

BIBLE SPEAKERS
BY DR. KENNETH J. FOREMAN
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141-2

What God Wants
Lesson for June 29, 1954

WHAT does God want? It is the most important question any one can ask. There are religions that answer in one word: Nothing. He goes his serene way uncaring what we do. But the Christian religion, and the Jewish religion before us, believe that the prophets of the Bible were true prophets. They did really know the mind of God. And those prophets, one and Dr. Foreman all—and for that matter every writer of every part of the Bible—teach that God does care, he does want something of us.

A Great Word
The prophet Hosea preached in a very "religious" era. At least, that is what his fellow citizens may have thought. There were temples crowded with worshippers, there were treasures piled high with tithes and offerings. The smoke of burning animals consumed as sacrifices. Hosea knew High God could be seen rising above every important city, especially in Jerusalem and Bethel, "religious capitals" of the little countries of Judah and Israel. What the contemporaries of Hosea thought God wanted was public worship, rites and ceremonies, attendance at the temple, plenty of animals for sacrifice. Hosea knew better. In memorably simple words he says, speaking for God, "I desire . . ." At this point our English translators of the Hebrew Old Testament—it should never be forgotten that no part of the original Bible was written in English—our translators run into trouble. The Hebrew word Hosea used at this point is "chesed" (pronounced rather like "heseth") and it is interesting to see how many different words are used in our English Bibles to translate this one Hebrew word. It is called "goodness" (as in Psalm 33:5; Hosea 6:4); "kindness" (as in Gen. 20:13; Neh. 9:17); "pity" in Job 6:14; "mercy" (as in Ps. 100:5 and Hosea 4:1); "loving kindness" (as in Psalm 103:4; Hosea 2:19). All these are in the old King James Bible. More recent translators have used still other words. Every student of the Hebrew Bible knows that we have here one of those great words that is bigger than any word used to translate or explain it. The translators of the Revised Standard Version have used for the most part the expression "steadfast love" to express the deep meaning of this word.

What God Wants Most
Hosea told his people, and he tells us, that what God wants most of all is this great thing which is more than mercy, more than kindness, something that can best be expressed in the two words "steadfast love." Not sacrifice and burnt offerings, as it used to be thought; not anything else we can think of. Just steadfast love. Then Hosea puts with this and beside it something else: "the knowledge of God." This does not mean theology out of a book. The Hebrew word for "knowledge" never means simply information about facts. A person could memorize all the facts about a President of the United States and still not really know him. Knowledge in the Bible sense of that word is a deeper thing, it is to enter intimately into the understanding of a person, to know him as it were from within. God wants of us today, as he did and does always, more than anything else, that our lives may show "steadfast love" which reflects his own.

Nothing Else Will Do
We hear a lot in America about "Back to Religion" or "Back to Church," but a good deal of this comes from people who have a kind of vague idea that if the churches were only full every Sunday God would reward our fine record of church attendance with bumper crops and prosperity in general. Hosea would smile a sad smile at such an idea. It was exactly the kind of idea his wrong-headed people had. It was not that God did not want sacrifices at all; but they were no substitute for what God really desired most of all. So with us. Church-going, occasional bursts of reform, "cracking down" on gamblers now and then, more beautiful worship services, bigger and handsomer churches—none of this can be America's substitute, or America's substitute for steadfast love and the knowledge of God. He wants it. Do we?

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-Go To Church Sunday-

The Christian Viewpoint

Prepared By Department of Bible PRESBYTERIAN JUNIOR COLLEGE

The Church does not belong to its members in the sense that they can do anything they wish with it. The Church belongs to Christ, and we have the duty to make it what He wants it to be as best we can find His will. In these days when the question of church re-union is being considered it is well to seek the pattern for the Church in the New Testament writings. Let us examine some passages in the letters of the Apostle Paul to the Corinthians. "Unto the church of God which is in Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. 1:2). "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:10-13) "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man

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A Hymn Is Born
BY CLINT BONNER
In the Cross of Christ I Glory
A Member Of Parliament Writes A Hymn

As a boy I recall hearing a member of my father's church make excuses for his habitual absence from preaching services. "But," the trust member added assuringly, "I am always there in spirit." "That's fine," my father replied, "but, fortunately, most of my flock comes in person. That spurs me the stupid feeling of preaching to a bunch of spirits."

On a rainy Sunday in 1849, the Rev. Dr. Hiscox's congregation at the Central Baptist Church in Norwich, Conn., was comprised mostly of spirits. The good minister had prepared a series of sermons on "The Words On the Cross" but, on that dismal Sunday, most of the members stayed home and sent their spirits to hear the sermon. Of the choir members, only the leading soprano, one Mrs. B. S. Rathbun, showed up in person. So humiliated was the Organist Ithamar Conkey that he put on his hat, slipped out a back door and went home in disgust. England's Sir John Bowring was one of the most brilliant men in the British Empire. Son of a wealthy manufacturer and exporter of woollen goods, John Bowring could speak five languages when he left school at 16 to represent his father in foreign markets. Before he died, at age 60, it is said that Sir John could speak 20 languages!

Twice a member of Parliament, awarded the degree of LL.D., knighted by the queen and governor of Hong Kong, Sir John wrote 36 books on subjects ranging from politics to religion. But all his writings have been forgotten, save only a small collection of hymns. The best of these, one based on Galatians 6:16, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ," might too have been forgotten had not a disguised organist in Connecticut left church one rainy Sunday in 1849.

Remorseful for deserting his preacher, Organist Conkey pondered the Rev. Hiscox's series of sermons on "The Words On the Cross." He recalled Sir John Bowring's hymn, "In the Cross of Christ I Glory." The music was not very good and the choir had never sung the number with much enthusiasm. In fact, for want of better music, the hymn was on the way out. But the words fitted perfectly with the Rev. Hiscox's sermons. So, while the rains came down that Sunday afternoon in 1849, Ithamar Conkey wrote a new tune for the hymn Sir John Bowring had written in 1825. He named the tune "Rathbun," in honor of the lone choir member who had showed up that morning. During the week he taught the tune to the choir and the following Sunday the Rev. Hiscox preached to more people and fewer spirits.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of soiled story
Goes around its head sublime.
When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me,
Lo! it glows with peace and joy.

Light and love upon my way,
From the cross the radiance gleaming
Adds more luster to the day.
Bene and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joy that thro' all time abide.



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REDDY'S
HOMEMAKING NEWS
By SARAH T. JONES
Home Service Representative
Carolina Power & Light Co.

HOUSEHOLD INSECT SPRAY
AND SPRAYERS
The different household insect sprays and sprayers or other devices for applying the bring many queries to the U. S. Department of Agriculture as to which to use for which insect and how to use most effectively and economically. Entomologists of the U. S. Department of Agriculture urge shoppers to read all the information on the container. They also suggest that there are two general types of sprays on sale—space sprays and surface sprays—which are used differently. Space sprays, which include the so-called aerosol, are released in the air to give off a fine mist and make a quick kill of insects enveloped in that mist. Most effective use is in a closed room, but they also may be used to clear the air of active insects in clothes closets, on porches or in tents. They are excellent in getting rid of flies, mosquitoes, gnats or even clothes moths, but they have no lasting effect and are not likely to reach insects in crannies or other hiding places. Surface or residual sprays, in contrast, are applied to walls or other surfaces, allowed to dry and leave an invisible residue or film of DDT or other insecticide so that for weeks or months ahead insects that crawl over that surface will be killed. These sprays usually are oil-base liquids, sold in glass or metal containers, and applied with a hand sprayer or paint brush. New in stores is the pressurized surface spray in a container that resembles

an aerosol bomb but should not be confused with it. These pressurized sprays, packed in cans for easy push-button use, save hand pumping. The special labor-saving container is the reason they cost more than other surface sprays. Both space and surface sprays are useful in homes. The space spray or aerosol may be used first to kill any insects that are active. Then, for future protection, the surface or residual spray may be applied to baseboards, underneath of shelves, in cracks and in clothes closets, for example.

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