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EDITORIAL

Reincarnation

There are many things taught in the name of religion. Some of these teachings are very strange and different. One of these is peculiar to this part of the world and it is known as the doctrine of reincarnation. This is the teaching that after one dies, the soul eventually returns to this world and is born again into a physical body. It may be born into a new human being or it may be born into some animal, depending on the kind of person the individual was in his prior life. This cycle may continue indefinitely. The only way to end it is for one to reach the state of Nirvana where he is reunited with Brahma. To do this one must deny himself and the things of this world to extent that he ceases to associate himself with the material aspects of the human side of life. The vast majority do not feel that they can do this and therefore they live in fear of reincarnation.

You might be interested in knowing that the Christian does not believe in reincarnation. Christ did not teach it and therefore the Bible does not support it. Rather, the Bible teaches that God created man from the dust of the earth and gave him a soul that was made in His own image. We read, "And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air; and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth, So God created man in his own image, in the image of God created he him ; male and female created he them". (Genesis 2:7 ; Genesis 1:26, 27). This means that God formed man's physical being from that which He had already brought into existence (Genesis 1:1) ; but that He created the soul of man from nothing. God himself is spirit (John 4:24). and the record says that He created man in His image or likeness. This

just means that He gave man a spirit or soul that would never die.

“And God blessed them, and God said unto them, Be fruitful, and multiply, and replinish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” (Genesis 1:28). Although God created man and all things by a miracle, he decreed that all living things would survive by reproduction according to the law of nature. But what about the spirit or soul of man? From where would it come? Would it be able to reproduce itself? God did not speak of this side of man when He commanded him to reproduce after his kind. Rather, He was talking about the physical part reproducing itself. On that basis, could we conclude that God has a stockpile of souls stored up somewhere and that every time a human being is born He places in that body a new soul? If so, when did these souls come into existence? Where are they stored before birth? Regardless of our answering opinions, God would have had to have created them whenever they came into being. But why couldn't He just as easily create a soul for each person as he is born or begins to live? We read that he does. Listen to God's word as he describes what happens at man's death : “Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it.” (Ecclesiastes 12:7). So this clears it up. Man was created from the dust of the earth and God placed a soul in him. Therefore when he dies his body will return to the dust of the earth and his soul shall return to the one who gave it, and that is God.

According to those who teach reincarnation, even animals have souls. Is this true? If so, there is no proof of it and neither is there any indication of it. The scriptures tell us that God created them (Genesis 1), but it nowhere says that He created them in His image or that He gave them a soul as he did with man. Rather, animals and all living things were placed on the earth for man's use and God specified that man was to have dominion over them. (Genesis 1:28). Man is a superior being because he has been created in God's image. He has the ability to think, to reason, to make decisions, and to act accordingly. Animals act by instinct and not by intelligence. But greater than all, God made provisions for the salvation of man (John 3:16-17), but no such provisions have been made for animals. When man's body dies his soul will live on but when animals die that is the end of their existence. We recognize the difference between man and animals

in that we have laws to govern man and if he breaks those laws, he is punished accordingly. But suppose an animal kills a man. What do we do with it? We may kill the animal, lest he kill again, but we do not take him to court and try him for murder.

Again, if reincarnation takes place on the basis of how souls have previously lived, then what if more people are being born into the world than are dying? Where do the souls come from to take care of all of the new births? Or if the majority of those who are dying come back in the form of animals, again wouldn't that upset the balance of souls that have lived and those who are being born? The doctrine of reincarnation would demand that the number of living beings remain always the same. I think these thoughts, and others that could be discussed, point up some of the flaws in the doctrine of reincarnation.

But what happens to a man and his soul at death? As we have already read, his body returns to the dust of the earth and his spirit goes to be with God. In other words, there is no such thing as a soul departing from one human body and then returning to live in another or to live in the body of some animal. There are some other verses that we might consider here. The Hebrew writer says, "And as it is appointed unto men once to die, but after this the judgment." (Hebrews 9:27). Paul says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Corinthians 5:10). Notice, these writers are speaking of what is going to happen to the soul of a man. It will appear before the judgment and it will be judged according to the works that he did while he was in the body. Nothing is said of his return or that this soul will have to give account for the works of several bodies.

Continuing, we have the story of Lazarus and the Rich man in Luke 16. We are told that after they died, one went to Abraham's bosom or to paradise. The other died and went to torment. The rich man, in particular, wanted to return to this world to warn his brethren lest they should end up in torment too. But he was told that he could not return. This story within itself would over-rule the idea of reincarnation.

Finally, Christ pictured the judgment as being the time when the evil would be sentenced to everlasting punishment but the righteous will be given eternal life. (Matthew 25:46). In other words; we have learned that when one dies his body

returns to the dust of the earth but his spirit goes to be with God or it enters the presence of God to await the judgment. Then on judgment day that soul is sentenced to eternal punishment or to everlasting life, depending on how that individual lived on earth. But the soul even then does not cease to exist. Both the evil and the righteous will live on for all eternity—in hell or in heaven.

I trust that these matters have been discussed to the extent that you can see the truth on them. If you are not yet convinced, then please let us know and we will be happy to study the matter with you until you know what the truth is on this subject.

ASSOCIATE EDITORIAL

The Soul Winner's New Testament

A few days ago a gentleman visited me and gave me a copy of a "Soul Winner's New Testament" and then he asked me, "Why do you believe and teach that baptism is essential for one's salvation, since this book, the Soul Winner's New Testament, so plainly teaches that baptism has nothing to do with our salvation, and it is but an outward expression of the inward experience of death to sin and the resurrection to newness of life (page 552)?" He also pointed out to me scriptures like Mark 16:16 and Acts 2:38 and their footnote explanations in the book as compiled and arranged by Clifton W. Brannon. However, after a discussion with him, he understood the truth, and while he was leaving he asked me if I could give him another copy of the New Testament with a correct translation. I gave him a copy of the New Testament commonly known as the "Authorized (King James) Version," which he took with him, and he left his Soul Winner's New Testament with me insisting that I should make known to others the errors therein.

According to Mark 16:16, Jesus said, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." However, in the footnotes of the Soul Winner's New Testament this verse is translated as: "Only unbelief damns. He who believed and was immersed will be saved, but he who did not believe will be condemned. Note that Jesus omitted the word 'immersion' with reference to the unbeliever. This fact reveals that immersion is not essential to salvation, but to obedience."

In the first place, if baptism is not essential to salvation then why did Christ say, "He that believeth AND IS BAPTIZED shall be saved?" Why didn't he say, "He that believeth is saved and shall be baptized?" Why is it so hard for men today to understand the simple language of Jesus? He meant what he said. Second, it would be foolish to say "he that believeth not and is not baptized shall be damned", since the unbeliever is condemned already (John 3:18), and one who does not believe in Christ will never obey his command to be saved. To make it more plain here is an example: Suppose some one says, "He that eats and digests shall live; but he that eats not shall die." Now it would be ridiculous to state, "He that eats not and digests not shall die"; since one who doesn't eat can't digest. Why should one expect that Jesus would make such a silly statement? It, in fact, is not wise reasoning, but an escaping point. It is sin to say that baptism is not essential for salvation when the Lord's word reads so plainly, "He that believeth *and is baptized* shall be saved."

Again, the Apostle Peter exhorted a multitude of people, and said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38). And once again, in his attempt to evade the essentiality of baptism, the author of the footnotes in the Soul Winner's New Testament says, "And Peter said to them, Repent and each of you is to be immersed in the name of Jesus Christ on the basis of remission of your sins; and you will receive the gift of the Holy Spirit. Salvation is through faith. Immersion is an act of obedience upon the basis of, or because of, the remission of your sins which were forgiven on the basis of the shed blood of Jesus the instant you believed. The word 'for' above comes from the original Greek word 'eis' which is translated properly elsewhere in Matt. 10:41, page 47, and Matt. 12:41, page 52, to mean 'Because of' or 'on the basis of'."

Before we proceed to discuss the above statement, we should note that the passage is clearly teaching that one is saved by faith only, which, in fact, is a plain contradiction to what the Bible says: "... by works a man is justified, and not by FAITH ONLY." (James 2:24). Now, if the Greek word "eis" in Acts 2:38 means "because of" or "on the basis of" then this passage would make it read, "Repent, and be baptized because of, or on the basis of, the remission of sin." It would not only make baptism non-essential to one's salvation but also repentance as well, since both terms are used together. But yet Jesus said, "... except ye repent, ye shall all likewise perish." (Luke 13:3). Anyhow, to ascertain the real meaning of the

word "eis" let us see some of the different translations of the Bible :

1. KING JAMES : "Repent and be baptized..for the remission of sins."
2. AMERICAN STANDARD : "Repent ye, and be baptized...unto the remission of your sins."
3. NEW ENGLISH BIBLE : "Repent and be baptized... for the forgiveness of your sins."
4. PHILLIPS : "You must repent and everyone of you must be baptized...so that you may have your sins forgiven."
5. REVISED STANDARD : "Repent, and be baptized every one of you...for the forgiveness of your sins."
6. MODERN ENGLISH : "Change your mind and be baptized...for a release of your sins."
7. TWENTIETH CENTURY : "You must repent, and must be baptized...for the forgiveness of your sins."
8. LIVING ORACLES : "Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins."
9. MOFFATT : "Repent," said Peter, "let each of you be baptized...for the remission of sins."
10. WESLEY'S TRANSLATION : "Repent and be baptized every one of you...for the remission of your sins."
11. AMPLIFIED NEW TESTAMENT : "...repent— — change your views . . . and be baptized every one of you...for the forgiveness of and release from your sins."
12. WYCLIFFE'S TRANSLATION : (oldest, 'complete English translation, 1308) : "And Petre seide to heem, Do ye penaunce, and eache of you be baptized in the name of Jhesu Christ, into the remission of youre synnes ; and ye schulen take the yifte of the Hooli Goost."

From all of this it is evident that immersion in water (baptism) precedes the promise of the forgiveness of sins. And

one who denies this is not only at variance with the scholarship of the world, but also contradicts such plain scriptures as Acts 22:16 ; Romans 6:3,4 ; Galatians 3:27; Colossians 2:12; John 3:5; and 1 Peter 3:21, which clearly teaches the essentiality of baptism to salvation.

Where is Heaven ?

Otis Gatewood

Since Daniel said : "There Is A God In Heaven," it is necessary to determine where heaven is in order to know where God is. The immediate response from almost everyone is that heaven is "up."

But Bishop A. T. Robinson of Woolrich, England, in his book, *Honest to God*, declares that he does not believe God is "up there."

The following are some of the ideas of Bishop Robinson : Paul's being caught up into the third heaven was only a metaphor. Luke uses "the crudest terms" when he speaks of Christ as being lifted up into heaven. Much of the Biblical language is "crudely spatial." Thinking of God as "out there" is "crudely physical." The coming of the space age has destroyed this crude projection of God and for that we should be grateful. God as the "old man in the skies" in the literal heaven has been discredited scientifically because the "last recesses of the cosmos" have been explored and "there are no vacant places left" for God. Modern science and technology have delivered the final psychological and logical blow to the "idea that there might literally be a God out there." We should tell our children "that heaven is not a fact over their heads, nor God literally above the bright blue sky." Belief in God "indeed cannot mean being persuaded of the existence of some entity, even a supreme entity which might or might not be there, like life on Mars." To destroy faith in such a God would only be to destroy faith in an idol. Perhaps the Freudians are right that such a God is only a projection "and perhaps we are being called on to live with that projection in any form."

Robinson Restates German Theologians

Bishop Robinson says : "I cannot claim to have understood all that I am trying to transmit...I am only struggling to think other people's thoughts after them." Those thoughts, so

Bishop Robinson says, were received from three German theologians : Paul Tillich, who fled from the Nazis in 1933, took residence in the United States, wrote *The Shaking of the Foundations* ; Dietrich Bonhoeffer, who was hanged by the Nazis, wrote letters and *Papers from Prison* ; and Rudolf Bultman, former professor of Marburg University, author of *The New Testament And Mythology*.

Indirectly Influenced by Russia's Masterlink

Robinson's frequent reference to the "old man in the sky" leads us to believe that he was directly or indirectly influenced by Russia's Masterlink (who spoke disparagingly of God in this manner) and by the recent publication in the U.S.S.R., *The Funny Bible*, in which the cartoonist pictures God as the kindly "Old Man" in the cluds who watches approvingly as sons of God catch ill-clad daughters of men, or as the children who mocked bald-headed Elisha were killed ; or poured buckets of fire on Sodom and Gomorrah and opened literal windows in heaven to produce the flood.

Misunderstands Biblical Writers

Bishop Robinson seems to think that a literal God in heaven has been portrayed by Biblical writers and believed by Christians generally for nigh 2,000 years, and that now is the time to progress beyond such "crudely spatial," "physical," scientifically discarded projections."

Biblical Writers Say God is Everywhere

It is true, the Biblical writers speak of God as "up there." "If I ascend up into heaven thou art thou" (Psalm 139:8). "Our Father which art in heaven" (Matthew 6:9). We could well understand why Bishop Robinson would attack such descriptions if Biblical writers and Christians generally **limited** God to "up there," but the prophet David asks :

"Whither shall I go from thy Spirit. Or whither shall I flee from thy presence ? If I ascend up into heaven, thou art

there. If I make My bed in hell, behold, thou art there. If I take the wigs of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me." (Psalm 139:7-10).

In other words, God is "up there" in heaven, "down there" in hell, "out there" in the uttermost parts of the sea, and "everywhere," for "whither shall I flee from thy presence?" (Psalm 139:7).

Everywhere includes "Up There"

These are spatial descriptions of God's presence, it is true, but is not God present in space, and in all that is literal, spiritual, or metaphysical? Is not this the meaning of omnipresence? How could space or matter exist if God were not in them? Paul says that God upholds "all things." (Hebrews 1:3). God is, "above all, through all, and in you all." (Ephesians 4:6). Do we dare say that God is not "up there" and "out there" since he is "everywhere"—omnipresent? Is God everywhere except "up there" and "out there"?

Heaven is "Up" From All Angles of the Earth

One thing is definitely clear, this earth is not heaven. There are too many imperfections here for us to try to delude ourselves into believing it is heaven. Also, in the beginning, God created heaven and earth. (Genesis 1:1). Since the earth is not heaven, and God created heaven when he made the earth, it is separate from the earth. Where is it? It cannot be down, for the physical earth is "down." Since heaven is some place other than the earth, it must be in space. From any place man is on the earth, the only way from the earth is "up." Men on different parts of the round earth point in all directions when they point up.

The man on the bottom side of the earth points down in relation to the man on the top side of the earth when he points "up." The man on the east side points opposite to the man on the west side when he points "up." In reality, where is "up?" Is it "down" from the man on the south pole, "out"

from men on the west and east coasts and only "up" from men on the north pole? Thus, "up" is in all directions. But this is only in relation to man's position on the earth. Where is "up" in space? Where is "up" for God? Since "up" is in all directions, God is everywhere when he is "up."

Heaven Is A Spiritual "Place"

Heaven is a "place" for Christ said: "I go to prepare a place for you". (John 14:3). Must heaven be "literal" because it is a "place"? The Biblical writers at no time infer, teach, or say that it is. To put such words in their mouths is to do injustice to them and the scriptures. Therefore, rebellion against a literal heaven is to rebel against a "straw man." Christian theologians have never believed, nor do they teach that heaven is a "literal" place like the earth. If it were "literal" like the earth, why would God make two "literal" physical places?

Yes Heaven is "Over" Us

It is a "spiritual place" that is described to us in terms we can comprehend as having foundations, a wall, gates a street, a throne, a river; but the fact that the river has the water of life in it and the tree is a tree of life; it needs no sun for God is the light, there is no night, all sorrow is passed, the gates never close, the city is pure gold like clear glass—all indicate that heaven is far from a "literal place", as we know material things on earth.

There is a "heaven of heavens" (Psalm 115:16); heaven is "high above the earth" (Psalm 103:11); heaven is "high above" (Jeremiah 31:37); heaven is "over" us (Haggai 1:10); there is a "descent" out of heaven (Revelation 21:10); we "ascend" into heaven (Psalm 138:8); Christ was "received up" into heaven (Mark 16:19); Stephen looked "steadfastly up into heaven" (Acts 7:55).

Does heaven occupy space in the sense of moon or stars? If so, there might be a danger that the astronauts could bump

into God's throne in space somewhere.

A spirit does not occupy "literal" space. Christ said that a spirit does not have flesh and bones. (Luke 24:39). After Christ arose from the dead he came through closed doors without harm to the doors. (John 20:19). Our spirits do not take up space in our bodies, as bones do. Faith, hope, love, and other spiritual values do not occupy literal space. We cannot see a thought, pain, fear, etc. Physicians and scientists have never been able to see a spirit leave a body, but when the body dies they know definitely that the spirit is gone.

So, if astronauts do not see heaven or God, that does not mean that they are not there. The apostle Paul explained that heaven and heavenly influences are not literal when he said: "The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." (Romans 14:17).

Heaven is a "Condition," "An Attitude"

Even though heaven is a "place," it is not a "literal place" and it is not limited to a "place." It is also a "condition"—a condition of heart, an attitude, and a way of life. Christ declared while he was in the world that he was at that time in heaven. Christ said: "And no man hath ascended up into heaven, but he that came down from heaven, even the son of man which is in heaven." (John 3:13). Christ did not say: "Even the son of man who has been, or which will be in heaven." In other words, he was in heaven at the time he made that statement even though he was literally on earth. His condition of heart and mind and his way of life made it possible for him to be in heaven while on earth. Christ said while still in this world: "I am no more in the world" (John 17:11); "I have overcome the world" (John 16:33). He also said that his disciples: "Are not of the world, even as I am not of the world." (John 17:16).

The Church is "The Heavenly Jerusalem"

Christ taught that the kingdom of God is within (Luke

17:20,21). Christians are raised up even while in this world and made to sit together "in heavenly places in Christ Jesus." (Ephesians 2:6). "The church of the firstborn is the city of the living God, the heavenly Jerusalem and an unnumerable company of angels." (Hebrews 12:22, 23). A part of God's family is in heaven and part on earth. (Ephesians 3:15).

Summary

So heaven is a "spiritual place" where the throne of God and of the Lamb is. It is an attitude of heart, a condition of life, a fellowship of believers, and yet it is the city of the living God wherein flows the river of life. Heaven, therefore, is "up there," "out there," "within," "without," and is the family of the living God. God's throne is in the midst of heaven and yet God's throne is within each Christian. "For ye are the temple of the living God ; as God hath said, I will dwell in them and walk in them and will be their God and they shall be my people." (2 Corinthians 6:10). The grand old song says : "What a fellowship ; What a joy divine !"

A Summons To Suffer

C. E. Mannon

It may seem rather paradoxical to announce that those who become servants of righteousness must also expect to suffer. But written into the experience of spiritually rich lives, as well as on the pages of that law of the Spirit of life in Christ Jesus is abundant testimony for concluding that "all who will live godly in Christ Jesus shall suffer persecution" (II Timothy 3:12). While neither glory nor honour rests with those who suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters, "yet if any suffer as a Christian, let him not be ashamed ; but let him glorify God in this name" (I Peter 4:15, 16).

In our childhood, and even when we've grown older, our spiritual immaturity shrinks from the thought of suffering in any form, and our carnal mind would suggest that one who dares to give himself fully to the will of God should then be delivered from the valley of trial. But no such illusion is entertained by the Father of our spirits or the Saviour of our souls. Even while Jesus walked among men, and by His own example, He taught that "in the world ye shall have tribulation." Therefore, the denial of our expectation of being "carried to the skies on flowery beds of ease" must of itself be a shocking disappointment, but "God hath not promised skys always blue, flower strewn pathways all our life through. God hath not promised sun without rain, joy without sorrow, peace without pain. But God hath promised strength for the day, rest for the labour, light for the way, grace for our trials, strength from above, unfailing sympathy, undying love."

It is highly unlikely that our faith will ever mature or be purified apart from our suffering according to the will of God. Some of the greatest contributions to our spirituality—virtues like humility, trust, patience, kindness, penitence, sympathy, perseverance—will be seen to result from the fiery trial. While life is a continuous process of adjustment by which we seek to meet our needs and maintain harmonious relationships with our environment, a willingness to accept pain as a part of our gain saves us from those frustrations that breed unhappiness and despair. While being careful to avoid ugly attitudes that invite suffering, one is making progress who understands that "it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Philippians 1:29).

That suffering may take many forms and be seen the effect of multiple causes is generally accepted. Some view suffering primarily as the effect of natural causes (e.g. floods, tornadoes, drouth, faulty cell development, decay of body, etc.) while other suffering is understood as self imposed, such as comes with a disregard for the laws of good health or decent human behavior. But a summons to suffer for righteousness' sake

is often a strangely difficult assignment. And, unless one believes "it is better, if the will of God be so, that ye suffer for well doing, than for evil doing, even as Christ also hath suffered for sins (of others c.e.m.)" (I Peter 3:17, 18a), our adversity may easily overwhelm us as stumbling blocks rather than elevate as stepping stones.

Those given to well doing will be reminded that some of the best people who've lived have suffered severely and were made even better by it. But some have been made hard, sullen, resentful and paralyzed for good work by allowing roots of bitterness to spring up within them, even forgetting God and good. Abandoning the Lord's truth and His church, these give themselves over to a haunting past and morbid future. Oh, my brethren, take care that you do not waste your sorrows with ridicule and revenge. Take heed that you do not let the chastening gifts of disappointment, pain, loss, betrayal, loneliness, rejection, ill health, or similar afflictions mar instead of mending you. Oh, beware that a lying tongue, an envious spirit, a selfish heart, a reprobate mind venting its evil in response to the good you intended be allowed to destroy you! "For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when you do well, and suffer for it, ye take it patiently, this is acceptable to God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps" (I Peter 2:20, 21).

There are some positive approaches to suffering wherewith the spiritually minded can find blessed assurance. We can let the trying of our faith work patience (James 1:3), believing that "tribulation worketh patience" (Romans 5:3), and that in our patience, possess we our souls (Luke 21:19). We can look to others as our examples, not the least of whom are Moses, Job, and Paul, and some "who have spoken in the name of the Lord, for our example of suffering affliction, and of patience" (I Peter 5:10). We can determine on some special good from our persecution for righteousness' sake, yea, by this determina-

tion, be brought to a vital turning point in our lives as each asks: 'what is God trying to show me? Where is He attempting to lead me?' It is quite possible that our plans may fail that His plans for us may succeed; our disappointment may be His sunrise! By adversity, many have come to know, to understand, and to accept themselves—to be made aware of their potential and alert to their limitations—and what a blessing! Their number is legion who've come by suffering to know the folly of sin and the supremacy of spiritual values, the power of prayer, the worth of faithful Christians, the urgency of Bible study and regular worship, the beauty of unselfish service, and the meaning of hope. The words of Winston Churchill at the time (1940) when frightful disaster faced his country may be applied by dedicated Christians in times of suffering: "I felt as if I were walking with destiny, and that all my past life had been but a preparation for this hour and for this trial." The summons to draw on one's resources of faith, hope, and love is one that can well serve as a challenge to reinforce the same.

Finally, we can forget the past that hinders and take the long range view ahead—and we must in order to endure hardness as a good soldier of Jesus Christ and be victorious through our suffering in His behalf. With comparatively few years upon this earth, and each of us in this span of time, having only a moment among our companions, we foolishly waste our energies brooding over disappointment or nursing grudges over injuries that often do more harm to those inflicting them than those for whom they were intended. Moreover, in the eternal scheme of things, only a long range view will keep us reaching forward unto that prize of the "high calling of God in Christ Jesus." To this end, we do well to devote each day of our lives to great thoughts and worthwhile actions, to real affections and enduring undertakings. For life is too short for us to be little in purpose and perspective!

All the reasons for our suffering as a Christian we may never understand on this earth. "Farther along we'll know

more about it." Even if it were possible to strip away all mystery from life, it would hardly be desirable before faith has become sight and hope a reality. But of this promise, we are assured ; namely, "that all things work together for good to them that love God" (Romans 8:28a). Therefore, we may be confident that when a few years have told their story of our love responding to that summons to suffer, having imparted a rich legacy of good to those who remain, our spirits can rest in peace, for there will be no disappointments in heaven. No theme seems more urgent in heaven's last messages to suffering Christians than that the shadows will pass and the sun will shine again. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind : for he that hath suffered in the flesh hath ceased from sin : that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (I Peter 4:1, 2). AMEN.



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Church of Christ
1/46, Nirankari Colony
Delhi-9

Church of Christ
508/32 Balda Road
New Hyderabad
Lucknow (U.P.)

Church of Christ
Box 6543
Cumbala Hill
Bombay-26

Church of Christ
Sugnu
Manipur

Church of Christ
Churachandpur
Manipur.

Church of Christ
Box 120, Camp
Poona-I.

Church of Christ
37 M.S.O. Colony
Bansawadi Road
Bangalore-33

Church of Christ
1/1, Bishop's Lane,
off Perambur Barracks Road
Madras-7

Church of Christ
35, Lock Street,
Kottur, Adyar
Madras-25

Church of Christ
Lummawrie,
Shillong-3

Church of Christ
Ketti, P.O. Nilgiris
Madras State

Church of Christ
No. 50-753-177
Gooty Road
Kurnool-2 (A.P.)

Church of Christ
Pool Bagh Road
Vizianagaram-2.

These are but a few of the addresses of the churches of Christ located in India. Contact the one nearest you for information about worship services, Bible Correspondence Courses, and tracts, etc.

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