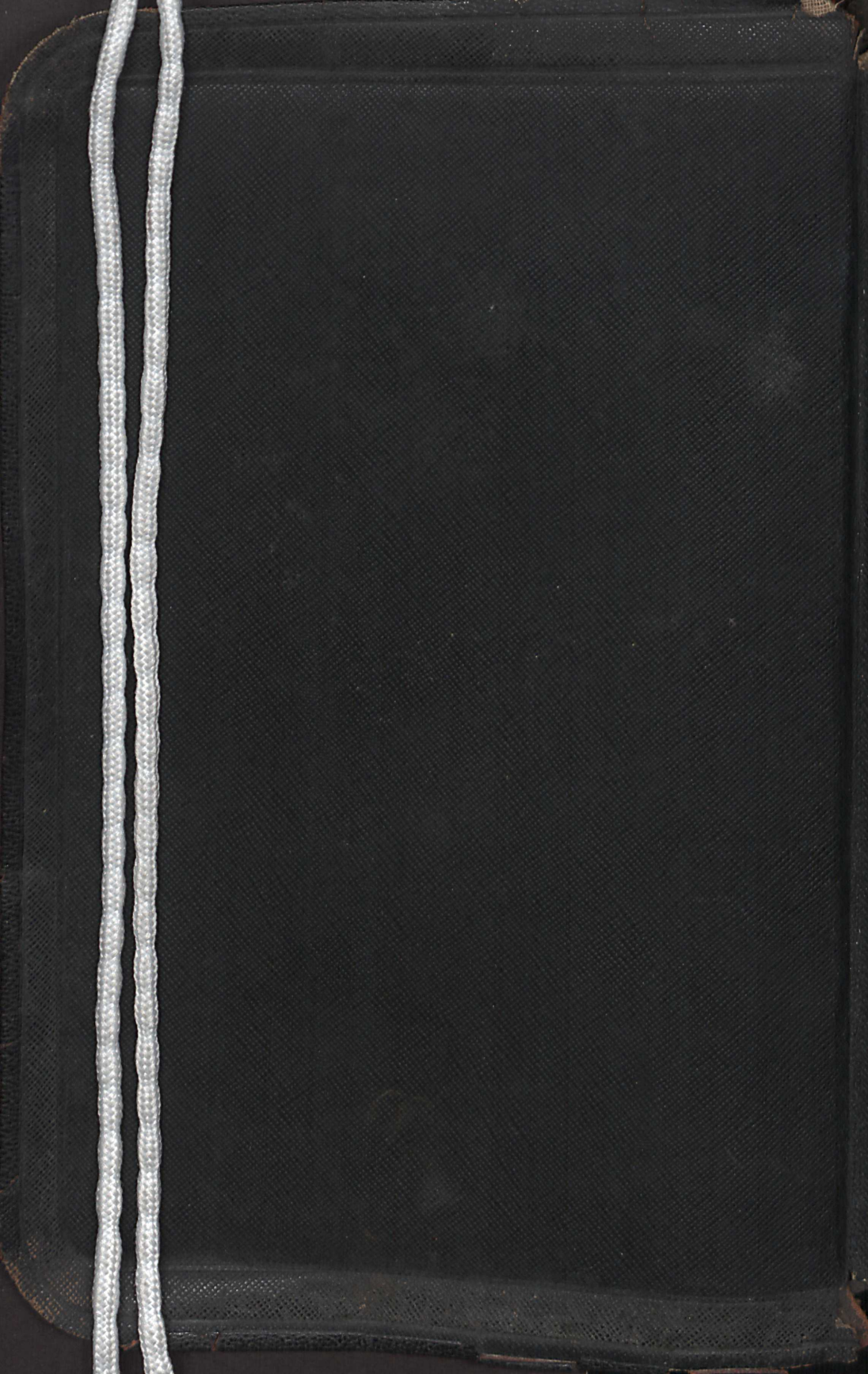


MRS. NORMAN F. WILLIAMSON  
JAPAN





# Heads Devotionals

A former missionary to Japan, Dr. Norman F. Williamson of Thomasville, is this week's speaker for morning radio devotionals on WLOR. His subjects for Thursday and Friday are "The Privilege of Prayer" and, "America, Standing In the Need of Prayer."

Dr. Williamson was graduated from Mercer University with first honors and Southern Bap-

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NAN



Y SMITH

**MIZ  
LEDBETTER!!**  
WHAT ARE YE  
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A SPELL  
WONDER  
BABY-SE  
FE



tist Theological Seminary, summa cum laude.

A missionary in Japan for 16 years, beginning in 1918, Dr. Williamson taught school at Fukuoka Boys School, Fukuoka, Japan and was dean of school for the last two years of his Japanese duty. He has also pastored churches in Concord, Meansville, and Gution and associational missionary for Reheboth Association at Macon.

Other speakers this month will be F. M. Digby, Jan. 10-14; Sgt. S. M. Farnsworth, Jan. 17-21; and Louis Kennedy, Jan. 24-28.

gh Friday 7 a.m. to 6 p.m.

4, Dothan, Ala. 10, Albany, Ga.

|                         |                           |
|-------------------------|---------------------------|
| Time Zone<br>Difference | Today Show<br>"<br>"<br>" |
| Morning Show            | "                         |
| "                       | "                         |
| "                       | "                         |
| "                       | Georgia Today             |
| "                       | Today Show                |
| Capt. Kangaroo          | Meditations               |
| "                       | Little Theatre            |
| "                       | Donna Reed                |
| "                       | "                         |
| Love Lucy               | Frauctured Phrases        |
| "                       | "                         |
| The McGee               | Concentration             |



# Open House Planned Today

Dr. and Mrs. Norman F. Williamson will celebrate their 43rd wedding anniversary today with an open house to which all friends are invited between 2 and 6; 8 and 10 p.m., following a noon dinner for their son, daughter and grandchildren who will be in Thomasville briefly enroute to Charleston, S. C. Mr. and Mrs. Norman F. Williamson and sons, Marc, Glenn and Grover, are accompanied by Mrs. Williamson's nephew, Albert Tuten of Savannah.

Ga. Grade A Medium

**EGGS**

**doz. 39¢**

Southern Choice

**Cooking Oil qt 49c**

Ajax

**Cleanser 2 for 27c**

**TUNA 2 cans 39c**

Perfection

**RICE 5 lb. 69c**

Jay Bird

**Vienna Sausage**

Blue Ribbon

**Napkins 80 ct.**

**10¢**



# Daily Press

Newport News, Virginia

November 23, 1968

## Memorial

### Walter H. McCall

Walter Hill McCall, 75, of 15 Beaconsdale Lane, Newport News, died Thursday after suffering a heart attack. He was en route home from Morehead City, N.C.

He was born in Thomasville, Ga., and had lived on the Peninsula for many years. He was a deacon of Hilton Baptist Church and a member of Warwick Lodge No. 336, AF&AM. He was a retired machine shop employe of the Newport News Shipbuilding and Dry Dock Co.

Survivors include his widow, Mrs. Ruth Swift McCall; a daughter, Mrs. Sam O. Mahler of Newport News and three grandchildren.

A funeral service will be conducted at 11 a.m. today in Hilton Baptist Church by Dr. Loyal Prior.

An additional service will take place at 2 p.m. Sunday in Wheddon Funeral Home, Thomasville.

Burial will be in a Thomasville cemetery.

The family has requested that expressions of sympathy be in the form of contributions to the memorial fund of Hilton Baptist Church.





# Obituaries

## Heart Attack Fatal To Walter McCall

Walter Hill McCall, 76, of 15 Beaconsdale Lane, Newport News, died Thursday of a heart attack returning from a fishing trip at Morehead City, N.C.

A native of Thomasville, Ga., Mr. McCall had been a resident

of the Peninsula many years. He was a member of Hilton Baptist Church, a deacon of the church and was a member of Warwick Masonic Lodge No. 336, AF&AM.

He was retired from the machine shop of the Newport News Shipbuilding and Dry Dock Co.

Surviving are his wife, Mrs. Ruth Swift McCall; a daughter, Mrs. Sam O. Mahler of Newport News, and three grandchildren.

Funeral services will be conducted at 11 a.m. Sunday in Hilton Baptist Church by Dr. Loyal Prior.

The body will be taken to Wheddon Funeral Home, Thomasville, for services at 2 p.m. Sunday. Burial will be in Thomasville.

The family has requested that expressions of sympathy be made in the form of contributions to the memorial fund of Hilton Baptist Church.

# A Slow Burn Over City's Incinerator

By **BILL DELANY**  
**Times-Herald Staff Writer**

Newport News officials appear determined to ignore protests over construction of a new incinerator plant in the approach zone to Patrick Henry Airport.

Eugene C. Marlin, Patrick Henry Airport executive director, Thursday told airport commissioners that he has been unable to get any response to his repeated objections.

The last blast at the controversial chimney was fired Tuesday when Marlin told City Manager W. E. Lawson Jr., that work in progress violates federal law governing obstruction warnings.

Improper lighting atop the 175 - foot shaft has resulted in several near misses, including one formation of three helicopters which veered away from a collision course only after a warning from the airport control tower.

The controversial incinerator is located within the approach pattern to the runway

Regional airports may cooperate in securing an experienced consultant in negotiating new lease terms with airlines and other users.

A consultant —his name was not released but he reportedly comes with such credentials as recently raising landing fees from 14 cents to 38 cents per ton for another airport —will meet representatives of the two area fields



<sup>which meant the water of the great lower graduates</sup>  
Norman Francis Williamson was born  
Jan. 10, 1888 in Rome, Georgia. He was  
the son of Captain & Mrs. T. J. Williamson.  
Mrs. T. J. Williamson was the daughter of  
Dr. S. J. Dykes of Rome.

<sup>metal, which meant the water of the great lower graduates</sup>  
Norman F. Williamson went to this  
public school in Rome and to Hearn  
Academy at Cave Springs Ga. He went  
to Mercer University and received his  
A.B. degree from there in 1911. <sup>When he graduated</sup> He  
went in business in Rome for four  
years and then went to the Theological  
Seminary in Louisville Ky. and  
received his Th.M. degree from there  
in 1918. He was appointed by the  
Foreign Mission Board of the Southern  
Baptist Convention and sailed for Japan  
Sept. 1918.

He studied the Japanese language  
in Tokyo for one year. He was  
married in Yokoyama Japan Aug. 30  
1919 to Miss Fannie L. McCall. They  
went <sup>sent</sup> to Kokura on the southern  
(over)



island of Kyushu and did evangelistic work. Later they were transferred to Kumamoto. After eight years there they were transferred to Fukuoka where he was made dean of the <sup>Southern Baptist</sup> Theological Seminary and also taught in the College.

On his first furlough he returned to the Louisville Theological Seminary and won his <sup>his</sup> Th. D. degree June 1926. After returning <sup>to Japan</sup> the rest of his time in Japan was spent in teaching Bible in the Theological Seminary and in teaching in the Southern Baptist College there. He was treasurer of all of the schools on the compound also and was in charge of two evangelistic fields.

In 1945 they came to Thomasville to live and built their home here at 214 Ridgecrest Drive



Fannie McCall Williamson was born July 18, 1890 in Thomas County. Her mother's family <sup>the Hornes</sup> were residents of Thomas county as far back as her great <sup>the McCall</sup> grandfather. Her father's family were residents of Lowndes county as far back as her great grandfather. Her parents died when she was a child so she lived back and forth between her maternal and paternal grandparents in Lowndes and Thomas County. She was the daughter of Walter Hill McCall Sr. and Fannie E. Horne McCall. <sup>Fannie E. Horne was the oldest sister of J. W. Horne who started the Commercial B-13 in Thomas county</sup>

Because there were few accredited high schools in Georgia in the early 1900's Fannie McCall did her high school work in the preparatory department of Tift College and then did the four year college work receiving her A. B. degree from Tift in 1914. She taught school one year and then went to the Carver School of Missions <sup>in Louisville Ky</sup> receiving her Bachelor of



Training in 2  
missionary, 1917. In the summer  
before graduation and the one  
following ~~she was~~ employed by  
the W. M. U. of Georgia to do  
mountain mission work in  
North Georgia around Blue Ridge.  
In Sept. of 1917 the Georgia W. M. U. offered her  
the choice of two places - One was to be the Young  
Peoples leader of Ga., the other was city missionary in Savannah.  
She chose to go to Savannah to locate  
establish and operated a "Good-Will <sup>Center</sup>" in  
the poorest section of Savannah.

During the two years she was  
city missionary in Savannah she  
was <sup>given</sup> three better paying and  
more pleasant places - One was  
in Little Rock Ark., one in  
Charleston, S. C. and one at the  
First Baptist Church in Savannah.  
She turned them all down because  
she wanted to work where she  
could do the most good.

In 1919 she was appointed by



3

the Foreign Mission Board of the Southern Baptist Convention to serve as their missionary in Japan.

In August <sup>1919</sup> she sailed for Japan and upon arrival married <sup>in Yokohama Japan</sup> Norman F. Williamson. <sup>He was</sup> already a Southern Baptist missionary <sup>in Tokyo</sup> there. They <sup>were sent</sup> to Kokura for a while and then to Kumamoto <sup>where they</sup> and did evangelistic work. ✓ Mrs. Williamson was very active in all of her husband's work and in addition she studied the Japanese language and took all of the required examinations with the men — which was not required of the wives.

On Aug 4 1923 their son was born in Kanizawa Japan. His early boyhood was spent in Japan where Mrs. Williamson taught him through the elementary grades because there was no English speaking



school where they lived.

After their furlough Mr. Williamson was sent to Fukuoka where he was dean of the Theological Seminary and taught English in the Southern Baptist college — Seinan Gakuin. He also had to be treasurer of the whole school compound of Middle School, College and Theological Seminary. Because of the scarcity of missionaries he had to keep all of his Kumamoto evangelistic work and add on some north of Fukuoka. Mrs. William ~~son~~ always went with him on his evangelistic trips which took them up and down the whole island of Kyushu. Those were the most difficult, tense years of mission work in Japan because it was

After world war II started the Williamsons came to America on furlough which was delayed because of the

*just before the war broke out.*

*and*



3-  
depression in America.

Because of the delayed forlough <sup>and</sup>  
the over work and tension in  
Japan Mr. Williamson's health  
failed.

During the war, the Williamsons<sup>built their home here at 214 Ridgeway St</sup>  
moved to Thomasville and Mrs.  
Williamson started ~~to~~ teaching here  
in 1945 and taught here until  
she retired. Most of the time was  
spent at Harper and Jerger with  
short times at East Side and  
Balfour.





I was born on 18 July 1890 at Thomas Co  
married on 30 Aug. 1919 at Yokohama Japan  
to Norman F Williamson who was born on 10 Jan. 1888  
at Rome, Ga. deceased on 10 Aug 1972  
at Thomasville, Ga.



[illegible]

# Births

Marcus Lee Williamson

was born on Mar. 2 A.D. 1947

at Savannah, Georgia

Islem Lewis Williamson

was born on Mar. 12 A.D. 1950

at Atlanta, Georgia

Grover Francis Williamson

was born on Dec. 10 A.D. 1951

at New York, N.Y. New Jersey



# F amily Record



Flax

Ruth 1:16-17

Norman Francis Williamson Sr.  
son of

and

Pannie Lee McCall Williamson  
daughter of

Walter Hill McCall and

Frances Elizabeth Horne

were **M**arried the 30 day

of August, A.D. 1919

at The American Consulate

Yokohama, Japan

by Dr. G. W. Bouldin



# Births

Norman Francis Williamson Sr.

was born on Jan. 10 A.D. 1888

at Rome, Georgia

Married -

Fannie Lee McCall Williamson

was born on July, 18 A.D. 1890

at Thomas County Georgia

Their son -

Norman F. Williamson Jr.

was born on Aug. 4 A.D. 1923

at Kanizawa, Japan

Married Elizabeth Tuten Aug. 19, 1944



Norman F. Williamson Born Jan. 10, 1888  
married Fannie Lee McCall Aug. 30, 1919  
who was born on July 18, 1890.

Their children:

Norman F. Williamson, Jr. Born Aug. 4, 1923  
married Elizabeth Luten Aug. 19, 1944  
who was born Mar. 20, 1921

Their children:

Marcus Lee Williamson born Mar 2, 1947,  
Glenn Lewis Williamson born Mar 12, 1950  
Grover Francis Williamson born Dec. 10, 1951

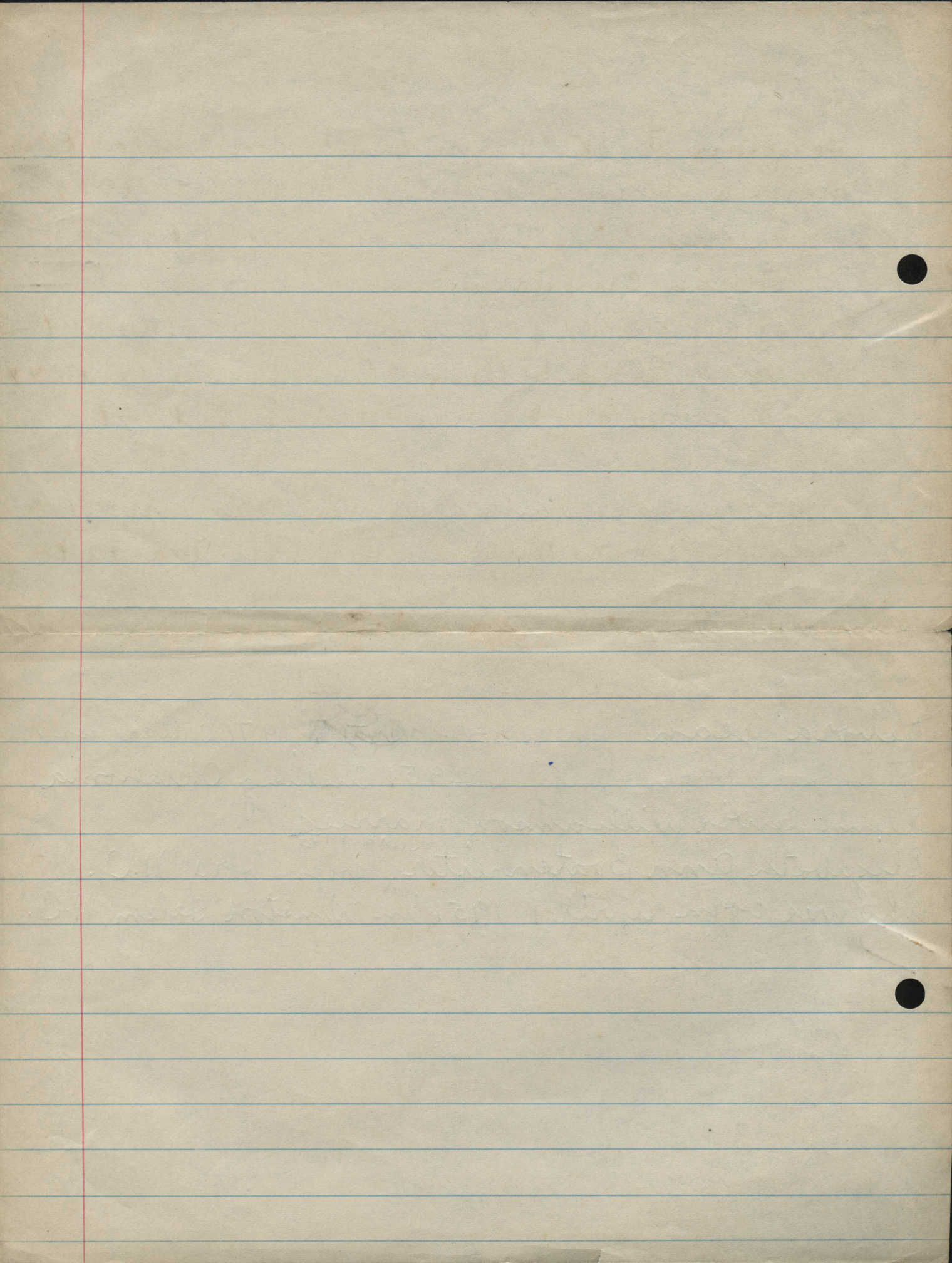
Marcus Lee Williamson married

Debra Jean Weaver Oct. 7, 1971 Dallas Tex.  
who was born Aug. 2, 1951 Cushing Oklahoma

Glenn Lewis Williamson married

Elizabeth Ann Boatenreiter <sup>June 1973</sup> Greensboro N.C.  
who was born April 1, 1951 in Winston Salem, N.C.







# Daily Bible Readings for Jubilee Year

To read the Bible through in one year use references in first column. Selected passages are listed in second column.

## JANUARY

### To Read the Bible Through

### Selected Passages

|                                 |                         |
|---------------------------------|-------------------------|
| 1. Gen. 1-3; Matt. 1            | Matt. 1:1, 18-25        |
| 2. Gen. 4-6; Matt. 2            | Matt. 2:1-12            |
| 3. Gen. 7-9; Matt. 3            | Matt. 3:1-3, 13-17      |
| 4. Gen. 10-12; Matt. 4          | Matt. 4:1-11 or 12-16   |
| 5. Gen. 13-15; Matt. 5:1-26     | Matt. 5:13-20           |
| 6. Gen. 16-17; Matt. 5:27-48    | Matt. 5:41-48           |
| 7. Gen. 18-19; Matt. 6:1-18     | Matt. 6:5-15            |
| 8. Gen. 20-22; Matt. 6:19-34    | Matt. 6:19-23 or 24-34  |
| 9. Gen. 23-24; Matt. 7          | Matt. 7:1-5 or 24-29    |
| 10. Gen. 25-26; Matt. 8:1-17    | Matt. 8:1-13            |
| 11. Gen. 27-28; Matt. 8:18-34   | Matt. 8:23-27           |
| 12. Gen. 29-30; Matt. 9:1-17    | Matt. 9:1-8             |
| 13. Gen. 31-32; Matt. 9:18-38   | Matt. 9:18-26           |
| 14. Gen. 33-35; Matt. 10:1-23   | Matt. 10:1-11           |
| 15. Gen. 36-38; Matt. 10:24-42  | Matt. 10:37-40          |
| 16. Gen. 39-40; Matt. 11        | Matt. 11:1-6, 28-30     |
| 17. Gen. 41-42; Matt. 12:1-23   | Matt. 12:1-8            |
| 18. Gen. 43-45; Matt. 12:24-50  | Matt. 12:46-50          |
| 19. Gen. 46-48; Matt. 13:1-30   | Matt. 13:18-23          |
| 20. Gen. 49-50; Matt. 13:31-58  | Matt. 13:36-43 or 53-58 |
| 21. Exod. 1-3; Matt. 14:1-21    | Matt. 14:15-21          |
| 22. Exod. 4-6; Matt. 14:22-36   | Matt. 14:22-33          |
| 23. Exod. 7-8; Matt. 15:1-20    | Matt. 15:1-3, 19-20     |
| 24. Exod. 9-11; Matt. 15:21-39  | Matt. 15:21-28          |
| 25. Exod. 12-13; Matt. 16       | Matt. 16:13-23          |
| 26. Exod. 14-15; Matt. 17       | Matt. 17:1-9            |
| 27. Exod. 16-18; Matt. 18:1-20  | Matt. 18:1-6, 10-14     |
| 28. Exod. 19-20; Matt. 18:21-35 | Matt. 18:21-35          |
| 29. Exod. 21-22; Matt. 19       | Matt. 19:1-6, 13-14     |
| 30. Exod. 23-24; Matt. 20:1-16  | Matt. 20:9-16           |
| 31. Exod. 25-26; Matt. 20:17-34 | Matt. 20:25-34          |

## FEBRUARY

|                                |                            |
|--------------------------------|----------------------------|
| 1. Exod. 27-28; Matt. 21:1-22  | Matt. 21:1-16              |
| 2. Exod. 29-30; Matt. 21:23-46 | Matt. 21:33-46             |
| 3. Exod. 31-33; Matt. 22:1-22  | Matt. 22:15-22             |
| 4. Exod. 34-35; Matt. 22:23-46 | Matt. 22:34-40             |
| 5. Exod. 36-38; Matt. 23:1-22  | Matt. 23:1-12              |
| 6. Exod. 39-40; Matt. 23:23-39 | Matt. 23:34-39             |
| 7. Lev. 1-3; Matt. 24:1-28     | Matt. 24:1-14              |
| 8. Lev. 4-5; Matt. 24:29-51    | Matt. 24:35-44             |
| 9. Lev. 6-7; Matt. 25:1-30     | Matt. 25:14-15, 19-30      |
| 10. Lev. 8-10; Matt. 25:31-46  | Matt. 25:34-46             |
| 11. Lev. 11-12; Matt. 26:1-25  | Matt. 26:1-16              |
| 12. Lev. 13; Matt. 26:26-50    | Matt. 26:26-36             |
| 13. Lev. 14; Matt. 26:51-75    | Matt. 26:57-58, 69-75      |
| 14. Lev. 15-16; Matt. 27:1-26  | Matt. 27:1-2, 11-18, 24-26 |
| 15. Lev. 17-18; Matt. 27:27-50 | Matt. 27:27-38, 45-50      |
| 16. Lev. 19-20; Matt. 27:51-66 | Matt. 27:54-61             |
| 17. Lev. 21-22; Matt. 28       | Matt. 28:1-9, 16-20        |
| 18. Lev. 23-24; Mark 1:1-22    | Mark 1:1, 14-22            |
| 19. Lev. 25; Mark 1:23-45      | Mark 1:35-45               |
| 20. Lev. 26-27; Mark 2         | Mark 2:13-20               |
| 21. Num. 1-2; Mark 3:1-19      | Mark 3:1-5                 |
| 22. Num. 3-4; Mark 3:20-35     | Mark 3:31-35               |
| 23. Num. 5-6; Mark 4:1-20      | Mark 4:1-9                 |
| 24. Num. 7-8; Mark 4:21-41     | Mark 4:23-34               |
| 25. Num. 9-11; Mark 5:1-20     | Mark 5:1-15                |
| 26. Num. 12-14; Mark 5:21-43   | Mark 5:22-24, 35-43        |
| 27. Num. 15-16; Mark 6:1-29    | Mark 6:14-17, 21-29        |
| 28. Num. 17-19; Mark 6:30-56   | Mark 6:31-33, 39-46        |
| 29. Num. 20-22; Mark 7:1-13    | Mark 7:1-9, 13             |

## MARCH

### To Read the Bible Through

### Selected Passages

- |                                |                             |
|--------------------------------|-----------------------------|
| 1. Num. 23-25; Mark 7:14-37    | Mark 7:31-37                |
| 2. Num. 26-27; Mark 8:1-21     | Mark 8:1-9                  |
| 3. Num. 28-30; Mark 8:22-38    | Mark 8:22-26                |
| 4. Num. 31-33; Mark 9:1-29     | Mark 9:17-27                |
| 5. Num. 34-36; Mark 9:30-50    | Mark 9:33-37                |
| 6. Deut. 1-2; Mark 10:1-31     | Mark 10:23-31               |
| 7. Deut. 3-4; Mark 10:32-52    | Mark 10:46-52               |
| 8. Deut. 5-7; Mark 11:1-18     | Mark 11:15-18               |
| 9. Deut. 8-10; Mark 11:19-33   | Mark 11:27-33               |
| 10. Deut. 11-13; Mark 12:1-27  | Mark 12:18-27               |
| 11. Deut. 14-16; Mark 12:28-44 | Mark 12:38-43               |
| 12. Deut. 17-19; Mark 13:1-23  | Mark 13:14-23               |
| 13. Deut. 20-22; Mark 13:24-37 | Mark 13:32-37               |
| 14. Deut. 23-25; Mark 14:1-26  | Mark 14:10-16               |
| 15. Deut. 26-27; Mark 14:27-53 | Mark 14:27-31, 43-45, 50-52 |
| 16. Deut. 28-29; Mark 14:54-72 | Mark 14:55-65               |
| 17. Deut. 30-31; Mark 15:1-25  | Mark 15:16-25               |
| 18. Deut. 32-34; Mark 15:26-47 | Mark 15:33-38               |
| 19. Josh. 1-3; Mark 16         | Mark 16:9-20                |
| 20. Josh. 4-6; Luke 1:1-20     | Luke 1:1-4, 5-14            |
| 21. Josh. 7-9; Luke 1:21-38    | Luke 1:26-33, 38            |
| 22. Josh. 10-12; Luke 1:39-56  | Luke 1:39-40, 46-56         |
| 23. Josh. 13-15; Luke 1:57-80  | Luke 1:68-79                |
| 24. Josh. 16-18; Luke 2:1-24   | Luke 2:1-14                 |
| 25. Josh. 19-21; Luke 2:25-52  | Luke 2:40-52                |
| 26. Josh. 22-24; Luke 3        | Luke 3:7-16                 |
| 27. Judges 1-3; Luke 4:1-30    | Luke 4:14-24                |
| 28. Judges 4-6; Luke 4:31-44   | Luke 4:37-44                |
| 29. Judges 7-8; Luke 5:1-16    | Luke 5:1-9                  |
| 30. Judges 9-10; Luke 5:17-39  | Luke 5:17-26                |
| 31. Judges 11-12; Luke 6:1-26  | Luke 6:12-19                |

## APRIL

- |                                  |                       |
|----------------------------------|-----------------------|
| 1. Judges 13-15; Luke 6:27-49    | Luke 6:27-36          |
| 2. Judges 16-18; Luke 7:1-30     | Luke 7:1-10           |
| 3. Judges 19-21; Luke 7:31-50    | Luke 7:11-17          |
| 4. Ruth; Luke 8:1-25             | Luke 7:36-50          |
| 5. I Sam. 1-3; Luke 8:26-56      | Luke 8:1-4, 22-25     |
| 6. I Sam. 4-6; Luke 9:1-17       | Luke 9:1-6            |
| 7. I Sam. 7-9; Luke 9:18-36      | Luke 9:18-26          |
| 8. I Sam. 10-12; Luke 9:37-62    | Luke 9:28-29, 51-58   |
| 9. I Sam. 13-14; Luke 10:1-24    | Luke 10:1-3, 8-17, 21 |
| 10. I Sam. 15-16; Luke 10:25-42  | Luke 10:38-42         |
| 11. I Sam. 17-18; Luke 11:1-28   | Luke 11:1-13          |
| 12. I Sam. 19-21; Luke 11:29-54  | Luke 11:37-44, 52-54  |
| 13. I Sam. 22-24; Luke 12:1-31   | Luke 12:1-10          |
| 14. I Sam. 25-26; Luke 12:32-59  | Luke 12:15-21         |
| 15. I Sam. 27-29; Luke 13:1-22   | Luke 13:11-17         |
| 16. I Sam. 30-31; Luke 13:23-35  | Luke 13:31-35         |
| 17. II Sam. 1-2; Luke 14:1-24    | Luke 14:1-6           |
| 18. II Sam. 3-5; Luke 14:25-35   | Luke 14:25-33         |
| 19. II Sam. 6-8; Luke 15:1-10    | Luke 15:1-10          |
| 20. II Sam. 9-11; Luke 15:11-32  | Luke 15:11-25 or 32   |
| 21. II Sam. 12-13; Luke 16       | Luke 16:19-31         |
| 22. II Sam. 14-15; Luke 17:1-19  | Luke 17:11-19         |
| 23. II Sam. 16-18; Luke 17:20-37 | Luke 17:20-25         |
| 24. II Sam. 19-20; Luke 18:1-17  | Luke 18:1-8           |
| 25. II Sam. 21-22; Luke 18:18-43 | Luke 18:9-14          |
| 26. II Sam. 23-24; Luke 19:1-27  | Luke 19:1-10          |
| 27. I Kings 1-2; Luke 19:28-48   | Luke 19:11-26         |
| 28. I Kings 3-5; Luke 20:1-26    | Luke 20:1-8           |
| 29. I Kings 6-7; Luke 20:27-47   | Luke 20:9-18          |
| 30. I Kings 8-9; Luke 21:1-19    | Luke 21:5-11          |



## MAY

### To Read the Bible Through

1. I Kings 10-11; Luke 21:20-38
2. I Kings 12-13; Luke 22:1-20
3. I Kings 14-15; Luke 22:21-46
4. I Kings 16-18; Luke 22:47-71
5. I Kings 19-20; Luke 23:1-25
6. I Kings 21-22; Luke 23:26-56
7. II Kings 1-3; Luke 24:1-25
8. II Kings 4-6; Luke 24:26-53
9. II Kings 7-9; John 1:1-28
10. II Kings 10-12; John 1:29-51
11. II Kings 13-14; John 2
12. II Kings 15-16; John 3:1-18
13. II Kings 17-18; John 3:19-36
14. II Kings 19-21; John 4:1-30
15. II Kings 22-23; John 4:31-54
16. II Kings 24-25; John 5:1-24
17. I Chr. 1-3; John 5:25-47
18. I Chr. 4-6; John 6:1-21
19. I Chr. 7-9; John 6:22-44
20. I Chr. 10-12; John 6:45-71
21. I Chr. 13-15; John 7:1-24
22. I Chr. 16-18; John 7:25-53
23. I Chr. 19-21; John 8:1-27
24. I Chr. 22-24; John 8:28-59
25. I Chr. 25-27; John 9:1-23
26. I Chr. 28-29; John 9:24-41
27. II Chr. 1-3; John 10:1-21
28. II Chr. 4-6; John 10:22-42
29. II Chr. 7-9; John 11:1-29
30. II Chr. 10-12; John 11:30-57
31. II Chr. 13-14; John 12:1-26

### Selected Passages

- Luke 21:29-36  
 Luke 22:8-13  
 Luke 22:39-46  
 Luke 22:66-71  
 Luke 23:13-24  
 Luke 23:26, 32-34  
 Luke 24:13-25  
 Luke 24:44-53  
 John 1:1-14  
 John 1:29-34  
 John 2:1-11  
 John 3:1-5, 16  
 John 3:25-30  
 John 4:4-14  
 John 4:31-36  
 John 5:19-24  
 John 5:30-37  
 John 6:1-14  
 John 6:32-40  
 John 6:63-69  
 John 7:14-17  
 John 7:37-46  
 John 8:12-19  
 John 8:28-32  
 John 9:1-7  
 John 9:24-33  
 John 10:7-16  
 John 10:24-29  
 John 11:20-29  
 John 11:32-44  
 John 12:1-3

## JUNE

1. II Chr. 15-16; John 12:27-50
2. II Chr. 17-18; John 13:1-20
3. II Chr. 19-20; John 13:21-38
4. II Chr. 21-22; John 14
5. II Chr. 23-24; John 15
6. II Chr. 25-27; John 16
7. II Chr. 28-29; John 17
8. II Chr. 30-31; John 18:1-18
9. II Chr. 32-33; John 18:19-40
10. II Chr. 34-36; John 19:1-22
11. Ezra 1-2; John 19:23-42
12. Ezra 3-5; John 20
13. Ezra 6-8; John 21
14. Ezra 9-10; Acts 1
15. Neh. 1-3; Acts 2:1-21
16. Neh. 4-6; Acts 2:22-47
17. Neh. 7-9; Acts 3
18. Neh. 10-11; Acts 4:1-22
19. Neh. 12-13; Acts 4:23-37
20. Esther 1-2; Acts 5:1-17
21. Esther 3-5; Acts 5:18-42
22. Esther 6-8; Acts 6
23. Esther 9-10; Acts 7:1-21
24. Job 1-2; Acts 7:22-43
25. Job 3-5; Acts 7:44-60
26. Job 6-7; Acts 8:1-25
27. Job 8-10; Acts 8:26-40
28. Job 11-13; Acts 9:1-21
29. Job 14-16; Acts 9:22-43
30. Job 17-19; Acts 10:1-23

- John 12:31-36  
 John 13:12-17  
 John 13:33-35  
 John 14:1-6  
 John 15:1-11  
 John 16:7-14  
 John 17:1-5  
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 John 21:15-22  
 Acts 1:6-14  
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 Acts 2:36-47  
 Acts 3:1-8  
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 Acts 4:23-31  
 Acts 5:1-4  
 Acts 5:33-42  
 Acts 6:8-15  
 Acts 7:1-7  
 Acts 7:30-37  
 Acts 7:51-60  
 Acts 8:4-13  
 Acts 8:26-40  
 Acts 9:1-15  
 Acts 9:22-31  
 Acts 10:9-15

## JULY

### To Read the Bible Through

1. Job 20-21; Acts 10:24-48
2. Job 22-24; Acts 11
3. Job 25-27; Acts 12
4. Job 28-29; Acts 13:1-25
5. Job 30-31; Acts 13:26-52
6. Job 32-33; Acts 14
7. Job 34-35; Acts 15:1-21
8. Job 36-37; Acts 15:22-41
9. Job 38-40; Acts 16:1-18
10. Job 41-42; Acts 16:19-40
11. Psa. 1-3; Acts 17:1-15
12. Psa. 4-6; Acts 17:16-34
13. Psa. 7-9; Acts 18
14. Psa. 10-12; Acts 19:1-20
15. Psa. 13-15; Acts 19:21-41
16. Psa. 16-17; Acts 20:1-16
17. Psa. 18-19; Acts 20:17-38
18. Psa. 20-22; Acts 21:1-16
19. Psa. 23-25; Acts 21:17-40
20. Psa. 26-28; Acts 22
21. Psa. 29-30; Acts 23:1-15
22. Psa. 31-32; Acts 23:16-35
23. Psa. 33-34; Acts 24
24. Psa. 35-36; Acts 25
25. Psa. 37-39; Acts 26
26. Psa. 40-42; Acts 27:1-26
27. Psa. 43-45; Acts 27:27-44
28. Psa. 46-48; Acts 28
29. Psa. 49-50; Rom. 1
30. Psa. 51-53; Rom. 2
31. Psa. 54-56; Rom. 3

### Selected Passages

- Acts 10:34-43  
 Acts 11:4-18  
 Acts 12:4-17  
 Acts 13:1-12  
 Acts 13:44-51  
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 Acts 15:6-11  
 Acts 15:22-29  
 Acts 16:6-15  
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 Acts 21:18-21  
 Acts 22:12-15  
 Acts 23:1-11  
 Acts 23:16-24  
 Acts 24:10-15  
 Acts 25:6-12  
 Acts 26:24-29  
 Acts 27:21-25  
 Acts 27:33-36  
 Acts 28:22-31  
 Rom. 1:16-17  
 Rom. 2:1-10  
 Rom. 3:21-26

## AUGUST

1. Psa. 57-59; Rom. 4
2. Psa. 60-62; Rom. 5
3. Psa. 63-65; Rom. 6
4. Psa. 66-67; Rom. 7
5. Psa. 68-69; Rom. 8:1-25
6. Psa. 70-71; Rom. 8:26-39
7. Psa. 72-73; Rom. 9:1-13
8. Psa. 74-76; Rom. 9:14-33
9. Psa. 77-78; Rom. 10
10. Psa. 79-80; Rom. 11:1-24
11. Psa. 81-83; Rom. 11:25-36
12. Psa. 84-86; Rom. 12
13. Psa. 87-88; Rom. 13
14. Psa. 89-90; Rom. 14
15. Psa. 91-93; Rom. 15:1-13
16. Psa. 94-96; Rom. 15:14-33
17. Psa. 97-99; Rom. 16
18. Psa. 100-102; I Cor. 1
19. Psa. 103-104; I Cor. 2
20. Psa. 105-106; I Cor. 3
21. Psa. 107-109; I Cor. 4
22. Psa. 110-112; I Cor. 5
23. Psa. 113-115; I Cor. 6
24. Psa. 116-118; I Cor. 7:1-19
25. Psa. 119:1-88; I Cor. 7:20-40
26. Psa. 119:89-176; I Cor. 8
27. Psa. 120-122; I Cor. 9
28. Psa. 123-125; I Cor. 10:1-13
29. Psa. 126-128; I Cor. 10:14-11:1
30. Psa. 130-131; I Cor. 11:2-16
31. Psa. 132-134; I Cor. 11:17-34

- Rom. 4:16-25  
 Rom. 5:1-5  
 Rom. 6:8-14  
 Rom. 7:4-6  
 Rom. 8:12-17  
 Rom. 8:31-39  
 Rom. 9:1-5  
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 Rom. 10:11-15  
 Rom. 11:22-24  
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 Rom. 12:1-2, 9-21  
 Rom. 13:8-10  
 Rom. 14:13-19  
 Rom. 15:1-6  
 Rom. 15:30-33  
 Rom. 16:1-2  
 I Cor. 1:26-31  
 I Cor. 2:1-5  
 I Cor. 3:1-9  
 I Cor. 4:1-5  
 I Cor. 5:9-13  
 I Cor. 6:12-20  
 I Cor. 7:17-19  
 I Cor. 7:20-24  
 I Cor. 8:1-7  
 I Cor. 9:13-14  
 I Cor. 10:12-13  
 I Cor. 10:23-11:1  
 I Cor. 11:2-3  
 I Cor. 11:23-26



## SEPTEMBER

### To Read the Bible Through

1. Psa. 135-136; I Cor. 12
2. Psa. 137-139; I Cor. 13
3. Psa. 140-142; I Cor. 14:1-19
4. Psa. 143-145; I Cor. 14:20-40
5. Psa. 146-147; I Cor. 15:1-28
6. Psa. 148-150; I Cor. 15:29-58
7. Prov. 1-2; I Cor. 16
8. Prov. 3-5; II Cor. 1
9. Prov. 6-7; II Cor. 2
10. Prov. 8-9; II Cor. 3
11. Prov. 10-12; II Cor. 4
12. Prov. 13-15; II Cor. 5
13. Prov. 16-18; II Cor. 6
14. Prov. 19-21; II Cor. 7
15. Prov. 22-24; II Cor. 8
16. Prov. 25-26; II Cor. 9
17. Prov. 27-29; II Cor. 10
18. Prov. 30-31; II Cor. 11:1-15
19. Eccl. 1-3; II Cor. 11:16-33
20. Eccl. 4-6; II Cor. 12
21. Eccl. 7-9; II Cor. 13
22. Eccl. 10-12; Gal. 1
23. Song of Sol. 1-3; Gal. 2
24. Song of Sol. 4-5; Gal. 3
25. Song of Sol. 6-8; Gal. 4
26. Isa. 1-2; Gal. 5
27. Isa. 3-4; Gal. 6
28. Isa. 5-6; Eph. 1
29. Isa. 7-8; Eph. 2
30. Isa. 9-10; Eph. 3

### Selected Passages

- I Cor. 12:4-11  
 I Cor. 13  
 I Cor. 14:1-2, 13-19  
 I Cor. 14:20-25  
 I Cor. 15:1-11  
 I Cor. 15:50-58  
 I Cor. 16:1-2, 13-14  
 II Cor. 1:3-11  
 II Cor. 2:12-17  
 II Cor. 3:1-6  
 II Cor. 4:1-6  
 II Cor. 5:1-10  
 II Cor. 6:14-18  
 II Cor. 7:1-4  
 II Cor. 8:1-7  
 II Cor. 9:6-8  
 II Cor. 10:13-18  
 II Cor. 11:1-5  
 II Cor. 11:25-30  
 II Cor. 12:7-10  
 II Cor. 13:5-14  
 Gal. 1:6-10  
 Gal. 2:15-20  
 Gal. 3:11-14  
 Gal. 4:1-7  
 Gal. 5:16-25  
 Gal. 6:6-10  
 Eph. 1:15-23  
 Eph. 2:1-10  
 Eph. 3:14-21

## OCTOBER

1. Isa. 11-13; Eph. 4
2. Isa. 14-16; Eph. 5:1-14
3. Isa. 17-19; Eph. 5:15-33
4. Isa. 20-22; Eph. 6
5. Isa. 23-25; Phil. 1
6. Isa. 26-27; Phil. 2
7. Isa. 28-29; Phil. 3
8. Isa. 30-31; Phil. 4
9. Isa. 32-33; Col. 1
10. Isa. 34-36; Col. 2
11. Isa. 37-38; Col. 3
12. Isa. 39-40; Col. 4
13. Isa. 41-42; I Thes. 1
14. Isa. 43-44; I Thes. 2
15. Isa. 45-46; I Thes. 3
16. Isa. 47-49; I Thes. 4
17. Isa. 50-52; I Thes. 5
18. Isa. 53-55; II Thes. 1
19. Isa. 56-58; II Thes. 2
20. Isa. 59-61; II Thes. 3
21. Isa. 62-64; I Tim. 1
22. Isa. 65-66; I Tim. 2
23. Jer. 1-2; I Tim. 3
24. Jer. 3-5; I Tim. 4
25. Jer. 6-8; I Tim. 5
26. Jer. 9-11; I Tim. 6
27. Jer. 12-14; II Tim. 1
28. Jer. 15-17; II Tim. 2
29. Jer. 18-19; II Tim. 3
30. Jer. 20-21; II Tim. 4
31. Jer. 22-23; Tit. 1

- Eph. 4:4-16  
 Eph. 5:1-2, 7-10  
 Eph. 5:15-21  
 Eph. 6:10-20  
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 Col. 2:6-10  
 Col. 3:12-17  
 Col. 4:2-6  
 I Thess. 1:2-10  
 I Thess. 2:10-12  
 I Thess. 3:11-13  
 I Thess. 4:1-8  
 I Thess. 5:12-15  
 II Thess. 1:3-12  
 II Thess. 2:13-17  
 II Thess. 3:10-16  
 I Tim. 1:12-17  
 I Tim. 2:1-7  
 I Tim. 3:1-13  
 I Tim. 4:12-16  
 I Tim. 5:8, 23-25  
 I Tim. 6:11-16  
 II Tim. 1:3-7  
 II Tim. 2:1-13  
 II Tim. 3:3, 14-17  
 II Tim. 4:5-8  
 Titus 1:1-4

## NOVEMBER

### To Read the Bible Through

1. Jer. 24-26; Tit. 2
2. Jer. 27-29; Tit. 3
3. Jer. 30-31; Philemon
4. Jer. 32-33; Heb. 1
5. Jer. 34-36; Heb. 2
6. Jer. 37-39; Heb. 3
7. Jer. 40-42; Heb. 4
8. Jer. 43-45; Heb. 5
9. Jer. 46-47; Heb. 6
10. Jer. 48-49; Heb. 7
11. Jer. 50; Heb. 8
12. Jer. 51-52; Heb. 9
13. Lam. 1-2; Heb. 10:1-18
14. Lam. 3-5; Heb. 10:19-39
15. Ezek. 1-2; Heb. 11:1-16
16. Ezek. 3-4; Heb. 11:17-40
17. Ezek. 5-7; Heb. 12
18. Ezek. 8-10; Heb. 13
19. Ezek. 11-13; James 1
20. Ezek. 14-15; James 2
21. Ezek. 16-17; James 3
22. Ezek. 18-19; James 4
23. Ezek. 20-21; James 5
24. Ezek. 22-23; I Pet. 1
25. Ezek. 24-26; I Pet. 2
26. Ezek. 27-29; I Pet. 3
27. Ezek. 30-32; I Pet. 4
28. Ezek. 33-34; I Pet. 5
29. Ezek. 35-36; II Pet. 1
30. Ezek. 37-39; II Pet. 2

### Selected Passages

- Titus 2:1-10  
 Titus 3:5-8  
 Philemon 10-16  
 Heb. 1:1-4  
 Heb. 2:3, 10, 17-18  
 Heb. 3:1-6  
 Heb. 4:14-16  
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 Heb. 6:1-3  
 Heb. 7:22-28  
 Heb. 8:1-2, 10-11  
 Heb. 9:12-14, 22  
 Heb. 10:5-14  
 Heb. 10:19-25  
 Heb. 11:1-6  
 Heb. 11:32-40  
 Heb. 12:1-6, 22-25a  
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 James 5:13-16, 19-20  
 I Peter 1:1-9, 22-25  
 I Peter 2:11-17, 21-25  
 I Peter 3:8-12  
 I Peter 4:7-11 or 12-19  
 I Peter 5:1-11  
 II Peter 1:1-7  
 II Peter 2:1-9

## DECEMBER

1. Ezek. 40-41; II Pet. 3
2. Ezek. 42-44; I John 1
3. Ezek. 45-46; I John 2
4. Ezek. 47-48; I John 3
5. Dan. 1-2; I John 4
6. Dan. 3-4; I John 5
7. Dan. 5-7; II John
8. Dan. 8-10; III John
9. Dan. 11-12; Jude
10. Hos. 1-4; Rev. 1
11. Hos. 5-8; Rev. 2
12. Hos. 9-11; Rev. 3
13. Hos. 12-14; Rev. 4
14. Joel; Rev. 5
15. Amos 1-3; Rev. 6
16. Amos 4-6; Rev. 7
17. Amos 7-9; Rev. 8
18. Obad.; Rev. 9
19. Jonah; Rev. 10
20. Micah 1-3; Rev. 11
21. Micah 4-5; Rev. 12
22. Micah 6-7; Rev. 13
23. Nahum; Rev. 14
24. Hab.; Rev. 15
25. Zeph.; Rev. 16
26. Hag.; Rev. 17
27. Zech. 1-4; Rev. 18
28. Zech. 5-8; Rev. 19
29. Zech. 9-11; Rev. 20
30. Zech. 12-14; Rev. 21
31. Mal.; Rev. 22

- II Peter 3:14-18  
 I John 1:5-10  
 I John 2:12-17  
 I John 3:1-3, 13-24  
 I John 4:7-21  
 I John 5:13-21  
 II John  
 III John  
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 Rev. 2:7, 10-11, 17, 25-28  
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 Rev. 4:1-3, 8-11  
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 Rev. 6:1-2, 9-11  
 Rev. 7:9-17  
 Rev. 8:1-5, 13  
 Rev. 9:1-6, 11  
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 Rev. 11:1-2, 15-19  
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 Rev. 13:1-2, 7-8  
 Rev. 14:1-7, 18  
 Rev. 15:1-8  
 Rev. 16:1, 17-21  
 Rev. 17:1, 3-5, 14  
 Rev. 18:1-2, 4-5, 21-24  
 Rev. 19:1-16  
 Rev. 20:1-15  
 Rev. 21:1-7, 10-27  
 Rev. 22:1-5, 8-9, 16-21



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# Lesson leaflet



For Worship Services,  
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DECEMBER 20, 1953

## ■ WORSHIP SERVICE

### Peace On Earth

*PRELUDE*—"The First Noel."

*CALL TO WORSHIP*—"Glory to God in the highest, and on earth peace, good will toward men."

*HYMN*—"O Little Town of Bethlehem."

### *RESPONSIVE READING*

**Leader:** And there were in the same country shepherds abiding in the field

...

**Group:** And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them . . .

**Leader:** And the angel said unto them,

**Group:** Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

**Leader:** For unto you is born this/day in the city of David a Saviour, which is Christ the Lord . . .

**Group:** And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

**Leader:** Glory to God in the highest, and on earth peace, good will toward men.

*HYMN*—"It Came Upon the Midnight Clear."

*MEDITATION*—All the world lay asleep that night, except the shepherds keeping watch. Evil men were always attempting to steal a lamb or a sheep, and ravenous beasts from the wilderness prowled stealthily in the shadows. It was necessary for these faithful shepherds to guard their flocks from the perils of the night, and thus these devoted watchmen were the first to hear of the Messiah's birth and the new age of peace on earth.

The world has become a better place to live in since the Messiah came, but there is still a need for faithful watchmen. Savage hatreds threaten the safety of the nations, and evil men still seek to plunder their neighbors. We need devoted Christians who follow the ways of brotherhood and good will, and who will do their best to defend the peace of the world against the perils of darkness. The world needs its faithful shepherds.

*HYMN*—"Away in a Manger."

*PRAYER*—Repeat together the last verse of "O Little Town of Bethlehem."



## TODAY'S LESSON

### Let the Prince of Peace Rule

**Scripture** Isaiah 2: 2-4

2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Isaiah 9: 2, 5-7

2. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

5. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Luke 2: 8-14

8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace, good will toward men.

### Golden Text

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isaiah 9: 6.

### Exploring the Text

In the top of the mountains (Isa. 2: 2). The Lord and the ideals of the new age were often associated with the mountains.

Their spears into pruninghooks (Isa. 2: 4) (Micah 4: 3). This was a Jewish wisdom saying.

Unto us a son is given (Isa. 9: 6). Here are the qualifications of the Ideal King, who will become God's "anointed one" on earth.

The everlasting Father (v. 6). While ordinary kings die or lose interest in their

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subjects, the Ideal King will have a continuous concern for his people.

**Upon the throne of David (v. 7).** David's reign was called the golden age of Israel. So a future ideal age would have an ideal king coming from David's lineage.

**Shepherds abiding in the field (Luke 2: 8).** The birth of Jesus was about 4 B.C., since Dionysius Exiguus, about 540 A.D., made a slight error in making the Christian calendar.

**Heavenly host praising God (v. 13).** God's assembly of angels (1 Kings 22: 19).

**On earth peace (v. 14).** According to the Hebrews, peace means salvation.

**On earth peace, good will toward men.** The Revised Standard Version reads: "On earth peace among men with whom he is well pleased."

### **Lesson Quiz**

1. What is the meaning of the passage about "pruninghooks and plowshares"?
2. What were the characteristics of the Ideal King who was to come (Isa. 9: 2-7)?
3. In what way does peace mean salvation?
4. How could Isaiah's hope for world peace ever become a reality?
5. What does "Christ the Lord" mean (Luke 2: 11)?
6. Why was David "an ideal king"?

### **The Bible Story**

Before December 7, 1941, while people in the United States were discussing whether the United States should remain neutral, or ally herself with Great Britain, one of our religious journalists wrote an article, "Isaiah Speaks to America." This article showed how Isaiah wanted to keep Judah neutral, wanted her not to make alliances with other nations to protect Judah from their foes. Isaiah felt that it was better to put faith in God than in

horses and chariots (Isa. 31: 3).

Similarly, Jesus was not in sympathy with the Zealots who wanted to use the sword against Rome. Knowing the strength of the Roman Empire, and the futility of the Jews warring against Rome, Jesus said, "All they that take the sword shall perish with the sword." However, the Zealots did not heed Jesus' words; in A.D. 66 they took the sword against Rome, and by A.D. 70 both the Temple and Jerusalem were destroyed.

The hope of an ideal king (the Anointed One) depicted by Isaiah, is the basis for world peace. How greatly we need leaders—not armed with warriors' swords, but with "wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of fear of the Lord" (Isa. 11: 2). How secure we would feel if atomic energy were under the control of such leaders, who would use this storehouse of energy only for righteousness. It is estimated that fifteen pounds of a atomic material could run all the machines and lights of the United States for one year; and that a freight car filled with atomic material could run all machinery and give light to all civilization for 1,000 years.

Jesus' insights into peace stress the necessity of peace in individual lives, where with God's aid we must conquer selfishness, resentment, fear, and guilt. Then peace can become a reality in the world.

### **Let's Talk It Over**

1. How were the prophecies about peace and the Messiah fulfilled in the coming of Christ?

Through the work of a missionary, Christ came to an African headhunter. After his conversion, his old life became repulsive for he realized that others were important to God and should not be killed. He disposed of his collection of heads, and now is trying to improve the life of his enemies.



What other examples can you give of people seeing a great light when Christ came into their lives? What about the people in your own church and community?

2. Why have the prophecies about the Messiah and a peaceful world not yet been fulfilled?

An incident occurred in the halls of the United Nations building which points up the enmity which sometimes exists even between members of groups whose purpose is to further world peace. A new representative to the United Nations refused to shake hands with a Russian representative.

Is the cause of peace advanced when we refuse to be courteous to people with whom we differ? Why? or Why not?

What illustrations can you give to indicate that we have neither achieved the world of peace nor the rule of righteousness foretold by the prophets?

## NEXT WEEK'S LESSON

### "Thy Kingdom Come"

**Scripture** Matthew 6: 9, 10

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

Matthew 28: 16-20

16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17. And when they saw him, they worshipped him: but some doubted.

18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

John 17: 18-21

18. As thou hast sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20. Neither pray I for these alone, but for them also which shall believe on me through their word;

21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Acts 1: 6-8

6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Revelation 11: 15b

15b. The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

### Golden Text

The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.—Revelation 11: 15.

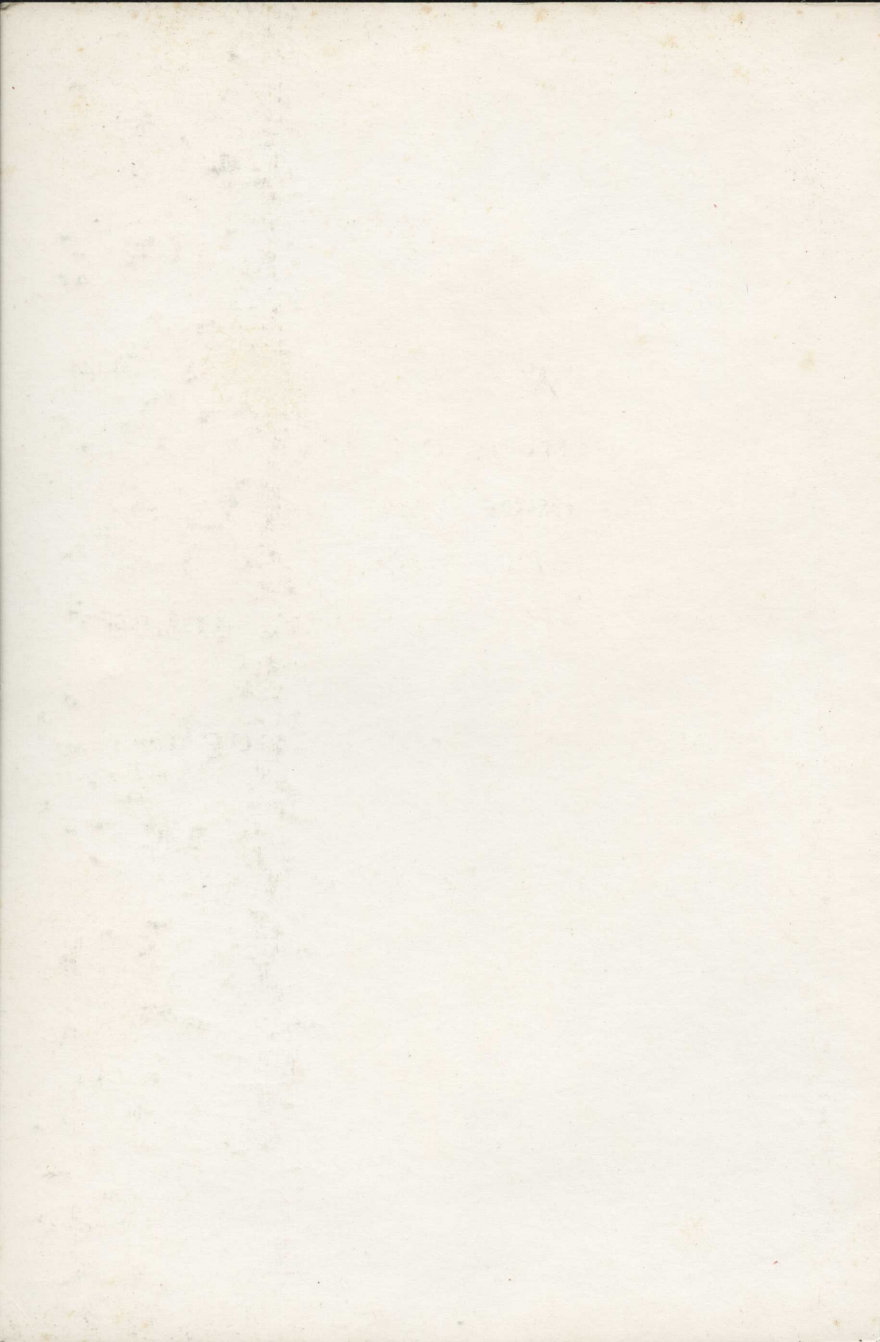
### To Read at Home

DECEMBER 21—27. MONDAY: Theme of Jesus' Ministry, Matthew 4: 17-25. TUESDAY: Inheritors of the Kingdom, Matthew 5: 1-12. WEDNESDAY: Growth of the Kingdom, Matthew 13: 24-32. THURSDAY: The Kingdom Consummated, Revelation 11: 15-19. FRIDAY: The King Is Born, Luke 2: 8-20. SATURDAY: Command of the King, Acts 1: 4-8. SUNDAY: Ambassadors of the King, 2 Corinthians 5: 17-21.



FOR YOU  
AT THE NEW YEAR







With many  
warm good wishes  
Meant especially for you--  
May peace,  
good health, and happiness  
Be yours  
the whole year through!

HAPPY NEW YEAR

my dear -  
you mean so much  
to me -  
Thank you for your  
nice, useful gift -  
Mary Long

M987X4  
MADE IN U.S.A.

*Gibson*  
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## Herren named director of plant operations

H. Kenneth Herren, an 11-year veteran of the seminary staff, has been named Director of Physical Plant. This new position will combine the two staff positions of Director of Housing, now held by Herren, and Superintendent of Buildings and Grounds, until recently filled by the retired T. R. Allen.

Herren will be responsible for the management of all facilities of the seminary — buildings, grounds, and equipment not otherwise assigned. He will direct the work of the supervisory personnel responsible for building and grounds maintenance, custodial services, Seminary Village and campus security.

Herren, an alumnus of Eastern State College in Richmond, Ky., and his wife Meta are the parents of two children. He first came to the seminary in 1961 as manager of Seminary Village after extensive experience in private business.



Kenneth Herren

## Lecturers announced for current series

The following speakers will be on the campus for special lecture series during the remainder of the year.

■ The Gheens Lecturer in Music will be Harold Decker, professor of choral activities at the University of Illinois, on Oct. 30-Nov. 3.

■ Jaroslav Pelikan, Sterling Professor of Religious Studies at Yale University, will be Gheens Lecturer in Historical-Theological Studies Feb. 26-27.

■ The seminars of the TEAM-A consortium will share a series of lectures on the various aspects of "Process Theology" by Norman Pittenger, Senior Resident of King's College, Cambridge University. His Feb. 26-Mar. 3 appearance at Southern Seminary will come under the aegis of the Norton Lectures fund.

■ D. E. King, pastor of Monumental Baptist in Chicago, Ill., will bring the Mullins Lectures on Preaching, Mar. 6-9.

■ The Gheens lectures in Religious Education were given Oct. 2-3 by Howard J. Clinebell, Jr., professor of pastoral counseling at the Claremont School of Theology in California.

## Williams . . . eclectic educator

A visit to the campus office of Old Testament prof Donald Leigh Williams is a short course in civilization: The head of an ancient Pharaoh cast for him by a museum . . . a reproduction of Michaelangelo's David . . . an antique cruciform . . . and a desk-top volume of technical Hebrew syntax all testify to the wide-ranging interests of Southern Seminary's only bachelor professor, a member of the faculty since 1961.

The whole realm of human cultural activity — art, literature, music and drama — occupy Don's extra-curricular moments, and filter relentlessly into his lecture notes as well.

He's admirably prepared to relate the Old Testament to the trappings of secular society: He holds a degree in English from Baylor University and a master's in English from Southern Methodist University (his thesis was on Wordsworth's doctrine of God).

But from high school days in Fort Smith, Arkansas, Williams was always oriented to Christian ministry. He planned to be a pastor when he enrolled in Southern Seminary in the mid-1950's. Ironically, he then saw no relevance in the Old Testament for modern man . . . until he took a first-year "Baby Hebrew" course and was struck by the vitality of the language and its literature. By the second year he was taking every course offered in Old Testament, and went on to Duke University to complete a Ph.D. in the field of 1961. He taught fifteen hours of Old and New Testament at Duke while writing his dissertation, a volume "that thick" on the prophet Zephaniah.

During the past academic year, Don engaged in post-doctoral study at Cincinnati's famed Hebrew Union College-Jewish Institute of Religion, exploring the growing riches of Jewish-Christian dialogue, and reinforcing his conviction that "unless we modern Christians know how Jesus saw life, through Jewish eyes, we cannot fully grasp his illumination of the faith of Israel."

In what spare time is left after he's "done his homework" for his highly praised classroom lectures, Don's pleasures revolve about a semi-formal garden and its three

dozen rosebushes, an eight-year-old poodle named Napoleon, a collection of English antiques, and a continuing interest in history and the arts.

Don is widely regarded as one of the "best-dressed men" on the seminary faculty, and often sets fashion trends among his colleagues.

All the hobbies and interests pale, however, beside his firm and vigorous commitment to the central task of teaching seminary students to grasp the totality of the Bible.

It's his contribution to the expansion of an educated ministry, the key to the effectiveness of the church as it grapples with the problems of society — ecological, personal and political — and "participates with God in a continuing creative process centered on changing men's lives."

Teaching isn't a job with Don Williams. It's a calling. And he brings to it the eclectic interests, the intelligent awareness, and the compassionate convictions of a churchman who has found a unique place of service among the descendants of Abraham, Isaac and Jacob.



CARICATURE BY HENRY GENTRY



# ALUMNI REPORT

## 1900-29

**Thomas Luther Holcomb** (1907), executive secretary-treasurer of the Baptist Sunday School Board from 1935-53, died in Dallas, Texas in September at age 89. In 1953 he became executive secretary of the Southern Baptist Foundation.

**Artie Porter Bratcher** (1916), who served with her husband as a missionary to Brazil for 40 years, died September 15 in Louisville. Three of her sons are graduates of the seminary: **Lewis M. Bratcher, Jr.** (1940), **Robert G. Bratcher** (1944), and **Edward B. Bratcher** (1949).

**John D. Freeman** (1916), senior minister of Belmont Heights Baptist Church in Nashville, Tenn., is serving as chaplain of Al Menah Shrine of Middle Tennessee and as a member of the Nashville Baptist Association's Committee on Resolutions.

**Norman Francis Williamson** (1918), former missionary to Japan and dean of the Seinan Gakuin Theological Seminary there, died last August in Thomasville, Ga., his retirement home. Mrs. Williamson is the former **Fannie Lee McCall** (1917).

**Nonie Stephen Gravett** (1921), who retired in 1962 as director of the Peninsula Baptist Goodwill Center in Newport News, Va. is now living in South Boston, Va. and staying busy in church work.

**Ernest V. May** (1922), is now living in Lockhart, Texas, where at age 82 he continues to visit the elderly and shut-ins, holding services in nursing homes, and doing supply preaching in area churches.

**Arnold R. Jansen** (1926), now retired, has returned to his home in Terre Haute, Ind. after a six months visit to New Zealand, his place of birth.

**Roy R. McCulloch** (1927) is now retired and teaching a men's Bible class at First Baptist Church of Kerrville, Texas.

**William S. Hardin** (1929), pastor of Gulf Gate Baptist Chapel in Sarasota, Fla., has recently celebrated his 50th anniversary as a minister and his 70th birthday. **W. S. Wallace** (1929) and his wife, Gladys, are now living in Gladys, Va. where he serves as a minister.

## 1930-39

**Sibley C. Burnett** (1932), retired leader in Vacation Bible School Work with the Baptist Sunday School Board, died suddenly at his home in Nashville this August. **Henry Chiles** (1932) and his wife have been named as missionaries to Huron, S.D., where he will serve as superintendent of missions. He is former pastor of Central Baptist Church in Nashville, Tenn.

**W. Wardlaw Long** (1932), pastor of First Baptist Church in Jonesboro, Ga., plans to retire next March and continue to do interim and supply work.

**E. L. Smothers** (1934), who recently celebrated his 50th anniversary in the ministry, was honored by the Hillwood Baptist Church in Huntsville, Ala., where he has just completed an interim pastorate.

**John T. Sisemore** (1934) has become director of the Sunday School Division of the Baptist Convention of Texas. He has served as adult consultant in the Sunday School Department at the Sunday School Board in Nashville, Tenn.

**J. Ned Taylor** (1935) is now in his 16th year as pastor of First Baptist Church of Ware Shoals, S.C.

**Emmett Snellings** (1936) died last July at age 70. He had retired earlier this year from a teaching position in Prince William County and was living in Calverton, Va. **J. Raymond Stuckey** (1936), retired Alabama pastor, died recently at

age 81. He is survived by his wife, Lillian Lulsey Stuckey.

**Harold G. Sanders** (1937), former secretary of the Kentucky Baptist Convention, has taken a new position with L. L. Sams, Inc. of Waco, Texas. He is now living at 5404 Pawnee Trail in Louisville, Ky., and is available for pulpit supply, revivals, and interim work.

**Elizabeth Provence** (1939) is leaving her position as director of the Lessie Bates Davis Neighborhood House in East St. Louis, Ill. after nine years in that work. She is moving to Brevard, N.C. where she will be administrator of a county-wide child care coordinated center program.



Holcomb '07

Gravett '21

Smothers '34

## 1940-49

**Ben F. Mitchell** (1940), retired Baptist minister and official of the Long Run Baptist Association, died in July at Kentucky Baptist Hospital at age 70.

**Robert E. Lee** (1941), former pastor of First Baptist Church in Columbia, Tenn., will become pastor of Southern Baptists in Stuart, Fla. He was an active member of the Board of Trustees of the Tennessee Baptist Children's Homes.

**W. T. Adams** (1943) is now pastor of Forbush Baptist Church in Yadkin County, N.C., coming from a pastorate in Rocky Mount, N.C. **Clarence A. Carder** (1943) has been named Academic Dean of Piedmont College in Demorest, Ga.

**Robert Bratcher** (1944), translator of *Good News for Modern Man*, has been selected along with illustrator Annie Vallotton for the 1972 Upper Room Citation. Bratcher is employed as research consultant for the American Bible Society.

**Sam G. Shepard** (1944) is now pastor of Wilton Maudes Baptist Church in Ft. Lauderdale, Fla., coming from Little River Church in the same city. He is author of the adult uniform Sunday School lessons for June, July, and August.

**Coleman D. Clarke** (1945) has been reappointed by the Foreign Mission Board to do missionary work in Japan. His address is 4-19, 7 Chome, Kamitsutsui, Fukiai-Kui, Kobe, Japan.

**Charles H. Allen** (1946) has begun his sixth year as associate pastor at Second-Ponce de Leon Baptist Church in Atlanta, Ga. He had previously served on the staff of that church for 9 years.

**Nina Belle Holaday** (1946), after 26 years with the Home Mission Board and the Louisiana Baptist Convention, has transferred with her husband, Burran T. Gunn, to French mission work with Belledeau Church in Hessmore, La. and the Fifth Ward Mission of Marksville, La.

**Mabry Lunceford** (1946), head of the department of religion and philosophy at Samford University, has received that school's annual John H. Buchanan Award for excellence in teaching.

## 1950-59

**Oren C. Robinson, Jr.** (1950) is now serving as principal of the Eliza Davis-George Baptist Training School in Greenville, Sinoe County, Liberia. He will be on furlough for one year beginning in June 1973.

**W. Eugene Spears, Jr.** (1951) has left the pastorate of First Baptist in Chattanooga, Tenn., to become pastor of Beaufort Baptist Church in Beaufort, Tenn. **Erill L. Barker** (1954), pastor of Calvary Baptist Church in Lafayette, Calif., is now also director of "Mission Possible Counseling Center" in Lafayette.

**Glen R. Martin** (1954), professor of education at North Carolina Central University at Durham, has been appointed director of the Counselor Education Program at the University. He has served as director of the Counseling Center at the University since 1968.

**Russell Bennett** (1955), associate director of the Division of Associational Services of the Home Mission Board, will team teach "Denominational Administration—the Baptist Association" with Allen Graves during January Interterm at Southern Seminary and will also teach a graduate seminar, "The Ministry of Missions," at Midwestern Seminary in March. **Dewey Mercer** (1955) and his wife, Ramona, missionaries to Takamatsu, Japan, will return to the U. S. on furlough this fall and will be in residence at Southern Seminary.

**Dillard Hagan** (1956) has just completed his first year as pastor of First Baptist in Philadelphia, Tenn. **Lewie H. Miller, Jr.** (1956) is now president of Bible Displays and Lectures, Inc. of Greenville, S. C.

**George Hyler** (1957) is currently doing quarters work at the North Carolina Baptist Hospital in Winston-Salem. **Shildes Johnson** (1957) is co-director of the Institute of Contemporary Christianity in Oakland, N. J., and is co-author of *Stars, Signs, And Salvation In The Age of Aquarius*.

**James A. Yarbrough** (1957) has been serving as a missionary to Nigeria since 1959. **Hal F. Branson** (1958) is now associate pastor of Immanuel Baptist Temple in Henderson, Ky., coming from the pastorate of Sabino Road Baptist Church in Tucson, Ariz.

**David C. Jackson** (1958) has resigned from the presidency of Oneida Baptist Institute in Kentucky, a post he has held since 1962. No future plans have been announced. **Ullin L. Bivens** (1959) has recently joined the staff of Wright Southern Baptist Church in Ft. Walton Beach, Fla. as minister of education.

**Lt. Col. George P. Bowers** (1959) has arrived for duty as chaplain at Upper Heyford RAF Station in England, coming from the Air University at Maxwell AFB in Alabama. **Robert L. Bowers** (1959) has recently been awarded the doctor of education degree from the University of Kentucky, and has accepted a position as head of the department of business education at Hardin-Simmons University in Abilene, Texas.

## 1960-69

**W. H. Carter** (1961) is now pastor of Terry Parker Baptist Church in Jacksonville, Fla., coming from a 12 year pastorate at Summerville Baptist Church in Phenix City, Ala. **Norman Orr** (1961), pastor of Oregon Baptist Church in Terre Haute, Ind., completed a chaplain officer advanced course this summer at the U. S. Army Chaplain School in Ft. Hamilton, N. Y. He is a reserve chaplain with the Ind. 38th Infantry Div.

**William Lee** and **Essie Mae Kaufman** (1964) have been appointed by the Home Mission Board to serve as directors of the Baptist Center in Louisville for the department of Christian social ministries. He comes from the pastorate of Valley Station Baptist Church in Louisville.

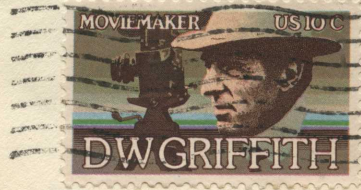








Mr. and Mrs. WK Boatenreiter  
1818 Madison Avenue  
Greensboro, NC 27403



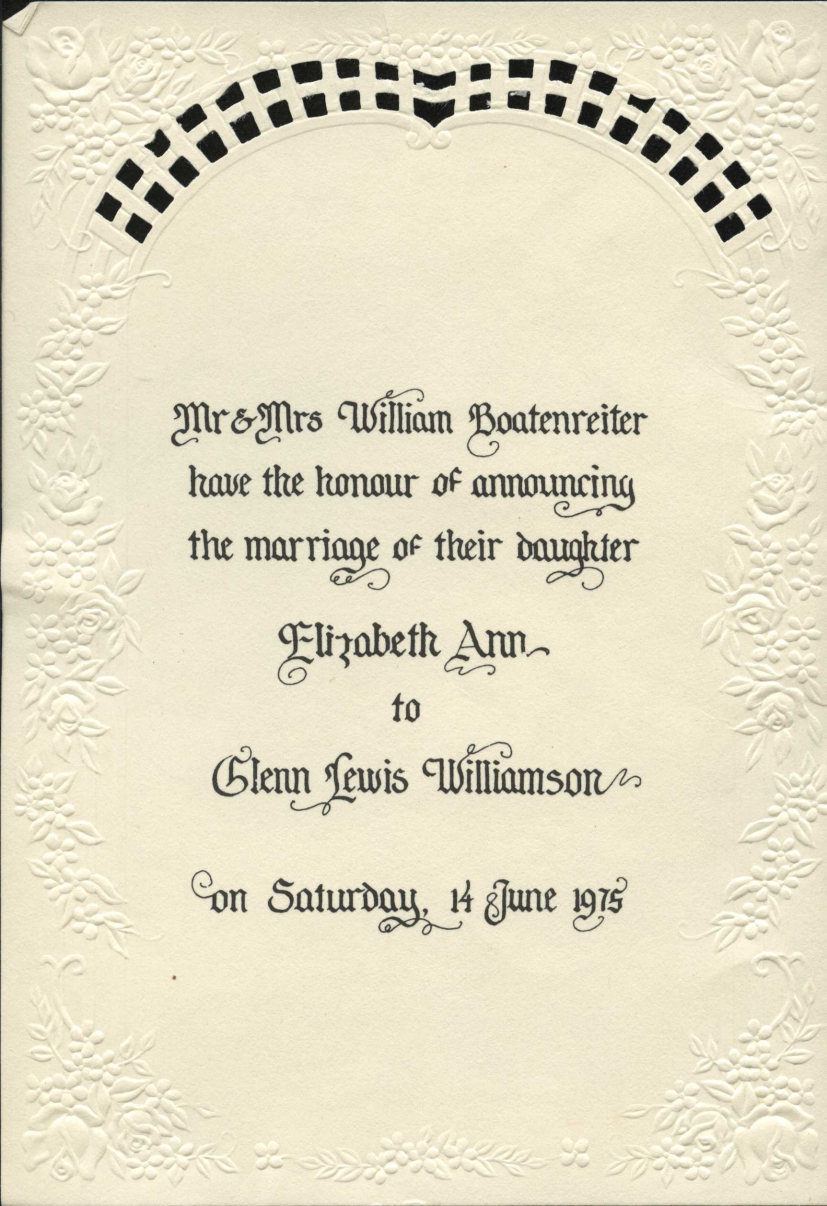
Mrs. Norman Williamson  
214 Ridgecrest Drive  
Thomasville, Georgia 31792

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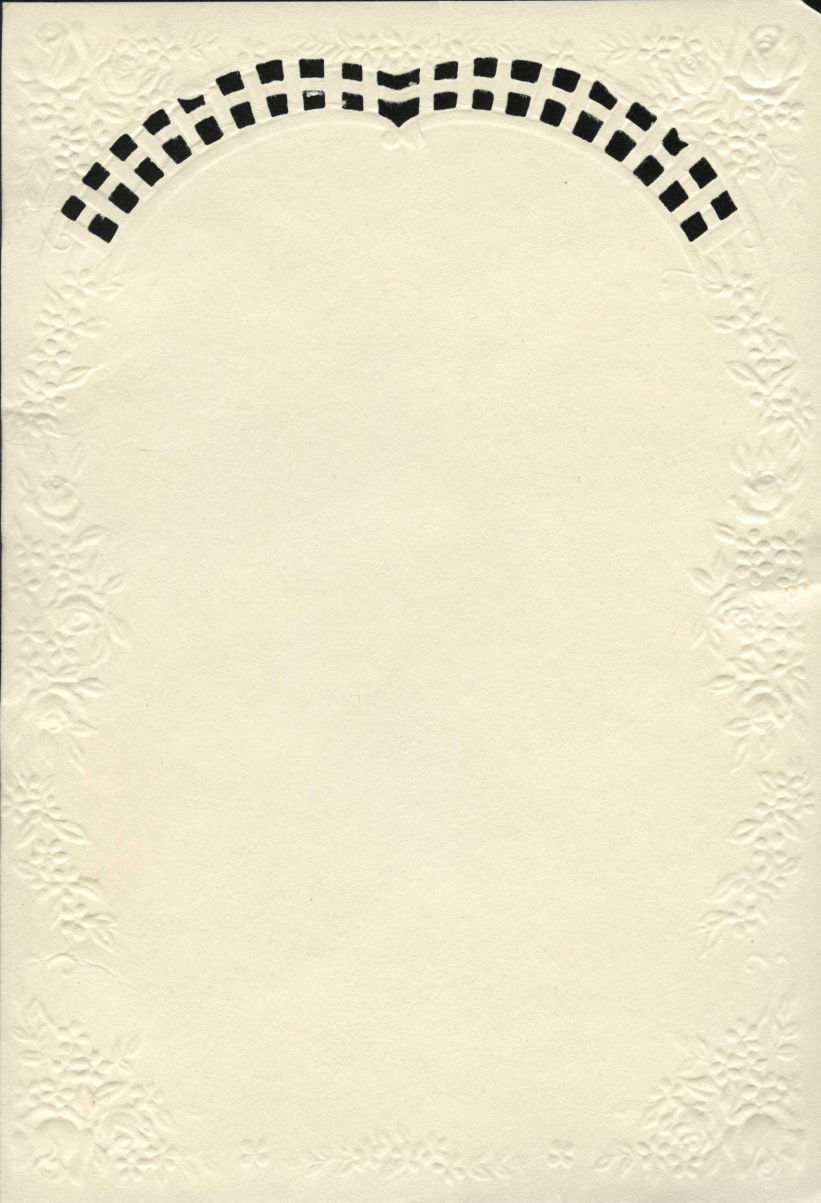
Mr & Mrs William Boatenreiter  
have the honour of announcing  
the marriage of their daughter

Elizabeth Ann

to

Glenn Lewis Williamson

On Saturday, 14 June 1975







THE

# HOLY BIBLE

PREFACE

CONTAINING THE

## OLD AND NEW TESTAMENTS

TRANSLATED OUT OF THE ORIGINAL TONGUES

BEING THE VERSION SET FORTH A.D. 1611

COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED

A.D. 1881-1885

Newly Edited by the American Revision Committee

A.D. 1901

**STANDARD EDITION**

NEW YORK

**THOMAS NELSON & SONS**

381-385 FOURTH AVENUE

Bourgeois 8vo  
India Paper



THE

This Standard American Edition of the Revised Version of the Bible, and editions in conformity with it published by Messrs. Thomas Nelson & Sons and certified by this endorsement are the only editions authorized by the American Committee of Revision.

GEORGE E. DAY, *Secretary of the Committee, and of the Old Testament Company*  
J. HENRY THAYER, *Secretary of the New Testament Company.*

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## Jacob marries Leah and Rachel. His Children

tender: but Rachel was <sup>a</sup> beautiful and well-favored. 18 And Jacob <sup>a</sup> loved Rachel; and he said, <sup>c</sup> I will serve thee seven years for Rachel thy younger daughter. 19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. 20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. 22 And Laban gathered together all the men of the place, and made a feast. 23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. 24 And Laban gave Zilpah his handmaid unto his daughter Leah for a handmaid. 25 And it came to pass in the morning that, behold, it was Leah: and he said to Laban, <sup>a</sup> What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou <sup>a</sup> beguiled me? 26 And Laban said, It is not so done in our place, to give the younger before the first-born. 27 Fulfil the week of this one, and we will give thee the other also for the service which <sup>a</sup> thou shalt serve with me yet seven other years. 28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife. 29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her handmaid. 30 And he went in also unto Rachel, and <sup>a</sup> he loved also Rachel more than Leah, and served with him yet seven other years.

31 And Jehovah saw that Leah was hated, and he opened her womb: but Rachel was barren. 32 And Leah conceived, and bare a son, and she called his name <sup>1</sup> Reuben: for she said, Because Jehovah hath <sup>1</sup> looked upon my affliction; for now my husband will love me. 33 And she conceived again, and bare a son; and said, <sup>2</sup> Because Jehovah <sup>2</sup> hath heard that I am hated, he hath therefore given me this son also: and she called his name <sup>3</sup> Simeon. 34 And she conceived again, and bare a son; and said, Now this time will

<sup>a</sup> ch. 12. 11.  
14; 26. 7.  
<sup>b</sup> ch. 24. 67.  
<sup>c</sup> Hos. 12. 12.  
<sup>d</sup> ch. 12. 18;  
20. 9; 26. 10  
<sup>e</sup> 1 S. 28. 12.  
<sup>f</sup> Judg. 14. 12  
<sup>g</sup> ch. 31. 41  
<sup>h</sup> ver. 17, 18  
<sup>i</sup> ch. 16. 11;  
31. 42  
<sup>k</sup> Dt. 21. 15

<sup>l</sup> ch. 49. 5  
<sup>m</sup> ch. 49. 8;  
Mt. 1. 2  
<sup>n</sup> 1 Sam. 1. 5,  
6

<sup>o</sup> ch. 20. 18;  
29. 31

<sup>p</sup> ch. 16. 2

<sup>q</sup> ch. 16. 3, 4

<sup>r</sup> ch. 12. 1

<sup>s</sup> ch. 22. 4

<sup>t</sup> ch. 29. 1

<sup>u</sup> ch. 22. 4

<sup>v</sup> S. S. 7. 13

my husband be <sup>4</sup> joined unto me, because I have borne him three sons: therefore was his name called <sup>4</sup> Levi. 35 And she conceived again, and bare a son: and she said, This time will I <sup>5</sup> praise Jehovah: therefore she called his name <sup>6</sup> Judah; and she left off bearing.

**30** And when Rachel saw children, Rachel envied her sister; and she said unto Jacob, <sup>7</sup> Give me children, or else I die. 2 And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath <sup>8</sup> withheld from thee the fruit of the womb? 3 And she said, <sup>9</sup> Behold, my maid Bilhah, go in unto her; that she may bear upon my knees, and I also may <sup>7</sup> obtain children by her. 4 And <sup>8</sup> she gave him Bilhah her handmaid to wife: and Jacob went in unto her. 5 And Bilhah conceived, and bare Jacob a son. 6 And Rachel said, God hath <sup>8</sup> judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. 7 And Bilhah Rachel's handmaid conceived again, and bare Jacob a second son. 8 And Rachel said, With <sup>9</sup> mighty wrestlings have I <sup>10</sup> wrestled with my sister, and have prevailed: and she called his name Naphtali.

9 When Leah saw that she had left off bearing, she took Zilpah her handmaid, and gave her to Jacob to wife. 10 And Zilpah Leah's handmaid bare Jacob a son. 11 And Leah said, <sup>11</sup> Fortunate! and she called his name <sup>12</sup> Gad. 12 And Zilpah Leah's handmaid bare Jacob a second son. 13 And Leah said, <sup>13</sup> Happy am I! for the daughters will call me happy: and she called his name <sup>14</sup> Asher.

14 And Reuben went in the days of wheat harvest, and found <sup>15</sup> mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. 15 And she said unto her, Is it a small matter that thou

<sup>4</sup> From the root *lavah*.

<sup>5</sup> From the Heb. *hoda*.

<sup>7</sup> Heb. *be builded by her*.

<sup>8</sup> Heb. *dan*, he judged.

<sup>9</sup> Heb. *wrestlings of God*.

<sup>10</sup> Heb. *naphthal*, he wrestled.

<sup>11</sup> Heb. *With fortune!* Another reading is *Fortune is come*.

<sup>12</sup> That is, *Fortune*.

<sup>13</sup> Heb. *With my happiness!*

<sup>14</sup> That is, *Happy*.

<sup>15</sup> Or, *love apples*



Dear Folks:

It was a very keen disappointment to us that we did not get to see you last weekend. I sat down stairs practically all day and all the evening so I could hear the phone — if it rang. But we understand how it was.

I was talking to John Hicks <sup>this afternoon</sup>. He is the son of Geo. Hicks — the man who has the clothing store. John has just gotten his discharge. He was in 2 years. He is to get \$50.00 a month — 9 mos. — for 2 or 3 years. He said a married man gets \$75.00 per mo. He plans to go to the University of California and take a course in Journalism.

You of course know that you go to the Veterans' Administration as soon as discharged get your application blanks — send them to the nearest regional office and it does not take long to get a reply. It is a great opportunity to finish your college work and get your degree. Son.



do listen to us this time and really finish up your course. I know you never will regret it. If you do not - I feel equally certain that you will regret it. It is for your good we are pleading.

If you want to keep your furniture we can keep it for you as long as you want us to. I asked about the rats and it is not so high.

---

Yesterday I received 2 complimentary tickets to Austins Bros. R. R. Circus. and went. The last circus I attended was in Kobe when I took a little 10 year-old boy to see his 1st circus. I really had a good time.

The House is looking more "housey" every day. We are eager to see you in it. Do write us of your plans and plan to come as soon as you can.

With love, sympathy and the best of all good wishes -  
Daddy.



Jacob's Children. His Bargain with Laban. His Prosperity

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<sup>36</sup> and he set  
betwixt him-  
Jacob fed the

s. <sup>37</sup> And he  
k him rods of  
of the almond  
e; and peeled  
em, and made  
ich was in the

set the rods  
l over against  
gutters in the  
here the flocks  
they conceived  
rink. <sup>39</sup> And

before the rods,  
ght forth ring-  
and spotted.  
ated the lambs,

the flocks to-  
ed and all the  
f Laban: and  
ves apart, and  
Laban's flock.

pass, whenso-  
f the flock did  
laid the rods  
he flock in the  
night conceive

but when the  
flock were feeble, he put them not  
in: so the feebler were Laban's,  
and the stronger Jacob's. <sup>43</sup> And

<sup>a</sup>the man increased exceedingly,  
and had large flocks, and maid-  
servants and men-servants, and  
camels and asses.

<sup>1</sup> Heb. *sachar*.

<sup>2</sup> Heb. *zabal*, he dwelt.

<sup>3</sup> Heb. *joseph*.

<sup>4</sup> Heb. *broken forth*.

<sup>5</sup> Heb. *at my foot*.

<sup>6</sup> ch. 31. 8  
<sup>7</sup> ch. 12. 16;  
13. 2; 24.  
35; 26. 13,  
14

List of those who returned from Babylon

Adin, four hundred fifty and four.

16 The children of Ater of Bane

kin, ninety and eight.

17 The children of Aseah, three hundred

twenty and five.

18 The children of

19 The children of Bani-

shum, two hundred twenty and

three.

20 The children of Gib-

bar, ninety and five.

21 The chil-

dren of Gem, a hundred

twenty.

22 The men of

Netopha, thirty and six.

23 The

men of Ahar, a hundred twenty

and eight.

24 The children of

25 The children of

26 The children of

27 The children of

28 The children of

29 The children of

30 The children of

31 The children of

32 The children of

33 The children of

34 The children of

35 The children of

36 The children of

37 The children of

38 The children of

39 The children of

40 The children of

41 The children of

42 The children of

43 The children of

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46 The children of

47 The children of

48 The children of

49 The children of

50 The children of

51 The children of

52 The children of

53 The children of

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55 The children of

56 The children of

57 The children of

58 The children of

59 The children of

60 The children of

the children of Tabbaoth,

children of Zebai,

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1 In Neh. 7: 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1 In Neh. 7: 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.



II Sam. 6:12-16

~~Ms. A. 1. 2. 3. 35~~

Numbers 14:18

7:14  
Doomsday

20-24, 27

15 am 10:17



WISHING YOU  
A BLESSED EASTER







May the resurrection story  
Make the day as bright for you  
As the wonders of the springtime  
Make the world seem bright and new,  
And may the risen Saviour,  
In whose name we keep this day,  
Be with you now and always  
As you go along life's way.

a heart full of love  
to you, my dear, sweet  
friend,  
Mary Long

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MADE IN U.S.A.

*Gibson*  
©

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day required; <sup>5</sup> and afterward the  
continual burnt-offering, and <sup>7</sup> the  
offerings of the new moons, and

<sup>1</sup> Heb. maneh.

<sup>2</sup> Or, in its place

## WISHING YOU A BLESSED EASTER



2-16

4:18

maneh

<sup>3</sup> Or, hewers <sup>4</sup> Or, set forward the work

<sup>5</sup> In ch. 2. 10, Hodaviah. <sup>6</sup> Heb. as one.

<sup>7</sup> According to some MSS., the priests stood.

<sup>8</sup> Or, the first house standing on its foundation, when this house was before their eyes

- 21 His mouth was <sup>a</sup>smooth as butter,  
But his heart was war:  
His words were <sup>a</sup>softer than oil,  
Yet were they drawn <sup>b</sup>swords.
- 22 <sup>c</sup>Cast <sup>1</sup>thy burden upon Jehovah, and he will sustain thee:  
He will never suffer the righteous to <sup>d</sup>be moved.
- 23 But thou, O God, wilt bring them down into the <sup>e</sup>pit of destruction:  
<sup>f</sup>Bloodthirsty and deceitful men shall <sup>g</sup>not live out half their days;  
But I will <sup>h</sup>trust in thee.

Supplication for Deliverance, and Grateful Trust in God.

For the Chief Musician; set to <sup>2</sup>Jonath elem rehookim. *A Psalm of David.*  
Michtam; when the <sup>1</sup>Philistines took him in Gath.

**56** Be merciful unto me, O God; for man would <sup>a</sup>swallow me up:  
All the day long he fighting <sup>b</sup>oppresseth me.

2 <sup>3</sup>Mine enemies would <sup>m</sup>swallow me up all the day long;  
For they are many that <sup>n</sup>fight proudly against me.

3 What time I am <sup>o</sup>afraid,  
I will <sup>p</sup>put my trust in thee.

4 <sup>q</sup>In God (I will praise his word),  
In God have I put my trust, I will not be afraid;

<sup>r</sup>What can flesh do unto me?  
5 All the day long they <sup>s</sup>wrest my words:

All their <sup>t</sup>thoughts are against me for evil.

6 They <sup>u</sup>gather themselves together, they hide themselves,  
They <sup>v</sup>mark my steps,

<sup>w</sup>Even as they have <sup>x</sup>waited for my soul.

7 <sup>y</sup>Shall they <sup>z</sup>escape by iniquity?

In anger <sup>aa</sup>cast down the peoples, O God.

8 Thou <sup>ab</sup>numberest my wanderings:

Put thou my <sup>ac</sup>tears into thy bottle;

Are they not in <sup>ad</sup>thy <sup>ae</sup>book?

9 Then shall mine enemies <sup>af</sup>turn back <sup>ag</sup>in the day that I call:

<sup>1</sup> Or, what he hath given thee  
<sup>2</sup> That is, The silent dove of them that are afar off. Or, as otherwise read, The dove of the distant terebinths.  
<sup>3</sup> Or, They that lie in wait for me  
<sup>4</sup> Or, Inasmuch as  
<sup>5</sup> Or, They think to escape  
<sup>6</sup> Or, record

<sup>a</sup> Ps. 12. 2;  
28. 3; Prov. 6. 3, 4

<sup>b</sup> Ps. 57. 4;  
59. 7

<sup>c</sup> Ps. 37. 5;  
1 Pet. 5. 7

<sup>d</sup> Ps. 15. 5;  
112. 6

<sup>e</sup> Ps. 73. 18;  
Is. 38. 17;  
Ezek. 28. 8

<sup>f</sup> Ps. 5. 6  
<sup>g</sup> Job 15. 32;  
Prov. 10. 27

<sup>h</sup> Ps. 25. 2;  
56. 3  
<sup>i</sup> S. 21. 10,  
11

<sup>k</sup> Ps. 57. 3  
<sup>l</sup> Ps. 17. 9

<sup>m</sup> Ps. 35. 25;  
57. 3; 124. 3

<sup>n</sup> Ps. 35. 1  
<sup>o</sup> Ps. 55. 4, 5  
<sup>p</sup> Ps. 11. 1

<sup>q</sup> ver. 10, 11  
<sup>r</sup> Ps. 118. 6;  
Heb. 13. 6

<sup>s</sup> 2 Pet. 3. 16  
<sup>t</sup> Ps. 41. 7  
<sup>u</sup> Ps. 59. 3;  
140. 2; Is. 54. 15

<sup>v</sup> Ps. 17. 11  
<sup>w</sup> Job. 71. 10  
<sup>x</sup> Ps. 36. 12;  
Prov. 19. 5;  
Ezek. 17. 15; Rom. 2. 3

<sup>y</sup> Ps. 55. 23  
<sup>z</sup> Ps. 139. 3  
<sup>aa</sup> Ps. 39. 12;  
<sup>ab</sup> 2 K. 20. 5

<sup>ac</sup> Mal. 3. 16  
<sup>ad</sup> Ps. 9. 3  
<sup>ae</sup> Ps. 102. 2

<sup>af</sup> Ps. 118. 6;  
Job 19. 27;  
Rom. 8. 31

<sup>ag</sup> Ps. 50. 14  
<sup>ah</sup> Ps. 33. 19;  
49. 15; 86. 15

<sup>ai</sup> Ps. 116. 8  
<sup>aj</sup> Ps. 116. 9  
<sup>ak</sup> Job 33. 30

<sup>al</sup> 1 S. 22. 1  
<sup>am</sup> Ps. 2. 12;  
34. 22

<sup>an</sup> Ps. 17. 8;  
36. 7; 63. 7;  
91. 4; Ruth 2. 12

<sup>ao</sup> Ia. 26. 20  
<sup>ap</sup> Ps. 135. 8  
<sup>aq</sup> Ps. 18. 16;  
14. 6, 7

<sup>ar</sup> Ps. 54. 2  
<sup>as</sup> Ps. 25. 10;  
40. 11

<sup>at</sup> Ps. 35. 17;  
58. 6  
<sup>au</sup> Prov. 30. 14

<sup>av</sup> Ps. 55. 21;  
59. 7; 64. 3;  
Prov. 12. 18

<sup>aw</sup> ver. 11;  
<sup>ax</sup> Ps. 108. 5  
<sup>ay</sup> Ps. 10. 9;  
31. 4; 35. 7;

<sup>az</sup> Ps. 145. 14  
<sup>ba</sup> Ps. 7. 15  
<sup>bb</sup> Prov. 26. 27; 28. 10;  
Eccl. 10. 8

<sup>bc</sup> ver. 7-11;  
<sup>bd</sup> Ps. 108. 1-5  
<sup>be</sup> Ps. 112. 7

This I know, <sup>1</sup>that <sup>2</sup>God is for me.

10 In God (I will praise <sup>his</sup> word),  
In Jehovah (I will praise <sup>his</sup> word).

(1) In God have I put my trust, I will not be afraid;

What can man do unto me?

12 Thy <sup>3</sup>vows are upon me, O God:  
I will render thank-offerings unto thee.

13 For thou hast <sup>4</sup>delivered my soul from death:

Hast thou not <sup>5</sup>delivered <sup>my</sup> feet from falling,

That I may <sup>6</sup>walk before God  
In the <sup>7</sup>light of <sup>8</sup>the living?

Prayer for Rescue from Persecutors.

For the Chief Musician; set to Al-tash-heth. *A Psalm of David.* Michtam; when he fled from Saul, <sup>m</sup>in the cave.

**57** Be merciful unto me, O God, be merciful unto me;

For my soul <sup>n</sup>taketh refuge in thee:

Yea, in the <sup>o</sup>shadow of thy wings will I take refuge,

Until <sup>p</sup>these <sup>q</sup>calamities <sup>r</sup>be overpast.

2 I will cry unto God Most High,  
Unto God that <sup>s</sup>performeth <sup>t</sup>all things for me.

3 He will <sup>u</sup>send from heaven, and save me,

When he that would <sup>v</sup>swallow me up reproacheth; [Selah]

God will send forth his <sup>w</sup>loving-kindness and his truth.

4 My soul is among <sup>x</sup>lions;  
I <sup>y</sup>lie among them that are set on fire,

Even the sons of men, whose <sup>z</sup>teeth are spears and arrows,

And their <sup>aa</sup>tongue a sharp sword.

5 <sup>ab</sup>Be thou exalted, O God, above the heavens;

Let thy glory <sup>ac</sup>be above all the earth.

6 They have prepared a <sup>ad</sup>net for my steps;

My soul is <sup>ae</sup>bowed down:  
They have <sup>af</sup>digged a pit before me;

They are <sup>ag</sup>fallen into the midst thereof themselves. [Selah]

7 <sup>ah</sup>My <sup>ai</sup>heart is fixed, O God, my heart is fixed:

<sup>7</sup> Or, for  
<sup>8</sup> Or, life

<sup>9</sup> Or, wickednesses  
<sup>10</sup> Or, must lie



Why do I love you?

I love you not only for what you are,  
But for what I am when I am with you.

I love you not only for what you have  
made of yourself,

But for what you are making of me.

I love you for ignoring the possibilities  
of the fool in me,

And for laying firm hold of the possi-  
bilities of the good in me.

Why do I love you?

I love you for closing your eyes to the  
discords in me,

And for adding to the music in me by  
worshipful listening.

I love you because you are helping me  
to make of the lumber of my life

Not a tavern, but a temple.

And of the words of my every day,

Not a reproach, but a song.

I love you because you have done more  
than any creed to make me happy.

You have done it without a word, with-  
out a touch, without a sign.

You have done it by just being your-  
self.

Perhaps, after all, that is what LOVE  
means.

make promises too lightly  
too hastily.

## THIS IS LOVE

Mr Marie Rose:

Several times during the  
a few months I have heard  
beautiful sonnet over the ra-  
and would like so much to  
know the author. It is titled  
"Why Do I Love Thee?" and  
sounds like it might have  
been written by Robert or  
Elizabeth Barrett Browning,  
but I have looked through ev-  
erything they have written  
and have not been able to lo-  
cate these exquisite lines. I  
thought perhaps you might be  
able to give me some informa-  
tion about it. R. C.

The above letter published  
on this page Dec. 5 proves that  
a lot of people are interested  
in poetry or love or both, if  
you are to judge by the many  
letters and telephone calls it  
has brought to Marie Rose.

N  
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RINSO  
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many gals



- I will sing, yea, I will sing praises.  
 8 Awake up, "my glory; awake, "psaltery and harp:  
 I myself<sup>1</sup> will awake right early.  
 9 I will give thanks unto thee, O Lord, among the peoples:  
 I will sing praises unto thee among the nations.  
 10 For thy "lovingkindness is great unto the heavens,  
 And thy truth unto the skies.  
 11 Be thou exalted, O God, above the heavens;  
 Let thy glory be abounding in the earth.

Prayer for the Punishment of  
 For the Chief Musician; <sup>s</sup>eth. A Psalm of David

- 58<sup>2</sup> Do ye indeed speak righteous  
 Do ye "judge uprightly the sons of men?  
 2 Nay, in heart ye "wickedness;  
 Ye "weigh out the silver of your hands in the balance:  
 3 The wicked are estranged from the womb:  
 They "go astray as soon as they are born, speaking lies.  
 4 Their poison is like the venom of a serpent:  
 They are like the adder that stoppeth her ears,  
 5 Which "hearkeneth not to the voice of "charmer.  
 Charming never so vainly.  
 6 "Break their teeth, O Lord, their mouth:  
 Break out the great teeth of the young lions, O Jehovah.  
 7 Let them "melt away like lead, that runneth away from the fire:  
 When he "aimeth his bow, let them be as the chaff:  
 8 Let them be as a snail which melteth and passeth away,  
 Like the "untimely birth of a woman, "that hath not seen the sun.  
 9 Before your "pots can feel the thorns,  
 "He will "take them away with a whirlwind, the green and the burning alike.

<sup>1</sup> Or, will awake the dawn  
<sup>2</sup> Or, Is the righteousness ye should speak dumb?  
<sup>3</sup> Or, as otherwise read, O ye gods Or, O ye mighty ones  
<sup>4</sup> Or, judge uprightly the sons of men  
<sup>5</sup> Or, enchanters  
<sup>6</sup> Or, like them that have not seen the sun  
<sup>7</sup> Or, Wrath shall take them away while living  
 as with a whirlwind

<sup>a</sup> Ps. 16. 9;  
<sup>b</sup> Ps. 30. 12  
<sup>c</sup> Ps. 150. 3  
<sup>d</sup> Ps. 35. 5  
<sup>e</sup> Ps. 32. 2  
<sup>f</sup> Mal. 3. 15  
<sup>g</sup> Ps. 94. 20;  
<sup>h</sup> Is. 10. 1  
<sup>i</sup> Ps. 51. 5;  
<sup>j</sup> Is. 48. 8  
<sup>k</sup> Ps. 53. 3  
<sup>l</sup> Ps. 140. 3;  
<sup>m</sup> Dt. 32. 33  
<sup>n</sup> Ps. 81. 11;  
<sup>o</sup> Jer. 8. 17  
<sup>p</sup> Eccl. 10. 11  
<sup>q</sup> Ps. 3. 7;  
<sup>r</sup> Job 4. 10  
<sup>s</sup> Ps. 112. 10;

- 10 The "righteous shall rejoice when he "seeth the vengeance:  
 He shall "wash his feet in the blood of the wicked;  
 11 So that men shall say, Verily there is "a "reward for the righteous:  
 Verily there is a God that "judgeth in the earth.

Prayer for Deliverance from Enemies.

Why do I love you?

I love you not only for what you are,  
 But for what I am when I am with you.

I love you not only for what you have made of yourself,

But for what you are making of me.

I love you for ignoring the possibilities of the fool in me,

And for laying firm hold of the possibilities of the good in me.

Why do I love you?

I love you for closing your eyes to the discords in me,

And for adding to the music in me by worshipful listening.

I love you because you are helping me to make of the lumber of my life

Not a tavern, but a temple.

And of the words of my every day,  
 Not a reproach, but a song.

I love you because you have done more than any creed to make me happy.

You have done it without a word, without a touch, without a sign.

You have done it by just being yourself.

Perhaps, after all, that is what LOVE means.

<sup>a</sup> Ps. 30. 14  
<sup>b</sup> Is. 20. 14  
<sup>c</sup> Is. 2. 9;  
<sup>d</sup> Jer. 18. 23  
<sup>e</sup> Ps. 22. 16  
<sup>f</sup> Ps. 94. 4;  
<sup>g</sup> Prov. 15. 2,  
<sup>h</sup> 28  
<sup>i</sup> Ps. 57. 4  
<sup>j</sup> Ps. 10. 11;  
<sup>k</sup> 73. 11; 94.  
<sup>l</sup> Job 22.  
<sup>m</sup> 13  
<sup>n</sup> Ps. 37. 13  
<sup>o</sup> Ps. 2. 4  
<sup>p</sup> Ps. 18. 17  
<sup>q</sup> Ps. 9. 9  
<sup>r</sup> Ps. 21. 3  
<sup>s</sup> Ps. 54. 7  
<sup>t</sup> Dt. 4. 9;  
<sup>u</sup> 6. 12  
<sup>v</sup> Ps. 106. 27;  
<sup>w</sup> 114. 6; Is.  
<sup>x</sup> 33. 3

- 10 Thou, O Jehovah, wilt "laugh at them;  
 Thou wilt have all the nations "in derision.

- 9<sup>10</sup> Because of his "strength I will give heed unto thee;

For God is my "high tower.

- 10 My God "with his lovingkindness will meet me:

God will let me "see my desire upon "mine enemies.

- 11 Slay them not, "lest my people forget:

12<sup>x</sup> Scatter them by thy power, and bring them down,

<sup>8</sup> Heb. fruit.

<sup>9</sup> Heb. meet.

<sup>10</sup> Acc. to Sept. and Vulg., My strength.

<sup>11</sup> Or, them that lie in wait for me

<sup>12</sup> Or, Make them wander to and fro



Wisdom's Warnings to those who despise her. The Pursuit of Wisdom wins Security and Virtue

27 When your fear cometh as <sup>1</sup>a storm,

And your calamity cometh on as a <sup>a</sup>whirlwind;

When distress and anguish come upon you.

28 Then will they <sup>b</sup>call upon me, but I will not answer;

They will <sup>c</sup>seek me <sup>2</sup>diligently, but they shall not find me.

29 For that they <sup>d</sup>hated knowledge,

And did not choose the fear of Jehovah.

30 They <sup>e</sup>would none of my counsel,

They despised all my reproof.

31 Therefore shall they <sup>f</sup>eat of the fruit of their own way,

And be <sup>g</sup>filled with their own devices.

32 For the <sup>h</sup>backsliding of the simple shall slay them,

And the careless ease of fools shall destroy them.

33 But <sup>i</sup>whoso hearkeneth unto me shall dwell securely,

And shall be quiet without fear of evil.

**2** My son, if thou wilt <sup>k</sup>receive my words,

And <sup>l</sup>lay up my commandments with thee;

2 So as to <sup>m</sup>incline thine ear unto wisdom,

And apply thy heart to understanding;

3 Yea, if thou cry after discernment,

And lift up thy voice for understanding;

4 If thou seek her as <sup>n</sup>silver, And search for her as for <sup>o</sup>hid treasures:

5 Then shalt thou understand the <sup>p</sup>fear of Jehovah,

And find the knowledge of God.

6 For <sup>q</sup>Jehovah giveth wisdom; Out of his mouth <sup>r</sup>cometh knowledge and understanding;

7 He layeth up sound wisdom for the upright;

<sup>3</sup>He is a <sup>s</sup>shield to them that walk in integrity;

8 <sup>t</sup>That he may guard the paths of justice,

<sup>5</sup>And <sup>u</sup>preserve the way of his saints.

9 Then shalt thou understand <sup>v</sup>righteousness and justice,

<sup>1</sup> Or, desolation <sup>2</sup> Or, early

<sup>3</sup> Or, And a shield for &c.

<sup>4</sup> Or, That they may keep

<sup>5</sup> Or, Yea, he preserveth

<sup>a</sup> ch. 10. 25;

<sup>b</sup> 18. 8. 13;

<sup>c</sup> Job 27. 9;

<sup>d</sup> 35. 12; Ps.

<sup>e</sup> 18. 41; Is.

<sup>f</sup> 1. 15; Jer.

<sup>g</sup> 11. 11; 14.

<sup>h</sup> 12; Ezek.

<sup>i</sup> 8. 16; Mic.

<sup>j</sup> 3. 4; Zech.

<sup>k</sup> 7. 13;

<sup>l</sup> ch. 8. 17;

<sup>m</sup> ver. 22;

<sup>n</sup> Job 21. 14

<sup>o</sup> ver. 25;

<sup>p</sup> Ps. 81. 11

<sup>q</sup> ch. 5. 22;

<sup>r</sup> 23; 22. 6;

<sup>s</sup> Job 4. 8;

<sup>t</sup> Jer. 6. 19

<sup>u</sup> ch. 14. 14

<sup>v</sup> Jer. 2. 19

<sup>w</sup> ch. 3. 24-26;

<sup>x</sup> Ps. 25. 12,

<sup>y</sup> 13

<sup>z</sup> ch. 4. 10

<sup>aa</sup> ch. 3. 1

<sup>ab</sup> ch. 22. 17

<sup>ac</sup> ch. 3. 14

<sup>ad</sup> Job 3. 21;

<sup>ae</sup> Mt. 13. 44

<sup>af</sup> ch. 1. 7

<sup>ag</sup> 1 K. 3. 12;

<sup>ah</sup> Job 32. 8;

<sup>ai</sup> Jas. 1. 5

<sup>aj</sup> ch. 30. 5;

<sup>ak</sup> Ps. 84. 11

<sup>al</sup> 18. 2. 9;

<sup>am</sup> Ps. 66. 9

<sup>an</sup> ch. 8. 20

<sup>ao</sup> ch. 4. 13

<sup>ap</sup> ch. 14. 33

<sup>aq</sup> ch. 22. 13

<sup>ar</sup> ch. 4. 6;

<sup>as</sup> 6. 22

<sup>at</sup> ch. 28. 26

<sup>au</sup> ch. 6. 12

<sup>av</sup> ch. 21. 16

<sup>aw</sup> ch. 4. 19;

<sup>ax</sup> Ps. 52. 5;

<sup>ay</sup> Jn. 3. 19, 20

<sup>az</sup> ch. 10. 23;

<sup>ba</sup> Jer. 11. 15

<sup>bb</sup> ch. 21. 8;

<sup>bc</sup> Ps. 125. 5

<sup>bd</sup> ch. 6. 24;

<sup>be</sup> 7. 5

<sup>bf</sup> ch. 23. 27

<sup>bg</sup> Mal. 3. 14,

<sup>bh</sup> 15

<sup>bi</sup> ch. 7. 27

<sup>bj</sup> ch. 5. 6;

<sup>bk</sup> Ps. 16. 11

<sup>bl</sup> ch. 4. 18

<sup>bm</sup> ch. 10. 30;

<sup>bn</sup> Ps. 37. 9, 29

<sup>bo</sup> ch. 28. 10

<sup>bp</sup> ch. 10. 30;

<sup>bq</sup> Ps. 37. 33

<sup>br</sup> ch. 11. 3

<sup>bs</sup> Dt. 23. 63;

<sup>bt</sup> Ps. 52. 5

<sup>bu</sup> ch. 4. 5;

<sup>bv</sup> Ps. 119. 61

<sup>bw</sup> Ex. 20. 6;

<sup>bx</sup> Dt. 30. 16

<sup>by</sup> ver. 16;

<sup>bz</sup> ch. 4. 10; 9.

<sup>ca</sup> 11; 10. 27;

<sup>cb</sup> Ps. 91. 16

<sup>cc</sup> ver. 17;

<sup>cd</sup> Ps. 119. 165

And equity, yea, every <sup>e</sup>good path.

10 For <sup>f</sup>wisdom shall enter into thy heart,

And <sup>g</sup>knowledge shall be pleasant unto thy soul;

11 Discretion shall <sup>h</sup>watch over thee;

Understanding shall keep thee:

12 To <sup>i</sup>deliver thee from the way of <sup>j</sup>evil,

From the men that speak <sup>k</sup>perverse things;

13 Who <sup>l</sup>forsake the paths of uprightness,

To walk in the <sup>m</sup>ways of darkness;

14 Who <sup>n</sup>rejoice to do evil, And delight in the perverseness of <sup>o</sup>evil;

15 Who are <sup>p</sup>crooked in their ways,

And wayward in their paths:

16 To <sup>q</sup>deliver thee from the strange woman,

Even from the <sup>r</sup>foreigner that <sup>s</sup>flattereth with her words;

17 That forsaketh the <sup>t</sup>friend of her youth,

And forgetteth the covenant of her God:

18 For <sup>u</sup>her house inclineth unto death,

And her paths unto <sup>v</sup>the dead;

19 None that go unto her return again,

Neither do they attain unto the <sup>w</sup>paths of life:

20 That thou mayest walk in the way of good men,

And keep the <sup>x</sup>paths of the righteous.

21 For <sup>y</sup>the upright shall dwell in the <sup>z</sup>land.

And <sup>aa</sup>the perfect shall remain in it.

22 But <sup>ab</sup>the wicked shall be cut off from the <sup>ac</sup>land,

And <sup>ad</sup>the treacherous shall be <sup>ae</sup>rooted out of it.

**3** My son, <sup>af</sup>forget not my <sup>ag</sup>law;

But let thy heart <sup>ah</sup>keep my commandments:

2 For <sup>ai</sup>length of days, and years of life,

And <sup>aj</sup>peace, will they add to thee.

<sup>6</sup> Or, the evil man

<sup>7</sup> Heb. maketh smooth her words.

<sup>8</sup> Or, guide

<sup>9</sup> Or, she sinketh down unto death, which is her

house.

<sup>10</sup> Or, the shades Heb. Rephaim.

<sup>11</sup> Or, earth

<sup>12</sup> Or, teaching





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Mr. Norman F. Williamson

Hope you rest well  
today. Lovingly

Eleanor



Messers

Thomasville Ga.  
Sept. 1, 1970

My dear Marc, Glenn & Grover,

It is impossible for me to keep out an acute pain in my heart when I am forced to realize that something has separated me from my three wonderful grandsons. It hurts beyond expression when you failed to get in your fathers car and come along to see your grand-parents when it would have been so easy to do. I understand how hard it is these days to bridge the generation gap. Of course if I get through to you I will have to bridge two generation gaps.

Some how if I could I wish I could lift all of you up so high that you could view the whole world and all the generations from the beginning of time in such a way that you could see and understand better not just two generations but all generations.

When we were in Florence Italy some one told us that if we would go to a small mountain outside of Florence we could see how the



2

San Marco Cathedral in Florence dominated all of Florence and the surrounding territory. We went out and saw it and <sup>it was a wonderful experience which</sup> I will never forget <sup>it</sup>. What I would like to do for my grandsons is to pick you up ethically and spiritually and take you up above the sins and hatreds of the world so high that you could get a perspective not yet obtained. I wish you could really see and grasp the meaning of what <sup>actually</sup> really dominates this world. We should put ourselves in a position to see and understand the cardinal virtues of all generations of all times.

Of course that is what Christ's coming to earth is all about. The Bible and Christ are what should dominate the world. The trouble is that too few people have ever gotten up high enough to see Christ and how He dominates the universe. The devil selfishness and politics pull so hard on people and keep them down so that they never see or feel the full of the cardinal virtues.



the wonderful universe which  
God has created and given us  
to enjoy. it some

As ~~fast~~ <sup>it</sup> some young people are groping  
around trying to bring order  
out of chaos, but so far  
● some of them have only reached  
the fringe of the real problem.  
~~You~~ cannot do away with  
the affluence and sophis-  
tication rampant in our  
world today by growing  
long hair and beard and in <sup>forward</sup>  
wearing fringed shirts and  
short shorts. Of course I  
have been realizing for years that  
most people of the world care  
too much about worldly goods and  
pleasures and far too little about  
the greatest treasures we have or  
will ever have — our young  
people. If we valued ~~our~~ young  
men as we should we would  
stop this war and bring them all  
● home. To begin with we never would  
have started ~~the~~ war and sent the first man <sup>to fight</sup>

As you know my parents both  
died when I was a child, and my  
two grandfathers died when I  
was too young to remember them,  
but my grandmother Home and



my grandmother <sup>4</sup> McCall left a great deal with me. Among other things my grandmother <sup>4</sup> Horne taught me the importance and value of work. My grandmother McCall left me with dignity and order. She taught me to have a place for every thing and to keep it in its place. Another thing they really got through to me was to look for good in every one and to never look any bad. They said to just keep quiet unless I could say something good. So now that I am eighty years old and of course do not have so many more years on <sup>the</sup> earth I am thinking about the fact <sup>that</sup> I would like to leave my grandsons with a few things which will help them to live noble and exemplary lives.

I would like to pass on all the good I got from my grandmothers. In addition I would like to add a few. Never in the history of the world have we needed more to have Christ lifted up so every one can see and grasp his significance and power. The only plan left for



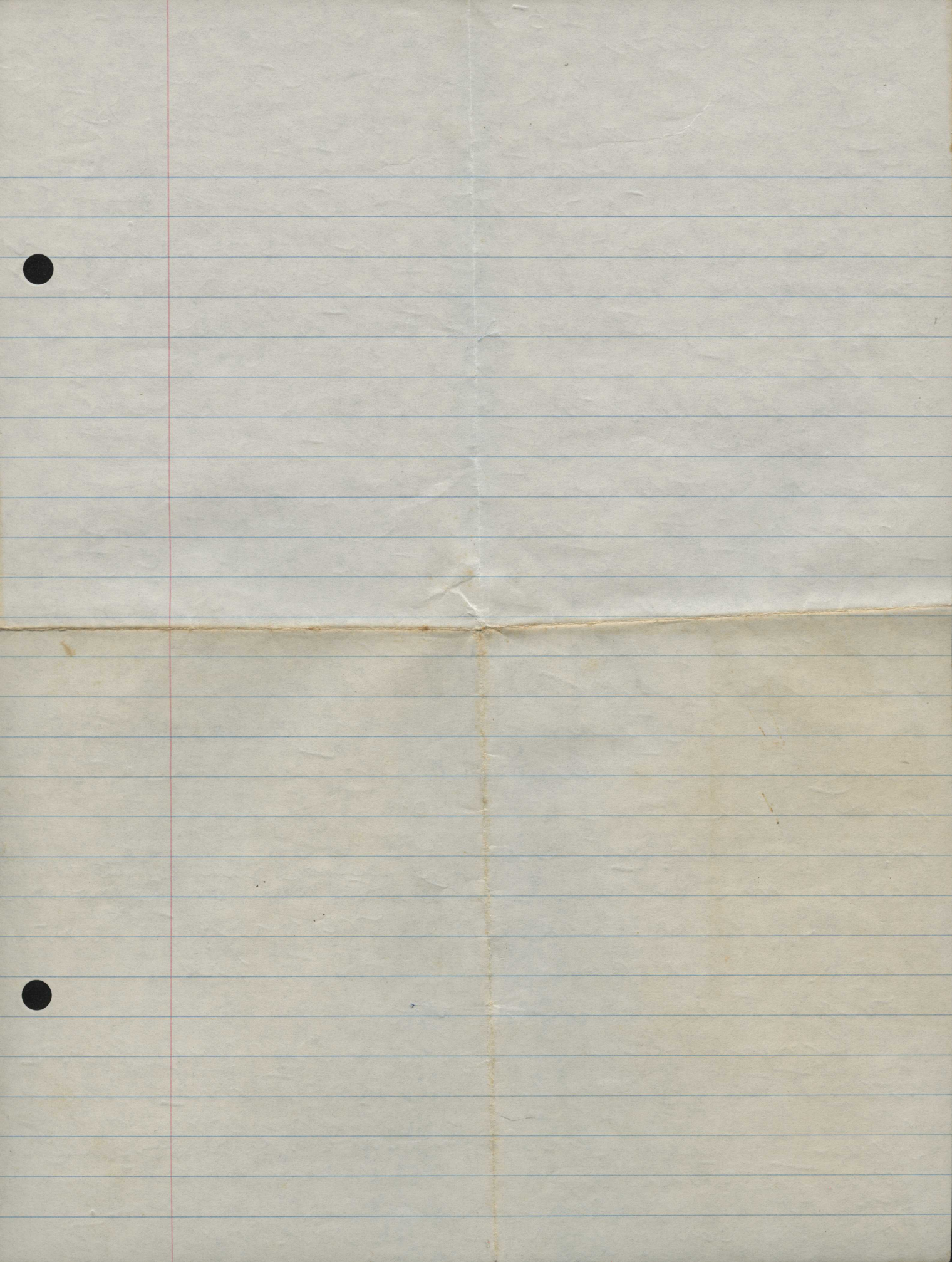
having Christ<sup>5</sup> made known to the world is for his followers to really live Christian lives every day. So with all my heart I want to ask my grandsons to read something from the Bible every day and consciously try to live like Christ every day. One of the best ways to try to live like Christ is to make a point of doing a kind deed to some one every day. You do not have to go out of your way or take up a lot of your valuable school time to do it. Just be on the look out for a new awkward Freshman or some sad lonely person right around you every day.

Another thing I would like to pass on is to avoid extremes. For instance one does not have to wear a crew cut or look like Tim<sup>1</sup> or either. *your message can be put over better with a well combed modern*

If Marc has gone on back to New York please send this on to his right address. *place of*

Remember I love <sup>each of</sup> you dearly and want to do my little part in helping you to grow to be fine Christian gentlemen. I am so thankful you have your wonderful parents still and I hope and pray that you will have them long after I am gone. Take good care of your dear selves. Would be if love & prayers I grandmother.







- 3 Let no  
forse  
Bind  
Write  
thy  
4 So sha  
In the  
5 Trust  
hear  
And  
under  
6 In all  
him,  
And he  
7 Be not  
Fear J  
evil:  
8 It will  
And  
9 Honor  
stand  
And wi  
thing  
10 So sha  
with  
And th  
with  
11 My sor  
tenin  
Neither  
proof  
12 For wh  
repre  
Even  
whom  
13 Happy  
wisde  
And th  
under  
14 For the  
than  
And th  
fine g  
15 She is  
rubie  
And



- canst desire are to be com-  
pared unto her.  
16 Length of days is in her right  
hand:  
In her left hand are riches  
and honor.  
17 Her ways are ways of pleas-  
antness,  
And all her paths are peace.  
18 She is a tree of life to them  
that lay hold upon her:  
And happy is every one that  
retaineth her.

1 Or, good repute  
2 Or, make straight (or, plain)  
3 Or, refreshing Heb. moistening.  
4 Or, instruction 5 Heb. draweth forth.

1s. 5. 27;  
63. 13  
ch. 1. 33;  
6. 22; Job  
11. 19; Ps.  
3. 5  
Ps. 91. 5;  
1 Pet. 3. 14  
Job 5. 21  
1 S. 2. 9  
Rom. 13. 7.  
Gal. 6. 10.  
Lev. 19. 13.  
Dt. 24. 15  
ch. 6. 14;  
14. 22  
ch. 26. 17;  
Rom. 12. 18  
ch. 24. 1.  
Ps. 37. 1  
ch. 11. 20  
Job 29. 4;  
Ps. 25. 14

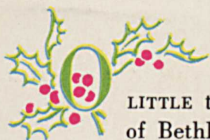
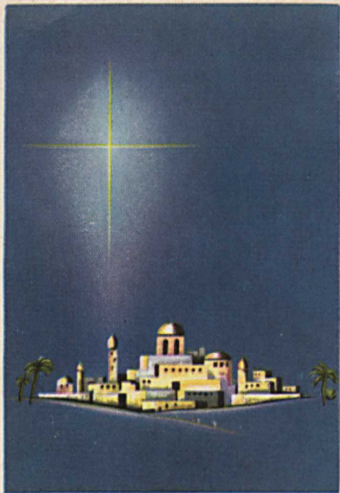
- violence,  
And choose none of his ways.  
32 For the perverse is an abomi-  
nation to Jehovah;  
But his friendship is with the  
upright.  
33 The curse of Jehovah is in the  
house of the wicked;  
But he blesseth the habitation  
of the righteous.  
34 Surely he scoffeth at the  
scorners;

6 Dt. 11. 28; Mal. 2. 2 7 Job 8. 6 8 Jas. 4. 6

6 Heb. thou shalt not dash thy foot.  
7 Or, storm 8 Or, counsel 9 Or, Though







LITTLE town  
of Bethlehem,  
How still we see thee lie!  
Above thy deep and  
dreamless sleep  
The silent stars go by;  
Yet in the darkness  
shineth  
The everlasting Light;  
The hopes and fears  
of all the years  
Are met in thee tonight.

*Let us now go even unto  
Bethlehem,  
and see this thing  
which is come to pass,  
which the Lord hath made  
known to us. Luke 2:15*





"And be ye kind  
one to another,  
tenderhearted,  
forgiving each  
other, even as  
God also in  
Christ forgave  
you." Ephesians  
4: 32





"And in everything  
I kept myself  
from being  
burdensome unto  
you, and so will  
I keep myself."

II Corinthians 11: 9

---

May God help me  
to keep from  
being burdensome  
to my son or  
anyone — a lonely  
old woman. F. M. W.





## THE WOMAN'S HYMN

Come women, wide proclaim  
Life through your Savior slain;  
Sing evermore.

Christ, God's effulgence bright,  
Christ, who arose in light,  
Christ, who crown you with light,  
Praise and adore.

Come, clasping children's hands,  
Sisters from many lands,  
Teach to adore;  
For the sin-sick and worn,  
The weak and over-borne,  
All who in darkness mourn,  
Pray, work, yet more.

Work with your courage high,  
Sing of the daybreak high,  
Your love outpour.  
Stars shall your brow adorn,  
Your heart leap with the morn,  
And by his love upborne,  
Hope and adore.

Then when the garnered field  
Shall to our Master yield  
A bounteous store,  
Christ, hope of all the meek,  
Christ, whom all earth shall seek,  
Christ, your reward shall seek,  
Joy evermore.





# THE NEW COVENANT

TH

"And be  
one to a  
tender  
forgive  
other  
God a  
Christ  
you."

4: 32



LITTLE town  
of Bethlehem,

How still we see thee lie!  
Above thy deep and  
dreamless sleep  
The silent stars go by;  
Yet in the darkness  
shineth  
The everlasting Light;  
The hopes and fears  
of all the years  
Are met in thee tonight.

Let us now go even unto  
Bethlehem,  
and see this thing  
which is come to pass,  
which the Lord hath made  
known to us. Luke 2:15

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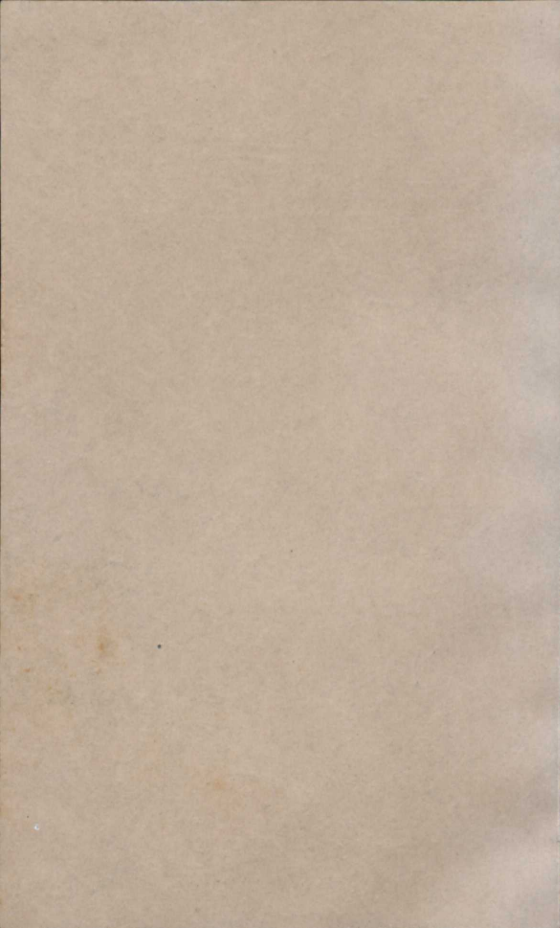


(5) Touch some-  
thing within  
 - Holy Spirit

(6) Ono San  
 Okean -

(7) No corners

(8) Best witness-  
 ing done by  
 person with no  
 corners.





THE CONCISE

BIBLE

3

(5) Touch some-  
thing within  
- Holy Spirit

(6) Ono San  
Ofusan -

(7) No cornere

(8) Best witness-  
ing done by  
person with no  
cornere.

NEW YORK  
THOMAS NELSON & SONS

251-253 FOURTH AVENUE

still more for its leaves, used by Eastern women to stain their hands and the soles of their feet an orange color.



CAMPHIRE OR HENNA.  
Separate flower, fruit, and seeds.

**CANAANITES** [cā'naan-ites]. Canaan ("the low-lands") denoted first the sea-coast, afterwards the whole of Palestine. The Canaanites were Semites, and Phœnician inscriptions and Tel el-Amarna tablets show that "the language of Canaan" (Isa. 19. 18) was nearly identical with Hebrew.

In Genesis 10, Canaan is the brother of Mizraim, or Egypt, and belongs to the family of Ham, Canaan having been, from the eighteenth Egyptian dynasty to the period of the Exodus, an Egyptian province.

The Canaanites were famous as merchants and seamen, as well as for their artistic skill. The chief objects of their worship were Baal (*q.v.*), and Ashtart, or Ashtoreth (*q.v.*). [See PHœNICIA.]

**CANDLESTICK** [cān'dle-stick'], **GOLD-EN** [gōld'en]. [See TABERNACLE.]

**CANE** [cāne], *Sweet*, same as the calamus (*q.v.*).

**CANKERWORM** [cān'kēr-worm']. [See LOCUST.]

**CANON** [cān'on]. The whole collection of books contained in the Bible is usually spoken of as the Canon, or Canonical Scripture, any single book being said to be in the Canon or Canonical. We speak also of the Canonical Books, or the Canon, of the Old and New Testaments respectively. It is not, however, till the time of Origen, in the third century of the Christian era, that we find Scripture spoken of in such terms.

The word Canon means a "reed" or "rod," a measuring rod, hence an established rule. Before Origen's time, the truth recognized by the church had come to be spoken of as the canon or test of doctrine, and the books that were in accordance with the traditional rule of faith, and embodied it, were therefore said by Origen to be canonized or canonical. But, since the Scriptures themselves contain in written form this standard of faith, they themselves came to be spoken of, in an active sense, as the Canon, or rule by which other books or statements might be tested.

This twofold use of the terms canon and canonical thus implies on the one hand (1) that each

individual book of Scripture comes up to or agrees with a certain standard, and on the other (2) that the whole collectively form a standard or measure of truth.

**CAPHTOR** [cāph'tōr], the original home of the Philistines (Amos 9. 7; Jer. 47. 4; Deut. 2. 23; the clause in Gen. 10. 14 is misplaced). The name is found written in hieroglyphics in the temple of Kom Ombo, in Upper Egypt, which was built by the Ptolemies, and excavated in 1892. Caphtoi is supposed to be Crete.

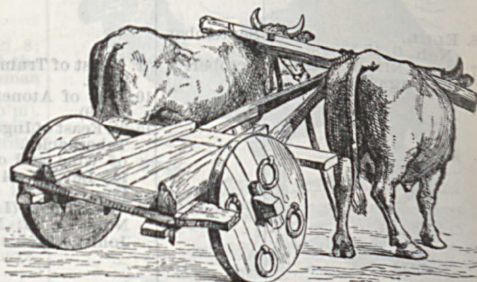
**CAPTIVITY**. [See BABYLONIAN CAPTIVITY.]  
**CARBUNCLE** [cār'būn-cle]. This word occurs thrice in the Old Testament (*A.V.*) as a translation of different Hebrew words. What these mean is uncertain, but the carbuncle properly is a rich red variety of the garnet; the term, however, in early times included the ruby. In Ex. 28. 17. the words "carbuncle" and "emerald" should be transposed.

**CARCHEMISH** [cār'che-mish]—"fort of Chemosh"—(2 Chr. 35. 20; Isa. 10. 9), a celebrated town of the Hittites (*q.v.*), at the chief ferry from Haran to Syria. It is mentioned on monuments in 1600 B.C., and down to 717 B.C. Now the ruin *Jerāblus* (Hierapolis). Important Hittite remains have here been discovered.

**CARMEL** [cār'mel] ("garden" or "park"), a ridge running fifteen miles northwest from the plain of Esdraelon, and ending in the promontory that forms the bay of Acre; greatest height, 1,728 feet.

**CAROB-TREE** [cār'ōb-tree] (Luke 15. 16, *R.V. margin*), a leguminous tree, native of the Levant. The "husks" were its pods, which some take to have been also the "locusts" of Mat. 3. 4, whence they have been named *locust pods* and *St. John's bread*.

**CART** [cārt]. Goods were transported for the most part on the backs of men or of animals; but a cart, probably with two solid wheels, was also in use for carrying corn or other produce (Amos 2. 13).



PALESTINE OX-CART.

**CASSIA** [cāsh'ā] (Ex. 30. 24; Ezek. 27. 19), a coarser kind of cinnamon (*q.v.*). Here the *R.V. margin* suggests *costus*, an Indian plant with an aromatic root. The cassia of Ps. 45. 8 represents another Hebrew word, but probably refers to the same plant.

**CAT** [cāt]. The cat is mentioned only in the Apocryphal Book of Baruch (ch. 6. 22), in connection with the idols of Babylon. The cat was domesticated in Egypt thirteen centuries before Christ. It was there a sacred animal, and thousands of mummied cats have been found.

**CATERPILLAR** [cāt'er-pil'lar]. [See LOCUST.]

**CATTLE** [cāt'tle]. Horned cattle were early domesticated (Gen. 4. 20). History gives no glimpse of a time when the ox was not the servant of man, while everywhere in the Old World feral horned cattle exist, or have existed, in recent times. [See UNICORN.]



The ox was used by the Jews for ploughing, treading out the corn in threshing, and for draught, and was only killed for sacrifices and for great feasts. Cows' milk was used, both fresh and slightly curdled, and also churned into butter, or in the form of curds, often called "butter" in Scripture. In the Jordan valley the Indian buffalo has been introduced, probably from Persia, in post-Exilian times.

**CEDAR** [çə'dar] of Lebanon grows also on the Taurus and Atlas Mountains. It was the king of trees (1 Kings 4. 33), the symbol of grandeur, might, loftiness, and ever-increasing expansion. Its wood was used in the successive temples at Jerusalem and in the palace of Nebuchadnezzar. The cedar of Lev. 14. 4 and Num. 19. 6 is probably an aromatic juniper.

**CENCHREA** [çen'ehre-ā]. [See CORINTH.]

**CHALCEDONY** [chāl-çed'ō-nŷ] (Gr. *chalkedon*), Rev. 21. 19. One of the many varieties of minutely crystalline silica, of a light, often milky, color, related to agate (*q.v.*).

**CHALDÆA** [chāl-dē'ā], the plain of Babylon, or Lower Mesopotamia; once a very fertile land, now a barren, sandy desert. One of its great cities was "Ur of the Chaldees."

**CHALDÆANS** [chāl-dē'ans]. [See BABYLONIA.]

**CHALDEE** [chāl'dee]. [See ARAMAIC.]

**CHAMBELEON** [chā-mē'lē-on]. [See LIZARD.]

**CHAMOIS** [chām'ois, shām'mŷ] (*A. V.* and *R. V.*, Heb. "the leaper," Deut. 14. 5), the mouflon, or wild sheep.

**CHARIOT** [chār'y-ōt] (Gen. 41. 43). The Israelites were familiar with chariots, as used by their enemies (Egyptians; Canaanites, Judg. 4. 14). They had them



HORSE AND CHARIOT.  
(From Egyptian Sculpture.)

themselves. But David (2 Sam. 8. 4) and Solomon (1 Kings 10. 26) introduced both chariots and horses in ever-increasing numbers. They were two-wheeled vehicles, curved in front and open behind, in which two men could ride, one of whom drove (1 Kings 22. 34), while the other fought with bow or spear.

**CHEDORLAOMER** [chēd'or-lā'o-mer]. [See ABRAHAM.]

**CHEMOSH** [chē'mōsh], the god of the Moabites. [See MOABITE STONE.]

**CHERUB** [chēr'ub] (plural **CHERUBIM**), a symbolical winged creature with a human face, associated in Scripture with the throne or chariot of Jehovah (Ps. 18. 10; 80. 1; 99. 1). In Gen. 3. 24 cherubim appear as the guardians of the approach to the tree of life. Two cherubim were placed on the mercy-seat or covering of the ark of the covenant in the Tabernacle and in the Temple, and figures representing cherubim were wrought into the hangings of the Holy of Holies. In Ezekiel's description (ch. 1 and 10; 41. 18, 19) they have a human body, with a head presenting the faces of a man, a lion, an ox, and an eagle, four hands, and four wings; the whole body of the cherubim and the wheels of the chariot being furnished with innumerable eyes. In Revelation the four faces of the cherubim are distributed among the four "living creatures" that surround the throne of God. [See GOSPELS.]

**CHESTNUT** 37; Ezek. 31 majestic tree. From the fruits it is

**CHITTIM** is Greek K the modern Old Testament (*c.g.* Num.

**CHRIST** (JESUS, page Concordance and Offices.

**CHRONIC** SECOND BOOK of the Jewish named "W minutes of like. In the books, entitled" or "p the time of icles." Th his prece house of Da marked fea lel to the older history (Books of Samuel and Kings), and is mainly drawn from the same sources.

(Gen. 30. a tall and Palestine. wers and

en. 10. 4) f Cyprus; is used in of Cyprus

LIFE OF orks, see es, Titles, SUS.]

RST AND hird part one book, ys," i. e. and the into two gs omit- tle from "Chron- iter, and s of the udah, are ns paral- Kings), and is mainly drawn from the same

Roman

B. H. P.



Necessity

Character-  
istics

Persistence

Ps. 37. 25, the *r.* forsaken.  
 37. 25, the *r.* shall inherit; 37. 32, watcheth the *r.*  
 37. 33, salvation of the *r.*  
 55. 22, never suffer the *r.*  
 58. 10, *r.* shall rejoice; 64. 10, *r.* shall be glad.  
 69. 23, written with the *r.*; 72. 7, the *r.* flourish.  
 70. 10, horns of the *r.*; 94. 21, soul of the *r.*  
 97. 11, light is sown for the *r.*  
 112. 6, The *r.* shall be had in everlasting remembrance.  
 119. 75, thy judgments are the *r.* *A. V., right.*  
 119. 123, thy *r.* word. *A. V., word of thy righteousness.*  
 119. 144, Thy testimonies are the *r.* *A. V., The righteousness of.*  
 143. 2, no man living is the *r.* *A. V., shall . . . be justified.*  
 Prov. 4. 18, path of the *r.* *A. V., just.*  
 10. 3, not suffer the soul of the *r.* to famish.  
 10. 7, memory of the *r.* *A. V., just.*  
 10. 16, labor of the *r.*; 10. 21, lips of the *r.*  
 10. 24, desire of the *r.*; 11. 8, *r.* is delivered.  
 11. 30, the fruit of the *r.* is a tree of life.  
 14. 32, the *r.* hath a refuge in his death.  
 15. 6, in the house of the *r.* is much treasure.  
 18. 5, to turn aside the *r.*; 21. 26, the *r.* giveth.  
 20. 4, *r.* man. *A. V., just.*  
 21. 15, joy to the *r.* *A. V., just.*  
 28. 1, the *r.* are bold as a lion.  
 28. 28, the *r.* increase; Eccl. 7. 16, *r.* overmuch.  
 Eccl. 7. 15, 20, *r.* man. *A. V., just.*  
 8. 14, *r.* men. *A. V., just.*  
 9. 2, one event to the *r.*  
 Isa. 3. 10, of the *r.*  
 53. 11, shall my *r.* servant justify many.  
 57. 1, the *r.* perisheth; Jer. 23. 5, *r.* Branch.  
 Ezek. 3. 20, his sin, and his *r.* deeds. *A. V., righteousness.*  
 13. 22, grieved the heart of the *r.*  
 21. 3, from thee the *r.*  
 33. 13, none of his *r.* deeds shall be remembered. *A. V., all his righteousness . . . not.*  
 Amos 2. 6, sold the *r.*  
 Mal. 3. 18, between the *r.*  
 Mat. 1. 19, Joseph . . . a *r.* man. *A. V., just.*  
 9. 13, to call the *r.*  
 13. 43, the *r.* shine; 23. 35, all the *r.* blood.  
 13. 49, from among the *r.* *A. V., just.*  
 25. 46, the *r.* into eternal life.  
 27. 19, that *r.* man. *A. V., just.*  
 Luke 18. 9, trusted in themselves that they were *r.*  
 20. 20, feigned themselves to be *r.* *A. V., just men.*  
 John 5. 30, my judgment is the *r.* *A. V., just.*  
 Acts 3. 14, the Holy and *R. One.* *A. V., the Holy One and the Just.*  
 22. 14, the *R. One.* *A. V., that Just.*  
 Rom. 1. 17; Gal. 3. 11, *r.* shall live. *A. V., just.*  
 3. 10, There is none *r.*  
 5. 1, scarcely for a *r.*  
 7. 12, commandment . . . *r.* *A. V., just.*  
 Heb. 10. 38, my *r.* one shall live. *A. V., the just.*  
 1 Pet. 4. 18, if the *r.* is scarcely saved.  
 1 John 1. 9, *r.* to forgive. *A. V., just.*  
 Rev. 15. 3, . . . *r.* are thy ways. *A. V., just.*  
 22. 11, he that is *r.*  
**Righteous**, memory of the, Ps. 112. 6; Prov. 10. 7.  
 privileges of the, Job 36. 7; Ps. 14. 5; 34. 15; 58. 10;  
 125. 3; Prov. 2. 7; Isa. 3. 10; 60. 21; Mat. 13. 43; Acts  
 10. 35; 1 Pet. 3. 12; 1 John 3. 7; Rev. 22. 11.  
**RIGHTEOUSLY**, 2 Sam. 23. 3, ruleth over men *r.*  
*A. V., must be just.*  
 Ps. 9. 4, in the throne judging *r.* *A. V., right.*  
 1 Cor. 15. 34, Awake to soberness *r.* *A. V., Awake to righteousness.*  
 1 Thes. 2. 10, how . . . *r.* we behaved. *A. V., justly.*  
**RIGHTEOUSNESS**, Gen. 18. 19; Ps. 89. 14, *r.* and  
 justice. *A. V., justice and judgment.*  
 Gen. 30. 33, my *r.* answer.  
 Job 27. 6, my *r.* I hold fast; 29. 14, I put on *r.*  
 35. 8, thy *r.* may profit; 36. 3, ascribe *r.*  
 Ps. 9. 8, judge the world in *r.*  
 17. 15, behold thy face in *r.*  
 23. 3, He guideth me in the paths of *r.*  
 31. 1, in thy *r.*; 35. 28, talk of thy *r.*  
 36. 6, Thy *r.* is like the mountains.  
 40. 10, not hid thy *r.*; 48. 10, full of *r.*  
 51. 19, sacrifices of *r.*; 65. 5, terrible things . . . in *r.*  
 71. 19, thy *r.* also; 85. 10, *r.* and peace.  
 85. 11, *r.* hath looked down from heaven.  
 106. 3, he that doeth *r.* at all times.  
 118. 19, open to me the gates of *r.*  
 119. 138, *r.* And very faithfulness. *A. V., righteous.*  
 Prov. 8. 8, the words of my mouth are in *r.*  
 8. 15, wealth and *r.*; 10. 2, *r.* delivereth.  
 11. 18, he that soweth *r.*  
 12. 23, way of *r.*; 34. *r.* exalteth a nation.  
 16. 8, better is a little, with *r.*  
 16. 12, the throne is established by *r.*  
 Eccl. 7. 15, a righteous man that perisheth in his *r.*  
 Isa. 1. 21, *r.* lodged in her; 1. 26, the city of *r.*  
 9. 7, with *r.* *A. V., justice.*  
 11. 5, *r.* shall be the girdle.

Isa. 28. 17, *r.* the plummet.  
 32. 17, the work of *r.* shall be peace.  
 41. 2, whom he calleth in *r.* *A. V., the righteous men.*  
 45. 8, let the skies open down *r.*  
 48. 18, thy *r.* as the waves of the sea.  
 56. 1, do *r.* *A. V., justice.*  
 59. 4, None sueth in *r.* *A. V., calleth for justice.*  
 61. 3, called trees of *r.*; 61. 10, robe of *r.*  
 62. 2, see thy *r.*  
 Jer. 23. 6; 33. 16, Jehovah our *r.*  
 50. 7, habitation of *r.* *A. V., justice.*  
 Ezek. 45. 9, execute justice and *r.* *A. V., judgment and justice.*  
 Dan. 4. 27, by *r.*; 9. 7, *r.* belongeth unto thee.  
 12. 3, they that turn many to *r.* as the stars.  
 Amos 5. 24, *r.* as a mighty stream; 6. 12, fruit of *r.*  
 Zeph. 2. 3, seek *r.*; Mal. 4. 2, sun of *r.* arise.  
 Mat. 3. 15, fulfil all *r.*; 5. 6, thirst after *r.*  
 5. 20, except your *r.* shall exceed the *r.*  
 6. 1, your *r.* before men. *A. V., alms.*  
 21. 32, John came unto you in the way of *r.*  
 Luke 1. 75, holiness and *r.*  
 Act. 10. 35, *r.* is acceptable.  
 13. 10, enemy of all *r.*; 24. 25, reasoned of *r.*  
 Rom. 1. 17, *r.* of God.  
 4. 6, *r.* apart from works; 4. 11, *r.* of the faith.  
 5. 17, the gift of *r.*; 5. 18, through one act of *r.*  
 6. 13, instruments of *r.*; 6. 20, free in regard of *r.*  
 14. 17, not eating and drinking, but *r.*  
 2 Cor. 3. 9, ministration of *r.*; 5. 21, *r.* of God.  
 Gal. 2. 21, if *r.* is through the law; 5. 5, the hope of *r.*  
 Eph. 6. 14, the breastplate of *r.*  
 Phil. 1. 11, with the fruits of *r.*  
 1 Tim. 6. 11, follow after *r.*  
 2 Tim. 4. 8, crown of *r.*  
 Tit. 3. 5, works done in *r.*  
 Heb. 5. 13, word of *r.*; 11. 7, heir of the *r.*  
 12. 11, fruit of *r.*  
 Jas. 3. 18, *r.* is sown in peace.  
 1 Pet. 2. 24, live unto *r.*  
 2 Pet. 2. 5, a preacher of *r.*; 2. 21, known the way of *r.*  
 1 John 3. 7, doeth *r.*; 3. 10, doeth not *r.*  
 Rev. 22. 11, he that is righteous, let him do *r.* still.  
*A. V., be righteous still.*  
**Righteousness**, imputed, Gen. 15. 6; Ps. 106. 31;  
 Rom. 4. 6; Gal. 3. 6; Jas. 2. 23.  
 of Christ, Isa. 54. 17; Jer. 23. 6; 33. 16; Hos. 2. 19;  
 Mal. 4. 2; Rom. 1. 17; 3. 22; 1 Cor. 1. 30; 2 Cor. 5. 21;  
 Phil. 3. 9; 2 Pet. 1. 1; 1 John 3. 7.  
 we cannot be saved by our own, Deut. 9. 4, 5; Ps.  
 115. 1; Ezek. 36. 22, 32; Rom. 10. 3.  
 promised to the church, Isa. 32. 16; 45. 8; 61. 11;  
 62. 1; Eph. 5. 27.  
 Exemplified:—*Jacob*, Gen. 30. 33; *David*, 2 Sam.  
 22. 21; *Zacharias*, Luke 1. 6; *Abel*, Heb. 11. 4; *Lot*,  
 2 Pet. 2. 7.  
**RIGHTLY**, S. of Sol. 1. 4, *r.* do they love thee. *A. V.,*  
*the upright.*  
**RIGOR**, Ex. 1. 13, serve with *r.* Lev. 25. 43.  
 Ezek. 34. 4, with *r.* have ye ruled. *A. V., cruelty.*  
**RIMMON**, rim'mon—(1) Assy. the thunderer. 2 Sam.  
 4. 2.  
 (2) an idol. 2 Kings 5. 18. Josh. 19. 7, *A. V., Remmon.*  
 In 1 Chr. 6. 77, *Rimmono*, *A. V., Rimmon.*  
**RIMMON-PEREZ**, rim'mon-pê rez. Num. 33. 19.  
*A. V., Rimmon-parez.*  
**RIMON**, Josh. 19. 13, *R.* which stretcheth. *A. V.,*  
*Remmon-methor.*  
**RIMS**, Ezek. 1. 18, *r.* *A. V., rings.*  
**RING**, Gen. 24. 22, a golden *r.* *A. V., earring.*  
 Gen. 41. 42, Pharaoh took off his signet *r.*  
 Ex. 25. 12, *r.* of gold.  
 32. 2, Break off the golden *r.* *A. V., earrings.*  
 Esth. 1. 6, silver *r.*  
 3. 10, the king took his *r.* from his hand.  
 Job 42. 11, every one a *r.* of gold. *A. V., earring.*  
 Prov. 11. 22, As a *r.* of gold. *A. V., jewel.*  
 Ezek. 16. 12, *r.* upon thy nose. *A. V., jewel on thy forehead.*  
 Luke 15. 22, *r.* on his hand.  
 Jas. 2. 2, a man with a gold *r.*  
**RINGS**, antiquity of, Gen. 24. 22; 38. 18; women of rank  
 adorned with, Isa. 3. 16, 21; worn by rich men,  
 Jas. 2. 2.  
**RINGLEADER**, Acts 21. 5, *r.* of the sect.  
**RINNAH**, rin'nah—Heb. *a wild cry*. 1 Chr. 4. 20.  
**RIOT**, Eph. 5. 18, wherein is the *r.* *A. V., excess.*  
 Tit. 1. 6, accused of *r.*  
 1 Pet. 4. 4, excess of *r.*  
**RIOTOUS**, Luke 15. 13, wasted his substance with *r.*  
*living.*  
**RIOTOUSLY**, Jude 11, ran *r.* in the error. *A. V.,*  
*greedily after.*  
**RIPE**, Gen. 40. 10, *r.* grapes.  
 Job 30. 2, *r.* age is perished. *A. V., old.*  
 S. of Sol. 2. 13, The fig-tree ripeneth. *A. V., putteth forth.*  
 Isa. 18. 5, flower becometh a ripening grape. *A. V.,*  
*sour grape is r. in the flower.*



Joel 3. 13, harvest is *r.*; Nah. 3. 12, first-*r.* figs.  
 Rev. 14. 15, harvest of the earth is *r.*  
**RIPENESS.** Job 29. 4, in the *r.* of my days. *A. V.*,  
*days of my youth.*  
**RIPHATH,** *r*iph'ath. Gen. 10. 3.  
**RISE.** Num. 23. 24, *r.* up as a. *A. V.*, *shall rise.*  
 Num. 24. 17, a sceptre shall *r.* out of Israel.  
 Deut. 33. 11, that *r.* up against him. *A. V.*, *r. against.*  
 Ruth 2. 15, she was *r.* up to glean.  
 Job 14. 12, man lieth down and *r.* not.  
 16. 8, *r.* up against me. *A. V.*, *rising.*  
 20. 27, the earth shall *r.* up against him.  
 22. 20, Surely they that did *r.* up against us are cut  
 off. *A. V.*, *our substance is not cut down.*  
 24. 14, the murderer *r.* *A. V.*, *rising.*  
 31. 14, God *r.* up.  
 Ps. 35. 11, Unrighteous witnesses *r.* up.  
 44. 26, *R.* up for our help. *A. V.*, *arise.*  
 119. 62, *r.* to give thanks.  
 127. 2, to *r.* up early.  
 Eccl. 12. 4, *r.* up at the voice of a bird.  
 Isa. 5. 11, *r.* up early; 32. 9, *r.* up, ye who  
 27. 9, sun-images shall *r.* no more. *A. V.*  
 33. 10, light *r.* in darkness.  
 60. 1, glory of Jehovah is *r.* upon thee.  
 60. 3, brightness of thy *r.*  
 Jer. 25. 27, *r.* no more; Lam. 3. 63, *r.* up.  
 Hab. 1. 3, contention *r.* up. *A. V.*, *there*  
 Mat. 5. 45, sun to *r.*  
 10. 21, children shall *r.* up.  
 17. 9, Son of man be *r.*  
 Mark 3. 26, if Satan hath *r.* up against him  
*rise.*  
 Luke 12. 54, a cloud *r.* in the west. *A. V.*  
 18. 31, if one *r.* from. *A. V.*, *though one*  
 24. 46, and *r.* again from the dead. *A. V.*  
 John 6. 18, the sea was *r.* *A. V.*, *arose.*  
 11. 23, thy brother shall *r.* again.  
 Acts 9. 6, *r.*, and enter. *A. V.*, *Arise.*  
 10. 13, *R.*, Peter; kill and eat.  
 1 Thes. 4. 16, the dead in Christ shall *r.* *A. V.*  
**RISSEAH,** *r*is'sah. Num. 33. 24.  
**RITHMAH,** *r*ith'mah—Heb. *wild broom.*  
**RITHAL,** *r*ith'al. Lev. 18. 18, to be *r.* to her. *A. V.*  
 1 Sam. 1. 6, her *r.* provoked. *A. V.*, *adve*  
**RIVER.** Gen. 2. 10, a *r.* went out of Eden  
 Ex. 2. 5, to bathe at the *r.*  
 Num. 24. 6, as gardens by the *r.*-side.  
 Josh. 24. 3, from beyond the *R.* *A. V.*, *to*  
*the flood.*  
 Job 20. 17, He shall not look upon the *r.*  
 Ps. 36. 8, drink of the *r.* of thy pleasures  
 65. 9, the *r.* of God; 72. 8, from the *R.*  
 66. 6, through the *r.* on foot. *A. V.*, *flow*  
 33. 9, the *r.* Kishon. *A. V.*, *brook of Kishon*  
 107. 33, he turneth *r.* into a wilderness.  
 137. 1, *r.* of Babylon.  
 Eccl. 1. 7, all the *r.* run into the sea.  
 Isa. 19. 5, the *r.* shall be wasted.  
 43. 2, the *r.* they shall not overflow the  
 48. 18, peace been as a *r.*; 66. 12, peace  
 Lam. 2. 18, tears run down like a *r.*  
 Amos 8. 8, like the *R.* of Egypt. *A. V.*,  
 Nah. 2. 6, The gates of the *r.* are opened  
 John 7. 38, flow *r.* of living water.  
 Rev. 12. 15, as a *r.* . . . by the stream.  
 22. 1, a *r.* of water of life.  
 River, in Egypt (Nile), Ex. 1. 22; Ezek. 1.  
 laid beside, Ex. 2. 5; turned into blood  
 River of life, Rev. 22.  
**RIZPAH,** *r*iz'pah—Heb. *hot stone* (for  
 3. 7.  
**ROAR.** 1 Chr. 16. 32, let the sea *r.*  
 Ps. 46. 3, the waters thereof *r.*  
 74. 4, thine adversaries have *r.* *A. V.*, *r.*  
 104. 21, the young lions *r.*  
 Isa. 5. 30, *r.* against them . . . like the  
 17. 12, *r.* of the seas. *A. V.*, *noise.*  
 59. 11, we *r.* all like bears.  
 Jer. 25. 30, Jehovah will *r.* from on high  
 50. 42, their voice *r.* *A. V.*, *shall roar.*  
 Amos 3. 4, will a lion *r.* in the forest.  
 Luke 21. 25, the *r.* of the sea and the  
*the sea*  
 1 Pet. 5. 8, devil, as a *r.* lion, walketh about.  
**ROB.** Prov. 22. 22, *r.* not the poor.  
 Mal. 3. 8, will a man *R.* God? *(leg?)*  
 Rom. 2. 22, dost thou *r.* temples? *A. V.*, *commit sacri-*  
 2 Cor. 11. 8, I, *r.* our churches. *A. V.*, *beguile.*  
 Col. 2. 18, *r.* you of your prize. *A. V.*, *one*  
**ROBBED.** Prov. 6. 11, poverty come as a *r.* *A. V.*, *one*  
*that travel*  
 Prov. 23. 28, in wait as a *r.* *A. V.*, *as for a prey.*  
 Jer. 7. 11, den of *r.*  
 Mat. 21. 13, a den of *r.* *A. V.*, *thieves.*  
 26. 55, as against a *r.* *A. V.*, *thief.*  
 27. 38, crucified with him two *r.* *A. V.*, *thieves.*  
 Luke 10. 30, fell among *r.* *A. V.*, *thieves.*  
 John 10. 1, thief and a *r.*; 18. 40, Barabbas was a *r.*

**ROBBERY.** Lev. 6. 2, of *r.* *A. V.*, *in a thing taken*  
*away by violence.*  
 Lev. 5. 4, he took by *r.* *A. V.*, *violently away.*  
 Ps. 62. 10, become not vain in *r.*  
**Robbery,** practised. Gen. 16. 12; Judg. 9. 25; Job 1. 15.  
 referred to, Lev. 19. 13; Ps. 62. 10; Isa. 61. 8; Ezek.  
 22. 29; Amos 3. 10; 1 Cor. 6. 8; 1 Thes. 4. 6.  
 robbers infested Judea in our Lord's time, Luke 10. 30;  
 John 18. 40; Acts 5. 36, 37; 21. 38; 2 Cor. 11. 26.  
**ROBE.** 1 Sam. 2. 19, a little *r.* *A. V.*, *coat.*  
 Ps. 109. 29, as with a *r.* *A. V.*, *mantle.*  
 Isa. 3. 22, festival *r.* *A. V.*, *changeable suits of apparel.*  
 3. 24, instead of a *r.* *A. V.*, *stomacher.*

Self-pity! versus

Humility.

I Sam. 10:17, 20-24,  
 27; 22:6-10

I Intro-

1. Privilege to  
 have you.

2. Why I wanted  
 to have you.

(1) appreciation  
 of meanness  
 of sinners -

(2) appreciation

Ezek. 3. 2, to eat the *r.*  
 Heb. 1. 12, shalt thou *r.* them up. *A. V.*, *fold.*  
 Roll of prophecy, Jer. 36. 2; Ezek. 2. 9; Zech. 5. 1.  
**ROLLED.** Josh. 5. 9, *r.* away the reproach.  
 Isa. 9. 5, garments *r.* in blood; 34. 4, *r.* together.  
 Mic. 1. 10, have I *r.* myself in the dust. *A. V.*, *roll*  
*thine self.*  
 Mark 15. 46, *r.* a stone; 16. 4, stone is *r.* back.  
**ROMANTIZER,** *ro-mant'i-zer*—*I have raised*  
*(God's) help.* 1 Chr. 25. 4, 31.  
**ROMAN.** Acts 22. 28, But I am a *R.* born. *A. V.*, *was*  
*free born.*  
**ROMANS,** *rō-mans*, men of Rome. John 11. 48; Acts  
 25. 16.  
 St. Paul a Roman citizen, Acts 16. 37; 22. 25.  
 Paul's Epistle to (q.v.).

Self-pity versus  
Humility.

I Sam. 10:17, 20-24,  
27;                      22: 6-10

I Intro -

1. Privilege to  
have you.

2. Why I wanted  
to have you.

(1) appreciation  
of manville  
showers -

(2) appreciation



George Washington

February 11

Dear Sir

I have the honor to

acknowledge the receipt

of your letter of the

10th inst.

in relation to

the matter of

the same

of lovely cabinets  
all of repair -  
and daily  
remembrances  
of Concord people.

(3) Love W. M. U.  
work.

(4) Love the Lord.

II Saul -

1. Chosen of God

2. Kingly  
qualities.

3. Victories

~~24~~ Went to his head

4. I feared the



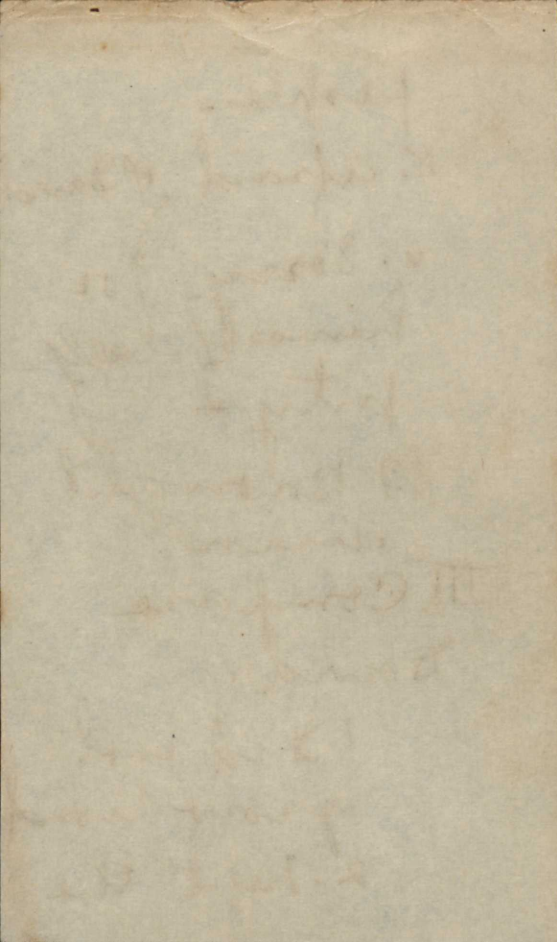


- 3
- people -
5. Afraid of David
6. Sorry for  
himself - self -  
pity I
7. Brought  
ruin.

### III Compare David.

1. Did not  
grow proud
2. Kept the





4.

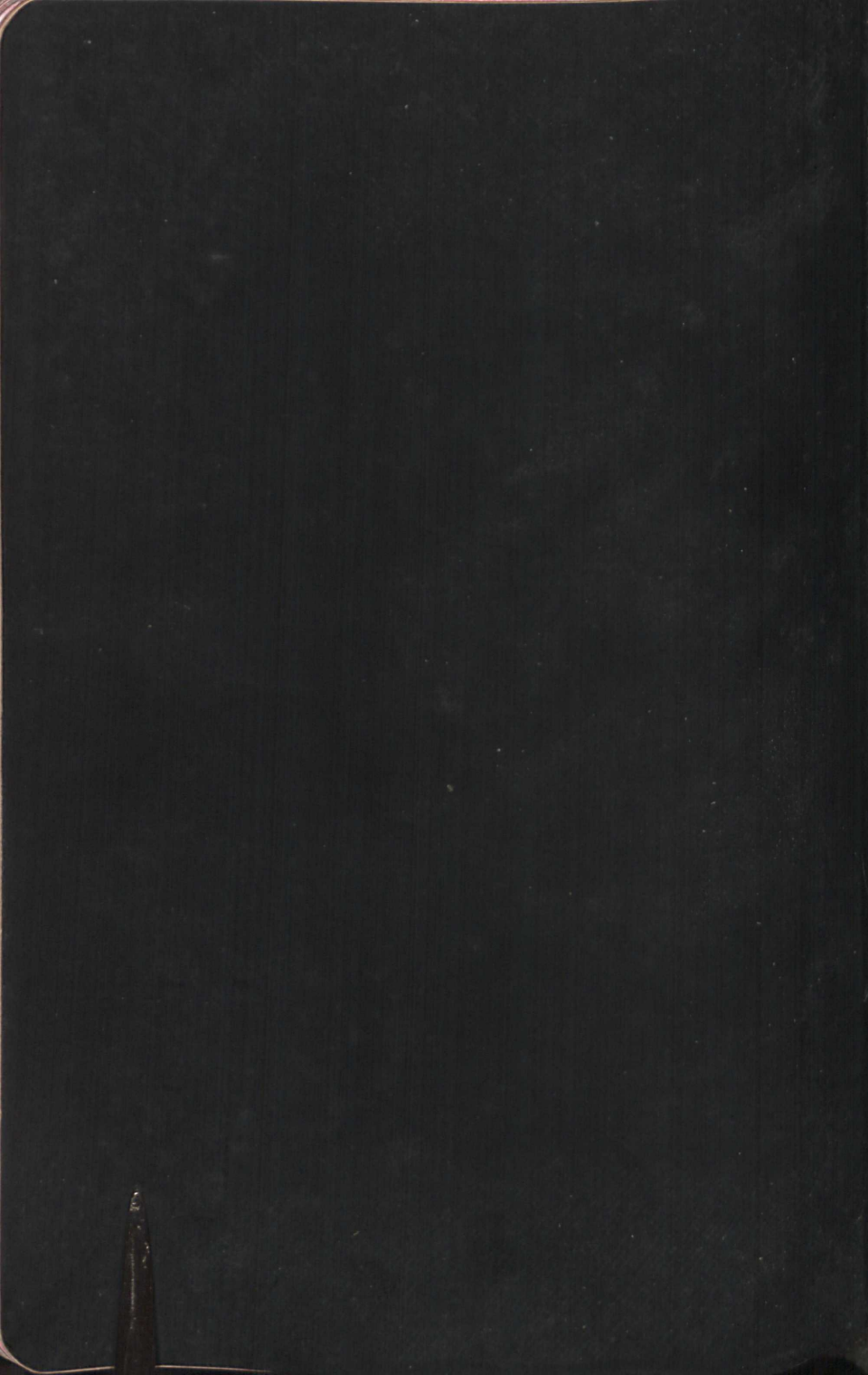
the spirit of  
service.

IV Application

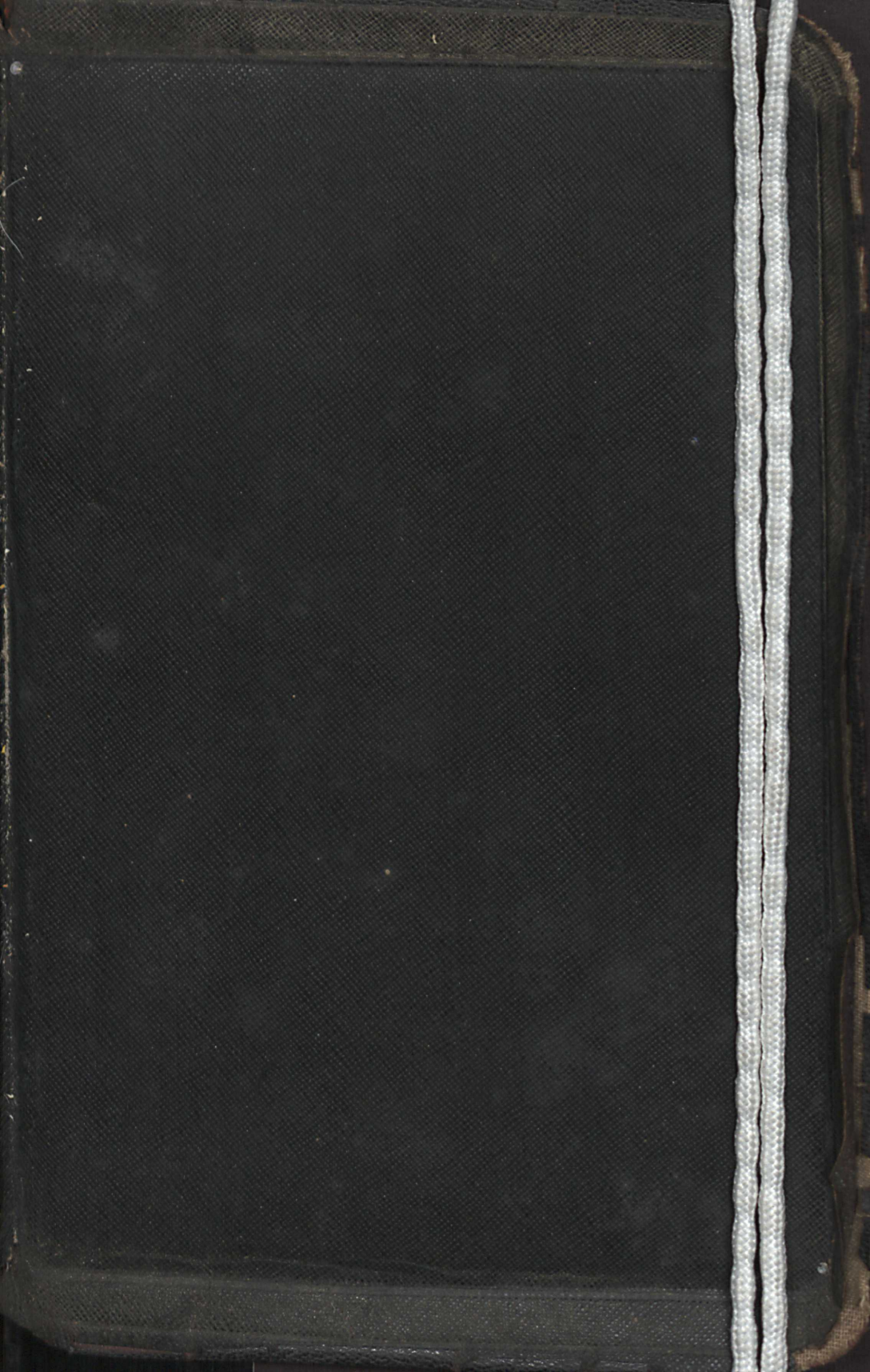
1. Avoid self-  
pity by true  
humility.













A  
Blessed  
Easter

I am the  
resurrection,  
and the life.

JOHN 11:25



1 E MADE IN U.S.A.

主の祈

天にまします われらの父よ  
ねがはくは 名を崇めさせ給へ。  
み國を きたらせ給へ。  
み心の 天における如く  
地にも なさせ給へ。  
われらの日用の糧を今日も與へ給へ。  
われらに罪をかすものを  
われらのゆるす如く、  
われらの罪をもゆるし給へ。  
われらを こゝろみに あはせず  
惡より救ひ出し給へ。  
國と權と榮は かぎりなく  
汝のものなればなり。アーメン。





