

# THE WORD AND WORK

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## God Is Enough

Alex Wilson

As Thanksgiving Day approaches, may I ask you several questions: Are you really thankful to God? If so, *why*? For what are you thankful? And how much would it take to make you *unthankful*?

In considering these matters, let's reverently stretch our imaginations a bit and go back to the kingdom of Judah around six centuries before the birth of Jesus. A preacher named Habakkuk lived then, and we shall imagine that he has been asked by the local Thanksgiving Day committee to bring the message for the Union Thanksgiving Day Service. It will be held at a large auditorium, and a good crowd is expected. Habakkuk is willing to accept the invitation, and so everything is set.

But while he prays and studies and meditates, preparing for this sermon, Habakkuk receives a revelation straight from God! (And here we quit imagining: read it in Hab. 1.) The Lord says, "Habakkuk, listen! I am doing something among the nations, and I want you to know about it. I am raising up and sending forth the dreadful, terrifying armies of the kingdom of Babylon. These Babylonians are proud and haughty; the god they worship is their own military power. They are swifter than leopards, and fiercer than wolves. They are violent and eager for conquest. They shall conquer many kingdoms, including yours, Habakkuk—yes, even My own people shall fall before them!"

Put yourself in Habakkuk's place. Suddenly, unexpectedly, straight out of the blue, as it were, he is given this vision of lands being desolated, cities being destroyed, and brutality and bloodshed all around. Thousands shall be ruthlessly slain, and the rest forced into a captivity perhaps worse than death. Thousands of widows mourning piteously, and orphans crying in dismay. All of this

revealed to him by God! Perhaps you can imagine his feelings better if you suppose that back in the middle 1930's God had told you all the horrors that were about to engulf the world. He unveiled the future to your mind and heart, and showed you all that we now know went on: cities turned to rubble by bombings, loved ones missing in action, men blown to bits by hand grenades, the flash of death leaping from flame-throwers, the atrocities of the torture chambers, Eichmann and his thugs exterminating millions in human ovens, and the unthinkable gruesomeness of the atom bombs. If you knew these things were coming, and yet you could do nothing to stop their coming, what pangs would grip your heart!

This was Habakkuk's experience. (And he was supposed to bring a message of thanksgiving and rejoicing at this coming meeting!) What would *you* have said? What message could *you* have brought? How can anyone be thankful when there's nothing left to be thankful for?

Notice Habakkuk's reaction: "I heard, and my body trembled, my lips quivered at the voice; rottenness entereth into my bones, and I tremble in my place; because I must wait quietly for the day of trouble, for the coming up of the people that invadeth us." Yet along with this physical trembling went also a glorious confidence in God (though it took him a while to reach this level of faith). Listen to what he said next (remembering that theirs was a civilization of farming and herding): "Though the fig-tree shall not flourish, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there shall be no herd in the stalls, Yet I Will Rejoice In Jehovah, I Will Joy In The God Of My Salvation! Jehovah, The Lord, Is My Strength" (3:16-19).

In other words, his final response was, "I still have God. I will thank God for God—for himself." This reminds me of a Christian proverb I read somewhere once. It goes, "*When you have nothing left but God, then for the first time you become aware that God is enough.*"

Friends, we should always give thanks to God for His good gifts and wonderful blessings to us, especially His answers to prayer. But good and valuable as such thanksgiving is, let us go on beyond that! Let us progress in our thanksgiving, rejoicing in the Lord God Himself. Let us be thankful for the Giver, whether He gives us "good" gifts or not. Worship is rejoicing in the person of God completely apart from what He has done for us. God is seeking for such worship (John 4).

The child and perhaps the teenager loves father because of the gifts he gives and the help he bestows. The young person is maturing when he begins to appreciate his father's person — his nature or character: the goodness, generosity, and willingness to sacrifice that lie behind the gifts themselves. How mature is our attitude toward our Father in heaven? Can we say with Habakkuk: Though I lose my job, or my health becomes shattered, or my nerves give way, or friends turn against me, or the dearest person on earth suddenly dies, or war breaks out, or Communism triumphs, or Christians start being persecuted—Yet I Will Rejoice In The Lord Always And Give Thanks

In Everything, for I believe that God is greater than the worst possible circumstance that could ever happen to me or my loved ones or my country.

Can we say this with Job? "The Lord gave, and the Lord has taken away: Blessed be the name of the Lord. Though he slay me, yet will I trust him." Can we say this with David? "O Lord, *thou* hast put gladness in my heart, more than they have when their grain and their new wine are increased." Can we say this with Paul? "I count all things to be loss for the excellency of all the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things, that I may know Christ."

*That* is it! That I may *know God*. This is our deepest need. This is the reason for our creation, and for our redemption. Through the Psalmist, the Lord Most High said: "Be still, and know that I am God."

Surveying the current Christian scene, A. W. Tozer made these penetrating observations: There is a tragic "condition which has existed in the Church for some years and is steadily growing worse. I refer to the *loss of the concept of majesty* from the popular religious mind. The Church has surrendered her once lofty concept of God and has substituted for it one . . . utterly unworthy of thinking, worshipping men. This she has done not deliberately, but little by little and without her knowledge; and her very unawareness only makes her situation all the more tragic. What comes into our minds when we think about God is the most important thing about us," for the Church at no period of time has "ever been greater than its idea of God."

Do *we* know God, and yearn to know Him better? Can we truly be called worshippers of the living God? If we do know Him, then we know that He is enough. God is sufficient for our needs today, just as He was for Job, David, Habakkuk, and Paul.

I believe that God has raised up a remarkable object-lesson for us in these times in the country of India. In the past twenty years in that land there has sprung up a spiritual movement among the national Christians, the Indians themselves. It has not been started or led by missionaries, but rather by the Indians who were protesting against some of the abuses and weaknesses they felt were evident in the work and programs of the missionaries there. Their goal has been to break away from the creeds and traditions of men and return completely to New Testament practices and power. And in this movement I believe God is saying again, "When you have nothing left but ME, then you can find and prove that I am enough."

Several years ago Bakht Singh, one of the men used by God in this movement, visited the U. S. for about six months. Here were some of his remarks as he exhorted American Christians, not just to copy the Christians of India, but to return to New Testament standards: "In our churches we spend four, five, or six hours in prayer and worship every Sunday as we gather to honor our Lord around His table; and much time during the week is spent in worship. In America after you have been in church for *one hour* you begin to look at your watches. In our congregations we do not have the fine buildings, nor

the modern equipment, nor the many books and supplies, nor the well-educated preachers that you have here, but God gave everybody two knees! We've learned how to use our knees. In every church in the U. S. which I've visited, the prayer times are the deadest and poorest attended of all the meetings, but we in India love to pray—for hours at a time.

“You here feel sorry for us in India because of our poverty in material things. But we in India who know the Lord feel sorry for you in America because of your spiritual poverty. We pray He may give you the true gold of spiritual treasures laid up in Heaven. In the poorest nation in the world we have never lacked materially, for God is our supplier.”

These Christians are bold witnesses for Christ, and they are growing. There are over 300 such simple, New Testament-following congregations throughout India, though this movement began just over twenty years ago. And they are sending missionaries to other lands also, including lands closed to American and European missionaries.

I mention this movement at some length because it illustrates so well the truth that I believe God wants to impress deeply upon our hearts: God Himself, by Himself, is all that we need. He is enough!

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## CHRISTIANS ONLY

W. J. JOHNSON

There are blessings in being Christians only, which others are not in a position to enjoy. For their freedom under the grace of God allows them to enjoy in full measure the perfect law of liberty in Bible study. Their access to the whole counsel of God pertaining to every Bible subject is an open way for exercising the deepest thought, obtaining the broadest views, and enjoying the richest outlook concerning the Way of righteousness. For the word of God is an inexhaustible store house of wisdom and knowledge, furnishing the man of God completely unto every good work. There is no limit to the length, breadth, height and depth of the riches of the wisdom and knowledge of God. Consequently the mind of man is not restricted by the Word to the narrow paths mapped out by the views of men. For everyone is free to think, believe and act according to what he learns to be the will of God.

Now the law of liberty which we have under the grace of God does not justify different groups who claim to be Christians only, in holding conflicting doctrines and practices. These differences, however, are not to be attributed to different degrees of knowledge of the word, but to restrictions of men influenced by foreign ideas. Pre-conceived ideas, views of brethren, customs and traditions of men may become unwritten creeds that prevent a faithful and diligent study of all parts of the Bible. For this reason we are faced with the serious

problem of division in "contending for the faith once for all delivered to the saints" (Jude 3), and suffer reproach from them who speak evil of our claim to be Christians only.

The solution to the problem cannot be done through an agreement on external principles; for this requires a creed. But through diligence in following after love, unity of the faith can be attained. The appeal in Ephesians 4 is for the members of the body of Christ to walk worthily of their calling in Christ Jesus. The attitude is humility, submission to the will of God in respect to the calling wherewith He called us, "with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace" (vs. 2, 3).

Unity of the Spirit is something that God has given us. We possess it now. Our responsibility is to keep it in the bond of peace, or we shall not "be found at peace, and without spot and blameless in his sight," when Jesus Christ comes to reward His servants.

In order for the membership of local churches to be perfected, built up, and knit together in love there is need of teaching, training and admonishing them to recognize their relationship in Christ Jesus. For this purpose God has planned for effective service:

"And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: that we may be no longer children, tossed to and fro and carried about by every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love" (Eph. 4:11-16).

Truly, through unfeigned faith and love from a pure heart peaceful relations among brethren can be enjoyed. It may be said further that they are maintained by forbearance in love and by diligence in following the Holy Spirit as He leads us in the foot-steps of our blessed Lord and Redeemer Who has set us free from bondage to sin to exercise ourselves in the grace of God according to His will. Thus the good and peaceful relationship enjoyed by brethren, described in Psalm 133, is available and practical, thereby giving favor to the plea, "Become and Be Just a Christian."

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"BE YE THANKFUL . . ."

Every one thinks he may justly say what a wretched abominable climate he lives in. This man is frequently telling you what a dismal cursed day it is, and what intolerable seasons we have. Another thinks he has very little to thank God for, that it is hardly worth his while to live in a world so full of changes and revolutions. But these are attitudes of great ungodliness, and show that the Spirit has not yet His seat in the heart of those that have them . . . As, therefore, when we think of God Himself, we are to have no sentiments but of praise and thanksgiving; so, when we look at those things which are under the direction of God . . . we are to receive them with the same attitudes of praise and gratitude. —William Law, 1729



# Truth Advance Section

Stanford Chambers

## QUESTIONS ASKED OF US

Do those who have part in the first resurrection rise at one and the same time? Some are saying that they rise in installments. Is there Scripture for this? If so, what about the rapture?

"As in Adam all die, even so in Christ shall all be made alive; but every man in his own order; Christ the firstfruits; then they that are Christ's at his coming" (1 Cor. 15:22, 23).

"And the tombs were opened, and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection, they entered into the holy city and appeared unto many" (Mt. 27:52, 53). Here is "installment" number 1.

"Christ the firstfruits" shares His resurrection with these. It has been likened to the firstfruits of the harvest (hence the term "firstfruits"). Comes next the harvest proper. "They that are Christ's at his coming." This is Paul's prophecy (1 Thes. 4:16; 1 Cor. 15:52). Those living in Christ, who are therefore in fellowship with Him, become a part of this great ingathering of the harvest by the twinkling-of-an-eye change.

Then came the gleanings, and the gleanings were not too scant, though plainly not equal to the harvest proper. Are there gleanings after the great event of 1 Thes. 4:16, 17? There surely are; and why not? "They that are Christ's at his coming" is by some taken to mean one single event. But "at his coming" is not restricted to His one outshining event, when "every eye shall see him, and they that pierced him" (Rev. 1:7). That occurs at the very end time, "immediately after the tribulation of those days" (Mt. 24:29). It follows "the day of the Lord," which the troublers of the Thessalonians (2 Thes. 2:1-12) were making out was already upon them. "Our gathering together unto him" is differentiated in verse 1, from "the day of the Lord," not to be identical therewith (see A.S.V.). "Our gathering together unto him" precedes the event of Revelation 1:7, for in that even His saints are with Him. Note Jude 14; Rev. 19:14; 1 Thes. 3:13. "Our gathering together unto him" has to precede the event of these references. So in 2 Thes. 1:10 the apostle sees Him "coming to be glorified in his saints." That is His manifestation in His glory, and when that takes place, "we also shall be manifested with him in glory" (Col. 3:4). For this great event as divinely planned, all the harvest, gleanings included, is gathered in.

But who are the gleanings? In John's vision in Revelation 4:1, ff., he sees the "four and twenty elders." They are crowned and enthroned. By quite general agreement this is a representative number, and most able exegetes and commentators see in these elders the representation of the Lord's church. They obviously are not angels. The crown worn by each is the *stephanos*, the victor's crown. Angels are never shown as wearing the *stephanos*. It is promised the overcoming saints. The four and twenty elders are overcomers. They are envisioned as having received the promises made to overcomers, such as Revelation 3:21, et al. They are not passively occupying their thrones, but are seen having an important part in the events occurring with the opening of the seals, and the sounding of the trumpets. They have prevailed "to escape these things," having, of course, taken seriously the admonition of the Lord Jesus in Luke 21:36. They do not represent the whole professing church, vast numbers of whom do not "prevail to escape," do not even make any such supplication that they may.

The "gleanings" are the "tribulation saints," as they are (not inaptly) called. John sees a great multitude standing before the throne and the Lamb (Rev. 7:9, ff.) who "have come out of the great tribulation." This, their "coming out," is under the eyes of the elders (note v. 13), hence they come into the picture after the elders' appearing in heaven. They constitute a later "installment." Rapture? Harpadzo? The catching up, the snatching away of 1 Thes. 4:17, is the method of the escape. "When ye see these things begin to come to pass . . . your redemption draweth nigh, redemption from what is ready, as a storm, to break forth. The *harpadzo* has its special application to the living in Christ at the time forecast. He snatches away His bride and thus keeps her "from the hour of trial, that hour which is to come upon the whole world to try them that dwell upon the earth" (Rev. 3:10). The term "coming of Christ" comprehends the time (the days of Lk. 17:26) of His coming as per John 14:3 to the event of 2 Thes. 1:10 (between which phases of His coming again lies "the great tribulation." Note (Rev. 20:4) that John sees tribulation martyrs in the first resurrection company.

#### Who wrote Hebrews?

No one has ever spoken authoritatively on this point. The genuineness of the epistle is conceded by nearly every one. Most commentators think Paul is the author, that is, through the Holy Spirit. The querist might look at verses Hebrews 13:18 to end and consider whether it sounds like Paul. And since the Hebrews, many of them, had heard false reports concerning Paul, he for their sakes might withhold his name.

In Ephesians 2:15 what caused the enmity? We know law, is there more?

The Jews came to feel flattered that God had given them such forefathers as to have received the law "at the hands of angels." They had been made a separated people and boasted, "We have Abraham to our father." The peoples of the Gentile nations felt this, and antisemitism arose and was cultivated. When they saw, whether Jews or Greeks, One going to the cross who had the nature

of God, the offended party, offended by man's sin (both Jew and Greek guilty) and blended with the God-nature the nature of the offending party, and solely for the purpose of expiating man's sin, paying the penalty thereof, Himself, irrespective of race, the heart grasping such truth was (is) melted, and reconciliation takes place. Becoming reconciled to Him, they become reconciled to them that are His. The separating wall falls to the earth.

The people styling themselves Jehovah's Witnesses are denying that the soul of Man is immortal. They point to the fact that we are to seek for Immortality as in Romans 2:7, for instance. How answer them?

The term soul is variously used in the Scriptures. People in general use the term to mean the inner man, the self, to distinguish that within one from his body. The (Watchtower) Witnesses take advantage right there and by calling attention to the word that declares that "the soul that sinneth, it shall die," they achieve the purpose of creating doubt as to people's teachers and leaders and begin to build up for themselves a reputation for having the truth. So do they make converts. Use the term spirit for the inward man. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it" (Ec. 12:7). Then will come the reply, "The spirit, that is just the breath of man or the life principle, which leaves one at death." Life principle, yes, but the spirit is more. "For who among men knoweth the things of a man, save the spirit of the man which is in him?" (1 Cor. 2:12). The spirit is that within a man that knows. God is the Father of our spirits (Heb. 12:9). "And may your spirit and soul and body be preserved entire . . ." (1 Thes. 5:23). "The body without the spirit is dead" (Jas. 2:23). But nowhere is it written that the spirit without the body is dead. Never has there been recorded such a thing as that the spirit dies; never a case of a spirit's dying. And the immortality that we seek is the immortality of our bodies. This will take place at the coming of our Lord from heaven (Phil. 3:20, 21). The "Witness" cult makes death out to be extinction, likewise do some other cults.

Paul teaches in Ephesians 4:28 that we labor that we may have something to give. What about those who labor and earn but do not save to give? Do not many people sin in their spending?

Brother Don Carlos Janes emphasized thrift for the Lord's name's sake. Some had liked him better if he had not emphasized it so much. They enjoyed spending; they did not enjoy giving. Of course people sin in spending their Lord's money to satisfy their own desires while souls on their way to perdition might be turned if one with the message of life could be sent to them. The Lord's faithful steward is careful how and for what he spends his Lord's money.

Is it correct to speak of the Transfiguration Scene as a representation of Christ's kingdom in its future glory and majesty?

That is the use the apostle Peter makes of the event in 2 Pet. 1:16-19. Peter is not only setting forth the coming of the Lord Jesus, but His power as well, His authority as King of Kings and Lord of Lords, for as such He is to come (1 Tim. 6:14, 15).





# Gems from King David's Jewel Box

E. L. J.

Many and precious are the jewels that have been handed down to us in this casket of treasured gems. True, there are, mixed in, the imprecatory prayers, the harsh requests against the king's enemies. We will understand them better if we keep in mind that David was a prophet (Acts 2:30), and that he must have known and spoken the mind of God. His enemies were not his alone; they were the enemies of God and all that is good.

We shall attempt to comment on some of the more outstanding verses, and our method will be, first to cite the passage, then to quote it, and finally to present a brief commentary on each verse quoted:

3:5; 4:8: "I laid me down and slept; I awakened; for Jehovah sustaineth me." "In peace will I both lay me down and sleep; for thou, Jehovah, alone makest me dwell in safety."

Comment: It is one thing to lie down. It is another thing to lie down in peace and to go to sleep. It is yet another thing to awaken—all in the sustaining power of Almighty God who neither slumbers nor sleeps for watching over His people. Blessed is the man who has this confidence in his God.

9:13, 14: "Thou that liftest me up from the gates of death; that I may show forth all thy praise."

Comment: How very like Paul's word in Eph. 4:12. There we read that God chose us in Christ "that we should be unto the praise of his glory." Whether in the Old Testament or the New, salvation is always to this end and purpose—that by life and lip, His redeemed ones should be a praise and a testimony unto His grace.

17:15: "I shall be satisfied when I awake beholding thy form."

The sense is, I shall be satisfied when I awake with thy form, thy likeness. The word "beholding" is not in the Hebrew. Accordingly we sing, "Changed by His spirit from glory to glory, I shall be satisfied then." Yea, "we shall be like Him; for we shall see him even as he is" (1 Jn. 3:2). At other places in the Psalms we read, on this theme: "He satisfieth thy desires with good things, so that thy youth is renewed like the eagle" (103:5); "He satisfieth the longing soul, and the hungry soul he filleth with good" (107:9).

I shall indeed be satisfied "when I awake"! Think of the wonder of that fair morning, a morning without cloud, like clear shining after rain! Think what it will be to awaken in His likeness, to awaken after

the long still night (if it be so), to step out in riotous health on a boundless shore and find it the shore of Eternity! "I shall be satisfied then."

But this is not to say that I am not already satisfied with Jesus. I am! O how He saves! And O how He satisfies those whom He saves! I am satisfied with Jesus here and now—according to my limited capacity; but perhaps not as I shall be satisfied then; when I see Him face to face and when I shall be like Him; for is there anyone in earth or heaven or sky or sea that we had rather be like than Jesus—the man who went up the stony hill to pay all our debts and back-dues there! When we see Him, and with Him those we have loved in this world more than life: then I shall be satisfied indeed. I wrote music years ago to these lovely words, but omitted it from the hymnal:

"When I shall wake in that fair morn of morns,  
After whose dawning never night returns,  
And with whose breaking day eternal burns—  
I shall be satisfied."

We may well wonder how those Christians who have never been satisfied with Jesus here can hope to be satisfied with Jesus over there!

27:10: "When my father and mother forsake me, then Jehovah will take me up."

Comment: How many thousands of young people who have been cast off for Christ's sake have found comfort in this promise, and have found that it is true. I have known of a number in my own life-time who have found Christian homes and needed fellowship when the closest of all normal, human ties have been severed. But how tragic and sad is such a severance! And how sweet the substitution that God provides!

34:19: "Many are the afflictions of the righteous; but Jehovah delivereth him out of them all."

Comment: How strange to read that it is *the righteous* most apt to suffer in this life! The answer is in Hebrews 12: "Whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth." But why? Read verses 5 to 12. Read also Psalm 73 entire. Compare the "latter end" of men: Ah, their latter end! Envy not the popular and the rich in this world: they may have their "good times" now; but ah, "their latter end"!

65:2: "O thou that hearest prayer, Unto thee shall all flesh come."

Comment: There are gods many and lords many, that is, that are called gods; but if there is one among all the gods of the universe that hears prayer—most assuredly, to Him must all flesh come at last. And who is that but our God the Father, of whom are all things, and we unto him. For there is no God but one (1 Cor. 8:5, 6).

56:3: "What time I am afraid, I will put my trust in thee."

Comment: This was David's expression of confidence when the dreaded Philistines took him in Gath. But the next verse is yet higher: "In God have I put my trust, I will not be afraid"!

69:31: "It will please Jehovah better than an ox, or a bullock that hath horns and hoofs."

Comment: This odd description of some fine animal sacrifice

is spoken in contrast with the sacrifice of praise in a song, and the "magnificat" of God in thanksgiving. Even under the law, the heartfelt praise of God in song and prayer was more acceptable than the costly animal sacrifices which were often offered in a perfunctory spirit (Is. 1:11 ff). It is good to sing prayers and praises: let us be sure that our songs and praises are genuine. We have the same dangers and tendencies to mere outward expressions of religion today that Israel had of old.

86:5: "Thou, Lord, art good, and ready to forgive, And abundant in loving-kindness unto all them that call upon thee."

Comment: "Lovingkindness" is the Old Testament word for "grace." How abundant God had been to King David in grace! In free, unmerited mercy! And who has ever had reason to know better than he that God is good, *how* good, and abundant in lovingkindness, *how* abundant, and that God is ready to forgive, *how* ready—who, I say, unless it be you or I!

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## HANNAH -- I

Mrs. P. J. Knecht

Almost the first we see of Hannah she is weeping, because she had no children. God had withheld from her the fruit of the womb. Her name being mentioned first of the two wives of Elkanah (1 Sam. 1:2) might indicate that she was the first wife of the two. Though she had no children she had her husband's love (v. 5). This may have irritated Peninnah into provoking her. Peninnah lost no opportunity to taunt Hannah with her childlessness (vs. 6-7). The record seems to connect these tauntings with Elkanah's manifestation of love in giving Hannah a double portion. Hannah not only wept but did not eat, till Elkanah, himself, was troubled. He tried in vain to comfort her with protestations of love.

Perhaps Hannah's own love and trust were not all they should have been else she would not have been provoked (1 Cor. 13:4-7). But however that may be, God was working out His purpose. He was patient with her tears. He made allowance for her emotional reaction to His dealings with her. He looked rather on the steadfastness and desire of her heart to please Him. He does not judge the heart by outward signs as we too often do.

It may be that God was waiting for the vow Hannah vowed (v. 11) as she prayed in desperation, "O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid (notice the repeat—"remember" and "not forget"—how she used both the positive and negative expression), but wilt give unto thy handmaid a man child, then will I give him unto Jehovah all the days of his life, and there shall no razor come upon his head." This was not all of her prayer, for as she continued praying Eli noticed her. If childless couples were willing to bear a child and devote him to the Lord perhaps more of them would have children. It could be that even now God waits for the promise of our lips and hearts concerning the desired fruit of the womb.

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# Seed Thoughts

and

## News Items

Of Interest To Christians

J. L. Addams, Sr.



### NO LIGHT

An old gentleman died recently and left his hobby, which consisted of a collection of forty sundials, which he kept displayed in cabinets around his walls. All were in perfect condition, but none could tell the right time, for, **THEY WERE NOT IN THE SUNSHINE.** Let nothing keep you from being in the sunshine, for "the night cometh when no man can work." Be sure that your life is telling the right time to your friends, and, it will do so if it is bathed in the Sun of Righteousness. Don't be a useless, wonderful specimen of what can be; be shining tellers of what is.

\* \* \*

**"A LIE GOES HALF WAY ROUND THE WORLD WHILE TRUTH IS PUTTING ON HER BOOTS."** —Spurgeon.

### PRAYING MOTHERS

Billy Sunday told of a minister who was visiting. He came to a certain home and asked for the mother, but the child opening the door answered, "You cannot see mother for she is praying." The minister went in and waited forty minutes to see that mother. It was then that he knew why that home was so bright; he knew why her two sons were in the ministry and her daughter a missionary. "All hell cannot tear a boy or girl away from a praying mother,"

said Mr. Sunday. Susanna Wesley, with seventeen children, spent one hour each day shut up with God alone in her room praying for them, and her two sons brought revival to England. (Have you reached the "kids are getting under my skin" stage? Well, don't start screaming or looking for other help until you have honestly settled it on your knees.)

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**THE HAPPIEST FOLK ARE NOT ALWAYS THOSE THAT HAVE THE BEST OF EVERYTHING, BUT THOSE WHO MAKE THE BEST OF WHAT THEY HAVE."**

### HINDERING OTHERS

At midnight there was a cry of "fire," and a large hotel was found wrapped in flames. Heroic men rushed to the spot, battled with the flames and rescued many of the inmates of the burning house. But in an upper room were a man, his wife and a child. The man locked and barred his door and would neither leave the room himself nor suffer his wife or child to leave it. He also effectually resisted the efforts of those who would have entered to save them. You will say this man was either a madman or a fiend. What then will you say of him who by conscious influence, or unconscious example, prevents those around him from escaping from

the destruction which will overtake those who remain in sin? —  
*Old Scrapbook*

\* \* \*

"MANY MEN OWE THE GRANDEUR OF THEIR LIVES TO THEIR TREMENDOUS DIFFICULTIES." —Spurgeon.

#### Filled With The Holy Spirit

Down in Tennessee there was once a meeting on of intense power. Charles M. Alexander told of a certain brother at the meeting. The brother was one of those people who blew hot and then cold for the Lord. He was one of those "on again and off again" variety. He was revived at each "fellowship meeting" (?) and then backslid until the next one. But now he was praying publicly and with a great burst of emotion. There was present also an old woman who had witnessed this through the years, so when he suddenly burst into prayer for a filling and the fullness of the Holy Spirit to be given to him, the old woman could stand it no longer and cried out emphatically: "Don't do it, Lord. He leaks!" . . .What a great truth is told in this story. In the same sense, the most of us "leak"—we fail to retain the bestowed blessing. Then, we wonder why we are empty.

\* \* \*

A WIFE WITH HORSE SENSE NEVER BECOMES A NAG.

#### JUST FOR TODAY!

The best things are nearest: light in your eyes, flowers at your feet, duties at your hands, the path of God just before you. Then do not grasp at the stars, but do life's common work as it comes, certain that daily duties and daily bread are the sweetest things in life.

#### Come NOW!

In a revival meeting in Shamokin, Pa., an unsaved man was approached during the invitation. "Won't you go forward, confess Christ as your Savior and accept His forgiveness?" asked the friend. The man stood motionless. A sardonic, satanic smile came to his face. Then he began to laugh so loudly that he could be heard throughout the church. Said he, "It's too late. I've sinned away my last chance!" Then he dashed out the door. It was apparent that the Holy Spirit no longer worked with him. What a horrible condition!

\* \* \*

TO AVOID SUSPICION, NEVER LACE YOUR SHOES IN A MELON PATCH.

#### Wanted! Hungry Men.

A syrup concern, which manufactures "toppings" for ice-cream sundaes, advertised for eight boys as "tasters" for their product. They were paid sixty-five cents per hour to either approve or disapprove the different "toppings" made by the company. The work was to be done on Saturdays. Though only eight boys were needed, more than 2000 responded to the ad . . . Would that the hungry, famishing souls would respond as quickly to the plea of One Who said: "O taste and see that the Lord is good: blessed is the man that trusteth in Him."

\* \* \*

#### JITTERS?

Dr. E. M. Jellinek of the World Health Organization stated that "most social drinkers have a little alcohol in their blood streams at all times. People all over the world, therefore, are wandering around in a state of sub-intoxication."

# Talking Things Over

G. R. L.



Not long ago a survey was made to determine why people choose a certain dentist. A wide variety of answers were given. Some said, "He has a good reputation in the community." Others, "They say he does the best work of any of them." However, the one reason that appeared most often was this: "He does his work without causing a bit of pain. You don't feel a thing." Uppermost in the mind of the average dental patient (if this survey was completely accurate) is pain. More important than the integrity of the dentist and the quality of his work is how it feels.

This is a significant commentary on what seems to be a basic tenet of the modern American philosophy of life: "I don't care if the world falls apart, just so long as I feel good." The one thing to live for is self-pleasure, and the one thing to avoid—*whatever the cost*—is pain. The sales volume of aspirin, tranquilizers, etc., is evidence of this.

But our concern is not primarily with the mental health of the American public. We *are* concerned when we see this same philosophy distorting the truth of Christ and rendering useless the lives of His saints. One of the burning issues of our day is "The Problem of Suffering" (why do Christians suffer?). What a far cry from the book of Acts, when all we hear of suffering was their "rejoicing that they were counted worthy to suffer dishonor for the Name." Devotion to the Lord Jesus today goes about this far: "*Anything* for you, Lord—as long as there's no pain."

## INTERPRETATION OF PROPHECY

It seems that this abhorrence of pain has affected the view of prophecy as held by a good many. By some subtle mental process, deliverance from the Great Tribulation has come to mean deliverance from *all* tribulation. This has caused the blessed hope of the coming of our Lord to be debased to nothing more than an event—deliverance from suffering. Yes, it will be that, and surely there is comfort for the saint whose body is racked by pain (witness the life and testimony of Martha Snell Nicholson). It will be deliverance from every trial and temptation of the way. But to him who truly knows the Lord, it is "not for that we would be unclothed (of this suffering body), but that we would be clothed upon . . . at home with the Lord" (2 Cor. 5).

What is the prophetic outlook for the present, while we labor

and wait for the coming of the Lover of our souls? "*In the world ye have tribulations* but be of good cheer; I have overcome the world" (Jn. 16:33). "*Through many tribulations* we must enter into the kingdom of God" (Acts 14:22). "*For thy sake we are killed all the day long,*" but yet, "*in all these things we are more than conquerors through him that loved us*" (Rom. 8:36, 37). "*All that would live godly in Christ Jesus shall suffer persecution*" (2 Tim. 3:12). "*Beloved, think it not strange concerning the fiery trial among you . . . ye are partakers of Christ's sufferings.*" "*Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind*" (1 Pet. 4:12, 13, 1).

These scriptures, and others in abundance, declare suffering and humiliation to be the normal Christian experience—not the rare exception. And Paul—had he lost his mind??—even went so far as to say that one of the major aims of his life was to know "*the fellowship of his sufferings*" (Phil. 3:10). Certainly, he was not one who gritted his teeth and prayed for the coming of the Lord every time he was about to get another beating. He desired to see that day, all right, but it was far more than an escape from suffering.

### THE REAL PROBLEM

The real problem in modern evangelical Christianity is not the problem of suffering, but one of love for Jesus and submission to Him as absolute Lord. According to Peter and Paul, these are *the sufferings of Christ* that we shrink from. Can we shrink from His sufferings and yet embrace Him? I'm afraid the bitter truth is that the professing church of today has very little love for her Lord. She loves His gifts—His forgiveness, His peace, His comfort—but not His commandments. And this is the test of the reality of love: "*This is the love of God, that we keep his commandments.*" Readily enough we subscribe to a minimum number of "essentials," and for these few things we are zealous. Just why are we so studious and conscientious in determining just what these "essentials" are (note that this is *not* a Bible expression)? It would appear that the object of this is to classify the remainder of the Word of God as "non-essential"—items to be observed or not at *our* discretion, according to *our* will. On these things, our own opinion is enough; there is no need to earnestly and prayerfully seek the mind of God. Our way of life is comfortable and prosperous, therefore we *must* be in the will of God. We search no farther, perhaps for fear of what we may discover.

"The time has come for judgment to begin at the house of God." If true then, how much more now! And if it is time for God to judge, then it is far past time that we should judge ourselves. Have we forgotten that this is a vital part of our weekly gathering around the Table of the Lord? "If we discerned ourselves, we should not be judged" (1 Cor. 11:31). Is it possible in a streamlined five-minute ceremony for us to truly look into the face of God and undergo the heart-searching examination that participation in the body of Christ requires? Whatever may be lacking here because of local custom should certainly be supplied in the privacy of the closet or in fellowship with others

of like mind. The issue to be examined is simply this: "I profess to be a partaker of the Lord Jesus—of His sufferings, of His death, of His cross, and of His life. To what extent has this been a reality to me?" Then, "if we discern ourselves" truly, there follows confession and thanksgiving and praise and adoration. And suddenly, miraculously, we find that pain and suffering is no longer of great importance. We are armed with Christ and ready to suffer with Him, energized by the spirit "of power and love and discipline."

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## Books of Interest

Bob Ross

*The Knowledge of the Holy* — A. W. Tozer

Last year our librarian asked each of us teachers at Southeastern Christian College for the name of the one book in our particular field which we would recommend as most worthy of a reading by the students. In my own field, Bible, I had little difficulty deciding. *Knowledge of the Holy*, to my mind deals in a most sensitive, appealing manner with the most exalted subject open for man's consideration, the nature and attributes of God. The book is brief, 128 pages. The style is reverent as befits an exalted subject and clear as befits an humble reader. (Tozer says, "I write not for professional theologians but for plain persons whose hearts stir them up to seek after God himself.")

In the preface Tozer, recently deceased, makes a sobering charge. "The Church," he says, "has surrendered her once lofty concept of God and has substituted for it one so low, so ignoble, as to be utterly unworthy of thinking, worshipping men." His book is an effort to correct such concepts, an effort of a mind obviously bathed in study and of a heart bathed in prayer. The result is an exposition worthy of its title.

In the Church, in "our" churches, we see disciples bless the God of Abraham, Isaac, and Jacob one day and curse their brethren made in the image of God the next day. Bickering, jealousy, materialistic self-seeking, prayerlessness, and unconcern for the lost all too often characterize people who call themselves *God's* children. Such problems, however, must be attacked at their root, not at the point where they are producing fruit. And this reviewer, for one, agrees with Tozer: "The decline of the knowledge of the holy has brought on our troubles. A rediscovery of the majesty of God will go a long way toward curing them."

I cannot imagine a book penned by mortal man of more vital need nor one which I might so unreservedly recommend as *The Knowledge of the Holy*.

(128 pp., \$3.00.)



# Precious Reprints

## THE SECRET PAUL LEARNED

R. H. Boll, 1927

"I have learned in whatsoever state I am, therein to be content," wrote Paul to the Philippians. Like most of us, Paul had to *learn* that; but what a precious lesson it was, and how it sweetens the toil of life. "I know how to be abased," he says—how to bear poverty, humiliation, suffering with calm contentment, making the best of it; "I know also how to abound"—how to bear myself in midst of plenty and comfort, neither getting wedded to it, nor being anxious and fearful of losing it again. He lived superior to the changes, always content. It is a great secret of happiness. "In everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in want." And the secret of the secret was this: "I can do all things in him that strengtheneth me" (Phil. 4:11-13). What a joyful consciousness this must be—to feel oneself quite equal to anything that may come along. Can a man thus be captain of his soul? Yes, through Christ "that strengtheneth me." He will do as much for you.

### TAKING INVENTORY

But there is another ingredient to sweeten the cup: *thankfulness*. Now thankfulness is the expression of the appreciative heart. It is a secret peace. "In *nothing* be anxious," writes the same Paul to those same Philippians (he had a right to talk!) "but in *everything* by prayer and supplication, *with thanksgiving*, let your requests be made known unto God. And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." In giving thanks you must needs "count your many blessings," and "name them one by one"—but there is no end to that. You get on your knees poor and you rise rich, for you have seen your wealth of blessing. More than all you feel rich in that you have *God*. The writer of the seventy-third psalm was full of murmuring and discontent, and he could not understand why his lot should be so hard, and why "the wicked" should have such a fine time of it. Doubt chilled his heart. Does God care? Does He even know? Is there any profit at all in "walking mournfully" before Jehovah? But when he went into the sanctuary where the false glare of the world is shut out, and only the seven-branched candlestick's light shines, there alone with God he saw that even in that of which he complained, God was good to him. And above all there was *God!* "Whom have I in heaven but thee? And there is none upon the earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart and my portion for ever." For the Lord is His people's treasure and inheritance, even as they are His. So he went into the sanctuary wretched and when he came out his face shone. "They looked unto him and were radiant, and their faces shall never be confounded" (Ps. 34:5).

## GIVING THANKS FOR ALL THAT COMES

"In everything give thanks, for this is the will of God in Christ Jesus to youward" (1 Thes. 5:18). "Giving thanks always for all things in the name of our Lord Jesus Christ, to God, even the Father" (Eph. 5:20). In everything—for all things—always. How could *that* be meant? A little girl who with her aunt, a nervous, care-pinched, burdened woman heard a sermon on Phil. 4:6, 7 ("In nothing be anxious," etc.) said, "Auntie, what does that passage really mean?" "Whatever it means," replied the aunt, "*it can't mean just that.*" Few of us come out so bluntly, but the thought lies in our minds. We discount God's word and make large allowance, until it means nothing. Give thanks always for all things? Why not, if *all things* work together for good to them that love God? (Rom. 8:28). If Joseph had known the end from the beginning he could very reasonably have given thanks for being sold into slavery, for being cast into prison—for was not God using all these things for his undreamed-of blessing and glory? And Daniel, when he knew that the law had been passed which doomed him to the lions' den, prayed three times a day and gave thanks as he had done aforetime (Dan. 6:10).

Thankfulness is the effective preventive of murmuring and the antidote for the "blues." The vision of God's host, His burning chariots and horsemen of fire round about us, stills our fears; and the vision of His love and care puts a song into our mouths of praise to Him who loved us. For He is good and His loving kindness endureth for ever. And some day we shall behold it with our eyes, and our mourning will be ended.

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## GOD'S CALL TO REVIVAL -- VI

G. R. L.

### The Revival Perspective

God isn't always logical—according to some standards. Natural reason would tell us that the first message He gave to Haggai should not have come first, for it contained no assurance of blessing, no promise of reward. It was simply, "Consider your ways. What is your relationship to Me? Review your present way of life: does it correspond to your calling?" After the people responded with reverent obedience, there came a simple word of assurance, "I am with you," but still no promise. Their motivation to repentance was GOD—not His gifts. But as surely as they acknowledged Him and took the first obedient step, God undertook to strengthen their hands and to encourage their hearts.

The House slowly began to take shape upon the foundation that they had laid more than a decade before. Even as on that earlier occasion some had called to remembrance the glory of the former (Solomon's) temple, no doubt some now were inclined to remember and to compare (Ezra 3:12). How insignificant, how poor this would be, compared to that! Perhaps there arose also thoughts of the diffi-

culties that had earlier forced them to discontinue their work, and fears of what might happen again. Whatever the sources of fear and discouragement, God saw, and "in all their affliction he was afflicted." Just about seven weeks after the first message through Haggai, He spoke again—this time to comfort and encourage (2:2-9):

"Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying, Who is left among you that saw this house in its former glory? and how do ye see it now? is it not in your eyes as nothing? Yet now be strong, O Zerubbabel, saith Jehovah; and be strong, O Joshua, son of Jehozadak, the high priest; and be strong, all ye people of the land, saith Jehovah, and work: for I am with you, saith Jehovah of hosts, according to the word that I covenanted with you when ye came out of Egypt, and my Spirit abode among you: fear ye not. For thus saith Jehovah of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations; and the desire (mg.) of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts. The silver is mine, and the gold is mine, saith Jehovah of hosts. The latter glory of this house shall be greater than the former, saith Jehovah of hosts; and in this place will I give peace, saith Jehovah of hosts."

First there is reassurance, "I am with you." Then follows a reminder—the marvellous deliverance of ages past out of Egypt. And then a promise: In spite of the smallness and seeming poverty of this temple, its glory shall out shine that of Solomon. And not only so, but the Messiah Himself ("the desire of all nations") shall grace its courts. The guarantee of this? JEHOVAH OF HOSTS! (Notice how often His Name is repeated in these few verses.)

Oh, how this changes things! The remnant is no longer looking back with longing eyes to the glory of Solomon—but forward to the greater glory of his Son, the Lord Jesus. They are no longer merely replacing a demolished structure, but preparing a place for the feet of the Glorious One. What urgency the thought gives to their work! How long do they have? "It is a little while"—they must needs make haste! What of their enemies, and the king's decree? There's never a thought for them, "For I am with you, saith Jehovah of hosts."

### REVIEWING OUR PERSPECTIVE

We, too, are prone to look back with longing eyes to better days. The church in Acts, the Restoration Movement, and various other times of special blessing cause us to feel discouraged about the present state of the Lord's church. Have we not seen, have we not heard? "The latter glory of this house shall be greater than the former." "The desire of all nations shall come; and I will fill this house with glory." Pentecost was glorious, but we look forward to the personal presence of our Lord! Are we ready? Have we accomplished the work He has given us to do? It is time for us to be urgent "in season and out of season." How long do we have? "It is a little while." (Notice that Heb. 10:37 and 12:26 applies Haggai's message to us.) The guarantee of it all is JESUS, "Jehovah Savior."

Faithful to His word, He came to that temple, *literally*—but they failed to see His glory. May God forbid that you, my friend, shall fail to meet Him when He comes the second time.



## The Big Story

J. R. Clark

In Galatians 1:15, 16 the Apostle Paul declares that God separated him from his mother's womb to reveal His Son in him, that he might preach Him among the Gentiles. He further says, "Woe is me if I preach not the gospel" (1 Cor. 9:16), and, "For I determined not to know anything among you, save Jesus Christ and him crucified" (1 Cor. 2:2). Also Paul gave a clear cut definition of the gospel. He says, "that Christ died for our sins according to the scriptures; and that he was buried; and that he has been raised on the third day according to the scriptures" (1 Cor. 15:3, 4). This is the Big Story. It was big in God's view, and it was big to Paul. In his endeavor to set it forth in its proper proportions Paul reached for superlatives, piling up words. And yet human language broke down under the strain of so tremendous a subject, for Paul says that it "passeth all understanding." And in the gospel is infolded the "unspeakable Gift." This gospel, first proclaimed 1900 years ago, is still a headline story. It is the most important thing that has ever taken place upon this earth. It is the Big Story.

Let us examine a few passages from the pen of the Apostle Paul, that we might take a fresh look at the importance of the things of God. In Philippians 1:23, he says, "But I am in a straight betwixt the two, having the desire to depart and be with Christ, for it is very far better: yet to abide in the flesh is more needful for your sake." It is not only better; it is *far* better, yea, it is *very far* better.

Again in Ephesians 3:20, "now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen." God is able to do *all we ask*. How true. God is not only able to do all we ask; He is able to do *all we think*. Yea, He is able to do *exceeding abundantly above* all that we ask or think! In Paul's dedicated conscience God's power looms big. This is the background of the Big Story.

Next we go to 2 Corinthians 4:17, "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." A list of at least some of Paul's afflictions is recorded in 2 Corinthians 11:23-33, namely: labors more abundantly, prisons more abundantly, in stripes above measure, in deaths oft, of the Jews five times received he forty stripes save one, thrice beaten with rods, once stoned, thrice suffered shipwreck, a night and a day

in the deep, in journeyings often, in perils of rivers, in perils of robbers, in perils from countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Surely no one ever suffered more than did the Apostle Paul — only the Savior. This list of afflictions out by itself looks mighty heavy! But when put over against the eternal weight of glory, these afflictions melt away. Our light afflictions are only for the moment, working for us *more and more exceedingly* an *eternal weight* of glory.

Let us notice a few more statements from the apostle. In Philip-pians 4:7 we read, "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." In Ephesians 3 he speaks of "the love of Christ which passeth knowledge." Then that beautiful statement in the last verse of 2 Corinthians 9, "Thanks be to God for His unspeakable gift." We stand in wonder before all of these scriptures! We marvel at the simplicity and yet the unfathomable depth of this Big Story of redemption.

An infidel lecturer was ridiculing Christianity. "The Bible is a myth, God is a myth, Christ is a myth," he shouted. A miner in the audience arose and said, "I am an uneducated man. I am so ignorant I don't know what myth means, but I used to be a drunkard. I spent money for liquor and beat my wife and children. I got converted to Christ and now I am changed. I have a happy home. Can you explain me?" Only the Big Story of redemption can explain Christians.

### "A LITTLE WHILE"

Hebrews 10:37.

"A little while," and He will come, we cannot tell how short a time,  
Till we shall see His face, and be like Him, oh, truth sublime!  
He will not tarry long away, He hastes to take us to His home,  
And we in glad expectancy say, "Come, Lord Jesus, quickly come."

"A little while," and He will come; meanwhile we work and watch,  
and wait.

Trusting to Him to use His own. The time is short, the hour is late;  
We would not loiter or be weak, but strong and brave to do or bear,  
Knowing that if we faithful prove this little while, His joy we'll share.

Can we not watch one little hour; can we not patiently endure,  
In hope of all the future brings, since our reward is great and sure?  
'Tis only for a little while that faith and patience will be tried,  
Then we who suffer now with Him shall with our Lord be glorified.

"A little while," for service here; "a little while" for grief and pain;  
"A little while," then glory dawns and our Beloved comes again.  
Then joy for every sorrow now, then recompense for every trial,  
Then rest, and home, and love, and bliss, for us beyond this "little  
while."

—A. E. R., in *Kingdom Tidings*.



## *"Hell" in the King James Version*

J. Edward Boyd

In his sermon on Pentecost Peter quoted a passage from Psalm 16 and applied it to the resurrection of Jesus: "Because thou wilt not leave my soul in hell," and "He . . . spake of the resurrection of Christ, that His soul was not left in hell, neither did His flesh see corruption" (Acts 2:27, 31). The natural inference is that during the interval between His death on the cross and His resurrection Jesus was in hell; hence in some instances it has been argued that such was the case, with the idea that the word was used in the same sense in which it is commonly understood today. This is one of many instances that demonstrate the inadequacy of the King James translation for modern readers.

In the American Standard and other recent versions the word "Hades" is used in this passage. This is not really a translation, but a transliteration—the Greek word spelled out in English letters. To the Greeks it signified the abode of the spirits of the dead, whether good or bad, after death; Peter employed it as a translation of the Hebrew "sheol" in Psalm 16:10, which also is rendered "hell" in the King James version. According to the view of the Greeks, Hades was divided into two compartments: Elysium, for the spirits of the good, and Tartarus, for those of the wicked. (This word "tartarus" occurs once in the New Testament, 2 Peter 2:4, which the King James renders: "For if God spared not the angels that sinned, but cast them down to hell . . .")

In the story of the rich man and Lazarus the word Hades appears. "And in hell (hades) he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke 16:23). Here again is the Greek Hades, with the rich man suffering in one compartment and Lazarus contentedly resting in another, called Abraham's bosom. And this reminds us of Jesus' statement to the penitent thief (Luke 23:43): "Today you will be with me in paradise." (However, we are not to infer from all this that in this Christian dispensation the spirit of the Christian awaits the coming of the Lord in Hades; Paul's expectation was to be with Christ upon his departure from this life (Phil. 1:23-24).)

There is yet another word that is in the King James version rendered "hell." In English letters it is spelled out "Gehenna." It is said to be the Greek representation of "GeHinnom," the valley of Hinnom, which was just to the south of Jerusalem. It was here that

in a time of Israel's apostasy the sacrificing of children to the heathen god Molech took place. Later this valley became a dump, where all manner of refuse and filth, including the bodies of criminals and the carcasses of animals, was burnt in a fire that burned continuously. Thus it became a symbol of the punishment of unrepentant sinners, to which the English word "hell" has been applied. Except for James 3:6, its appearances are limited to the gospels; but we doubt not that it corresponds to the lake of fire of Rev. 19:20; 20:10; 21:8.

This brief discussion is not intended to be exhaustive; but it is hoped that it will be helpful to a clearer understanding of the problems involved.



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## *A Christian Views The News*

Ernest E. Lyon

For a good many months now a United States Senator has been under pressure to announce himself as a candidate for President. Since many consider him as one of the most honest men in public life and since he is a "conservative" who works for constitutional government I have been thinking about some of the things that would go through my mind if I were in his place. Some of these thoughts I wish to share with you this month.

The first thing would be the years of background that has put the "liberal establishment" in charge of our government. Since 1933 there has been a steady development of a "left-wing" government in Washington— a government that believes in a strong government that more and more directs the entire life of the country, both economical and political and then social, educational, and in every other way. It would take a great deal of changing in governmental positions from the highest to the lowest positions to reverse this trend. Many things have brought this to pass and we must consider a few of the difficulties that would be met with in reversing the trend and returning to a constitutional government with its checks and balances as planned in our constitution.

Let us start with education, where the minds of future and present citizens are molded. I do not know all of the methods and people involved here, but I can point out that ever since the socialist John Dewey captured the minds of educators his disciples have been re-writing textbooks on history and related subjects to condition the future citizens of this country for a socialist government, especially a world-wide government. It is no wonder that your children are

taught that this country was established by little men with petty ideas, no wonder that Nathan Hale can no longer even be found in many American (?) history books, no wonder that the last thirty years are studied in great detail with much lauding of the destruction of our constitution and the setting up of the idea of interdependence and the consequent belittling of the Declaration of Independence and the ideals found therein. It would take a long time to straighten out this mess—far longer than one president can serve, and the teachers, text-book writers, publishers, etc., would be difficult to change.

Another great concern would be the control of our State Department by well-established men with socialist-communist leanings. Every step that has taken us nearer a welfare state, every step that has benefitted Russia more than the United States (such as throwing China to the “agrarian reformers” and throwing Cuba to the “agrarian reformers”) has met with approval of that department of our federal government and those men would be difficult to un lodge. Most of them are posing as loyal Americans whose “mistakes” just happen to help the enemy.

The communists and their sympathizers in this country have realized that in order to control the thought of a country they had to get control of the means of communication—the press, radio, television, movies, etc. Today it is extremely difficult for a “conservative” news analyst to get on radio or TV even when he has sponsors, because of that control and because of government regulations. The Hollywood communist scandals are past history to most, but the communist sympathizers there have never been dislodged. Books that are written by those who want a return to constitutional government can not even get a review in most of the influential papers and magazines that have book reviews. But those who write advocating giving up the ideals that made this a great country can get “rave” reviews almost before the book stores can get the books on their shelves. Look in your book reviews for a favorable report of an honest anti-communist book—if there is one there you have a rare newspaper. The full force of the means of communication in this country will be turned against a constitutional candidate and this would be continued if the people get a chance to vote for him and elect him. The candidate I mentioned in the beginning of this article, for example, is already beginning to be pictured by the press as a man who is wavering in his beliefs and turning left-ward. A speech made by another man at a dinner where he was present, for one instance, was attributed to him in a quarterly and is being used against him this far in advance of the conventions in 1964, trying to stop him before then since they do not want the people of this country to get an opportunity to choose between the two opposing views in an election.

If you wish to check on the power of the press and other means of communication in influencing the minds of people in this country, go back in the records to 1952 and see how a conservative Republican, who looked like a “sure thing” for the nomination for president, was misrepresented, lied about, and in every way pushed aside and in his



place was chosen a popular man from the military who had been, apparently, a left-wing Democrat as a youngster before entering military service and who was considered for the Democratic nomination in 1948. This is meant by no means to belittle that President, but simply to point out the power of these things that will be turned against any person rising to a position that could threaten the established trend, that of developing a one-world socialist government through first developing a government contrary to our constitution.

But, worst of all, look at yourself and your friends and see how all these things have worn down the moral fibre of this country, so that most people are now looking for a handout. People who oppose socialization of industry will still vote for a government electric plant if it will sell them electricity cheaper (though the difference is made up in taxes everywhere in the country), people who oppose government housing will buy urban redevelopment property at a bargain, teachers who oppose socialization and central control will vote for federal aid to education if a higher salary is promised. And so it will go through many of the illusions of "something for nothing" that the government promises. In a presidential campaign and in carrying out campaign promises would you and your friends put up with taking these things away? My only answer is, "You had better do it," or Khrushchev will bury us sooner than he thinks.

Next month we will return to our regular format with news and comments. This is only my own opinion of these issues, of course, and has nothing to do with any political party or any political candidate in particular, not even the one that got me to thinking about these things. In the meanwhile, let us be much in prayer for our rulers and our country. Our only hope is a real God-given revival.

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### THE OUTWARD REVEALS THE INWARD

Not a spark of joy, of wrath, of envy, of love, or grief, can possibly enter into us from without, or be caused to be in us by any outward thing. This is as impossible, as for the sound of metals to be put into a lump of clay. As no metal can possibly give forth any other or higher sound than that which is enclosed within it, so we, however struck can give forth no other or higher sound . . . than that which lay before shut up within us . . . It is as impossible for the mind to have any grief, or wrath, or joy, but what it has all *from its own inward state*, as for the instrument to give forth any other harmony or discord but that which is within and from itself. Persons, things, and outward occurrences may strike our instrument improperly and variously, but *as we are in ourselves*, such is our outward sound. —William Law, 1754

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The dramatic arts have been applied to evangelism with apparent success until in some cases they appear to be almost as important as actual spiritual power. Our successes, still so short of God's purpose, please us so much that we cannot resist a little thinly veiled boasting. —Wesley W. Nelson

# NEWS AND NOTES

## OCTOBER MEETINGS REPORTED

Mack A. Anderson at Eastview.  
Ronald Bartanen at South Louisville.  
J. W. Blaes, Ebenezer (Mercer Co., Ky.)  
Robert B. Boyd at Linton, Indiana.  
Hall C. Crowder, Portland Avenue.  
A. J. Istre at Ralph Avenue.  
Howard T. Marsh, at Mt. Auburn (Dallas.)  
Orell Overman, at Parksville, Ky.  
Orell Overman, at Rowan Street, Louisville.  
Neal Phillips, at Cramer & Hanover, in Lexington.  
Howard Sawyer, at Belmont in Winchester.

## INDIANAPOLIS MISSION

This small group has no building yet. They meet in a rented hall. Waldo S. Hoar is their preacher. Some churches around our area are giving to this work. Sellersburg, \$15 per month, Borden, \$10, Ormsby, \$6, Gallatin, Tenn. \$10, Linton, \$10, Dugger, \$50; also \$26 in gifts from individuals. Perhaps others would like to help in this good work. —J. R. C.

## DEACONS AND ELDERS

An all-day meeting devoted to the study of the office and work of deacons and elders is scheduled for Nov. 9 at Kentucky Avenue, beginning at 10 a.m. The noon meal will be provided by the ladies of the church. Speakers from neighboring churches will be on the program, and a good turn-out from the Greater Louisville area is expected. Full details of the program are posted in your church if you live nearby.

## Fellowship Grant

Indiana University, Bureau of Studies in Adult Education, announces the availability of fellowships for persons who plan to pursue adult education careers in religious institutions. The fellowships are made possible by a \$25,000 grant from Lilly Endowment, Inc., Indianapolis.

Deadline for application is Feb. 15, 1964. Inquiries should be directed to: Bureau of Studies in Adult Education, Indiana University, Bloomington, Indiana 47405.

## Eighteen Years at Shawnee

This Lord's Day we begin our 19th year of work with this church. In spite of some adversities, the past year has been a good and encouraging one, and we thank our Father for it. We are especially thankful for the love and esteem shown by the church to this unworthy minister. This has been shown in many ways, but in no greater than in the fine spirit of interest and co-operation in holding the work together during my recent illness. We shall not take the space to give the names of those who co-operated in taking the lead in the public services of the church, not only of brethren from the local congregation, but visiting preachers as well. To all we say, Thank you.

There was a very good crowd to hear Brother J. Miller Forcade last Sunday evening. His message was a most challenging one, as he depicted with the help of slides the economic and spiritual needs of the Far East, including Japan, Hong Kong, and the Philippines. "Pray the Lord of the harvest, that he send forth laborers into the harvest." —Willis H. Allen.

## "I Want To Be A Teacher"

This is the title of a very helpful little book (28 pp, 25c) just published by Richard Ramsey at the Bible Chair in Hammond, La. Any Bible teacher (or would-be teacher) will find valuable teaching hints here, as well as a bibliography indicating larger books for more detailed study.

## S. C. C. Spring Lectureship

Date for the annual Bible Lectureship at S. C. C. has been set for March 10-13. The program will include a daily Bible study, a series of lectures on Christian education and a daily missionary message, as well as an afternoon session each day on contemporary moral problems which is followed by discussion. The evening meetings will feature K.B.C.-S.C.C. alumni.

## W & W QUARTERLY

The Lesson Quarterly for the coming (Jan. - March) quarter is one of unusual merit. Although it covers the period of the life of Christ, the lessons deal with people, rather than mere events. Against this background, the lovely per-

son of our Lord shines forth more wonderfully than ever. Carl Kitzmiller has done a splendid piece of work in writing this series of lessons.

Orders for the Quarterly should be in not later than December 1. We cannot guarantee that orders received after this date will be filled. —G.R.L.

### SISTER EDYTHE SHEPHERD

We believe the many preachers who have stayed in the home of Sister Shepherd will be sorry to learn of her departure, but happy that it was "to be with the Lord." She died of cerebral hemorrhage in her home last Tuesday, October 8. She was alone at the time.

The Dugger church has sustained a great loss. She was truly "A mother in Israel." Her children could rise up and call her blessed. The Shepherd home has been noted for its hospitality over the years, and after the death of Brother Shepherd four years ago, Sister Shepherd continued the good work right up to the day of her death. Many, many people have known the blessings of this home, and this includes many preachers who were always welcome. One verse of scripture is applicable to her and it says all that needs to be said and much better than anything I could say—"Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them" (Rev. 14:13). —Maurice Clymore.

Louisville, Ky.: Mack Anderson held a meeting Sept. 23-Oct. 6 for Eastview Church of Christ near Okolona, Kentucky. A grandmother was baptized and several from the community that had not attended before heard the Word. Brother Anderson presents the truth in a plain, simple manner.

The Lord's day following the meeting our Sunday school lacked one of reaching the all-time record. The church recently purchased a bus. This enables us to reach more in our fast-growing community. —Claude Neal.

Lexington, Ky.: Bro. J. R. Clark's articles in the last two W & W's are par excellent. His writings are excellent always. The W & W continues to be full of the finest of soul food.

We had two for membership at Cramer and Hanover yesterday. —H. N. Rutherford.

Winchester, Ky.: We are fine and the work here goes along well. We would like to report one baptized on the 15th.

The brethren have asked me to conduct our fall meeting, Oct. 21-27. —Howard Sawyer.

Winchester, Ky.: Enclosed is a review which I have been thinking about for some time. Obviously it says something about my own personal views as well as being a review of a book. Alex in his two excellent articles was dealing with this same issue.

I want to say "Amen" to the main point you make about the "blessed hope." Not the program for the future, but the "Programmer" is our hope. This is not to say that the program is not important. But if anything I have said has diverted attention from the Saviour Himself, then I am wrong.—Bob Ross.

Louisville, Ky.: Eleven ladies were present for the first of their winter meetings last Thursday morning. Illness and the absence of some from the city made the attendance smaller than usual. Sister Doty brought a good lesson on "A Study of the Kings of Israel and Judah." She will continue this lesson for another meeting or longer.

Brother Stinnette will bring the morning message today. This is his first opportunity to speak to us since he resigned at Kentucky Avenue, because he has been so busy "supply" preaching. —Ernest E. Lyon.

Switz City, Ind. The work in this area continues about as usual. We have lost some families due to necessity to move on account of finding work. It seems that this together with the increasing difficulty of interesting new families makes any growth in rural areas practically impossible; but we have had two new ones attending recently.

It did not seem likely that we could have many children for VBS at both Ellis and Pleasant Grove this year, so we tried something new. We transported all the children to our campgrounds and in addition brought several children from Linton. It seemed the children especially enjoyed having their VBS at the camp and it was especially good to work together in this effort.

We had hoped to be able to keep the campers overnight at camp this year. Restrictions of the State Board of Health hindered our carrying out our plans. We did have a good year with a nice group coming up from the three churches in the Tell City area. We

will try again to prepare adequately for overnight camp next year.

We have greatly enjoyed working with churches in Sulphur and Jennings, La.; also Allensville and Mackville, Ky. thus far this year. We were entertained graciously in each place. We pray our work was helpful in each place. Results were 19 responses for prayer and 7 baptisms. The major portion of these responses were at the Jennings, La., meeting. This one was especially good as far more visitors came from the neighborhood this year.—Orell Overman.

Dugger, Indiana: Brother Antoine Valdetero of Jennings, La., was with us in a revival meeting beginning Sept. 25 and closing Oct. 2. Brother Val did his part well. His messages were strong appeals to both saint and sinner. The church was greatly edified, and though there was only one public confession of Christ, we believe fruit will still be borne as a result of this meeting. His messages were spiritual and were delivered in sincerity and humility. The church extended to him an invitation to be with us again next year. We hope it will be the will of the Lord for him to accept it.

The Sunday following after the meeting I baptized Marian Hacker who lives in Harvey, Illinois. She was visiting her grandmother, sister Vera Graham.—Maurice Clymore.

Linton, Ind.: We thank the Lord for the good revival meeting we had with Brother Robert Boyd, of Buechel, Kentucky. There was one rededication last Sunday morning after Brother Boyd brought a stirring message on "Revival." Contacts were made and seed was sown that will no doubt have a great influence in months to come.—David Brown.

Orlando, Fla.: The Lord is really blessing. We had 54 present the past Lord's day (Sept. 29). In September two were baptized and three placed membership. We have aluminum white siding on the outside of the church building. The inside is painted and the floor covered with brown tile. We are in the process of installing a baptistry now.—Bill Spears

Hammond, La.: Congratulations on your (J.R.C.'s) fine articles in Word and Work. You all are putting out a good paper. What a fine catalog, too! It meets a long-felt need.—Richard Ramsey.

Abilene, Tex.: We understand that Brother Bryon Miller baptized a young girl a few weeks ago at Houston. Bryon is quite active in the work there, teaching and preaching. We should praise the Lord for his ability, his usefulness, and his willingness to have a part. Remember him before God's Throne of Grace that he may continue to grow and to become increasingly more useful. Pray for more good solid Christian homes and more young people to be raised up in our midst who care for such things.—Carl Kitzmiller.

Gainesville, Texas: Give Brother E. L. Jorgenson my best regards. Think of him lots of the days gone by at Tom Bean—in our home April 1, 1942.

In fact, let me thank all for their writing in Word and Work. My kind of folks.—Roe Miller.

Ottumwa, Iowa: In the forum on "Problems of Civic Responsibility" at the Louisville meeting a portion of Daniel 4:17 was quoted: ". . . to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." A question was raised as to the meaning of base as here used, and whether "basest" meant evil.

Young's Analytical Concordance gives the Hebrew word as shephal, and its definition, "humble."—Frank S. Graham.

Lewiston, Idaho: Tell Ernest Lyon that I like to read his columns. Where can we get the two books he mentioned? ("Socialism, A Mess of Pottage" and "Evolution")—Mrs. J. J. Linscott.

Hollywood 27, Calif.: We are as well as usual, and had a good, safe and trouble-free trip out. We are again, of course, enjoying the fellowship and Brother Wright's teaching at Sawtelle Blvd. church. They have had, suddenly, quite an influx of attendance lately.

At last we have a permanent address: 1825 N. Kingsley Drive.—E.L.J.

#### THE PORTLAND MEETING

"Praise God From Whom All Blessings Flow!" was the state of heart of those who attended the Fall Evangelistic Meetings at Portland Avenue Church of Christ in Louisville during the week of October 13-20. All those who attended—and they were many throughout the meetings—were much edified and strengthened in the faith once for all committed to the saints. Brother

Hall Crowder, minister of the Sellersburg (Ind.) Church of Christ, was the Lord's messenger to us for these 9 wonderful occasions and the song-leading was committed to a different director each night. Those serving were our regular leaders, Jim Frazee and Billy Wells, plus Robert Heid, "Buddy" Clark and Emory Grimes, all from sister congregations in the neighborhood.

On two of the evening meetings we had special musical treats. On Friday night the Crowder family quartet (Bro. Hall, Sister Alice, Hall Wendell and Crystal) delighted us with a beautiful rendition of an old favorite. On Thursday night, the chorus of the Portland Christian High School (some 35 to 40 strong) sang two numbers under the direction of Sister Crowder. The auditorium was at its fullest this night, and all the hearers were well rewarded for their presence.

Brother Crowder, in addition to his evening messages, taught a class the five mornings of the meeting and the number of his students (men, women and children) ran around the forties or fifties. The teaching was on Paul's epistle to the Galatians, surely much needed in this day when God's grace must be understood and laid hold on. The Lord richly blessed in each message; each one was in itself "a gem" as one listener observed, and the overall plan of the series was such as to appeal forcibly and convincingly to the unsaved and the Christian alike. As a result of God's working through His Holy Spirit in our Brother Crowder, we had one who placed membership at Portland, thirty-two who came for reconsecration and special prayer, and there were six who were baptized upon confession in the Lord Jesus as their Savior! No wonder we were praising God for His goodness and grace to us! —C. V. Wilson.

#### MISSIONARY BRIEFS

**Hong Kong:** We have been praying for leaders to be raised up from among the Christians here, and I suppose some of these siftings and testings are designed of the Lord to prove men and give them experience. We would appreciate your prayers about one matter that is much on our hearts: One of

our faithful brethren has had severe testing in his family life; his wife left him with seven children, three of whom are still in grade school. Of these three the middle one, a boy about ten, has run away from home twice. The first time he came back in a few days but this time he went off with some "teddy boys" and has been gone over a week with no trace yet found of him . . . Dope peddlers and thieves actively recruit children on the streets to be trained up in their evil ways and a child away from home is prey to much evil. Perhaps he will be found before you receive this, but his future guidance will require much help from the Lord. —Dennis and Betty Allen.

**Philippines:** The Secretary of Education is now causing a stir by a formal request to the Immigration to deport all American Missionaries who are engaged in educational work in any school, secular or sectarian. Even at the Immigration office, they are giving all missionaries requesting extensions on visas a rough time. The situation in the Philippines should bring us to our knees. Let us pray that the doors may remain open to the Gospel, and that we may be willing to enter those doors.

Lord willing, we plan to begin our journey back to the Philippines the first part of March, about five months away. There is much to do here in this short period of time. We need your prayers! Pray that we may accomplish the work the Lord has given us to do in this country before we leave. —Harold Preston.

**Manila, Philippines:** Why not take 5 or 10 minutes each Wednesday night to read the most important parts of recent missionary letters to your congregation. Then the prayers won't be the usual, "Lord, bless the missionaries." That is hardly prayer!

PRAY about (1) personal decisions we must make. (2) The new converts. (3) Rodrigo, the only C.B.I. student who has not confessed Christ. (4) The many personal problems of our young people. Jobs are scarce; relatives are hostile toward Christ; Christian young ladies far outnumber Christian young men, making is very tempting to marry non-Christians. —Alex Wilson.

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There is no true prayer except as God the Holy Spirit cries out in us to God the Father in the resistless name of the Lord Jesus Christ. —Cameron V. Thompson

# "Go Quickly and Tell..."

## A WORD TO THE THANKFUL

Do you really count your blessings? Does your offering of thanks even begin to approach the measure of God's gifts to you? Here's a way to multiply the praise that God receives because of His mercies to you: Share with others; those more needy than you will also be more thankful — though they receive but a fraction of your abundance.

*This month* send a thank-offering to one (or more) of the missionaries listed below. Let the thanksgiving of your heart overflow to them and through them it will become a mighty river of praise to our Lord Jesus Christ.

"For the sake of the Name they went forth . . ."

The names and addresses that follow are published for the information and convenience of our readers. Inclusion on this list does not necessarily constitute an endorsement, nor would we infer that these missionaries alone are worthy of your support. The missionaries listed here are those currently sending regular reports to the Missionary Messenger.

### MISSIONARIES

Mr. & Mrs. Dennis L. Allen  
79 Waterloo Road  
Imperial Court, 1st Floor, Apt. 8  
Kowloon, Hong Kong

Mr. & Mrs. O. D. Bixler  
Central P. O. Box 433  
Tokyo, Japan

Mr. & Mrs. Victor N. Broaddus  
P. O. Box 2635  
Manila, Philippines

Mrs. Alice E. Broaddus  
473 Shun Ning Road, 1st Floor  
Kowloon, Hong Kong

Dr. & Mrs. J. Miller Forcade  
(Now on furlough in U. S.)

Mr. & Mrs. Robert L. Garrett  
198 Melvern Road  
Waterfalls, Salisbury  
South Africa

Mr. & Mrs. S. D. Garrett  
12 Kew Drive, Highlands  
Salisbury, N. E. 68  
Southern Rhodesia  
Africa

Mr. & Mrs. Vernon C. Lawyer  
11-A Hurworth Road  
Highlands, Salisbury  
Southern Rhodesia, Africa

Mr. & Mrs. Tom Marsh  
1097 Horiuchi  
Hayama, Machi Mura, Gun  
Kanagawa Ken, Japan

### TREASURER

James H. Frazee  
2208 Dearing Court  
Louisville 4, Kentucky

Church of Christ, Bixler Mission Fund  
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Louisville 18, Kentucky

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2314 Cabot Drive  
Lexington, Kentucky

Mrs. R. T. Lowe  
636 W. Utica Street  
Sellersburg, Indiana

Kenneth E. Hoover  
Box 23, Wichita Falls  
Texas

Herbert A. Ball  
Route 1, Box 207  
New Albany, Indiana

Elbert V. Goss  
P. O. Box 33  
New Albany, Indiana

Kenneth C. Istre  
7110 Bruton Road  
Dallas 17, Texas

William Wilkerson  
224 Indianola Drive  
Sellersburg, Indiana

Motoyuki Nomura  
1113 Shin Nase, Horiuchi  
Hayama, Kanagawa-Ken  
Japan

Shichiro Nakahara  
1-1 Higashi wakamatsu cho  
Shizuoka City, Japan

Mr. & Mrs. Harold R. Preston  
San Jose, Occ. Mindoro  
Philippines  
(Now on furlough in U. S.)

Mr. & Mrs. E. A. Rhodes  
Care Robert A. Rhodes  
P. O. Navy, 3923, Box 38  
San Francisco, California  
(Now on furlough in U. S.)

Alex Wilson  
P. O. Box 2635  
Manila, Philippines

William A. Price  
2217 Walterdale Terrace  
Louisville 5, Kentucky

Johnny E. McNiel  
6611 Military Parkway  
Dallas 27, Texas

Howard Maddox  
Woods Ferry Pike  
Gallatin, Tennessee

Mrs. Josephine F. Frazee  
2208 Dearing Court  
Louisville 4, Kentucky

George C. Albus  
2027 Maryland Avenue  
Louisville 5, Kentucky

#### MISSIONARIES WITHOUT TREASURERS

Mr. & Mrs. Leonard Bailey  
Namwianga Mission  
Kalomo, Northern Rhodesia  
Africa

Mr. & Mrs. J. A. Bell  
Namwianga Mission  
Kalomo, Northern Rhodesia  
Africa

Mr. & Mrs. J. A. Brittell  
Sinde Mission  
P. O. Box 132, Livingstone  
Northern Rhodesia, Africa

Miss Elaine Brittell  
Sinde Mission

Mr. & Mrs. Lester B. Brittell  
Namwianga Mission  
Kalomo, Northern Rhodesia  
Africa

Mr. & Mrs. Orville Brittell  
Namwianga Mission  
Kalomo, Northern Rhodesia  
Africa

Mr. & Mrs. J. F. Chrissop  
Namwianga Mission  
Kalomo, Northern Rhodesia  
Africa

Mr. & Mrs. Thomas W. Hartle  
"Hope Villa"  
8 Avenue, Rondebosch East  
Cape Province, South Africa

Mr. & Mrs. Alvin Hobby  
Namwianga Mission  
Kalomo, Northern Rhodesia  
Africa  
(Now on furlough in U. S.)

Mr. & Mrs. Lyle K. Pomeroy  
P. O. Box 353, Livingstone  
Northern Rhodesia, Central Africa

Dr. Fred C. Scherman  
Tokyo Christian Dental Clinic  
5.2 Chome, Kanda, Surugadai  
Chiyoda Ku, Tokyo, Japan

Mr. & Mrs. J. C. Shewmaker  
Namwianga Mission  
Kalomo, Northern Rhodesia  
Africa  
(Now on furlough in U. S.)

Michio Suzuki Children's Home  
Nukada Naka  
Ibaraki, Japan

Offerings for any or all of these missionaries may be sent via the Missionary Office, P.O. Box 5181, Louisville 5, Ky. The missionary gets every penny you send.

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What kind of a face have you? Go home and see in a mirror. The great salvation gives to everyone a bright face, which becomes still more shining as we talk and walk with God. A man may have a black face, thick lips and long ears, but if he is a child of God the light of God will shine in his face. Is not that wonderful? —Bakht Singh

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