

# The Baptist Bulletin



## "THE LORD'S REMEMBRANCERS"

DR. R. L. POWELL

(EDITOR'S NOTE: Dr. Powell is always good, but this article is exceptional. Read every word of it; and read the last three paragraphs over and over).

In the prophecy of Isaiah, chapter 62, verses 6 and 7, we find one of the rarest gems of revelation. It is doubtless a real secret of the Lord to His very own. God gives His secrets to them that fear Him, and here is the place where we find one of them revealed to those of discerning mind.

"I have set watchmen upon the walls," said the Lord. These may not have been men, but heavenly beings. They had a strange mission. They were to cry day and night unto the Lord as reminders of His covenants with Jerusalem. They are not to guard the city against the enemies of the earth. They are not like the watchmen of Ezekiel's vision, whose business was to watch for the enemy and cry the alarm, thus proving themselves to be good watchmen and freeing themselves from the blood of their fellowmen. The word reads like this, "Ye that make mention of the Lord, keep not silence," however the marginal reading is very much more revealing in its terms: "Ye that are the Lord's remembrancers, keep not silence." Thus we see the real mission of these strange watchmen on the wall of Jerusalem was to keep on reminding the Lord of His own plans to make Jerusalem a praise in the earth, and they were to give the Lord no rest in this matter until it should be accomplished.

This suggestion carries two interesting items of revelation for us. The first one is that God has a definite purpose, which, if retarded in the affairs of men, is at no time abated with God. The second is that God delights to be reminded of these purposes by those whom He has appointed as the spiritual watchmen for Him here on earth, whether they be angels or men.

That the Lord has appointed not only heavenly watchers but earthly watchers as well is here definitely suggested. Their supreme mission is to discern the purposes of God, enter fully into those purposes with Him, come to feel the same mighty desire for their fulfillment as the Lord feels, and as a result, cry unto Him day and night until such purposes

are brought to pass. So clear did this mission become to the great old prophet, Samuel, that he said, "Moreover as for me, God forbid that I should *sin against the Lord* in ceasing to pray for you." That this was more than the sentiment of a loving heart for the people whom he loved is clear. He had entered into the purpose of God so completely that he discerned how God felt about Israel, hence he knew that for him to cease to be a watchman before God for Israel would be to become a sinner against God.

Here is still another emphasis in regard to this whole matter. God's watchmen are not to become discouraged, hindered or silenced by any of the forces of this earth. They are first of all to know that God has a purpose and then they are to go about telling the Lord, or reminding Him of HIS purpose. This outlook is to make one go on with his task without becoming discouraged. And not only this sort of thing is to characterize his praying, but he is to know that he is not to be discouraged by a false conception of wearying the Lord. He knows that God WANTS to bestow a blessing. He knows that God's loving purposes never becomes wearied with this matter, and the more he talks with Him about it, the more it pleases the love of God.

Here is also the idea that the Lord has appointed human helpers in giving blessings to the children of men. You talk about ambassadors, plenipotentiaries, liaison officers extraordinary, and all the rest of the dignitaries, we have them all rolled together in one right here. This is the very highest commission for the lowliest of men—the highest for the humblest. Think about having the right-hand place, next to the Son, for the work of reminding God of His covenants with His holy people. Here is where the "sons of beaten oil" may find their high calling. On this old, sin-blighted, broken-hearted earth where hell is gushing out in places like a river from the heart of a mountain, men—just mortal men—may take up the blessed service of telling God of His holy pur-

(Continued on page 9)

# EXPOSITIONS IN THE SONGS OF SOLOMON

By REV. H. E. KETCHAM

A PICTURE OF WHAT CHRIST THINKS OF THE CHURCH. S. of S. 4:1-15.

The happy fellowship which was restored in chapter 3 continues on through chapter 4. In our last installment the maiden had been testifying concerning the King. A testimony rests back upon fellowship while fellowship rests back upon relationship. The believer is born again, and therefore has the relationship of a child in the family of God. This can never be disrupted nor broken. It all depends upon the work that Jesus did on the cross, in his resurrection, and the work he is now doing and ever shall do for us in the presence of God. Because of our relationship we have, therefore, a fellowship with the Father, provided we behave ourselves, otherwise the fellowship will be broken, and our testimony annulled. The wonderful testimony which the maiden gave of the Shepherd-King lover in chapter 3 speaks to us of an unbroken fellowship. Now it is when our fellowship is unbroken and we can testify concerning Him, this His grace rests upon us, and he delights to work in us to "will and to do of his good pleasure." (Phil. 2:13).

It is when we meditate upon his love for us, and the fact, that we have all spiritual blessings in Christ, and when we are letting him have his way with us, that we come to know what he thinks of us. In these verses before us the Shepherd-King is speaking to the maiden, and telling her what he thinks of her. He uses the outward appearance of the maiden as an analogy of the inward character. Brethren, that is exactly as it is with Christ and the church. The purpose of the church in the world — and we mean the church which is in his body, made up of born again ones wherever they may be — is to make Christ known. Eph. 3:10, "To the intent that now unto the principalities and powers in the heavenlies might be known by the church the manifold wisdom of God." And the manifold wisdom of God is Christ. (I Cor. 1:24).

The principalities and powers, both seen and unseen, in the midst of which we live look only upon the outward appearance. The only way they can see the beauties and loveliness of Christ is to watch us in our actions and appearance. II Cor.

2:14. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the fragrance of his knowledge by us in every place." It is when we are in fellowship with him that these things are made manifest to the world. The analogy, in this chapter, between the outward appearance of the maiden and the inward character, pictures for us the characteristics and the influence of the church which can only be seen through the visible expression of herself in local organized bodies.

In verse 1 the Shepherd-King tells her again that she is fair, calls her "his love," and says that she has doves eyes. He has told her all this before. (Chap. 1:15). As we have mentioned in a previous message, the church is the fairest thing on earth to Christ. She is the passion of his heart. She is the Pearl of Great Price. Christ loved the church and gave himself for it. Certainly she is his love. The "doves' eyes" are expressive of character. The character of the dove is pure, clean, blameless and harmless. That should be the character of the church as a whole, and of the believer individually. Then he refers to her hair. He says it is like a flock of goats that appear from Mount Gilead. The hair is also expressive of character. I Cor. 11:15 says: "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." The hair is given for a covering to gracefully hide her person, even as a flock of goats would cover the mount, and yet it would be a majestic sight. The virtues of modesty, gracefulness and glory are to be desired in the church.

In verse 2 he mentions the teeth. "Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof everyone bears twins, and none is barren among them." Here we have "cleanliness," "perfection and fruitfulness all illustrated by the teeth.

The believer is to be clean. Isa. 52:11 "Be ye clean, that bear the vessels of the Lord." II Tim. 2:21. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the master's use." Christ gave himself for the church, that he might sanc-

tify and cleanse it by the washing of water by the Word. (Eph. 5:25-26). These perfect teeth picture the believer who has been perfected by the ministry of those whom God has called and gifted, that the body of Christ might be edified. They are not teeth that have been spoiled by eating that which is not good. They are not teeth that have been set on edge by eating sour grapes. They are not teeth that have been used to "bite and devour" (Gal. 5:15). The believer is to prove all things, and hold fast that which is good. He is to give thanks for everything, the bad as well as the good. (I Thess. 5:18). He is to love his neighbor as himself, and not bite and devour him.

In verse 3 the "lips" and the "temples" speak volumes. How expressive these two features are of character. Heb. 13:15 says: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Paul says in Titus 1:16 concerning a certain class of people, "They profess that they know God; (they do that with their lips) but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." There is so much in the Bible about the lips. So much, that we cannot begin to mention it here, however, here are a couple of verses. Prov. 12:19. "The lip of truth shall be established forever; but a lying tongue is but for a moment." Prov. 12:22. "Lying lips are an abomination to the Lord." The Shepherd-King in our verse says, "Thy lips are like a thread of scarlet, and thy speech is comely." The believer should see to it that the right kind of speech always comes from his lips. Col. 4:6. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Titus 2:8. "Sound speech, that cannot be condemned that he that is of the contrary part may be ashamed, having no evil thing to say of you." Eph. 4:29. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Lips that speak the gospel of Christ are like

the scarlet thread of his redemption that runs through the Scriptures from beginning to end. In *Psa. 45:2* our Lord is spoken of by the Psalmist: "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee forever." What is true of Christ is true of us, for we are one with him, members of his body, of his flesh and of his bones. We are to be like him in the world. Different than the rest of the world. Our lips should be always speaking and singing his praises, thus fulfilling the continual blessing.

The "temples" he says; are like a piece of pomegranate within thy locks. The temple of the forehead suggests to us wisdom. The temples are very expressive of intelligence. The church is to show forth the manifold wisdom of God. This she is able to do, because Christ has been made unto her, wisdom, righteousness, sanctification and redemption. (*I Cor. 1:30*). If there is any institution in the world that should manifest wisdom in its dealings and actions it is the church, but what a sorry spectacle she is, in her organized form, to the world. Much of the time she is showing forth the wisdom that comes up from below, which is earthly, sensual and devilish. Whereas the wisdom she ought to be showing comes from above and is pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. (*James 3:15-17*).

In verse 4 he speaks of her neck. "Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men." A strong, straight, dignified neck, yet not a stiff neck, nor one that is in the yoke of Satan. Why should a saint of God go about with his neck in the yoke of Satan or bowed down to the earth. The Christian should stand upright, and there should be a spiritual dignity about him. I think Paul expressed it when, on the morning of the night of his experience in Philippi, he refused to go until the magistrates came themselves and brought them out. The neck is expressive of strength. Her neck made him think of a great tower which could be used to house weapons of warfare. The church should be to the world a strong unbeatable force. In the beginning she was so much that, that fear came upon every soul, and no man durst join himself to her unless he had

been born again. Some different now.

In verse 5 the breasts are mentioned. The "breasts" are always symbols of affection and love. One of the names of God, "El Shaddai" sets him forth as the God of love who satisfies. As a fretful, unsatisfied babe is not only strengthened and nourished from the mother's breast, but is also quieted, rested, satisfied, so El Shaddai is the name of God which sets Him forth as the Strength-giver and Satisfier of his people. (Scofield's note). The only way the world, which is filled with hatred and strife, can ever know the love of God which is shed abroad in our hearts by the Holy Ghost is for us to let it out in actual service to Him whose we are.

Now in verse 6 the Shepherd-King is talking of going away. "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh and frankincense." While we are down here in the shadows and darkness, showing forth the wisdom of God, our Lord is away. Here again "myrrh and frankincense" are mentioned. Two perfumes peculiar to our Lord, as we pointed out in our last message. This is the fragrance which we are to be dispensing while he is away. In the meantime we are the fairest in the world to him, we are his love, and, positionally there is therefore now no condemnation to them that are in Christ Jesus (*Rom. 8:1*).

Now in verse 9 he invites her to come with him to the top of the mountains, and from the lions' den and the mountain of the leopards. "Come with me from Lebanon my bride, with me from Lebanon." Lebanon is a snow capped mountain of Palestine. It is called "White mountain" because of it. It is a life of purity upon which we embark when we are saved and begin to walk with Christ. It is also a life of victory for he takes us up to the top of the mountains where we may look down upon all our enemies. *Psa. 27:5-6*. "For in the time of trouble he shall hide me in this pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock. And now shall mine head be lifted up above mine enemies round about me." Look from the top of Amana, and from Shenir and Hermon, says the Shepherd-King. "He hath raised us up together and made us sit together in the heavenlies in Christ" (*Eph. 2:6*). The name "Amana" means permanent (Young). Well

it is a permanent position all right. Shenir and Hermon are the same mountain. *Deut. 3:9*. "Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir." The name means "prominent or rugged." What a vantage point the Christian has from which to view the world. A permanent position in Christ before God, impregnable against all the attacks of the enemy. Victory is ours as we overlook the "lion's dens" and "leopard haunts." We are enabled to look down upon the heads of our enemies. What an inheritance is ours in Him!

In verses 9-15 we have the picture of the truth of *Eph. 1:18* which reads like this: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of HIS inheritance in the saints." It is not all one sided. We do not have all the joy. Remember that it was for the joy that was set before him he endured the cross and despised the shame. Space will not permit me to give the application of everyone of these similies. "Thou hast ravished my heart my sister my spouse." This is the first time the word "sister" has been used in addressing the maiden. The Scofield Bible has a note concerning it. "The word 'sister' here is of infinitely delicate significance, intimating the very whiteness of purity in the midst of an ardour which is, like the shekinah, aglow but unspeakably holy. Sin has almost deprived us of the capacity even to stand unshod feet before this burning bush."

In verse 10 he tells her that her love is better than wine! and the smell of thy ointments than all spices. You will remember that in the first chapter she told him that very thing. There "wine" stood for the pleasure of this world, or the so called joy that comes from indulging in them. Now he tells her the same thing. The wine still stands for that which comes from the world. The world hates Christ. Those who are redeemed love him, therefore the love of those who are redeemed is better to him than all else. His inheritance in us is such a wonderful and costly thing; may we let him have full possession of it.

The Shepherd-King now likens the maiden unto a garden filled with all kinds of fruits and spices. (*Vs. 12:15*). All these different fruits and spices represent virtues and graces that are peculiar to the church. But, if they are kept sealed up no one will ever enjoy the frag-

rance of them. I am afraid many of us are like the lepers in II Kings who found the food and clothing in the Syrian camp, and started hiding it. We have and know the good things of God, but we keep them to ourselves pretty much. Let us, like the lepers, come to realize that this

is a day of good tidings, and not tarry with them until the morning, but go with them now. To that end the spices and fruits of the garden must be released. It takes winds and whirlwinds to do that, and our next message will be Winds and Whirlwinds, watch for it.

## STUDIES IN GENESIS

By J. IRVING REESE

### Lesson IV—"THE WATERS FROM THE WATERS"

#### Chapter 1:6-10

#### INTRODUCTION:

Nowhere else is seen so clearly the majesty, might and sovereignty of the God of the Bible as here in the Creation Story. Note the expressions: "God said," "God divided," "God called," "God made," "God set," i. e. established. Well did Nebuchadnezzar centuries later declare, "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

#### I. THE WATERS ABOVE THE FIRMAMENT, verses 6-8:

We are now called to consider *the work of the second day* as the sovereign God moves forward with the Herculean task of bringing order out of chaos.

"Let there be a firmament." This English word used here has given the scoffers much cause for amusement. The noted infidel, Robert Ingersoll, used to list it among "The Mistakes of Moses." As always God has the last and best laugh (Psalm 2:4). Scholars tell us that the Hebrew word "*raqia*," found seventeen times in the Old Testament, nine of which are in this chapter, comes from a root word meaning "to spread out." The word "*raqia*" itself literally means "a limitless expanse," how better could one describe the boundless space surrounding our earth? The English word "firmament" as used here seems to have been an unwise choice and yet think about it for a moment. "Firmament" comes from a Latin word which means "support," "prop," or anything that strengthens. There is a sense in which this "expanse" is just that, for it is a solid held in place by rigid laws. Sir Oliver Lodge called it "as rigid as steel." When you remember that it supports many thousands of tons of water you realize its strength.

Referring again to the literal meaning of the Hebrew word I would

call attention to the fact that *throughout the Old Testament* when the atmosphere around the earth is spoken of this word denoting expanse is used,—how exact is the Holy Spirit! You will notice that in verse 20 the fowls are spoken of as flying "in the open firmament of heaven."

We continue reading, "*Let it divide the waters from the waters*," There is an ocean above the firmament, as we have already suggested. The rivers pour annually 186,240 cubic miles of water into the oceans. This water must first be rarified from the surface of the earth and seas to 900 times its normal bulk and made one-eighth lighter than the atmosphere and thus lifted to its place "above the firmament." When it rains this process has to be reversed. The wise man knew this when he wrote, "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return," (Ecclesiastes 1:7). So Moses writes that "God made the firmament and divided the waters."

"And God called the firmament Heaven." There are *three heavens* spoken of in the Scriptures—the heaven of the clouds, here seen; the heaven of the stars, or planetary heaven, and the heaven of heavens where God's throne is.

The "*heavens*" are sometimes spoken of in a poetic sense: In Ezekiel 24:10, they are seen as a "transparent sapphire;" in Psalm 104:2, as a "carpet," in Psalm 102:25, 26, a "garment," and in Isaiah 40:22 they are likened to a "curtain." We must learn from the context to distinguish between purely poetical expressions and those that are to be taken literally.

#### II. THE WATERS UNDER THE FIRMAMENT, verses 9, 10:

Here is recorded *the first work of the third day*. The waters under the

*firmament* are replete with spiritual lessons. First, they illustrate for us the uni-plurality of God. Much of the Bible is hidden to the one who does not understand that the one God manifests Himself through more than one Personality. The literal of the Hebrews credal statement, Deuteronomy 6:4, offers a difficulty to these: "Jehovah our gods is a unity." But the "waters under the firmament" help us to understand this mystery. There is but one ocean bed, "Let the waters under the heaven be gathered together unto one place," but there are *seven seas*, each a distinct body of water, "the waters called he Seas;" so there is one God but three distinct Persons—Father, Son and Holy Spirit. (Is it not strange that Moses should have known there were "seas" in a day when scientific men believed that the earth was flat and that there was but one sea? Not if we take "inspiration" into account!)

"And God saw that it was good."

The waters are good for many reasons, I cite *nine*: (1) They water the thirsty land. The present proportion of land and water upon the surface of the earth is necessary for proper water supply to the habitable parts of earth. (2) They give beauty to creation. No painting is quite complete without a bit of water. (3) Its saline content is health-giving and acts as a preservative of that which would otherwise infect the atmosphere for miles around with nauseating odor, disease and death. (4) Its beneficial currents make habitation of the earth possible—the Gulf Stream keeps most of North America and Northern Europe from being frozen wastes, while the Polar Stream cools the tropics and makes life bearable there. (5) The Oceans, lakes and streams form a well-stock larder of food supplies for man. (6) The healing power of sea air is well known. Beside this many medicines are found in the waters, the sea containing the world's supply of iodine, beside no less than 200 other healing agencies. (7) Vast stores of wealth—gold, pearls, magnesium, etc. (8) It is a mighty testimony to the Creator. It is hard to find an atheist among sailors. Psalm 107:23-31 has been repeated times without number in human history. (9) The sea is good as a medium of commerce. It is a general knowledge that Matthew Fontaine Maury, who discovered and charted the sea lanes and has been called "The Pathfinder of the Seas," got his idea from read-

ing Psalm 8:8, "The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." The sea is mentioned in the Bible 505 times.

### III. DRY LAND APPEARS, verses 9:13:

The second work of the third day was the result of the first: "And God said, . . . and let the dry land appear: and it was so." Another one of those clear, terse, wonderfully simple statements of profound truth. You will notice, please, that it was *dry land not a slimy ooze*; this is as much an evidence of the miraculous character of the direct creative acts as the production of living creatures later. Job stated the work of the third day poetically when he wrote, "Or who shut up the sea with doors, when it break forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling-band for it. And brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" The entire surface of the earth including the present sea floor is stratified, thus bearing evidence of having been laid by erosion, the ocean bottom, we are told, being identical in this respect with the highest mountain range. Rock and soil of all varieties are found everywhere throughout the earth today and there is abundant evidence that the entire earth was submerged and

that the present continents were elevated by a cataclysm,—"God spake and it was done."

The mountains bear a wonderful testimony to design in the arrangement of the dry land. The Bible frequently mentions mountains and many of the outstanding events of the Bible happened on or in relation to some mountain. The location of them make possible our rivers and govern the water supply for man. If the earth were a low level plain it would be a dismal swamp, while if it were a high plateau it would be a barren desert, but the mountains distribute the rainfall by shooting the clouds into the cool higher atmosphere. So Faith, longing for the homeland, lifts up its eyes to the hills and knows from whence its help cometh.

The rocks have a lesson for us also in that every precious stone is built upon its own geometric design thus bearing evidence of plan and forethought in its origination.\*

\* I am largely indebted to the works of Dr. Henry Rimmer for the scientific data given in these lessons on Chapter I; his writings on the days of the creative week should be read by any one planning to teach Genesis.

CONCLUSION: Over and over as we study Genesis I we are led to exclaim with the Psalmist, "The heavens declare the glory of God; and the firmament sheweth his handiwork."

## PASTORIAL THEOLOGY

By DR. EARLE G. GRIFFITH

### Chapter 20—"A PASTOR AND HIS SUNDAY SCHOOL"

Scripture: Nehemiah 8:8

Sunday Schools are here to stay. Fortunately they are no longer regarded as juvenile detention homes for delinquents. That generation that looked upon Sunday Schools as a human contrivance to shield little people from moral and physical peril, while at the same time providing rest for the padded nerves of parents, has passed. All thoughtful Christians now see in our Sunday Schools a vein of gold not half mined. As a numerical factor Sunday Schools would demand a reckoning. Their registration and attendance now mounts to millions in our land.

It is the intent of this chapter to

make a little comment on the Pastor's place in the Sunday School picture. It should be self evident that what he is to all the Departments of church life he is to the Sunday School, namely, Pastor. His functions here as in all branches of his work, come under the heading of wise, spiritual leadership and oversight, never dictatorship.

THE SUNDAY SCHOOL REDEFINED AND PROPERLY CLASSIFIED. Most of the objections to Sunday School work spring from a failure on the part of the workers to correctly understand the school and its relationship to the church. Right here the ministry of the Pas-

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tor enters. No Pastor should allow his lieutenants in the Sunday School to think of it as a free lance. The school is not independent of the church under whose authority and sponsorship it has been created and sustained. No Sunday School at all would be preferable to one that entertains an attitude of church defiance or operates on mob rule principles. In correct definition the local Sunday School is the *Bible teaching Department* of the local church. It is the church teaching and the church studying the Scriptures. The church should choose the superintendent.

The Sunday School should adopt the doctrinal platform of the local church and be church centric in its methods and purposes. Every such school will find in its Pastor a real friend and steady helper.

**FACILITIES**—A Sunday School could be operated in a corn crib, or a barn, without such equipment as hymn books, musical instruments, charts, blackboards, a library or other useful instruments, but no one believes it should be. For years to come there will be many one-room church buildings. There will be poor lighting, poor ventilation, poor heating. In other instances there will be one large room plus a basement with various sub-divisions, dingy and depressing in their effect. "What can't be cured must be endured." But wherever possible a Pastor should exert his noblest influence to secure the very best means for handling the lives that are under his care.

At this juncture it is proper to remark that we still have Sunday Schools that provide the best for young people and mature adults while feeling that "any old thing is good enough for little children. This is selfishness on a rampage. The Sunday School quarters for little children should be light, airy, home-like and in every way attractive. Bibles, Testaments, Sunday School literature, object lessons, material and every essential thing should be gladly furnished by the school or the church, in order to make the school and the church the most winsome attraction in child life. A Sunday School building should not be a health hazard due to coldness in the winter time nor should it be a sweat shop in the summer. It is easy enough to argue that people should be sufficiently interested in eternal things to ignore temporary discomforts. Their interest simply is not that great. Beside this, any nor-

mal Sunday School will have a great number of unconverted attendants.

Under the heading of facilities for the work should be kept in mind records. From the inception of a given school on there should be careful recording of the enrollment, the attendance from Sunday to Sunday and the most scrupulous preservation of these records that there may be comparison from year to year with reference to growth or decline.

**FINANCE** — Sunday Schools should continue in operation even though they woefully fail to sustain themselves. Surely the spiritual results will warrant this viewpoint. It is conceivable however that any Pastor could lead his Sunday School into far more generous giving. This could be done by simply conferring with teachers, class presidents and others of his co-workers on what it costs to erect church buildings and provide adequate Sunday School space. It is a disgrace to read that on a given Sunday 200 were present in Sunday School while the offering in the total was nine, ten or eleven dollars. The average Sunday School could easily be led to give three times as much as it does. Think of what this would mean in helping to aid the local church to meet its current financial obligations and in sharing in the church's world wide program of Evangelism! The remark is timely that the most scrupulous principles should obtain with reference to the handling of funds, the recording and distribution of the same, the filing of receipts, the release of receipts and records by the Treasurer to his successor when the school so rules. When we become more practical than sentimental in our church life the general funds of the Sunday school will be turned over to the church Treasurer. In other words one Treasurer for both organizations.

**FACULTY**—For the purposes in mind, under this heading may be included Superintendent of the Sunday School, his Assistant, the Treasurer, the Secretary, Department Heads, and all Instructors. The Pastor of the local church is ex officio a part of this company.

It should not be regarded as always incumbent upon the Pastor to be a Sunday School teacher. There are churches sufficiently favored with persons of native ability, sound Christian experience and Bible intelligence to meet the teaching demands of the school. Any Pastor who can marshall enough trained

forces to have all the classes of his school well taught should be happy about the situation and should gladly direct his energies into other channels. Undoubtedly the rather common practice of having a Pastor confine his interests to one class has been responsible for the fact that so many who go to Sunday School do not attend church. Often the Pastor is unknown to his Sunday School at large. Freedom from a teaching ministry will enable him to visit all Departments and classes and thus be known to and loved by all.

All persons who share in a secretarial, executive or instructional work of the Sunday School should hold tenaciously to the Christian principles maintained by their church. No teacher should ever be permitted to turn a Sunday School class into a religious clinic for the exploitation of the class or the airing of debatable opinions. A Sunday School class should assemble to learn what the Bible teaches concerning sin, salvation and saintly living, not to listen to a "Columbus Circle" argument.

Since most churches are far removed from Christian training centers it is still highly profitable for the Pastor to assemble his Sunday School workers for a week or two or longer every year in an every night Institute for special spiritual training. Perhaps a better plan would be a meeting one evening weekly for an extended part of the year. Disciplined minds, and disciplined hearts render better service for the Lord Jesus Christ. The unteachable make poor teachers. In this capacity of building his workers the Pastor can multiply his own powers many fold.

**THE CENTRAL AIMS OF THE SUNDAY SCHOOL**—It will be found necessary to keep perennially fresh in the minds of Sunday School workers and scholars the principal ends in view. Individuals and groups so readily slip from their first designs. "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel." The heresy of legalism swept the Galatian churches like a tidal wave.

Incidentally the Sunday School can largely direct the social fellowship of the church. One is not less a human being because he is Christian. Being normally human he will enjoy conversation, a friendly visit, a little recreation, elevating diversion, or a good meal with men and

women, boys and girls who have common interests with him. Hermitic tendencies are no proof of a more profound spiritual conviction or experience. The Epigram manufacturers like to say, "that latter day churches prefer the 'Supper room to the Upper room.'" He must be ignorant indeed who does not know that the New Testament Upper room was the Supper room. There is not the remotest reason why an informal assembly of Christians for social fellowship should dissipate spiritual energy and fervency. On the contrary, Christian social life wisely guided may be highly conducive to the greatest end of the local church and its Sunday School. There are churches whose annual business meetings are notoriously pugilistic. It is surprising how many a religious hornet loses his sting at that point where he puts his "Elbows on the table" with others of his local church family. No social gathering should be limited to just cheap chatter, fun and noise. Let there be a season of prayer, praise and testimony and there will always be a soul elevation well worth while.

The primal function of the Sunday School is to spread knowledge of the Bible. A good motto verse for all schools would be Nehemiah 8:8, "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the readings." What a lamentable thing it is that such a vast part of the Sunday School army is occupied from the Lord's Day to Lord's Day with the presentation and discussion of moral reformation programs, social theories and political nostrums. The few minutes allotted to the teacher to bring people face to face with the claims of God's Holy Word should not be sacrificed for any lesser purpose. At this point it should be insisted upon that the Bible should be taught to people regardless of their age. The Devil must have entered upon millennial glee at that point where so called "Religious Educators" succeeded in impressing people that children and youth could not grasp the heart compelling doctrines of the Bible. Hence at some Sunday Schools in place of the Word of the Living God children are given a hodge-podge of nursery ditties and elementary botanical talks. It is a matter for praise that at this moment great numbers of Christian leaders are awakened to the fact that little people can be taught the way of salvation through Christ and the right way to live for Christ.

Almost co-important with what has been said about Bible teaching is this, a primal function of the Sunday School is personal evangelism. Every Sunday School teacher and every class should be a laboratory in soul winning. There should not be wasted a fabulous amount of time in learning how to do the work, the work should be done. We have a Saviour. We have a Bible. We have around us great numbers of sin fettered souls. We have an obligation to these. The message of John the Baptist should ring in the ears of every person who crosses the threshold of the Sunday School, "Behold the Lamb of God who taketh away the sin of the world." No Pastor should rest at ease until his Sunday School has become a resistless, evangelistic agency. The schools exists to proclaim the evangel to all who come within the range of its influence. The accomplishment of this worthy purpose will require much prayer. It will require time in house-to-house and person-to-person visitation. It will require the repetition of the same effort many times. Many a time in a regular class session an earnest urgent word should be spoken beseeching the unsaved to be "reconciled to God." It is a pathetic comment on the spiritual influence of many Sunday School teachers, that nobody walks the aisles in confession of faith in Christ in their church, save when the Pastor imports a speaker. Back of Dwight Lyman Moody's monumental, ministerial career stood a compassionate, faithful Sunday School teacher with a love for a boy's lost soul. "He that winneth souls is wise."

The Sunday School staff should not feel that it has discharged its obligation when it has assembled and held the attention of a few score or a few hundred people for approximately one hour. The underlying thought of the foregoing paragraphs is local church unification. If this is to be worked out so as to bring the maximum blessing and results every leader and teacher in the Sunday School will need to help tie up the school with the church. Sunday School officials should be in the general congregational meetings. Every teacher whenever possible should be present for the regular worship services. New converts should be urged to accept baptism and fellowship in the local church immediately and to in every possible way sustain a Gospel shepherd and his flock. Thus will the Sunday School become the local church's strong right arm.

## WHAT PRICE TOLERANCE!

By COULSON SHEPHERD

(EDITOR'S NOTE: We frequently reproduce in the Bulletin, articles by Mr. Shepherd dealing with the Jewish question. This article "What Price Tolerance" is especially fine and timely. If the reader is interested in securing copies of this for distribution, it may be secured in a beautifully printed booklet by addressing the author, Rev. Coulson Shepherd, Box 421, Atlantic City, N. J. There is no charge for the booklet but we are sure Brother Shepherd can use any contributions for his radio ministry.)

Mr. Shepherd has an extensive radio ministry addressed particularly to Jews. His schedule is as follows: Every Sunday 9:45 A. M. WFPG (1450) Atlantic City, 9:45 A. M. WRLC (1450) Toccoa, Ga., 10:15 A. M. WHEB (750) Portsmouth, N. H., 7:00 P. M. WPEN (950) Philadelphia. Every Tuesday at 4:00 P. M. KPOF Denver, Colo.)

Liberty is not license, whether it be in the field of democracy, religion or what we call our rights. It is certainly un-American to use our God-given rights to the hurt or harm of our fellow-citizens.

If a citizen who happens to be a Gentile wants to sit at home and say with blatant satisfaction, "I don't like the Jews," he may do so until he is blue in the face, so long as his children are properly quarantined against this loathsome disease of Jew-hate. That may be the only way the poor fellow can feel in any way superior!

From the standpoint of maintaining our American way of life, it does not matter how many people dislike our people, but the moment any one allows vague feelings against a particular group to crystallize into business or social discrimination, he is in danger of creating reactionary force in our National Life. For, by encouraging such discrimination, especially against the Jew, he is preparing the soil for the final stage: political anti-semitism of the Nazi brand.

Let me give you a picture of that in its matured growth. To do so I take you to Poland. The Country that gave the world Kosciusko and Pilsudski, Paderewski and Sikorski, and other illustrious personages. Just a few years ago, when that land was really Poland, anti-semitism had

arisen to such a height that the leaders of that now unhappy Country allowed their feelings against the Jews to develop to the extent that they actually ordered 3,000,000 of the 3,500,000 sons of Abraham to leave the Country, even though they knew there was no place for them to go!

In Poland today there is misery and complete destruction of normal living conditions. There are no workers; there are only slaves. The Poles, Gentile as well as Jewish Poles, are now a greatly humiliated people, deprived of all rights and robbed of human dignity. And that is putting it very mildly as you well know. Starvation lurks at every threshold! The history of civilized peoples has never known such a system of deliberate cruelty and barbarism.

Do we want that in America? No, 130,000,000 times No! Well then, let none of us, by word or action, foster anti-semitism, which surely is a step, and a great step, toward what Poland is today. Remember, Anti-semitism and Hitlerism make good bed-fellows! May none of us, by our actions ask them to "move over!"

#### THE PRICE OF JEW-HATE

So far I have been warning Gentiles, against Anti-semitism. You notice I said "Gentiles." Christians, who are as different as day is to night, compared with Gentiles, certainly know better, or should know better, than to lend a hand in this satanic business! I have tried to show what follows in the train of this loathsome, un-American disease. "Sin when it is finished bringeth forth death" (James 1:15). So Jew-hate, when it is finished bringeth forth the curse. Hear the Word of God spoken to Abraham and his seed:

"I will bless them that bless thee, and CURSE HIM that curseth thee." (Genesis 12:3).

#### AN APPEAL TO JEWISH PEOPLE

But now I want to make an appeal to the Jewish people. All Jewish people agree with me when I warn Gentiles and Christians against lending voice or hand in discrimination and hatred toward their people. You all say, "Amen!" to that, and rightly so. But let me ask you, do you always show forth a spirit of toleration toward others? Do you manifest an attitude toward others that you want exhibited toward you? Why, "Yes," you say. But DO you? Let me be very specific, not with the thought of criticizing and surely not

condemning, but with the thought of being helpful to you. What is your feeling toward your Jewish friend, or perhaps a loved one, who through a careful study of the Scriptures, has come to believe that Jeshua of Nazareth is the Christ, the promised Messiah? How do you feel toward that Jewish acquaintance who says with an Israelite of old, "I have found Him, of Whom, Moses in the Law, and the Prophets did write, Jesus of Nazareth" (John 1:46). How do you feel toward him when he testifies of the deep-seated peace, joy and satisfaction that has come to him since believing that Jeshua is God's Son, who gave His life a sacrifice for sin? How do you feel when he tells you he is worshipping the crucified, risen Saviour-Messiah?—Not as *another* God, but as the second Person of the true and only God, Elohim, the Triune God, the God who is One—Achod (a United One).

Please don't say, you have no respect for anyone who turns from the religion of his fathers. And don't say you hate anyone who "changes his religion," as I have heard it put. Don't say he became a Gentile, a "goee." I heard a Jewish woman say of her husband, "I married a Jew, now I have a Gentile!" Don't consider that one dead! Is that being tolerant? Remember, Abraham turned from the religion of his fathers. Abraham changed his religion, and let me ask you, where would we be today if Abraham had not obeyed God? I am not expecting any Jewish person to do more than Abraham did, nor am I expecting any Jewish person to believe anything foreign to Abraham's belief.

#### RESULT OF SEARCHING THE SCRIPTURES

I not only beseech of you, my Jewish friends, to be tolerant to those of your brethren who are believing just what your father Abraham and your King David believed, but to look into this most important matter for yourself and see if these things be so. If you will honestly search your own Scriptures, asking your God to reveal the Truth to you, you will see that Jeshua IS the One of whom Moses and all the Prophets wrote. If you will let me send you, absolutely without cost and without obligation on your part, a copy of the Old Testament Prophecy Edition of the New Testament, your eyes will be opened so that you will "behold wondrous things out of Thy Law" (Psalm 119:18). Just send our name

and address and I will gladly send this well-bound Book that has been a help and blessing to thousands of Jewish hearts. No one will call on you, and your request will be kept strictly confidential. The arrangement I have with the publisher, enables me to give these Books away free to any Jewish person who will promise to read it. All others must pay the regular price of 35 Cents.

This important part of Holy Writ will enable you to see that God has a Son. The 2nd Psalm speaks very clearly of God's Son, and calls Him the Anointed, which is equivalent to the Christ. In Solomon's writing from the Book of Proverbs, he asks what is the name of God's Son (Proverbs 30:4). A careful study of this Old Testament Prophecy Edition will cause you to see that the suffering Servant of Jehovah, described in the 53rd chapter of Isaiah, is unquestionably a prophecy of Jeshua, who fulfilled to the letter the writings of Isaiah, and all the other prophecies concerning Him. When a Jewish person accepts Jeshua as his Saviour-Messiah, he positively does not become a Gentile, but he does become a better Jew; he becomes a child of God (John 1:12-13; Romans 9:6-7). He does not turn from the religion of his father Abraham, but on the contrary he accepts the truths that Abraham believed concerning Messiah (Romans 4:13-25; Galatians 3:6-9).

We will never ask you to unite with any particular Church, so it cannot be said we are proselyting. We simply, and very earnestly, want you to receive LIFE, and peace and joy that come to the individual who believes that the shed Blood of Jeshua is the Blood that atones for the soul (Leviticus 17:11), and that cleanses from all sin (I John 1:7). We want you to be saved from the terrible things that are surely coming upon the whole world. We want you to be among the redeemed of all ages, including Abraham, Isaac and Jacob, David and all the Jewish Prophets, the redeemed of this age and the ages to come. The only way you can escape the wrath to come and be among the redeemed is to believe in Jeshua; the Christ, your Saviour-Messiah, who said.

"I am the Way, the Truth and the Life: No man cometh unto the Father, but by Me." (John 14:6).

Because of Who He is—the Eternal Son of God; and because of



what He did—became a ransom for sin, He is able to save to the uttermost all who come unto God BY HIM, seeing He ever liveth to make intercession for them (Hebrews 7:25).

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

### "THE LORD'S REMEMBRANCERS"

(Continued from page 1)

pose for His very own. In doing this, they may become the instrument in the hands of God for bringing into suffering hearts great joy and blessings. Just think of it! We have the privilege of becoming a sort of confidential private secretary to the great King of Heaven. This is like keeping His books of blessings for Him. Who would not be on shouting grounds if told that he or she had been appointed to such a place at the right hand of the Lord. That's what the disciples squabbled over, yet it is open to all the humble-hearted followers of divine grace. People who want a big job may have it, with all the glory and joy, here and now.

However, we ought to keep in mind that such a service is not possible to those who live most of their time outside of the atmosphere of the Holy Spirit's influence. He who would be appointed as a spiritual watchman must come to know the mind of God, have fellowship with the Spirit of God and walk in the ways of God. These things will come about in this order just as we read the Word with our hearts, yield to the Holy Spirit in faith, and seek to be doers of the Word in our daily living. This type of ministry is not a mere accident of circumstances. It is the direct results of entering into the purposes of God with Him.

Think on into the larger conceptions of this thing. Think of being on the inside of God's purposes to such an extent as to be able to follow the right course of these purposes on into the otherwise unknown future. That was the spirit of the thing that happened to some of the prophets of old, except they were moved by special power to bring exact facts and figures long before the events could have been known to the wisest of men on the earth who did not have this power mov-

ing upon them. If we are fully possessed of the Holy Spirit, may we surely discern or sense what it is that God would have us pray about? This is doubtless the weakest place in the divinely appointed scheme of things, and the weakness is on our part, not our Lord's. Are there not many needy and distressed souls who are actually suffering because they have no man when the water is troubled—there is no one to take up their cause for them. Right in line with this grave lack among the believers, as regards their responsibilities to each other, there are vast unfilled purposes of God which must be temporarily hindered for lack of this particular type of watchmen. When our government calls for volunteers, there is a rush like that which followed the tragic events of last December the 7th, but when God calls for His very own children to volunteer for the greatest possible service, we are likely to tell ourselves that such a service is beyond us. It may be so now, but it would not be if we were willing to put our hearts into the doing of this task. How long must God wait for some of us? We hear the Lord Jesus as He said, "Fools and slow of heart," and almost feel that He is saying it again.

The chief business of Jesus while He remains in heaven is to be the advocate or the special pleader with God in our behalf. This is the heavenly aspect of this whole matter. We who have been privileged to enter into the Divine life with Christ will most certainly share not only His nature and power but we will also share His WORK with Him, or at least, we should do so. A confession is in order right here. This writer confesses with shame and sorrow of heart that he has not availed himself of the opportunities which are rightfully his in this great calling. How this condemns all of us who have discerned the mind and the purposes of God and have at the same time definitely kept silence when we ought to have been crying for some of our needy ones night and day. We have a feeling that "the Lord of all the sheep" will some day tell us that we have by our silences allowed some of His dear ones to come to spiritual grief.

A companion passage could be the one in Isa. 63:9, "In all their affliction He was afflicted." Then we must realize that what vitally concerns our Lord's people and their destinies also affects Him in the most realistic way. For instance, in

the eighth chapter of Acts we find the account of the brutal killing of one of God's fine servants, Stephen, and when he came to the passage of death through persecution, we are given a glimpse through his eyes into heaven to see Jesus manifesting the intensest interest. Stephen said, "Behold, I see the heavens opened and the Son of man standing on the right hand of God." The writer of the book of Hebrews tells us that when He (Jesus) had purged our sins, He sat down on the right hand of the Majesty of high, thus signifying that His ministry of redemption was completed. But here we see Him standing. So great is His interest in dear Stephen that he can no longer remain seated. He rises and walks to the outer rim of the rainbow of God's eternal Presence and glory to see all that happens to His faithful servant. God is so vastly concerned with the welfare of His people that nothing can possibly happen to them without His participation, yet there are times when His participation is limited by our failure to share with Him in this mutual work of glory. If we too were afflicted with the afflictions of our brethren, what glorious watchmen we could soon become.

I know of a man who is constantly falling into a certain temptation which is endangering his family's well-being, breaking his joy in the Lord, and destroying his testimony. If there were some faithful watchers who would cry unto the Lord ceaselessly for him, it would doubtless be different. May we not have some real volunteers. I know a certain family that is right now in a most critical spiritual crisis, and has been for a year. How many watchers would be willing to stand on the wall for them? I know a young man whose heart is growing bitter over things which he thinks others are to blame for in his life. If he could have some watchers to stand for him now, the story would have a different ending. I know a young girl who is passing through a serious time of testing for her spiritual life. She needs some watchers on the wall to tell God in her behalf. I know a fine Christian woman who needs grace to do a nobly gracious and unselfish thing that will save the heart of another. Are there not some who will be remembrancers for her? I know a worker who has been greatly discouraged with two major problems in this life lately. Watchmen could greatly serve now in this case. I know a fine preacher-

brother whose heart has been through the wringer for several years. He needs us to stand on the wall for him. How many can you think about, off hand? Perhaps a dozen or more will come flocking into your minds. They are for your spiritual intervention and exercise.

You may hesitate but just remember how many times you have felt the dire need of watchmen in your own behalf. Do you remember that

time when you were so sick that you could not feel strength to pray? Then the watchmen came to your rescue? Wasn't it glorious? Then you remember that other time when you had backslidden so far from the Lord that you had lost the desire to pray, and just at that time some valiant watchman came to the Lord with unceasing cry for you? Yes, thank God, I remember too. Now let us do our job.

"We are the merry Hitler Youth,  
We need no Christian virtue,  
For our leader, Adolph Hitler,  
Is our redeemer, our intercessor.  
No evil priest can stop us  
From feeling we are Hitler's children."

This is a "false messiah" movement certainly, and we believe that Hitler's Messiah Complex has a direct relation to the passage before us.

## STUDIES IN THE REVELATION

By DR. H. O. VAN GILDER

### Study No. IV

### THE BEGINNING OF SORROWS

*Text: Revelation 6*

In our study last month we looked at chapters four and five, and saw the heavenly scene in which the Lamb took from the hand of the Father the little book which we identified as the title-deed to this earth. His right to that deed was based upon His redemptive work wherein He bought back the alienated inheritance.

Now the scene changes. John is still in heaven, but the events which have their inception there he traces on the earth, and from the joy, praise and grace of the fourth and fifth chapters, we pass to scenes of judgment, pain and death.

*The First Seal, vv. 1, 2*

"The Lamb opened one of the seals—" The events and conditions described in this chapter result from the unsealing of the little book, and this signifies that through these judgment movements the Lord takes possession of that to which He now holds title. "Come,"—omit the words "and see," because in each case (vv. 1, 3, 5, 7), this is not an invitation to John, who was already there and watching, but is a command to the horse and rider.

Among expositors there is much difference of opinion as to the identity of this first rider, some holding that it is Christ Himself, others that it is the Holy Spirit, others that it represents a revival movement after the rapture of the church, while still others contend that this rider and his horse represent antichrist.

For ourselves, we believe that this first horseman represents — like each of the others—a movement, or condition, rather than an individual,

and that the thing symbolized in this instance is what may be termed "a false-christ movement." When our Lord was asked to tell of the events immediately preceding His return, He began by speaking of false christs (Matt. 24:3-31), saying: "Take heed that no man deceive you. For many shall come in my name, saying I am Christ; and shall deceive many." The other events predicted in Matt. 24 coincide perfectly with Rev. 6, and we believe that in this first element, too, there is correspondence. This may account for the uncertainty of expositors as to the identity of the rider; as there is uncertainty in identifying the figure so there will be uncertainty on the part of many as to the identity of the false Christs themselves — they "shall deceive many."

It should be remarked that a "false Christ," or one who comes in the name of Christ, is not necessarily one who pretends to be Jesus Christ returned to earth, but simply one who claims to be "Messiah" or anointed saviour of his people. And this is certainly foreshadowed, if not actually fulfilled, in the ideologies of the dictator nations today. Witness, for example, the blasphemous exaltation of Hitler in Germany. In 1936 Propaganda Minister Goebbels said: "Our leader becomes the intermediatry between his people and the throne of God. . . Everything which our leader utters is religion in the highest sense, in its deepest and most hidden meaning." And one of the marching songs of the Hitler Youth contains these words:

*The Second Seal, vv. 3, 4*

The second horse is red, the color of bloodshed, for this horse and its rider personify war. The rider has power "to take peace from the earth," and to cause men "that they should kill one another: and there was given unto him a great sword," in fulfillment of Jer. 25:29. Notice that the second feature of Christ's prophecy in Matt. 24 corresponds perfectly with this (v. 6). And note in Matt. 24:7 the phrase: "Nation shall rise against nation, and kingdom against kingdom," as an apt description of our modern "total war!" War used to be a matter of army against army. Today, probably for the first time in the world's history, it is quite literally "nation against nation."

*The Third Seal, vv. 5, 6*

This figure represents famine. Notice the color, and compare Lamentations 5:10, "Our skin was black like an oven because of the terrible famine." Notice, too, the balances. Food is to be weighed with utmost care and rationed. "A measure" (Gr. choinex) was equal to about a pint and a half, while "a penny (denarius) represents a whole day's wage for one man (see Matt. 20:2). Famine conditions are here portrayed, and this represents an advance in severity over the previous state of war, for "They that be slain with the sword are better than they that be slain with hunger; for these pine away, stricken through for want of the fruits of the field," (Lam. 4:9). Comparing this with the Olivet discourse, note that, in Christ's outline of events as given there, after war come "famines" (Matt. 24:7). And, while looking at that verse, observe that the next thing is "pestilence" which is represented by the figure introduced by the breaking of—

*The Fourth Seal, vv. 7, 8*

This horse is described as "pale," but the Greek word here is chloros

which means "green," and is so translated in Rev. 8:7; 9:4. It suggests the ghastly color of a decaying corpse, for:

Death is in the saddle,  
And Hades rides along;  
And in their train, a retinue  
Of evils great and strong.  
For mighty judgments sweep the  
world,  
And all who dwell therein  
Are forced to reap the bitter fruit  
Of lawlessness and sin!

#### *The Fifth Seal, vv. 9-11*

Here we have a glimpse of the martyred dead, who during this time of unprecedented terror shall be "slain for the Word of God, and for the testimony which they" hold. Fully sharing now the attitude of God toward the lawlessness of the world, they cry for a speedy completion of His just judgments.

## PROFITABLE LOSSES

By JUSTIN PRESCOTT

(EDITOR'S NOTE: We have received several letters expressing appreciation of Mr. Prescott's article on Melchisedec appearing in last month's Bulletin. We are running herewith, another article from this layman's pen which is closely related to the one in last month's magazine.)

"I am the Lord thy God which teaches thee to profit." (Is. 48:17).

No word from heaven is necessary to show the people of earth the need of a profitable income, but there is one system of profit and loss which can be discovered by careful study of the Scriptures only.

The hardest thing for the natural man to comprehend is the fact that there is such a thing as PROFITABLE LOSSES. That men can sometimes, under certain conditions, realize GAIN through LOSS.

Nature itself provides many an object lesson to bring this biblical truth before us, but it takes the Word of God to explain these illustrations. The farmer gets a profitable harvest by the loss of the seed he has buried in the ground in the springtime. The merchant gets a profitable income from the sale of goods, only after he has invested a lot of money in goods and equipments.

Our experts have given to us those books on economy which provide

#### *The Sixth Seal, vv. 12-17*

Under this seal come terrifying upheavals of nature. Note again the parallel with Matt. 24. Great convulsions of nature are often spoken of in connection with special manifestations of Deity (Ex. 19:18; I Kings 19:11; Matt. 27:50, 51; Haggai 2:6). Added to the earthquake will be the terror of a darkened sun (see also Ex. 10:22; Luke 23:44, 45; Isa. 33:9, 10). Even the moon and the stars are to be involved (see Joel 2:31; Matt. 24:29, 30).

And all of this is but "the beginning of sorrows" (Matt. 24:8), and will be followed by the added terrors of the "Great Tribulation" (Matt. 24:21). This marks the two divisions of Daniel's seventieth week: The first three and a half years covered by the events described in Rev. 6, and constituting "the beginning of sorrows," the last three and a half years being the Tribulation proper.

rules for reasonable success on the various lines of business, and much is said in these books, about how to overcome difficulties, because in every business undertaking there are enemies to financial success.

Since sin has brought a CURSE upon the earth, there are bound to be losses in everything that a man turns his hands to. The workman has to combat the enemy of disease. The farmer has to combat the pests that would destroy his fields of grain and herds of livestock.

Every business man has to combat competition. The preacher has to combat all the tricks of the devil in order to build up a successful church.

The curse has planted "tares" in the physical world, and satan continues to plant "tares" in the spiritual world, and so the family of the "first Adam" and the family of the "last Adam" both have to struggle against difficulties for every measure of success that they win.

When the business rules of the world come short of their intent and purpose in overcoming the barriers to financial success, the believer who leans upon God for help in every time of need, certainly finds hope and cheer in Divine promises such as set forth in our TEXT.

"I am the Lord thy God which teaches thee to profit."

Not only does the Word of God contain better business rules than are those given by our business experts, but the Lord aids us in the application of these Bible rules by his super-natural power.

The Word says, "*But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth.*" (Deut. 8:18).

God has control of the "curse" which devours our substance, and has control of the "blessing" which increases our prosperity, and so it pays to take Him in as a partner in our business, even though this joint partnership does allow Him a TENTH of the increase.

The spirit of "self-sacrifice" must precede the acts of special providence in our financial defense and material advancement, for our heavenly business partner has chosen to create PROFIT out of LOSS.

His rule is, "Bring ye all the tithes into the storehouse," and the affect will be, "I will pour you out a blessing." "I will rebuke the devourer for your sake and he shall not destroy the fruits of your ground." (Mal. 3:10-11). Jesus has laid down the same business principle. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." (Matt. 6:33).

The Malachi command regarding the sacrifice of the tenth, and the Old Testament promise of its effect in increased prosperity, has been tested in the New Testament Church by thousands of believers, who testify that this Divine system of financial stewardship holds good today.

All faithful Christian stewards are agreed that TITHE-PAYING is a PROFITABLE LOSS. This cannot be explained by natural processes, and is strictly a matter of miraculous intervention in our behalf.

The wonderful increase in the number of special providences realized after adopting this biblical system of sacred finance, is more thrilling and satisfying than the increase in temporal blessings. This closer contact with the windows of heaven is worth the price of the tithe, even if the promised material betterment is long delayed.

We would continue to add emphasis to the precious truth that "God never takes from us anything but that which would hurt us if we keep it." This fact has been put before us many times in the spiritual realm, and now let us apply this truth to the material phase of church life. "Will a man rob God?"

This is one side of the proposition which has received much consideration in stewardship literature, but the question we are asking this morning is, "Will a man rob himself?" Can he afford to receive the HURT that comes through keeping the TENTH for himself? What blessings will he miss if he keeps the Lord's portion in his pocket? How will it effect his home and his church?

Ministers naturally shrink from the painful duty of preaching a sermon on Christian stewardship or church finance because it is supposed to call for greater financial sacrifice on the part of the congregation, and is supposed to stir up a certain amount of dissatisfaction.

This financial message becomes a real joy to both pastor and people when it is understood and clearly explained that a tithe revival brings greater spiritual and financial prosperity to both the home and the church. Placing both in a position under the open windows of heaven where God can shower down upon them more acts of special providence. This message is most welcome to pulpit and pew when it is understood that God's people are being injured by the TITHE that is not turned in; for every wise person appreciates being steered away from danger.

Many have the idea that they are doing their family an injury by giving a tenth of their income to church and missionary work, but the Bible teaches that we do them an injury by hanging on to the sacred fund that God has chosen and sanctified to a spiritual use.

To thus rob God is to invite an additional curse which is injurious. The word says, "There is that scattereth and yet increaseth," and this is a desirable condition. It also says, "There is that which withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24). And this is an undesirable condition. The preacher is good to his people when he points out these facts to them, and explains the reasons why it was necessary for God to make such rulings.

The injury which Christ and the church and the home experience as the direct affect of holding back from our Heavenly Landlord that sacred portion of the increase by which Divine ownership of the earth is acknowledged, is a serious injury to all parties concerned, and the believer should become well informed on this point of Christian

doctrine. Is not *Christ's reputation* injured every time we make Him an object of charity by making HUMAN DONATIONS a substitute for DIVINE DUES?

Is not the reputation of the *church* injured by being known as a religious MONEY BEGGAR? Is not the reputation of the *church members* injured by the inequality in their contributions toward the church-budget?

Is not the reputation of the *Christian home* injured by unfaithfulness toward that undying institution known as the OFFERTORY?

Is a *give-what-you-please-system* of GOSPEL MINISTRY SUPPORT as sacred and satisfactory as a *pay-what-you-owe-system* of TEMPLE SUPPORT?

Any thoughtful Bible student should take note of the fact, that, under the Old Testament law of the FIRSTFRUITS, by which the first and best of the increase of the land, (up to the amount of one-tenth), was offered as DIVINE DUES, and not as DONATIONS or as INVESTMENT in heavenly treasures, that this sacred institution gave God the honor of paying his own chosen ministers with his own money, independent of free-will-offerings.

Moreover,—by giving the matter a second thought, we see that the same system is passed on to the church, for Paul says,—“Even so hath the Lord ordained that they which shall live of the gospel.” (I Cor. 9:14).

The New Testament makes no mention of CHRISTIAN BENEVOLENCE, or of an EVERY MEMBER CANVASS, or of the FINANCIAL DRIVE, or of the DUPLICATION ENVELOPE, or of the COLLECTION BASKET, or of MONEY MAKING SCHEMES. Our churches are grabbing at all kinds of floating straws of human invention to keep from sinking into hopeless poverty, simply because getting right with God (SPIRITUALLY) does not of itself cause the believer to get right with God (FINANCIALLY).

STEWARDSHIP is an addition to SALVATION, and requires special Bible instruction, and special consecration, to get it properly hitched up to the gospel wagon. Your penny of filthy lucre hitched up together with your neighbor's holy tithe, will register a little in the bank of heaven, but it looks like hitching up the pig with the horse in order to haul a wagon load of precious souls into the kingdom.

Conversion does make the believer

unselfish, but it does not tell him how much of his earnings should be heaped upon his wife and children, and how much of it should be given over to Christian work. Every time the collection-basket is stuck under his nose his conscience bothers him, for he does not know what God's requirement is in this line of church work. He looks at this container as a sort of garbage can into which to throw the crumbs and leavings of this filthy lucre, while the rightly instructed Christian steward looks at this container as a golden censor into which to place that holy fund which God has consecrated.

When the incense of this holy FIRSTFRUIT ascends to the Divine Owner of our substance, and the windows of heaven open to receive it, out tumbles the blessings of SPECIAL PROVIDENCE upon the giver until he gets more from God than he has sent to God.

If any one has the idea that this is mere sentiment and theory, just let him invite a number of tithing stewards to offer their testimony as to the practical workings of this system, and he will soon be convinced that there is more gain than loss in every angle of this material form of Divine worship. Those who are tithing their income as a sacred obligation to the heavenly Landlord who has claimed this portion as his own, certainly would not be so enthusiastic in recommending this system to others if it proved a burden and a financial loss.

It is those who hold back the tithe, and offer a little "spare cash" as a substitute, who are to be pitied for their misfortunes. More "bad-luck" comes to the believer before he does what Christ said, "THESE OUGHT YE TO HAVE DONE," than after he does this thing that Jesus commended. God really does "REBUKE THE DEVOURER" which brings bad luck to the Christian business man, and greatly lessens the number of accidents, and the number of sick spells that are so costly. God throws out the practical challenge, and says, "PROVE ME NOW HEREWITH AND SEE."

In most things God demands faith and trust without PROOF, but this form of Christian stewardship means so much to him that he fairly dares us to make the test as to the dependability of his promise.

Don't use the horse-shoe or the rabbit-foot for good-luck charms, for a tithe-pledge is a charm that makes us far more "lucky."

So often we hear a Christian ste-

ward say, "My—I had a close call today." Yes—Satan hates the tither, and tries to steer him into accidents which are disastrous, but special providence is on the alert to protect him. "I will rebuke the devourer for your sake." The devourer is not so much restrained in the life of the believer who robs God of his sacred funds, and is allowed to rob this man's family of that TENTH that he would not put into God's storehouse, and so we say that the tithe, held back, is a dangerous thing.

Gold that is not invested according to Divine rules, becomes a curse. As James says, "Your gold and silver is cankered—and shall eat your flesh as if it were fire." (Jas. 5:3). The stolen tithe will burn a hole in your pocket, and let other money leak out, along with it.

The purpose of a stewardship sermon is not so much to protect the church financially, but to protect your home financially. God will have no difficulty in protecting the church-budget if you take out a Divine-insurance-policy for your home by protecting God's holy budget. When Christ becomes our business partner he will protect our business. When he is treated as a beggar he will despise our business.

The word says, "Honor the Lord with thy substance, and with the first fruits of all thine increase." (Prov. 3:9.) But why? Not to make you poorer, and the Lord's house richer, but "So shall thy barns be filled." God wants to be the GIVER, and you the RECEIVER. The Bible plan of sacred finance is built upon that foundation.

Don't ask God to fill your barns and your larder on the give-what-you-please, hold-back-what-you-please system of church benevolence. Don't rob your landlord of his rent money, and then ask him to build a garage for your new car. It takes some nerve to ask the Lord to aid us in material things while robbing him of his material things, and blindly ignoring the conditions by which prosperity is ordained to come.

Let us never get the idea that the institution of the tithe offertory is a worn out mosaic ceremony, for it is made up of seven undying principles which would take several sermons to explain. Long before Moses was born, our Great High Priest and King, (taking the form of Melchizedec) went out to meet Abraham, who at that time represented the New Testament church, (as the father of all believers), and set the elements of the Lord's supper before

him, and received tithes from him. It had somehow been revealed to the patriarchal nations that the first-fruit tenth was a PRIESTLY FUND, and should be put into the hands of the priest to be invested in the promotion of their religious work.

These pagan worshipers could teach the church something about stewardship.

Jesus said, "Abraham rejoiced to see my day, for he saw it and was glad." (John 8:56). Abraham met Jesus, taking the form of Melchizedec, and there was rejoicing in the payment of tithes to him who was the one undying priest and king in the dispensation of FAITH. All who copy the example of the earthly father of the Gospel, will soon find reason for rejoicing with "faithful Abraham." All who refuse to follow his example can expect the curse that is upon the earth to continue its devouring operations upon the things of your material realm with very little restraint. It is far better to pay the tithe voluntarily, than to have the curse "take it out of your hide" by unrestrained natural losses. God knows that the tithe will hurt you if deliberately kept back.

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## Walter Carvin's Corner

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### KNEEOLOGY VERSUS THEOLOGY

"It is the heart that makes the theologian," said one many years ago and a theologian on bended knees can see further than a philosopher on his tip toes. If theology is the science of God, then kneology is the science of knowing and experiencing God. God does not shout his secrets in nature but he does whisper them, even so He whispers his secrets to us on our knees. Mind you, I am not against the study of theology, but there is more discovered about that subject on the knees than in books. Perhaps the apostle John had this in mind when he wrote, "But the anointing which ye have received of him abideth in you and ye need not that any man teach you but as the same anointing teacheth you of all things and is truth." I believe Paul got a good bit of his theology by the way of kneology for he also wrote, "I certify you, brethren, that the gospel which was preached of me is not after man, for I Neither RECEIVED it of man neither was I TAUGHT it of man,

but by the REVELATION of Jesus Christ." There you have the secret. It was not CONCEIVED but RECEIVED. It did not come from Paul but to Paul. It did not even come from the other apostles but it came by REVELATION. It is what we call his Arabia experience. It was kneology revelation and not a theological communication. In the face of this statement critics still speak of Paul's Conception of the Gospel.

No one would accuse Paul of being disinterested in theology. He studied at the feet of Gamaliel (Acts 22:3) but there was more . . . much more.

But this is not only true of preachers. It is also true of laymen. We cross the knee instead of bending the knee. Crossing the knee is man's wisdom while bending the knee is God's wisdom, plus his power. There is a place in the church for men of wisdom but it is the wisdom of kneology. It is said of Stephen that he was a good man and full of wisdom. Full of wisdom entitled Stephen to cross the knee but it also said that he was a man full of the Holy Spirit. Mark you, he never became full of the Holy Spirit by crossing the knee. They had to bend. Perhaps you have theological arthritis; the joints are stiff, unmovable and so are the sermons. They need heat. A little more fire in the sermons or more sermons in the fire. An African native cried, "Oh send us missionaries with hot hearts." Theology leaves us with a cold science but kneology warms up the soul.

As I said, it is the heart that makes the theologian and the knees make it a warm heart.

It was said by the two disciples on the way to Emmanus, "Did not our hearts burn within us while He spake to us in the way." We need the ORDER OF THE BURNING HEART and the burning heart is made possible as we talk with him by the kneology way. Shall we not right now, resolve to do it?

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## PASTORS

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*You can help by checking up on your members to remind them to renew.*

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# THE CENTRALIZATION OF POWER IN THE BAPTIST DENOMINATION

By W. B. RILEY

(EDITOR'S NOTE: Dr. Riley speaks again concerning conditions in N. B. C. This article appeared in his paper, "The Pilot," for July).

Dr. Earl V. Pierce has in a recent issue of the *Watchman-Examiner* an excellent article on "The Centralization of Power," as illustrated in the attempt to combine Women's Home Mission Work with the Home Mission Board. Dr. Pierce is quite right in interpreting that movement, but that is only a straw in the wind. There are other evidences that are stronger still.

Modernism started in to capture the colleges. It didn't leave a single one within the bounds of the Northern Baptist Convention to fundamentalism. Its next attempt was to capture the ministry. That involved, of course, the theological seminary as well as the college, so it went after Rochester, Newton Center, Crosier, Berkeley, and succeeded in taking over each and all. But, meantime, such schools as Northern Seminary, Chicago, and Eastern Philadelphia, grew up. Moody, interdenominational but dominantly Baptist, has taken on tremendous proportions. Biola Institute, California, looms on the Pacific Coast; and Northwestern has enjoyed the most romantic growth and exercises ever-increasing power.

Now there is a new disturbance, and, consequently, modernism engages in a new trick: That is, to secure for states where possible, and if not for the whole state then for such associations as will accept it, an ordaining committee, and a straight-way getting into power in that or-

daining committee, state secretaries, city mission secretaries—practically always strong denominationalists with subservience to headquarters in New York—and any other men who have this disposition to compromise, or strong liberal leanings. By capturing these investigating committees with a view to ordain, they hope to keep out of the ministry men who are not acceptable to their plan and program; and all sorts of excuses are employed for the purpose of justifying the political and centralizing policy. For instance, if a young man is not already called to a pastorate, they say he should not be ordained until he is. If he is called to a pastorate, they say he should be ordained on the field to which he is going, which means that they throw him into the midst of strangers and oftentimes a modernist and most hostile atmosphere where he is likely to be rejected as not sufficiently educated, but really because he is theologically sound.

While taking this course of dealing with graduates of such institutions as stand foursquare for the faith of the fathers, they have adopted a unique method of getting by their own. ROCHESTER SEMINARY now ordains its graduates without reference as to whether they have a call or not, in a local council absolutely friendly to their modernism, and sends them forth fully equipped and never to be called on the carpet by anybody, unless they are put on trial by some complaining member to whom they have ministered in their unbelief—an occa-

sion that will rarely occur, as the liberals well know.

We are hereby serving notice that this policy is not going to obtain in Minnesota, and, so far as we have influence, in the states of the Northwest. Any attempt to carry it out in Minnesota, at least, will mean a shakeup more drastic than has shaken our state or national convention.

In some of these known cases, while this is an associational committee, the association is not consulted about it. It is made up largely of salaried officials, which is a further centralization, of course, and is all very far removed from the simple processes of the New Testament or the plain history of Baptist polity. Until this hour the radical leaders in the Baptist denomination have not been able to do what has been accomplished in Methodism, Presbyterianism, and other denominations where there is a super control; namely, the laying down of laws concerning ordination totally unknown to New Testament teaching, but thoroughly fitted to recognize the ministry of fundamental men. And furthermore, the Northern Baptist Convention can never do so; for if it did, it has no power over the Convention or over the Association or even over the individual church. It still remains the right of an individual church to call a council and ordain a man to the ministry, and that right cannot be taken away without a violation of every principle of Baptist faith and every precedent in Baptist polity.

## EXCERPTS FROM A MISSIONARY'S DIARY NO. 4

By MISS SADIE BUSSE

"It is God that girdeth me with strength and maketh my way perfect." Psalm 18:32.

How I have lived and relived my first few months in the Philippines. Today, I shall give a few of the first happenings.

When I took up my work at Puerto Princesa I went to live with the native governor and his wife. It was understood that they would not be able to keep me unless I was willing to eat native food, and of course I was willing, so life in a strange

land, with strange people, strange foods and strange customs began for me. The first night I was there we had as guests, in the home of the governor, General Holbrook, five of his men and a geologist. They had made the trip from Manila by seaplanes, and excitement reigned in the city of Puerto Princesa, for the people had never seen a plane. They were curious, too, in seeing so many Americans and the little children cried with fear as they ran and hid.

Early the next morning General

Holbrook and his men made preparations to leave. We escorted them to the wharf and after taking some pictures we watched them ascend into the air from the Sulu Sea. The governor's family and I returned to the house and I went to unpack my few belongings. Almost all of my worldly possessions had been left at Cuyo, where it had formerly been arranged that I should be stationed. After proceeding to Puerto Princesa, and learning of the great need there for a missionary, it was arranged

that I remain at Puerto for the time being and my trunks were to be sent down to me on the first available boat. When I looked for the small bag, which had my purse, writing material and all the personal things I had with me, I could not find it anywhere. Upon questioning Pedro, the house boy, we learned he had put it on the plane, thinking it belonged to General Holbrook. Mrs. Mendoza, the governor's wife, looked at me in dismay and said, "What will you do?" We ran down to the wharf and she frantically waved a white cloth in the air but the planes were well up and headed toward Manila. She again turned to me and said, "What will you do?" I said, "I will ask the Lord to bring it back." She opened her eyes wide as she said, "Will He do that?" She knew nothing of a God who hears and answers prayer and I knew that her faith was at stake. With real humility I bowed my head and heart before the Lord and asked Him to please bring back the bag if it would glorify Him. Before my head was lifted from prayer we heard a chugging sound and soon we saw that one plane was having engine trouble.

In a few moments it landed and took off but shortly afterward it landed again and then taxied to the wharf. General Holbrook was the first to step on the wharf and in his hand he carried my bag. When he saw us he said, "Our plane was in perfect condition when we started this morning but we are having engine trouble and may have to stay over until tomorrow." Mrs. Mendoza told them how I had asked the Lord to bring back the bag the General held in his hand. He thought it was Governor Mendoza's but when he learned what had taken place he said, "So you are the jinx." The entire party returned to the governor's home for that evening and the liquor and wine was passed. General Holbrook said, "No thank you. I never take anything stronger than grape juice. I accepted Christ as my Saviour when I was a young boy of sixteen. My Sunday School teacher led me to Christ. The Lord has been faithful to me and I want to be faithful to Him." The general's testimony opened the way and the governor said, "Miss Busse has come here to tell the Filipinos about the Lord. Perhaps she will tell us some things

tonight." Questions were asked and several hours flew by while our conversation centered on the Altogether Lovely One. After that evening it wasn't difficult to speak of Christ in the home of the governor. How I praise God that not only the governor and his wife but that many in their household have since accepted Christ as Saviour.

And now for an account of one of my first native food eating experiences. One evening I was especially enjoying some meat that was served with the rice. It was boiled with some Tamarind leaves and I had two big helpings. I was ashamed of my appetite and by way of apology said, "This meat is delicious!" Mrs. Mendoza said, "I am so glad you like it. We were afraid you wouldn't like Bat's Meat." When she said Bat's Meat I prayed fast and furiously, "Lord, help me keep it down. Help me keep it down." At last the meal was over and I hurried away to seek relief from my misery. Life in a strange land had begun but I would gladly go back to it today and even Bat's Meat, if the Lord would reopen the door.

## FLASHES FROM FOREIGN FIELDS

### BARBERS SAFE IN BRAZIL

Lima, Peru,  
May 30, 1942

Dear Prayer Friends:

Since you last heard from us, the Lord has led us into some unexpected paths. Just 24 hours before leaving for Miami to take the Clipper, we received word that the government had taken our seats, and that future reservations would be hopeless. After two weeks of investigating other possible routes, when every door seemed closed, the Lord led us to find a neutral boat leaving New York, going through the Canal and arriving at Lima, Peru. From here we take plane over the Andes to Iquitos on the Amazon, and then river boat to Manaos.

We were never more sure that we were in the Lord's will, when we said goodbye to the dear ones at the pier, and after having all our baggage inspected and all writing censored we walked up the gangplank on to the M/N Copiapo, of the Chilean Line. Leaving New York

the 18th at 7:15 a. m. we slipped out of the harbor through the gate of the submarine nets, and out into dangerous waters. But the whole way our hearts were at peace because we knew that His love and care reached to the ocean's depth, to the far horizon and to the clouds above. We were safe indeed, but the dangers were there. The first night the fog was so bad the crew were scared that we might crash into a blackened out ship and the radio man picked up an S. O. S. from a ship near us that was being followed by a submarine, and later when we entered the Carribean off the coast of Cuba we passed a ship coming north and one hour later it was sending up its S. O. S. On Sunday morning, when we were safely in the harbor at Panama with sub nets between us and the enemy, a feeling of security and relaxation came over everybody like a wave. There was much talk about "Good Luck," but we knew, "So He bringeth them into their desired haven."

By noon we started through the Canal with some 30 U. S. soldiers on board. It was a real thrill to be

seeing at first hand the things we had studied in the grades—we had no idea then that the Lord would be bringing us all these miles as His ambassadors. So, up we went through three locks to the level of the huge lake, then through the cut and down again by the locks to the Pacific side.

After three days on the Pacific we dropped anchor in the harbor of Guaypyil, Ecuador and while they unloaded onto barges we went ashore in a little old launch, lighted by a single kerosene lantern just like the one that lighted our barn at milking. The owner crammed us all in and still looked for more passengers as he threw the baggage up on the roof. We did finally get ashore and we were immediately thronged by beggars, guides and peddlers selling Panama hats, straw slippers, leather goods, stamps and a hundred other things. We must have said "Non Senhor" a hundred times! The earthquake damage of several weeks ago is about repaired and the town has some pretty buildings as well as poorer dwellings and automobiles with new tires, are

plentiful. As we came back, they were loading barge after barge of green bananas and didn't finish until 3:30 a. m.

Saturday, May 30, at 7 o'clock we got into the port of Lima, and after going through customs, the Lord was good to us in leading us to some Independent Presbyterian missionaries, Mr. and Mrs. Homer Emerson, who are here in Lima with their 5 weeks old son, Paul. On Tuesday morning we will be taking the train up to San Ramon, in the mountains, where we catch the plane. It will be our first experience in the altitude, and we have been duly warned by our new friends here to take it easy and not move around much when we start up. We have been able to buy films for our camera here to replace those that we had to leave behind because of censorship in New York, and so are happily anticipating the prospect of bringing back our whole trip to you in pictures for our slide machine.

Our next letter to you will come from Manaus, Lord willing, but meanwhile pray much for us as we begin this overland trip of about a month, that we may be kept in good health, and that we may witness to His saving grace all along the way.

Yours to serve Him in the Amazon Valley.

Wayne and Elza Barber.

### **McLAINS DUE HOME FOR REST**

Joazeiro, Ceara, Brazil  
June 12, 1942

"Dr. Muller was an ordinary man who had laid hold upon the resources of an extraordinary God." —Evangelical Christian.

Dear Friends at home:

As we look at ourselves we begin to realize what Paul meant when he said, "God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty." How often we make mistakes! How many times we recognize that we are certainly "very ordinary." But we praise Him for His "Extraordinaryness" which is at our disposal. Your prayers and gifts, offered as you are led by Him, mean the work here in this great Harvest Field goes on, and souls are blessed.

Since our return from Fortaleza, we have enjoyed much better health. It is necessary that Inez take medicine constantly, but one does not

mind that if well and able to work. The continued heat and drouth cause more suffering than usual; and our hearts ache as we see the poverty of these people and are able to do so little for them. They are interested only in material aid and not in their souls great need. Some of our Christians are finding it necessary to leave their homes, for places where there has been rain, so that they are able to make a living. In Cajazeiras, Paraiba, where we visited last week, 14 of the Christians left for the city during the time that we were there. In spite of this fact we had a good service with fine attendance which began on Saturday night and ended with Thursday evening. The last service had an attendance of nearly a hundred.

A barber and his wife who had been manifesting an interest in the Gospel for some time made their open confession. The mornings were were given over to the children with the attendance ranging from 12 to 30, and every day some older folks stood outside and watched and listened with interest to the Bible stories illustrated with the flannel-graph. The kiddies made little paper cities which stood for the plan of Salvation. A small gate represented Christ, the Only Door; the one street was Christ the Only Way; the bakery furnished the Bread of Life; the post office contained God's Love Letter, the Bible; the Church was the House of Prayer and the four homes were the homes of the believers. The fact that the lessons were well learned was revealed in our demonstration the last night, when the children sang their choruses and responded to questions based on their memory work. Now we are making plans for a similar series of meetings in Maurity in unison with Jim and Florence Wilson, the last of this month.

In Joazeiro last Sunday we had 25 present both morning and evening. Last night we had a good meeting in the homes of one of our believers. We expect to have other such services for they attract the different neighborhood groups and prove to be a great blessing to the Christians. In our home we have a special children's class each Thursday afternoon, combining Bible work with reading and writing; and on Friday evening the adults meet here for systematic Bible study.

Because Miss Mills has been delayed in leaving the States, we have had to cancel our passage for the last of June, however as soon as we

have definite word as to the date of her departure from the States, we shall make our reservation with the Panair Co. Since boat travel continues to be dangerous this seems to be the only wise means of travel. She has written that her return the last of this month is probable. We still lack \$230.00 of having enough money to get us home. We are praying that this will come in by July so we may continue as we had planned.

We solicit your prayers for us during these last weeks of service on the field.

Ambassadors for Him in Brazil,  
Guy and Inez McLain.

### **LATEST WORD FROM PHILIPPINES**

June 23, 1942

Dear Friends:

Our last news letter was dated April 2nd. We have had no further news to send you until now. All communications with the Philippines ceased after the fall of Corregidor, and we are still unable to get any messages through. The Government and the Red Cross have been unable to assist us to date.

We were delighted to receive the other day our first letter from the Philippines since the war started. How it came through is a mystery, but apparently through some government channel. It is from the DeVries in Mindanao, and is dated April 25th, 1942. The letter is as follows:

"Dear Ones in Christ:

Greetings to all of our Friends! We are happy to have this special opportunity to get a letter through to you, and pray that it may reach you. We received radiograms from you and our relatives and church in February and March, also a check through Cebu. Thank you all!

We stayed in Bukidnon until this week, when we came to this place of safety by official advice. We are "somewhere" in Lanao province. Corn, rice, cocoanuts, peanuts are plentiful. We also get leafy vegetables, and fish, and fruits. A radiogram came from Mr. Smallwood on Dec. 30th, saying that David was O. K. We have reason to believe that people up there are not retained, but report each day. There seems to be some food problem. As for others in other places, we pray they are safe in the interiors which remain, for the most part, untouched. Louise Lynip is with the Kohlers in a place near their station, where food

is plentiful. They were all in good health about two weeks ago. They are not very far from this place. If advisable, perhaps they will join us here. These are days of great uncertainty, but we are safe in God's providential care. We feel your prayers. So many small things have added up to our comfort and security.

Henry has been able to see to mission affairs during the past months, and will return there in the future, if advisable. He has held services in many of the camps, and has kept busy since his recovery from malaria and a relapse of the spru. There has been only a handful of members in the main church since January 8th, when we also left town to go to a ranch near by. Later we went to the Government Quinine Plantation higher in the mountains, but it was best not to remain so isolated. We had intended to go to our primitive Christians in the mountains east of us, but they were troubled for a while by the wild people farther over, and also by reningades from our district. Henry went up there recently, found a village burned, but the people had escaped. The trails around were planted with bamboo spikes to wound the feet of any who would follow them.

"However, we saw their leader just before leaving home, and he reported everything is quiet again. Other places, congregations have gone to a place of safety together, and are continuing their regular services. They report many people interested, and congregations growing. Do pray especially for these groups of people.

Hope to be able to send word again later.

Yours in the Lord,  
(Signed) Henry and Gladys  
Bud and Gene."

How thankful we are for this bit of news. It helps us to pray more intelligently. Let us thank God and take courage. Probably those in our Iloilo field are safe in the mountains. Coron and Puerto Princesssa, where the Naylor and Miss Howell were, have been occupied by the Japanese. Let us pray particularly for the safety of these isolated missionaries and the three Naylor children. Also for Mr. Bomm, still a prisoner, as far as we know, and for the others of the Manila area who went up into the mountains.

We shall advise you on the receipt of any further news.

Cordially in Christ,  
Harold T. Commons, President.

## FIRE, LIONS, LEOPARDS AND TEETH KEEP HAMMAN BUSY

(EDITOR'S NOTE: The following is a letter which Mr. Roy Hamman in Kyabe, Africa, addressed to the other missionaries on the African field. It is the custom among the missionaries on that widely scattered mission field to write regularly the news of their station to other missionaries on other African stations. This one from Mr. Hamman to his fellow missionaries is of such an interesting character that we reproduce it herewith).

Kyabe, Sat., March 14, 1942

Dear Fellow-workers:

Strange things have been happening at Kyabe! The most important perhaps was the fire we had the day before yesterday. About 9 A. M. we saw the roof of the carpenter shop catch fire from a spark from the steam engine. In a few minutes the whole roof was ablaze and wild excited natives tugging and pulling at whatever they could get their hands on trying to get out everything they could before the roof fell in, while the white man was trying to get the truck and little Ford out of the garage which is not far from the carpenter shop. When the fire got too hot they left and began removing things from the garage. In a few short minutes the wind, which had been in our favor, changed and carried the fire to the night-watchman's house and in only a few minutes more the garage too was on fire. Some natives got on the well house roof with green branches and saved it as well as about 1,000 bundles of dry grass which I had cut for our new garage and carpenter shop when I find the time to build them. The ones which burned were only temporary buildings. We were able to save the more important things, however, we lost the steam engine beyond any hope of repair, our 110 volt generator as well as a good 6 volt generator used for charging batteries, and a 20 inch circular saw. How thankful we were that our store house has a metal roof and that it was not our dwelling house that went. No one was hurt and that night we had a prayer meeting to thank God for His protection in the midst of danger.

Just the night before, we had been rejoicing that God had shown me how to repair our radio which had been silent before Christmas. And

how we have missed it here in the Bush, not knowing what was going on in the outside world. After having taken it apart several times I finally located a loose wire which was hidden behind a cluster of other wires. I scraped the connection well and with a small screw-driver succeeded in soldering it. It surely sounds good to hear it working again.

Last Saturday about this time I was going through the agony of trying to pull one of my own teeth. I had a canine tooth which had to come out and since I couldn't make a special trip to F. A. or Banqui to have it done and since my wife refused to tackle it I tried it myself. It is lots of fun. Try it some time! I spent a good half hour in front of the mirror trying to decide at what angle to hold my forceps in order to get it out whole. It was some job. Everything looked backwards in the mirror. Fern didn't know what I had been doing in the other room, but when I came out holding the tooth she immediately fixed me some warm salt water to rinse my mouth with.

We haven't had any fresh meat for several weeks so yesterday afternoon I worked up until 3:30, had a cup of tea, jumped into the little Ford and in just over an hour and a half was back with a wild boar and an antelope. (Unfortunately this can't always be done so quickly). This A. M. I have been cutting pork chops, roasts, etc. to go in the icy-ball so we can enjoy them for the next week or ten days. Thanks Tex for letting us have the ice box.

The class work goes on as usual except that now our hot weather has started the natives are more dull and listless than usual. We have had only two light rains since September and they were early in October, and what is worse we can't hope for any for another month yet. We are all well but Dickv who has not been so well lately. He has a breaking out all over his face of pimples just filled with pus. We are hoping that the month of April spent down country will help to fix him up for another year.

Yours for lost souls,  
Roy.

P. S.—Sunday afternoon:

After the events of last night I feel that I should add a P. S. so you too, can share in the excitement. Sometime between 9:30 and 10 P. M. after Fern and the children had gone to bed and while I was sit-

ting up reading I heard a noise in the back yard where I had the hide of the wild boar on a grass mat rack about eight feet high. I quickly took my rifle and head light and went to see what it was. I had seen two hyenas earlier in the evening and evidently one of them came back and succeeded in getting the hide down and was carrying it away. I could hear him dragging it through the bush just far enough ahead of me that I couldn't see him. Every now and then he would stop and I would get up nearer, then he would hear or see me and go. This went on for almost a half hour, when I decided to let him go and return home. I was alone and far enough from the village that I couldn't hear anyone talking nor could I see the light I had left burning in the house. I started back in what I thought was the direction of home and hadn't gone far when a lion came from behind a thicket about 25 yards from me and calmly walked through a little open space and disappeared behind a clump of trees before I could get my gun and head-light lined up, to shoot. After walking a few minutes more I could hear voices in the village and in a little while could see my light. Just as I reached our back yard a large black object moved in the beam of my light and the night watch-man shouted not to shoot for it was he. I told him that if he had been where he belonged an hour ago the hyena would not have run away with my pig skin. While I was talking to him I heard a noise behind us and looked around to see a big leopard walk behind a pile of grass not more than 50 yards from us and less than 100 yards from our back door. I went to the other side of the grass pile to head him off. He saw my light and changed his course, went a few feet and stopped to turn around to look. As he did so I fired and he went down in a heap. I fired again but the second shot missed. However, the first one had killed him on the spot. In a little while the natives from the village came and we brought him nearer the house to skin him. By this time Fern and the kiddies were up to see what all the racket was about. I brought out the gasoline light and we worked until 3 A. M. to get his skin properly taken care of so it will keep. The last one I shot I lost the skin because it had not been properly cleaned in time. Thus ended a busy and exciting week at Kyabe.

Roy.

## GLEANNINGS

Edited by R. F. HAMILTON

### NEW YORK

ITHACA—Joseph Stowell, pastor of the Tabernacle Baptist Church, recently celebrated the completion of two years of radio ministry over WHCU of Ithaca. During that time he reports a thousand-twenty cards and letters received from listeners and these have come from one hundred and forty-seven different cities.

A marked increase in missionary giving has been noted during the past three months of this year. The church set as its goal \$2,500 for the year or a monthly average of \$208.33. The church however, has averaged \$50 per month above their goal for the first three months of their church year. It's good to see churches making progress in missionary giving. We congratulate pastor Stowell and his people.

The church has recently purchased a supply of new song books for the church auditorium. The Tithers League of the church voted to pay for 100 copies.

One of the fine features of the church work during the winter months is the Bible Club work held each Wednesday here at the church.

There were about 115 enrolled during the year. Total weekly attendance averaged between 95 and 100. Classes were held each Wednesday for 42 weeks during school hours. Every protestant pupil of 4th, 5th and 6th grades in the Fall Creek School attended.

The book of Genesis was taught by the Bible Club method—about 80 verses were memorized each week. Improved Sunday school attendance was noted on records kept. Some who belonged to no Sunday school joined ours.

Mrs. Elwood and her helpers have the thanks of the whole church for this sacrificial effort.

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MARANATHA BIBLE INSTITUTE, a Bible camp for young people, sponsored by the Baptist churches of the Ithaca-Binghamton area, will be held again this year, August 8-15, at the LeTourneau Christian Camp grounds on Canadaigua Lake. Featuring the program will be missionaries Mr. and Mrs. Willard Stull, Dr. E. G. Griffith, Rev. Clayton Gray,

Rev. William E. Kuhnle and Miss Mable Thompson. Mr. Herbert Orman will be the song leader and Rev. Earl Leiby the athletic director.

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STRAWS IN THE WIND. Which indicate the way the religious and political winds are blowing are to be noted in press reports which are not headlined. And invariably these trends are AWAY from God and the principles of Americanism. A case in point is the recent release becoming immediately effective of Communist Earl Browder, in the interests of "national unity." Who clamored for his release? True Americans? By no means, rather the RADICALS who advocate the overthrow of the American way of life. Another is the tendency toward maintaining a representative at the VATICAN which is clearly a violation of the American doctrine of SEPARATION of CHURCH and STATE. Why should the POPE be consulted in affairs of STATE, more than any other religious leader unless to "pull" the vote of Romanists? Again, is business "as usual" OUT in every field EXCEPT politics? Even the Lieut.-Gov. of New York calls for the defeat of any voice, even legitimately critical of the present administration. CHRISTIAN. . . PRAY lest we be overwhelmed by RADICALISM.

—K. R. Kinney.

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PRATTSBURGH—The Baptist Church of Prattsburgh, New York, observed it's 100th anniversary on Sunday July 5, 1942. This church was organized from a church located west of the village which was organized in 1821. This church has always stood for those things which are fundamental to our faith.

Services were held throughout the day and evening. Rev. Roy Fargo of Vintondale, Pa. and Rev. George A. Orton of Woodhull, N. Y. both former pastors, spoke in the morning. Rev. Stilwell of Prattsburgh, another former pastor, spoke in the afternoon. Rev. Howard Horton, a former member of this church and now pastor of the Ingleside Christian Church told of the influence of the church on his life as a child, a youth and an adult.



Rev. Tooley of Evergreen, Pa. also spoke in the afternoon. Rev. Albert Whitaker of Livonia, N. Y. Field Worker of the American Sunday School Union, had charge of the devotions in the evening. Rev. Whitaker was converted, baptized and ordained to the ministry in this church. Rev. Harry Fargo of Angelica and son of Rev. Roy Fargo was the last speaker of the evening. Harry also was licensed and ordained by this church.

Letters received from friends who could not be present were read in the afternoon. Also a church history compiled by Miss Grace Patch, church clerk, was much enjoyed. Others gave short remarks. The oldest member and the one having been a member for the longest time were honored with flowers.

Special music throughout the day made the program very interesting.

Madonna lilies, delphinine, red roses and flags carried out the color scheme, red, white and blue, observant of the sentiment of the present time and pointing to the blood of Christ, the purity and truth resulting from His sacrifice.

#### PENNSYLVANIA

**FELLOWSHIP CONFERENCE**—The Bi-monthly Fellowship Conference of the Independent Baptists of North Eastern Pennsylvania met at the Braintrim Baptist Church of Laceyville, Penna. on June 22, 1942. Rev. Montreville Seely of the First Baptist Church of Kingston, Pa. gave a refreshing message comparing the creation days of Genesis with the seven sayings of Christ on the cross. Rev. Francis Smith of Triangle, N. Y. gave a stirring message on "Revival."

The evening session of the Conference was given over to Rev. and Mrs. Harold McClure, Missionaries to French Equatorial Africa under Mid-Missions. Mr. and Mrs. McClure presented to us a picture of their work and offered to us a real challenge to be faithful in our spreading of the Gospel to the Whole Wide World. A liberal offering was given to them.

#### MICHIGAN

**HAZEL PARK**—The Eastern Michigan Fundamental Baptist Fellowship met with the Hazel Park Tabernacle, W. O. Love pastor, on Tuesday June 30. The program beginning in the morning and continuing through the day featured missionary speakers and various pastors from Eastern Michigan. Evangelist

Paul Roberts brought the evening message.

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**PONTIAC**—Dr. H. H. SAVAGE of the First Baptist church issued a call on behalf of the church for a council of church delegates to consider ordination of four men to the ministry. The four candidates for ordination were Evangelist Gordon Cook, graduate of Bob Jones College, Evangelist James Calhoun, received training in the Moody Bible Institute, Mr. Frank Millar, a graduate of Moody Bible Institute, and now pastor of the Memorial Baptist church in Pontiac, and Mr. Ralph Rayment, graduate of Moody Bible Institute, now pastor at Orestes, Indiana. The council convened in Pontiac on June 22.

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**GRAND RAPIDS**—D. O. Fuller is beginning a new radio program over station WLAU (1340 on your dial) Sunday evenings from 10 to 10:30. He has entitled his program "Sovereign Grace Gospel Broadcast." We wish the program every success.

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#### INDIANA

**CROWN POINT**—Approximately five years ago an independent gospel work began in the community and has continued from that time to this with various degrees of success. The work recently has been reorganized into a Fundamental Baptist Church and a state charter has been taken out. On June 14th the Lake Region Fundamental Baptist Churches met in the Crown Point Church for a recognition service. Robert Johnson of Hessville Baptist Church was elected Moderator. Among other pastors who had part on the program were A. Halvorson, and William Hedley. William M. Green is pastor of the Church. Pastor Green has been with the church in its work practically from the beginning.

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**INDIANAPOLIS**—The Berean Missionary Baptist Church will celebrate their anniversary in their present building July 12th. Sam Morris of Texas will conduct a week of meetings beginning July 5. A special dedication service is to be held for their building.

Ford Porter a pastor of the church has had a unique tract ministry. Hundreds of thousands of free tracts have been printed and distributed by Pastor Porter. If possible a story on this work will appear in this issue.

**CRAWFORDSVILLE**—The fall conference of the Indiana Association of Regular Baptist Churches will be held at the Calvary Baptist Church at Crawfordsville, Gordon Wray, pastor, on September 14 and 15. Rev. R. F. Hamilton of Pana, Illinois and Dr. H. H. Savage of Pontiac, Michigan are scheduled to be the evening speakers.

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#### ILLINOIS

**THE MISSISSIPPI VALLEY FELLOWSHIP** of Regular Baptist Churches has planned for a three day Bible conference July 20, 21 and 22 at Roxana. Services are to be held morning, afternoon, and evening of those three days. Pastors in that particular fellowship will be speaking at the various hours. Orville Yeager pastor of the First Baptist Church, Princeton, Indiana and Don Faulkenburg of the Bible Meditation League are to be featured on the program.

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**DECATUR**—Approximately 30 young people from the Riverside Baptist Church left on a special bus for the Christian Life Camp at Clear Lake, Iowa the last week of June. The Christian Life Camp is conducted by the Regular Baptists of Iowa. Although it was a drive of 450 miles from Decatur to Clear Lake the young people enjoyed the trip and inspiration of the conference.

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#### WISCONSIN

**CALVARY BAPTIST OF WISCONSIN RAPIDS** has witnessed the blessing of God upon the work of pastor O. B. Ransopher. Since February 1, 1942 forty-one new members have been added to the roll, of which thirty-three have come by baptism.

Calvary Church has just concluded its daily vacation Bible School, with an enrollment of 85 and an average attendance of 76. During the two weeks school period 17 boys and girls confessed Christ as Savior.

By means of a special love offering on June 7 the church was able to make the final payment on the church building, with \$60.00 over which was used for the purchase of new hymnals.

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**THE RAYMOND BAPTIST CHURCH** sought out and the Lord opened up the opportunity of holding Gospel Services at the Hales Corners Barracks, where several hundred U. S. Army aviators are quartered. Pastor Herbert Farrar

and his young people conduct a service of song, testimony, and Gospel message each Sunday morning from 9:00 to 10:00 o'clock. We request the prayer interest of our readers for this opportunity which the Lord has graciously opened up to Brother Farrar.

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REV. T. J. GIBSON, pastor of Memorial Baptist Church, Verona, reports a splendid evangelistic campaign just concluded under the direction of evangelist O. G. Lewis. Souls were saved and people were reached with the Gospel, that heretofore were not reached.

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Under the unanimous leadership of the board of Trustees, the Advisory board of the GARFIELD AVENUE BAPTIST CHURCH, Milwaukee, has just added Miss Della Mae Gifford as a full time worker. Her duties will be those of church organist, secretary, and some visitation work, as well as having an active part on the Gospel Hour which which is heard every Sunday morning at 8:30 over WISN (1150 kilo.), and is under the direction of William E. Kuhnle, pastor of Garfield Church. Miss Gifford was formerly secretary to the Dean of Women at Moody Bible Institute, and stenographer in the office of Mr. George V. Kirk, vice-president of Wheaton College.

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### IOWA

THE CHRISTIAN LIFE CAMP conducted by Iowa Regular Baptist at Clear Lake has gone into history as a highly successful conference. Large delegations came from as far away as Milwaukee, Wisconsin and Decatur, Illinois. 387 were registered for the conference which was the largest in camp records. A. D. Mohr, pastor of the Grand View Park Church was the camp dean.

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WATERLOO — Rev. Maynard Rogers has resigned the pastorate of Hagerman Baptist Church to take effect some time in August and Rev. William Berntsen has resigned the assistant pastorate of the Burton Avenue Baptist Church to take effect July 12th. Mr. Berntsen has accepted a position in connection with the extensive radio ministry of Rev. A. H. Lehman of Washington, Pa.

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MONROE—Rev. C. E. Shearer reports the largest Summer Bible School in the history of the church this summer. Enrollment was 154.

## PAUL WATANABE— PRESENT WITH THE LORD

Bulltin readers and G. A. R. B. C. Conference goers will remember with thanksgiving, Paul Watanabe, the little Japanese ambassador of Jesus Christ who, during the last four years, found a place of deep affection in the hearts of God's people everywhere. These same friends will be saddened to learn that Brother Watanabe, suffering from the terrible disease of cancer, died Monday, June 22nd, immediately following an operation.

Paul Watanabe was a resident of the United States for more than thirty-five years. He was a graduate of Baylor University and other schools in the States. For some time he was the pastor in charge of the Japanese Baptist work in Los Angeles under the Home Mission Society of the Northern Baptist Convention. About five years ago, unable longer to tolerate the compromising conditions under which he was forced to work, Mr. Watanabe resigned his fine position and with his faithful wife and family stepped out from a comfortable salary and parsonage to give himself to a life of faith in ministering to his own people. He organized and founded the Fundamental Baptist Mission to the Japanese in Los Angeles. For the past four years God has been mightily blessing Brother Watanabe's testimony and ministry.

With his failing health and the present situation as it relates to Japanese on the West Coast, the burden became so heavy that his frail little body refused to carry the load longer and on June 22nd he laid his burden of ministry down at the feet of the One whom he passionately loved and efficiently served. His wife and children were permitted to leave the evacuation camp at Preston, Ariz., and return to Los Angeles for the funeral.

The work of the Mission was well organized and Mr. Watanabe had gathered around him a council composed of Rev. Sherman Lemmon, First Baptist Church, Wilmington, Calif., Rev. Paul Jackson, First Baptist Church, Ceres, Calif., Rev. Carl Sweazy, Calvary Baptist Tabernacle, Los Angeles, Calif. Dr. Reid McCullough and Mr. Fred Mueller, both of Los Angeles, Calif. Also Rev. E. C. Eymann, Fremont Baptist Church, Los Angeles, and Mr. O. M. Johnson

and Mr. R. P. Hovey, both of Los Angeles. These men will carry on the testimony and work of the Mission, seeking to get the Gospel to the Japanese in the evacuation camps.

## ORDINATIONS

### HARLAN RAHILLY

At the call of the First Baptist Church of Austin, Minn., a council recently met to examine for the Gospel ministry, Mr. Harlan Rahilly, a member of the Austin Church and a graduate from the Baptist Bible Seminary of Johnson City in the Class of 1942. The council were unanimous in their recommendation to the church to proceed with the ordination and the service was completed the same evening. Rev. Rahilly is now engaged in operating the large Gospel bus for the R. T. Letourneau Evangelistic Center in New York.

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### WILLIAM GRISWOLD

At a call of the Wealthy Street Baptist Church, Grand Rapids, Mich., a council convened Monday, June 8th to examine Brother William Griswold as to his fitness for the Gospel ministry. Sixteen churches responded with thirty-four messengers. The council was unanimous in its recommendation for ordination which was later carried out by the church.

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### KENNETH AND CARL ELGENA

At the call of the Thompson Free Baptist Church of Thompson, Penna., a Council met on June 30, 1942 to consider the propriety of setting apart to the Gospel ministry, Brothers Kenneth and Carl Elgena. The Council expressed its unanimous approval with the qualifications of these two brothers and the ordination service was held the evening of the same day. There were thirty-two messengers present from twelve churches.

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*Have You Read*

**DR. POWELL'S**

*Article*

*On Page One?*

**Read It NOW!**

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