane of the vary quotes that have been talking about from varlous classics of Engilish IIterature. Such as the one quote:
65. "THE TIME HAS CONE, THE WALRUS SAID, TO SPEAK OF MANY THINES, OF SHIPS \& SHOES \& GEILING WAX \& CABBAGES \& KINGS!" NOw that may seem totally nonsensical, for what do those various things have to do wi the each other? But when I'm goling to sit dom same-
times with the Fanlly or in a conference \& talk to them about several different things, sametimes I'm prone to start off with such a quote \& it often cones back to me: "The time has cone, the walrus sald, to speak of many things"-s right away the Fonlly knows that I'm golng to talk to them about several different things that may be of unrelated value, but never theless I want to talk to them about some things. So we just quote from an old Engi Ish classic to II lustrate what we're about to talk about.
66. SQMETIMES I 'VE EVEN QUOIED FROM MDTHEH GOOSE RHMES \& FAIRY TALES TO ILLUSTRATE A POINT, such as when I heard about the fall of some governnent, led by sane goverment leader who was custed in a coup, I nave sald, "well, all the kIng 's horses \& all the king's men, won't be able to put Humpty Dumpty back together again!" And in fact, the political writer who was writing those rhymes was actually referr ing to one of the rhymes was actually referr ing to one of the
leaders of England! -one of the pollitical leaders of England!-One of the political
leaders who had fallen fram favour. leaders who had fal len fran favour.
67. AND AS YOU KNOW, THE FULL RHME GOES: HUMPTY DUMPI SAT ON A WAL, HUMPTY DUMTY Y HAD A GREAT FALI! All the $\mathrm{k} / \mathrm{ng}^{1} \mathrm{~s}$ harses o all the king's men, won't be able to put Humpty Dumpty back together again!" He must've been sone kind of an egghead, ber cause an egg always used to II lustrate Humpty Dumpty in the II lustrations accompanying the IIttle rhymes. And here he fell off the wall to the pavament below, all broken in pleces \& his goo running out all over the pavement \& the king \& his men sitting on horses not for away, looking down upon him in pity.
68. SO IT'S AMAZING HOW YOU CAN REMEMBER SOME of THOSE PICTURES that illustrated the simple $11 t+1 e$ storles or the old storles of elther the Biole or the falry tales that po used to read, Aesop's Fables, "Allice in *onder land" \& many others. The plctures stlll calne back to you vividly \& clearly. You can still remember what the Mad Hatter locked I ike \& the Cheshire Cat \& the Rabbi \& Allce herself more fran the actual plctures than even the words. Although you can also palnt plotures in words as well, as Jesus $\&$ the ur-liters of the Bible often did, \& as have often done, \& are doling this very day!
69. WELL, AS I OFTEN SAY, I'VE GONE I EAR 'ROUN ROBINHOCO'S BARN TO GET TO WHERE I'M GOING!- Now there's another word-plcture! in other words, I had to make quite a detour to discuss \& Il lustrate \& describe what I'm driving atl often I take these detours to explain to you why hod did things a oertain way \& what's the historlcal backgraund of
these events or what was the sceme, at the time this thing transpired \& what was the cause of It, what was the root of the mat ter. There's another word-picture right therel-I was speaking of a root, that's the thing fran which it came.
70. WE OFTEN USE WORD PICTURES \& IULUSRATE OUR STCRIES \& QR LANGHGE BITH PICRES IN WOROS or quotes fram word-plctures of the past \& classical IIterature. Even Shakespeare is a marvellous Illustration of that. So many of his quotes are used, or used to be used, when pecople knew Shakeseare \& knew his writlings \& appreclated goo I Iterature I lke that.
71. THEY WERE REMAFKAE Y DESCRIPTIVE \& LLUSIRATIVE OF THE THOUGITS HE WA; TRYINC partiaulaly, \& the plays which he wrote ajes which he was trylng to get acooss to the pecple. - wost trylng to get acoss to very needed, In which he quoted so y good \& Blole that someone has sald, that aven all the Blbles were burned, that even if stare much of the bible from you could restare much of the Bible from the writings of of the great men of history who muiny other of the great men of history who quited I
very often \& frequently \& sometlmes at very often \& frequently \& sometlmes, at length when they knew God's word ir those days. And much Blble is still being quoted, belleve it ar not, even In our aodern motion plctures, partloularly in their tilles, such as "Grapes of Wrath" etc.
72. SO WE FIND THAT WOFD-PICTURES ARE A VERY VAUCAE INSTRUENT in describing or explaining what we're talking about. How much moreso are these vivid drean-plctures \& visions \& revelations which God givas His frophet to describe the Message that God's tryling to get across!
73. TAE THE BOOK OF REVELATION ITSELF OR TE BOOX OF DANIE1. THESE ARE FULI IF WORDICTURES DESORIBING AMAZING SCENES, much of which are not IIteral of all, but sumbol ic significant with meanings to be appl led to erments ith For example, Illustrat ng gov illustrating goverments with varias or of rapacious beasts! - Il ustrating inds of rapacious beasts!-ll lustrating the Devil of Emplres that he has lous govermert heads of Emplres that he has ruled througraut ster, a great seven-head seven-headed monster, a great seven-headed dragon!-A red dramon at that, Illustrating his colour \& the colour of the coning wor Id Goverment 74. THERE NRE MANY OTHER PICTURES IHROUGHOT THOSE RROPMETIC BOOKS IN WHICH GDD WAS HIOING THE TRUTH OF HIS PREDICTIONS S HIS ront of the so that perhaps even the zovernment of the day could not understand them, \& therefore could not use them against HIs

Prophetl-when actually they were sometimes often predictlons \& forecasts against the very goverment that existed at the time the Prophet was speaking these myster les of the Kingdam in these prophetic word-pictures, \& If they had understood then, they surely would have kllled him for sure!-Predlcting thelr doan \& thelr downfall \& thelr final fate in these amazing scenes that God had shown the Prophet \& these remarkable pictures he had shown of things past, things present \& things to cane in their true na resent s inings to cane in their true na 75 so hure was dangeraus
HAT SO THERE-CRE WHAT I 'M TRYING TO SAY IS HAT THE LORD HIMSEFF USES PICTURES! AII that to say this, \& perhaps it may have inspired your falth In the pictures that God has given, because you're goling to have to have a little falth every time you hear one of these new dreans! You're goling to have to have a Iltile falth or maybe a let of falth to bel leve $1+1$
76. IN FACT, SOMETIMES IT'S STRETOHED MY FAITH A BIT 10 EVEN RECOUNT IT TO YOU, nO even understanding yet what it meant mysel \& usually not getting the Interpretation until 1 m willing to take the step of falth of telling you the dream or the plcture or the revelation. I have to be wll ling to doey \& give the message \& give the plcture, no matter what it is or what it's I Ike or what It's about or whether I I lke It or not I 77. LCBEY GOD BECNUSE HE HAS GIVEN MESSAGE OR THE PICTIPE OR THE DREAM \& I THE TO GIVE IT \& a I obey God \& IT a wIIIIAVE sometimes not toon 1111 ing-instrumt inghand to sos not-foowiling-instrument in His hassage, as you the plicture or give you the stand it as 190 along He helps me under stand it or explalns it to me \& gives me the interpretation to sometimes acompany it or sometimes to follow it, or I do it so you even unders been talking obout even when didn't understand it mysel fl so as I say, all that to say this!
78. AS MT LITTLE OHILDREN USED TO SAY WHEN USED TO GET UP \& INIROOUCE SOME MOVIE $O R$ SaME PICTURES that I was goling to show \& I'd preach'm a sermon first: "This is one of Daddy's twothour wee words of introduction!" guess ve preached you the sermon first, now we're going to have to tell you the ream, \& may God help us to understand $1+1$ 79. WELI ANMHOW TYJI THE END OF MY MORNING NAP. In fact It's rather odd for me to even tak morning naps used to sleen to even take marning naps. all night \& often all morning because I was up dawn, so I'd frequently slem to bed unt 11 lately, oddly enough, ever slice +111 noon. But South Afrlca for hal' ever since we went to ment on the sea facing the \& oud an apart ment on the sea facing the beautiful sun-
rise, I've been getting up early enough to see it nearly every morning.
HUGE BIG COMCE A TRRIL TO WATOH GOO' OIG, OU, GORGEOS, RED, FIERY BALI RISE HEAVENSI Hal THE SEA INTO THE GORIOUS B U display of the wah! TYJ! Such a wonderful display of the magniflcence of God's gor geous Creation: Land, sea, \& sunl-with quite a few gongeous creations displayed beautifully on the beaches bela splayed 81. FOR SOME REASON OR OTHER WII E DON THERE NEAR THE SOUTH PQE ON THE OTHER SIOE OF IHE EARIH where nearly everything else I reversed, Including the phases of the ise the direction the water runs dan the moon apparently my body clocks got reversed toin started gettimg tired a the evening after diner sieepy early in bed by 11 or 12 't ind a usually got to pretty good time for at nightl-which is who has a day's time for anybody to go to bed recamend it for erk ahead of them! So I'd
82. AND of course rye ie if you can.

QLD SAYING GOES. WEARY RESULT HAS, AS THE RISE MAKES A MAN HEARLY TO BED, EARLY TO well, the early teal THY, WEALTHY S WISE!" early to risely to bed cartalnly did mean good nlight's sleep by you've already had a if yought's sleep by early in the morring. If you get to bed by 11 or 12 at nlght you At least it five or six in the morning!At least if you're an old man I tke me you can, because old men don't work real hard physically, of least I don't. Most of mine is mentol work \& spiritual work \& a seden tary ccapation where I have to sit at desk nearly all day.
83. ACTUALIY, I SIT IN MY EASY OHAIR WITH MY DESK ON MY LAP, a snall cllpooand the size of a plece of typing paper, \& my whole office is in front of me opened up bright $\&$ arly each morning, Just a mall attocht a type brlefcases with every thing attoche have In the way of my offlce materlals. bocks \& papers located therelnater lals, 84. I papers

LOCX IT IP IAST THING AT NIGT THE MORNING key \& keep it lacing all will a hide the anytime I an out of the rogyt in fact, at It locked s alvays the roum I always keeo gre it \& flee at aeep it closed, ready to hate to have to a monent's notice! I'd valuti have to iry to gather up all my atc \& papors, books, ragh drafts, mall the last minutel the last mi nute
85. SO 1 JUST LEAVE IT SITTING HERE IN FRON OF ME, FULIY-PAOKED TO THE ERIM ALI The TIME \& Just take out each time what need to work on \& leave the rest of it packed, iftted beautifully, prayerfully, carefully \& technically together I like a Chinese puzzle with each book \& paper fit
ting into its exact proper place so I know right there in its place is, \& everything is a moment's not ice! place at my fingertlps at
a6. mont's notice! PILI
DOW. AND WE NEAR Y Y HAD A MOMENT'S NOTICE thought I smelled smike so I I One day thought I smelled smoke so I went in the
next apartment, another family's apartment, I sald, "Do you stell snoke?" And they sniffed around a bit \& sald, "well., It daes smell Iike there might be a $11+1$ le gncke samewhere. They're probably having a cook in front of the restarant having a cook maybe sone neighbour's burnimg trash." so sald, "Yes, maybe so."
87. I WENT OUT ON MT TEPRACE \& LOOKED DOWH FROM THE BALCONY TO SEE THE DOOKOUT \& THERE WAS NOBOOY THERE, NO COOKOUT! I I locked all around \& I went out on the badk locked all locked around at the nelgh badk balcony a urning. But when I get ghbour s-7no trash smelled the shik gor out on the balcony to be susplclaus that itronger, so I began our apar tment house! So was samewhere In the gallery \& the nore l walked up \& down location on the gallery got to a certain lust below Dora s iect above an apartment ad the suckeral echis apartirent I smelipaper burning, real strong s it smel led I ike eaper burning, not food! Food cooking has an 89 aid tivent shell.
OS. EACH THING HAS ITS ONN SMEL, \&PLASfuli fia ant monst mood has a del light fall fragrant wood-firepl ace or camplir shel l. Have you ever notloed? it's not of fensive at all unless you get too much of it. And of course cocking food al mays of del Iclous. But this was just plain parer is burning, \& since these apartments had no ilreplaces \& no incinerators, there could no paper burning in one of then inless it shouldn't be burning!
an Medatel called hope TO Phone Idn't know DOWNSTAIRS TO INESTIGATEI We him \& sometlines long it'd take her to locate decided Peter \& I hat better around, so ut real quld catch a fire before it the quicker you the better off you it gets a good start, "II thitik it's you are to stop itl I sald run down there aul the next floor below if you can locete whe would you, Son, \& see 90. By THAT lacate where it's conling fran!" TO BII BY THAT TIME THE SMOKE WAS BEGINNING TO BILLON LP FRGM THE HAI BEION FRRM NST UNER DORA \& TECHI'S ROOM, SO Peter ran dom the steps qulckly to the next floorl And sure enough, as soon as he got Into the hai he notloas sminke bIllowing out of the kit chen window of one of the aparments! well to happened to be, thark God, the apariment
91. WE'D BEEN USING IT AS OUR OFFICE, BUT VE HAD JUST VACATED IT THE DAY ILEFORE IN oreparation for moving \& leavingl, \& appar ently we has no sooner moved au" the day before than the manajement had noved in a new fanlly of vacatloners fran the North who had decided to go to the beach on thelr first day there, the following cay, s all of them with their two or three children had run off to the beacht
92. BUT PROVIDENTINLY. DEAR P:TER STIU WD HIS OD KEY that he had forgitten to turn in, so he ran back \& got his key, cane down quidkly \& opened the door, I there was the apartment full of smoke pourling out of the kItchen, where soneone had h.sstliy set dom a box carelessly on top of the electric stove as they moved in their kitcihen things. 93. THEY WD EROUGT IN A BOX FULL OF GROCERIES \& JUST PLOPPED IT DOWN ON TOP OF THE ELECTRIC QURNERS OF THE ELECTRIC STOVE \& apparently had forgotten about them. The Ittle boy was quite a milschlef, just old nough to turn the electric knobs of the his reach \& very unsafe, \& must have, on hl way out to the beach with the fanlly, clickad on one the knobs without thalr know ledge, playully as $1 i t t l e$ chlldran will do if yo, plan't keep an ene on then s pu don't keep things like that out of ceacl. And they hed gone bll thefully, ignorantly uft to the has gone bilin the stowe ging ful $\rightarrow$ to besch this cardboand bar full of irooarles
94. WEH THAK OOD FOQ PETER HE FOUCT

 Y CF CORSE DOUSED TVE FIPFI WG MA , if it just in time o only the bot the bor Jus in but it was sure shan of the box was burning, but it was stre slaking ooniry out the qpen window Thark God the window was open so w3 caught the shall savad cur lives ol least cur aparhents, \& oertalnly our things-because If we had let it go on much longer there would' we been one Hell of a finel
95. THE APARTMENT KITCHENS WERE BUILT VERY UNSAFEir 8 the apartment house itsalf appar ently constructed of wood \& merely plasterec walls. And of all things, directly above the stove, as is so often found in ver unsafely bullt houses, were wooden cupboerds, with Just enough clearance above the stuve for your pots \& pans \& to be able to ste what was in then!
96. AND JUST AS SOON AS THAT BOX WOUD'VE SOTIEN WELL ON FIRE \& really blaztrg, those pointed wooden aupboards so close zbove the stove would've surely caught on fire as fire, but a wood fire s a bullding fire s ie
mould've had to evacuate very rapldly of might not have even gotten all of our things out in timel
97. I'M SLRE IT WAS AN ATTAOX OF IE DEVIL, BUT, THAK GOD. IT WAS A VICTORY OF THE LOFD THAT WE DISOONERED HIS DIRTY WOFK JUST IN TIME TO PUT A STOP TO ITI Therefore It was a real victory! TYJ! It was right directly under the apartment that Dora \& Techl ocoupled, but who were also out at the tlme on that beautiful sunny afternoon, down at the beach or sameshere in the lovely south African winter sun! so thark God they were not frightened by all the exclitement. 98. BUT THAN SOD THE CAPETAKER FINHLY CAME AFIER WE HAO ALFEADY ENTERED THE APARTMENT \& put out the fire \& everything, \& he was very very thankful, \& so was the manajer \& owner who cane later' in the day, extremely grateful to us for having cought the fire just in tlme! And I'Il oertalnly have to give the Lord all the credit for giving me a good nose to smell trable withl
99. I'VE FOUND IT PAYS TO PLAY IT SAFE \& whenever you smell smoke anywhere, any time immedlately try to find the source of it 8 make sure the sourco is legitlimate, el ther a safe conptire or a sate tirepl ece burning safe canptire or a sate firepl oce burning, ney, \& that it's not same kind of a fire Inside of pur on house unless 1 t's sately within the flreplace! 100 .
100. WENEVER I SMELL SMOKE I ALWAYS IMMEDIATELY RUN \& TRACE OOWN THE SOURCE TO make sure it's not my own house that's on times in lifetime thank Godt-Once in thotel s ance in our school in MI mil inere dear Mana Eve had gone with a candle where dear Mana Eve had gone wi a cando into a the clothes on fire s thy img to battl the clothes on fire \& was trying to battle It on her own!-1 guess she was ashened that she had made such a fool ish mistake! gnelled sidke \& we cane running \& doused it, thark the Lord, before it burned dom the whole place!
101. THANK GOD THE APARTMENT HOUSE THAT WE WEPE IN, ALTHOUGH ON THE TOP FLOOR, WAS FAIRCY SAFE IN OTHER RESPECTS. It had an outdoor gallery or hall across the badk of the apartments with stairways at each end \& two elevators in the middle.
102. ELEVATORS ARE THE MDST DANGEROUS PLACE IN THE MORDD TO EE IF THEFE'S AN APARTMENT HOUSE OR HOTE FIRE! Don't ever try to use the elevator! Always try to take the steps If you can, \& if possible, always hope \& pray or definitely select an apat ment house or hotel which has more than one set of stairs. Thls one did have a set of 10 stalrs going all the way from the top floor
to the ground on each end-that way if the fire is in elther end, then you can choose the other end to run dom the steps?
103. BUT DON'T TAKE THE EEVATOR, BECAUSE EIEYATORS HAVE A HABIT OF BEING THE FIRST THING TO GPEAK DOWN IN CASE OF FIRE DECAUSE of the burning electrical circuits. The elevator shaft also acts as an excellent chimney for the fire, traing all the sncke up the elevator shaft, \& this is your great est danger in a flire. You're not nearly as apt to burn to death as you are to became overcome by smake \& suffocate, partlaul arly In the case of plastic smike which is very poisonous! Even ardinary sincke of burning wood \& plaster \& furniture \& rugs etc. will suffocate you If you get too blg a dose. 104. SO THE BEST THING TO OO IF YOU DO SMEI SMOKE IS QUICKY INESTIGATE \& FIND THE SOURCE, If you can. And it you can't find the source, If you're living in an apartment or hotel, you'd better not lify the manager or caretaker Imed lately that you smell smoke but you con't find where it's coming fram.
105. IN THE CASE WHEN I WAS TRAVELI ING \& 1 OISOOVERED A FIRE IN MY HOTE, TEEY WERE VERY THANKOUL THAT I RAN AROUND TRYING TQ LOCATE IT TOO! Because one of the first things I did before I did that was to $\mathrm{lm}-$ mediately phone the desk \& say, "I smell sickel" Sonetimes they're quite indifferent \& coreless obout it \& say, "Oh well, it's \& careless boout it \& say, "Oh well, It's probabiy Just samebody in the next roan snok Ing" or something I Ike that. And I sald, "No, It's not tobacco sncke, it is paper stickel smellimeli burning paper on clothl whom the smellit ${ }^{\text {ma-And }}$ on my insistence they fin ally sent a beliboy arcund to take a look. 106. L LOCATED THE FIRE JUST ABOUT THE SAME TIME HE COI JEERE. It was in the roan below mine where a drunk woman had carelessly thrown her clgarette butt into the wastebasket, which happened to contain a IItlle trash, which of course, readily caught fire. The wastebasket was very carelessly placed directly beneath flamable window curtains \& they had lmmediately caught fire as wall. The belliboy had to wake her aut of her drurken stupor a nearly sut focated with the sncke in order to run in s put out the firel
107. SO REMEMBCR, FIIE IS ALWAYS A MAZARD, therefore always try to plok a safe bullding to ilive in a be sure that you know where the ekits are \& your way around \& choose same way of escape should there be a fire that you can't stop or can't be control led \& you'll have to evacuate with your things. 108. ABOUT THE BEST THING TO DO IS GRAB YOUR STUFF \& DROP II OUT THE WINDON IF THERE
is no OIHER way to be sure you get it out quidkly. It's not as apt to be as danaged b the fall as it would be if it were burned u tho tire, \& then flnd a way for yoursel to escape.
109. IF THE DOOR OF YOUR APARTMENT OR HOTE ROOY SEEYS TO PE HOT \& SMOKE IS GMIN IN UNDER THE DOOR, then probobly YOU wOn't be able to go out the door, the hall must be on fire or full of snoke \& the best thing tc do then, of course, is put et towels around the botton of the door so that sncke won't are in through your roan too quidkly. 110. THEN TRY TO FIGRE OUT SQIE WAY TO C. IMB OUT YOUR WINDON \& el ther climb dom fram there or to saneplace else along your flaor further fron the fire. Let's hope thils never happens to you, \& thark God it didn't happen to us because we cought the fire Just in tine!
ntline
1I1. THAT'S ANOTHER ONE OF GOD'S LITTLE LLUSTRATIONS OF HOW TO BE AWARE \& BEWARE on the job, alert \& watchful \& prayerful est ye fall into temptation ar even a firel the Devill is always busy \& up to his dirty tidks trying to attack in spme way, \& some imes the Lord can allow him to cane pretty times the Lord can allow him to cane pretty job!-Especlally if you're careless \& you're ot as watchful \& as prayerful as you should ot as watchful is as prayerful as you should De.
112. I'LL TEI, YOU, THAT LITTLE FIEE IN THE APARTMENT DIRECTLY BENEATH US REALIY HoOK US ip \& got us wlde arake \& exclited \& very prayerful \& very tharkful that the Lord spared us, \& at the least, our things in our roons! Anyhow, I al ways keep myselt packed! keep my $11+t l e$ flee-br lefcase packed \& losed, as well as locked, so 1 can snatch it at a fraction of a moment's not loe \& run Ith it if I have to, for more reasons than one, maybe not even a tirel
113. 1 ALSO KEEP MY LITTLE Q.OTHES BAG PACKED \& I LIVE OUT OF IT OONINWLIYI I take the clothes out 1 need to wear for changes etc., \& when they cane back fran the aundry I put them neatly back Into the bas so that my oas is always continually packed. never unpack it, never take the clothling out canpletely, but just I lve out of the ow. I I lve out of my sulitcase, so to speak. 114. I LEAVE MY HANG-UP BAG HANGING IN THE LOSET IN WIICH I LEEP MY SPAE JAOEET \& ROUSERS etc. hanglng up neatly so they don't get too wrinkled, wi th the bas zlpped up so that I could grab that at a moment's not loe as well \& elther toss it out or run out with it if I had to. I daresay I could be out of this bullding in five minutes in case of an energency, with all my most important meterials \& clothing!
115. SO THAT'S AN ILLUSTRATIOV TO YOU OF BEFCOE THEF'S A FIRE: Keep you'self packed keep your things packed! we're supposed to keep your things packed! We're supposed to supposed to be settled dany too long to no supposed to be settled down too long to where we get so spread cut \& everything so scattured around \& so settled dcm that we seem to think we're
stay there forever!
stay there foreverl
116. TE BEST \& SMARIEST THINS FQR YOU SUITCASE MISSIOARIES-which me're all supposed to be-ls to keep your clathes in your sultcases! son't do like live sen sme sultcases! Don't do like I ve senn sane people: The monent they get to a hotel a apartment, they limned ately empty, their sultcase into the drawers of the chest \& take all their clothes out \& hang then up In the closet etc. They couldn't move within in hal f-anthour if there nas an morgenct
117. SO MY ADVICE 10 You an energency: STAY PAOED SUIVE OUT OF YOAR SUITCASES STAY PAQED \& LIVE OUT OF YORR SUITCASES llee 100,8 then you'll be able to run or flee at a moment's notlice no mathar what the emergency may bel Thls could not unly save your things, but could even save pour Ives!-Because many people have heen overcome with smoke or not escaped ou" of the bullding quick enough in an earthcuake etc. Trying to save their things they lost their Lives! Don't let that happen to ysu! 118. YOUR THINGS ARE NOT AS VALUAELE AS YOR LITE Dut Hey are valuable to you \& worth saving if you can possioly save them w thout risking your life, \& the bast way to ce sure you're goling to be able to save then, If possible, is to keep them packed \& be able to grab then at a mament's not lce \& get outslde with them quidkly in citse of fire, earthquake, whatever.
119. OR MAYBE YOU JUST NEED TO FLEE THE SYSTEM IN THE MIDOLE OF THE NIGT or sonething I ike dear Apostle Paul did when they let him down in a basket over the wall I (Ac.9:25; 2C0.11:33.) He certainly nust not have had very much luggage, \& if he did, he must've already had it packed! so my advice to you is to keep it packed, stay proked, stay ready, stay prayerful, stay warchful a be ready to get out at a manent's mutloe if you have to! PILI GBAKY!
120. WELL, 1'LL TEL YOU, WE WERE SURE QLAD WE HERE REAOH TO GO! In fact, ve were glad we were leaving \& moving, with such careless, micked, sinful, Devil's people living domstairs, through wham the Devil tried to attack us \& destroy us, \& at the least destroy our things \& valuable naterlals! So don't let it happen to yju!
121. IF YOU CAN, TRY NOT TQ LIVE IN THE SAME BUILDING WITH THE WIOLED! "Better to be a doorkeeper in the house of the Lord then to dwell in the habltations of the wldkedm Ps, 84:10) But if you have to live in an partment house or a hotel, just be sure you've got your arape pretil justliplare you veep you escape pred i mell to anned ou keep your bags pack 122 DE HED ARE
TORE RECNISE THE ALWAYS GETTING IN ROURL E BECOUSE THEY'RE OPEN PREY TO THE
thelr, heir pl agues \& curses \& punismments! As the ard sald of widked Babylon: "Come out of her, ye My people, that ye be not partakers her. (Re.18.4.) Another poes thet would betal her. (Re.18:4.) Another place He sald, Cane out from onong them \& be ye separate \& tauc not the unclean thing. For what fellowshlp have Christ with Bellal \& I ight with darkress?" (2Co.6;14-1).
123. THE LORD HAS A LOT TO SAY ABOUT QQMING OUT FBQM THE MIDSI OF THE WIOED. AS the says very clearly in the first Psalm: "Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitfeth in the seat of the scarnful." So $1 t$ 's better to steer clear of them as much as you can, except when you have to $w 1$ thess to them, \& It's better to even live separately from them if posslble. 124. SUT IF YOU MUST LIVE IN THE SAME SUILDING WITH THE UNGODC, you'd better keep your eyes open \& your ear's cpen \& your nose coen \& your heart apen in prayer \& be prepared for almost any kind of attack the Eneny might make on them for which you might al 50 sutfer.
125. THIS WAS THE TROLELE WITH RIGITEOUS LOT, A\&RAHAM'S NEPHEN. Al though the Blble calls him a righteous man (2Pe.2:7-9), he wasn't so smart, because he I iked to I Ive in the city of Sodom anongst the wloked. He apporently enjoyed its conveniences \& pleersures \& civilisation \& canfort \& was even mede a juige of the city, belleve it or not,
a popular politician.
126. BUT THEN HE A SO SUFFERED THE CITY'S JUDGEMENTS men thelr enemles attadked it \& he was carried off along with them as a prisoner far away, so that his poor dear uncle Abraham had to come with an army from hundreds of miles to the South to rescue himl (Ge.14:12-16.) But he still didn't learn his lesson.
127. $Q 20$ HAD WARNED HIM TO GTT OUT SEVERN TIMES, until finally wen God got so slak of sodan \& its sodamy \& all its sodamltes that He wanted to wipe it out campletely. He sent angels to warn Lot $\Delta$ hls family to get outl But he stlll wouldn't move! They flnally had
to Ilterally drag him by the hand s pull nim out of the city! Even then he didn't want to go \& begged to go to just a IIttle nearby tom, if possible. (Genesis Chapter 19.) 128. HE WANIED TO STAY NITHIN CIVILISATION LIKE SONE OF YOU FQLKS UP THERE IN ELROPE \& NORTH AMERICA! You don't want to have to go all the way to South Anerlca or all the way to Indla. "Can't we just go to this IIttle place not too far away? Can't we just head ph for the hllls? Can't we just all stack up in Puerto Rloo or Howall or maybe dom In the Medlterranean Islands sumewhere just out of reach of the explosion?"
129. LET ME TEL YOU, WHEN YOU SEE \& HEAR 8 SMEL THOSE BOMBS START TQ EALL \& the fallout begins to rain down, you're going to pe like Lot, you're goling to wish you had be tion further awayl And that's exactiy gotton fur ther awayl And that's exactly town not far away from sodon where he could still enjoy their vidked cluililsation, but when he sar the flre becin to raln on Sodam he took off 8 headed for the hills!
130. HE DION'T NED ANY MOPE FERSUASION ERCM ANGEIS SR AMBOOY IO GET AS FAR AWAY AS HE POSSIELY couDI And all he was able to rescue was $\mathrm{h} / \mathrm{s}$ two daughters \& his reluctan wife, who, having locked badk, turned into a plilar of salt! (Ge.19:26.) They hat never been able to per suade the daughters' husbands $\&$ fanllies to even leave. So they had to leave without their son-1n-1 aus is thelr grandchildren \& his wife \& watever, s all he made his escape with was his two daughhe made $\mathrm{h} / \mathrm{s}$ escape
ters! (Ge.19:30.)
131. THEY FLED TQ A CAVE UP IN THE MDUNTAINS OF WHAT IS TODAY JORDAN \& WHAT WAS QMEE CALLED MOAB \& AMON, the name of the two sons of his two daughters. Because he two sons of his two daughterse Because he not only mode it their husbends but he made then tool since their husbands were gone \& want to be left wi thout orozeny, without want to be left wi thout orojeny, without descendants, God allum him to fuok his ant daughters \& have chlldren by them in order that he could perpetuate his I Ine.
132. ALTHOUGH I WOUCN'T ADVISE IT BECAUSE IT HAS ITS RISNS! Such Inbreed ing \& Incest can produce elther geniuses or idiots \& sonetlmes handicapped chlldren unless 1 t's definitely of the Lord! In many countries of the World \& in most States of the Unitted States, even the marriage of first cousins is forbldden by law to prevent such risks of deformed or hand icapped chllidren.
133. ALTHOUGH IT WAS PEFFECTLY LEGAL IN THE EARLY WORLD FROM THE OEEATION ON TO THE IME OF MOSS. It was not agalnst the law. in fact, all of the early children of Adan, of course, had to inter-marry-not only
narry their gousins, but they married thei brothers \& slsters, or wouldn't have ha a continuation of the popul ation of the sarly world!
134. THEF WAS NOTHING WPONG WITH IT THEN, EECAUSE SIN HAD NOT TAKEN SUOH A GREAT TQL ON WAN \& HIS COHSTITUTION, hls physical body atc., \& therefore It seems that there was not the danger in Inbreading that there is today. But there definitely is that janger mongst the wicked \& the sinful \& the unsaved of today!
135. WEL, NOW HAVING ESCAPED THE FIPE \& WARIED YOU, I MSST GO ON S TELL YOU ABOUT MY CREAM! As I was sayIng, I was not often taking naps in the morning, much less having dreams in the morning, until after we got to South Africa \& I started going to bed at night \& getting up very early in the mornt ing, frequently at $4,4: 30,5 o^{\prime}$ clock, 8 nearly always by 6 or 7, in time to see the sunrlse.
136. SO NOH THAT MY BOOY QOOKS ARE GEARED TO THAT SOHEDULE IT SEEMS THAT I 'M STII I ON LT, even though $1^{\prime} m$ back up here in the Northern Henlsphere try Ing to rescue you juys out of it! But don't worry, we're leaving in just a few days \& going bock dam South! So may God help you to get out too! 137. WE JUST CAME BACX HERE TO RESOE ORR WORLD SERVICE UNITS \& MAE SLRE THEY GET OUT SAPEIY \& in TiME, pralse God! And thark the SAEEY S IN IUlE, pralse God! And thark the personnel \& Units \& us w1ll all be cleared personnel s units as will all be cleared februan or March at the latest, V i । hope you wlll be too! 'Cause I thlik God's hupe you wim for us to get out to let'm just walting for us to get out to let'in, sta't thin just because pou're staylig. so won't think just because you're staylng
138 . SOME OF LOT'S FAMILY GOT LEFT BEHIND SBURNED UP IN IHE FIRE BECAUSE THEY DIDNIT LEAVE, \& that's been the case in many stor las in the Biole t the case thistory The les a the biole \& \& the prapertul \& the wise s the watchiritual headad the \& the ind ndful is the spiritual heoded the warning of the prophets a yot cut in time save thelir fives a even theif things? whereas the unbellevers 8 the scoffers o those who made fun of the Prophet \& his orazy predictions wouldn't bel leve it, stayed there in theil confort \& anvenienios \& their $\sin$ \& got $*$ iped outl
139. SO ANHOW. AFTER MY EARLY RISINCS WHAOAYS. SOMETIMES I TAKE AN HOUR OR SO LATE MDRNING NWP which refreshes me for the rest of the day. But I seldom ever have dreans during these naps, \& therefore it was very unusual that I dreaned thls dream just before I wcke upl
140. EIRST OF ALL, I WAS LOO $I N G$ AT SOME PAGES OF ONE OF OR BOOKS OR PRBLICATIONS. We try to fill them full of lots of platures for the sake of you \& your children, to make them very well-illustrated \& understandable \& attractive \& interesting evei to children
141. AND OOOLY ENOUGH THE PICTRES IN THE BOOK THAT I WAS LOOKING AT SEDED TO BE LITTLE GODEN PLAQES PEAITIFILY TO BC BLUE \& REDI They were I Ike car Ings, ETMOS IN ilke golden medals or Ilke car ings, almost those beant ful I or medal I lions or some of with preclaus stones, preciaus jems i decked with precious stones, precious jems \&
jewels!
jowels!
142. L PEALISE NOW THE LORD HAS COMPARING HIS WORD \& ITS ILUSTRATIONS IN ORR BENITI\& beautliful art TO VALUABLE PFECLOUS MEDALS \& beautl ful art full of preclas gems \& Jewels of his Word, \& I was busy placing these beoutl ful I Ittle medalilicns of various shapes \& sizes in their respective spots on the pages of this book, busy doling God's
work, my job that I'm supposed to do prepar
ing the word of God for your pr $x$ cious food. 143. AND IT HAS REALLY BEANTHULI I It reminded me of all these beautiful publications we've been getting out lately, Thl But that was more beautiful thal any I ever saw I we have yet to publlsh a buok with solid gold plctures etched in riad s bluel Ha! That'Il be the day I Maybe 1,'II come in the Millennlum.
144. ANMHON, IN THE NEXT SCEN: I WAS SLDDEN.Y INA SWLI LAEE OR SWLLO POND. Why, I don't know, but I was layIng in a rubber raft or rubber mattress as we sci often do when out swimiling, enjoying botting in this shal low IIttle lake \& paddiling cround as you know you will so often do with your hands \& your feet.
145. SUT I KEPT RUNNING INTO THESE MDBANKS OR MD-BARS LIKE SAND-BARS 8 it would stir up a lot of mud \& alit which would sor of dirty up the water, \& I kept trying to avold these mud barks. But it semed even a shal low as my IIttle rubber mattress was, I was st 111 bumping Into them with my botton or the botion of the mattress.
146. MY HEAD \& SHOUDERS WERE EUL ABOVE WATER AS WERE MY ANMS \& ALSO MY EGS \& KNEES, but my hands \& feet were in the water \& my bottan was sunk dam, as you know it will do on those rubber mattressis, $t 111$ my botton was just below water leve: in fact, the water covered my I ap.
147. I WAS A BIT ANOYED AT RUIINING INTO THESE STLBEORN MD-BANKS THAT ST RPED UP SO MCH DIRT \& MO \& TROUELEI Maybe they represent our enanies that we have buniped into sometimes with our words, \& they have sure stirred up a lot of trable! So I was trying 14
to avold them \& paddle my way around them, but you can't al ways do that when they're hidden under water.
148. NEI THER CAN YOU ALWAYS AVOID YOUR ENEMIES! Not even Jesus was able to do that, because they insist on getting in your way. Perhaps the watar's a type of the word too, It course the onemies al ways try to muddy it up \& tell lies that twist the Truth \& pollute the Truth with thelr I les \& their dirty propoganda!
149. BUT I 'D FINWLY GOTTEN FREE OF THE MID BANKS \& I WAS SAILING HAPPILY ALONG when all of a sudden I saw the loop of part of the body of a huge serpent stiking up out of the water, sort of in front of me \& over a bit to the right beyond my feet. Its body was at least as blg around as my arm, which is pretty blg, \& there was a loop or coll of it IIfting up out of the water about two of foet long-n un cht of the water about two part of thils huge serpent's body moloured in ugly black \& vellow, the witches' \& Hallor ween's tavcurite colors that mather \& hallo Neevil's favourlite colours! That must be the evil's tavourl te colcurs.
FAVOURITE COUR BL LE \& GOD ARE TWO OF MY FAVOURITE COLORS, THIS QUY WAS NOT ELUE nottlod Waly lookim pattern \& ELLOW!-h nottiod ugly-looking pattern, as scme snakes wIII have. It was sl lthering, obviously swirming through the lake, as the loop of the snake's body was moving. If you've ever seen a snake swim, you know how they go in a slnuous path even across the ground or across the sur face of a lake in a sort of a curved winding path. It's almost a thing of beaity \& graceful ness if it wasn't so horr ifyling!
151. WELL. THIS HUGE SERPENT APPARENTLY WAS SWIMMING TPOUGH THE LAE, BUT NOT ALTOGETHER ON THE SLRFACE. Only part of him was thrust up in this blg loop about two or three feet long maybe, ar a whole meter his body sticking aut of the water, s to gether too close to my feet for comfort 1 152. SO PEGAN M Pet for comfor 1 I BUT TOO LATE! Under the claudy disqulse or cancufl age of the muddy water he appanently was swimming anorlly toward me apparently as going to attack mel । suddenly felt a thud alng the bony part sudenly felt a kne he had struck part of my left hip \& I knew he had struck at the part of ate burled beneath the water \& almost out of
sight sight 153
153. LWAS SWIMMING NDEE, BY THE WAY, AS hE OTENDQ. It's so much more free \& more fun, \& apparentiy he could see my I Ight coloured hip beneath the water \& struck at the only part of me that was enough under water that he thought he could do some dam14 ase. I felt the thud of his huge heard strike
my hip, his snout hitting the bone of my
left hip with his blg head as blg as my two fists!
154. LTHOUAT, MMY GOO! 1 HOFE HE DIDN'T SEE WELL ENOUGH TO SIMK HIS FANES INTO ME ' And I reached dom limediately wi th both hands, grabbed his head In my two bonds slamed his Jaws shut \& squeat wands, might till I crushed his squeered wi th all my ogg shell! I was thin Ing "I sust Ike an didn't have time to ging, "I sure hope he Into me or even scratct one of those tangs an sonetimes alve you ay one? ${ }^{\text {l2 }}$-which or vencm. 155, AND
IF THE TIP OF ONE OF THOS EANING, "I WONDER IF THE IIP OF ONE OF THOSE FANGS DID, BY ANY MORERIGR2" ME OR SCRATCH ME OR EVEN MAKE ing sensation i felt a sudden tingling numbIng sensation in my left hip. I thought, "Oh a pineria have actually jotten a scratch or little vencm \& one of those fangs \& a
take my knlfe \& make ang to have to quidx to let the blood bleed ait the in iny hip to let the blood bleed out the venon!"-his seriaus vencrous those who know how, after a seriaus venanous snakebite!
15 T- THIS IS OFTEN DONE BY THE COWBOYS OUT LN TE WEST OF THE UNIIDD SIATES SUCH AS IN Elte, EIC. If they ever do get a rattlesnake bite, one of the safest things to do is to quickly make a cut right in the vicinity of the fany punctures \& let the blood flaw for a few moments to bleed the venam out of your bloodstream before it permeates your whole body \& reaches your heart or brain \& para
yses then \& thereby is tatal \& kllis you 157. MANY A PERSON WHO IS A TRAPFER, HUNT R. EXP GRER OR CAWPOY - One who has to go out into the wilds of the wild \& woll y West which Is infested with all kinds of vipers polsonous snakes \& reptiles $\&$ insects \& hatnot-have managed to survivesnacts \& by imredlately making a sur ivive snakebl tes the bite with making a cut right there at ind of instrument sunting knlife or sane few moments to bleed the venct bleed for a bloodstrean before it get then out of the have survi wefore It gets too far, \& many fatal sivive what othenwise would've been ise snakebltes.
158. SO I WAS JUST THINKING, "I MUST TANE MI KNIFE QUIOKLY NON \& MAFE A QUT THERE TO LEI THE QL000 Flon \& PURIFY THE BI IE so that of my body"ulis I take effect on the rest of my body"--s I woke up! Perhaps that final scene symbol ises that only the blood can cleanse you from the vencm of the Serpent's polson, the Devil's own polson of his I les or his attacks or whatever it may be, or aven from your own sins.
159. QNY THE SOU-aEANSING BLOCD OF THE AUB CAN CLEANE \& PURIEY YOUR SPIRITUAL

A, COOSTREAM from the venan of the Devili \& his sin \& save you fram spiritual paralysis \& even deathl it was obvlously an attack of the Devill In the muddy waters of the enemies propaganda, \& al though I was trying to avold them, our collislons hat aleady stir ad up enough mud to have made the water so murky that I couldn't see the serpent In time \& he was oble to yet close enough to
160. BUT THAKK GOD, "THE B. 000 OF ESUS QRIST HIS SON"--SOD'S SON-6OEANEES US FROM ALL SIN!" ( $1 \mathrm{Jn} .1: 7$. ) TYJI And I was boout to let the blood flaw, in this case, to cleanse me of the serpent's venam. TYJ! milfe at the I had to si lice away with my nevertheless polnt of infection \& It hurt, neverthelass sanetines the only way to cure removing a cancert it out by force like renoving a cancer
SUDOENLY I WOKE ABOUT TO MAE. THE CUT WHEN SUDOENY I WOKE UPI I guess the anticipation of the pain jolted me out of my sleep into wakeful ness \& the Lord spared me the agony of having to ast into my an flesh to spare iny 11 fe !
162. IT REMINOS ME OF HOW WE'VE HWD TO OT CFF SOME OF MY OWN FLESH- 8 -l.OOD ALMOST, my awn first wife \& one of her chlldren-her favourlte daughter, Deborah-to spare the Lord's Body, our Fanlly, from the polson of thelr sins 8 disobed lences \& rebelliousness! It's hurt \& I hated to do it, but it was neoessary to cleanse the Body \& purify His church \& rid the Fallly of their disobed lent rebellious influences.
163. OFTEN THE VERY DEVIL HIMSEYF TRIES TO OOISON YOUR OWN FLESH-S-ALOOO \& TRN THEM AGAINST YQU in order to try to klll you or paralyse you or destroy your useful ness for the Lord. But we have refused to allow any of these rebell lous leaders to hinder the work of God, i we have not hesitated to cut them off when necessay after glving them many opportunitlies to repent, as they were beginning to polson the repent, as they were 164. WE, 作 polson the body.
104. WE VE OFIEN HAD TO SHED A MOMER HERE OR. THEE IN OROER TO PRESRRV THE LIFE \& THE PURITY \& THE HEALTH OF THE ENTIRE BOOY.
Pralse God! It hurts \& we hate to have to do it, but when all else falls s they refuse to repent \& they beoone infected \& the blood polsoning \& the gangrene of thelr rebellicusness \& stubbornness \& disobed lences \& their unbel lef have corrupted that nember of the Body, we have been compelled to out them off in order to save \& spare the rest of the Body, thank God!
165. AND THANK TEE LORD WE HAVE PEEN SUC-

CESSFUL IN SPARING OR FAMILY BEEN SUC15 ITS UNITY THUS FAR by purging it from these
evil polsonous Influenoes. So that was cer tainly a frightening scarey pleture from the Lord to llliustrate one of His pictures \&
teach us one of His lessons, anen? Don't let It happen to youl
166. TBY TO AVID THOSE MO BANS OF THE ENeMy! Watch out where you swim around with the Word! Watch out where you dc your IIt nessing that you don't bump inte the dogs \& the hogs 8 cast your pearl's befcre swil ne who will trample them underfoot \& then turn again \& rend you! (Mt. 7:6.)
167. STAY QEAR of THE WATERS WIDIED BY THE LIES OF OUR ENEMES, the Devll which hides his dirty works \& dirty trides \& his evil body, undercover of which ho may try to dlrectly atrod you, the Body of God! You con only plead for the blood of Jesus to cover you tor your protection \& to cleanse you fran your sins 8 his I les $\&$ solsonous influence. Try not to let it hapren to you, ヵที?
168. SOD ELESS \& KEEP YOU FROM TIE POISON OF THE DEVILI But if he does manze to reach you \& get through to you \& attad you with his poison, let the blood flow to cleanse you tron alt sin by falth in Jes is! Meouke the Enemy \& he shall flee fram pou!" (Ja.4:7.) Resist him \& rebuke hin) in Jesus' nane!
159. "EOR WHEN THE ENGMY COMES IN LIEE A ELODO", \& sometlines he comes in, "yet the Spirit of God will raise a stand ard ajainst him!" (Is.59:19.) Hallelujah! TYIt The Lord does allow him to attack sanethines in order to teach us lessons $\$$ in order to drive us close to Jesus, but he never allows him to evercone us if we'll nold onto tie Lord s plead His protection \& His purification \& Hits purging of $\sin$ \& lat the blaxt of Christ wash way the polson of his venco \& the sins which do so easlly beset us!
170. MARBE I WAS HAVING A LITLE BIT TOO MOCH FUN ON THAT RAETI Apparently it was in a nloe pleasant southern cilmate, I was noked, s maybe I was getting a I tHle careless bumping into those mud bark:; of the Eneny s didn't keep a wary eye deen for tha old Serpent the Devill
171. WAYBE TE LORD GAVE ME THIS AS A WARNING IO WATO OUT FOR THOSE DIRTY MO BANS OF ANK OF THE DEVIL'S PROPEGANA! Don't get careless, keep a wary eye open, keep your guard up, don't allow Ilm to attack you in an unguarded manent, stay out of his territony, if you can, or avcild our enenles if possible.
172. DON'T EET CARELESS BY GETIING TOO DEPP IN IHEIR TERRITRRY \& Invitirg an attack of the Devil through our enemies. Let's stay out of hls mud barks so you don't dirty up
the pure water of the word to the polnt that it hides his $f$ lend ish body \& hls devili ish attack!
173. DON'T LEI TE ENEMT AOULTERATE THE PURE WATERS OF TIE WORO WITH HIS DIRTY L LIES \& PROPAGANA \& HIS DOCIRINES OF DEVILS! Don't bel leve then! Resist then! For his doupts \& fears \& I les can hide an even mare fatal attack on your very IIfe! But if he does manage to scratch you, let the blood of Jesus flow \& cleanse you from all sin! Hallelujah! PILI It may sanetlmes brulse our heel but we shall crush his head! (Ge.3:15.) Hal lelujah! TYJ! Men! Amen?
174. SOD ELESS \& KEFP YOU \& THAN GOD FOR HIS WARNING PICTURES! But God help you to heod the warning \& to know the renedy if attacked! Pray desperately \& let the blood of Jesus flow to cleanse the wound \& purify your spiritual body from the vencm, washed In the pure Water of the word! Hal lelujah! TYI! GBAKYA! WLY! And God loves you! The Lord loves you \& that's why He gives you these anazing plctures to teach you \& His chlldren His ways. In Jesus' nate, aाen!

