



# THE GENERAL ASSOCIATION OF REGULAR BAPTISTS Declared Itself In Fellowship With THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES

(Rather than the widely-publicized National Association of Evangelicals for United Action)

## AMERICAN COUNCIL OF CHRISTIAN CHURCHES

- 1. Openly opposes the Federal Council of the Churches of Christ in America.
- 2. Restricts membership to those churches (and individuals) who have repudiated the Federal Council.
- 3. Was organized and in operation seven months before the National Association met at St. Louis to consider the advisability of organizing.
- 4. Was organized to provide a united evangelical front against the Federal Council, and other apostate organizations.

#### NATIONAL ASSOCIATION OF EVANGELICALS

- 1. Refuses to take a definite stand against the modernistic Federal Council.
- 2. Includes in its membership many Churches still related to the Federal Council (through their denominational affiliations).
- 3. Was organized seven months after the American Council was in the field.
- 4. Was organized in definite opposition to the American Council's repudiation of the Federal Council.

THE AMERICAN COUNCIL has had, from its inception, a positive program of action embodying all of the constructive elements later adopted by the National Association. The primary issue is, therefore, not programs nor personalities but the Federal Council! At St. Louis, the leaders of the American Council offered to withdraw from office if that was the hindering factor in uniting our forces against the Federal Council.

#### SUNDAY SCHOOL TIMES ENDORSES AMERICAN COUNCIL

"With all due respect to the sincerity, courage, and Christian character of the leaders and members of the National Association of Evangelicals for United Action, the Sunday School Times feels obliged to say that it believes the American Council of Christian Churches has taken the better course.

An analogy has been drawn . . . between the calamity that has befallen the United Nations and the creeping paralysis of apostacy that is spreading through the churches in America. It was appearement and ignorance that paved the way for the downfall of France and Belgium, for the battering to which England has been subjected, and finally Pearl Harbor. After that . . . the American people were . . . galvanized into action . . . against the common enemy, the Axis powers, but it was almost too late.

Is it too late to stem the tide of apostacy in our country? We hope not. . . It is a time when all the Fundamentalists of the country should be willing to submerge their own personal interests and prejudices and unite . . . IN OPEN OPPOSITION to a common enemy," the Federal Council of Churches. (June 20, 1942).

#### WHY YOUR CHURCH SHOULD GIVE TO THE AMERICAN COUNCIL

- 1. Every gift will instrument the American Council to represent us before the government in regard to radio, chaplaincies, etc., etc.
- 2. Every gift will strengthen the American Council's hands to publicize these and other pertinent facts.
- 3. Every gift is a vote against the Federal Council.
- 4. Every gift is a vote against the hazy and indecisive action of those who try to be members of the National Association AND THE FEDERAL COUNCIL AT THE SAME TIME!

Volume VIII, No. 5

OCTOBER 1942

## EXPOSITIONS IN THE SONGS OF SOLOMON

By REV. H. E. KETCHAM

SLOTHFULNESS, AND ITS RESULTS IN THE CHRISTIAN LIFE. S. of S. 5:2-8.

You do not need to commit vile headline-producing sins in order to backslide. All you need to do is to be lazy and slothful and just quit reading your Bible, praying and going to church, and witnessing. You can lose interest very easily if you do not watch and pray. In our exposition of this book we come to another break in the fellowship between the Shepherd-King lover and the maiden. Remembering that these two are typical of Christ and the Church we have a perfect picture of countless thousands of God's children. It is so often the case in the Christian life that immediately following a time of sweet fellowship, a break in the fellowship will come. Such is the case here. In our last message on Winds and Whirlwinds we had a picture of a beautiful consecration, and you would think that nothing could ever break it; but alas, the very next picture is one of broken fellowship, caused not by vile outbreaking sin, but pure laziness.

In verse 2 of this chapter the maiden is speaking. She says: "I sleep but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night." Now if the Devil cannot push you over into deliberate outbreaking sin, he will cause you to cool off and become cold and indifferent, which is just as sinful in the sight of God although we do not consider it so. This maiden became lazy and slothful and lost interest in her lover. She still hears his voice, but it is trailing off in the distance. She is sleeping the sleep of the slothful. God has much to say, in His Word, concerning slothfulness. Prov. 26:14-15 "As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth."

In Matt. 25:26 the one talent man was called by his lord, "a wicked and slothful servant." This man represents countless numbers of God's children. He does not represent a lost man. He was a servant, being judged at the same time and place where the others were being judged. This is a picture of the Judgment-seat

of Christ, before which we must all appear to be judged according to our works. This one talent man had not been "fervent in spirit" (Rom. 12:11), therefore he had been lazy and slothful. He had not been committing vile sins, for which he must needs be chastened of the Lord, but because of his slothfulness he had not been trading with the talent which had been committed unto him, and therefore receives punishment commensurate thereto, which is outer darkness, a place of obscurity in the Kingdom. I well remember one night when I was preaching against the movies, dance, cards, tobacco, drink, etc., that a gifted college student came forward during the invitation. When I sought to find out his trouble he told me that it was none of the things I had been preaching about that night. He did not indulge in any of them; but he had simply become lazy and slothful on the job. He had quit reading his He had quit praying, and naturally he had quit witnessing, and therefore he was as cold as a wedge. He still heard his Lord's voice, but it was in a dreamy sort of way, because he was sleeping. She says: "I sleep, but my heart waketh: it is the voice of my beloved." This was the first step in her backsliding. So it is with the Christian, the heart and conscience are still susceptible to the voice of Jesus, but there is no response, and there starts the toboggan slide which inevitably ends with a rude awakening. You Christians are not supposed to go to sleep spiritually Jesus said: "Watch and pray that ye enter not into temptation."

What a wonderful reproduction of this picture we have in the New Testament in the case of Peter. That is exactly where his backsliding started. Read Matt. 26: 31-46. Peter had boasted that he would not forsake Christ. Jesus asked him to watch with him while he went to pray. When Jesus came back Peter was sleeping, not watching. He was not completely backslidden as he slept there in the garden; afterwards he defended Jesus with the sword; but it was the first step which led to a complete denial later. Remember Peter had not been indulging in the vile wickedness of the world, he had been walking with Christ, and now

when asked by his Lord to watch and pray, he goes to sleep. How much like Peter we are; sleeping, yet we can hear the voice of Jesus. Again and again Jesus came to them, speaking to them and admonishing them to watch and pray; they heard his voice but kept on sleeping, until finally he said: "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners." In the picture in the S. of S. the Shepherd-King is calling to the sleeping, disinterested maiden to open to him, for his head is filled with dew, and his locks with the drops of the night. He had not been sleeping; he had been watching for her. Suppose the lover of our souls was one who slumbered and slept. Ah! friend we have a Saviour who is eternally awake and he wants the undivided devotion and love of all who are his. It is when we start neglecting our Bible and our prayer life, and our witnessing that we start that spiritual sleep which always has such an unhappy ending. It is when we arrive at that state in our experience that any little excuse will do for our not taking any active part in the service of the Lord.

In verse 3 she says, in answer to his call, "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" She is sleepy and slothful, and these are the excuses she gives for not arising to serve him. What a perfect photograph of ourselves. What flimsy excuses to give to the one who is altogether lovely, yet we do it, don't we. When once we have started that spiritual sleep it doesn't take much to keep us away from prayer meeting or church service. Just a slight headache, or I am too tired and must have my rest, and the next thing we know we are at the ball game or the show instead of prayer meeting or church, and we are on our way. It is amazing the excuses people will give for not going to church and at the same time excuses will not prevent them from going anywhere else they want to The one who is "fervent in spirit" will not make excuses, but will arise and serve with joy and gladness. One who is in love with the Lord cannot be kept away from his service, and will always be found witnessing for him.

Verse 4 gives us a picture of the patience and longsuffering of our Lord with those who are spiritually asleep. "My beloved put in his hand by the hole of the door, and my bowels were moved for him." Not only does he speak and call us to faithfulness, but he seeks to show himself to us. How often in the early stages of our backslidings we hear his voice and see his goodness all around us, and it gives us a twinge of conscience to think how lazy and unfaithful we are toward him, but we keep right on sleeping, and do not arise to let him in, until finally one day we need the Lord very badly. Sorrow and affliction have come into our lives. Things are not going smoothly. We are no longer remembering the days when our fellowship was sweet; remembering that the Lord was a friend indeed. In verse 5 she says: "I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, (reminders of the fellowship once before enjoyed) upon the handles of the lock." But alas! my beloved had withdrawn himself, and was gone. (Verse 6). Now that was the very thing that brought her to her senses. Do not be deceived God will not be mocked. This one is in for some chastening now. She would not listen; she would not act, and now as she seeks him, she finds him not, and there is no answer to her prayer. Her condition is one of misery. There is no more miserable creature on earth than a backslider who has been convicted of his sins. But he keeps on going; like Peter of old, one step after another, and each one worse than the one before, until he actually denies the Lord. She says: "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me." (Verse 7). So it was with Peter; a little girl and the servants smote him, and stripped him of his testimony, until he actually cursed and swore and denied that he knew Jesus at all. That is what going to sleep spiritually will lead to. Brethren, let us be faithful unto him who abideth faithful, for the night is far spent, and the day is at hand.

Peter, at last, came to the place where he was utterly convicted of his sin. The eyes of the Lord sought him out, piercing deep into his soul. It was then he wanted Christ. It was then he remembered the old

days and the old paths, and he went out and wept bitterly. He remembered in that moment all that the Lord had said unto him. "Peter you are going to deny me thrice, but I have prayed for thee that thy faith fail not." What a miserable experience Peter had during the next three days; even turning back to his old fishing game, but what a wonderful morning it was when the risen Christ stood on the shore calling him to dine, and probing into his heart, finally he was restored to the full sweet fellowship he had known before.

This beautiful maiden has now come to the place where she really wants her lover. She has become love sick over him again, and she is asking aid of others in her search for him. (Verse 8). I have no doubt but that Peter, in his despair, during those dark days when Jesus lay in the tomb, had asked John to help him, to pray for him; for you will remember on the morning of Peter's restoration that it was John who said to Peter, "It is the Lord," and straightway Peter cast himself into the sea and made for the Lord as fast as he could go. (John 21:7).

It certainly is a wonderful thrill to be able to help a backsliding child back to God. Yea! it was a wonderful night, when I myself, convicted of my sins, asked help to find him again. The memories of former fellowships returned, and I fell in love

with him all over again. To those of you who are inclined to be slothful and sleepy let me say, that it is high time to awake out of sleep, for these are the days when testimonies are needed. I have just been told of a young man who was inducted into the Army. He read his Bible and prayed in full view of the other men in barracks. He became the target for all sorts of remarks and jeers and sneers, but he arose from his knees and addressed the crowd: "I was a Christian before I came into the Army, and I see no reason why I should not continue to be one now. I read my Bible and prayed at home, and see no reason why I should not continue to do so now, and furthermore I intend to do so, if you fellows don't like it you can lump it, for that is going to be the program for me from now on." The next night five other young men joined him in his reading and praying. Suppose that young man had been spiritually sleeping; there would have been no testimony, and the other five who had started to sleep would have kept right on. "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." (Prov. 24:30-31). Let not this description of a natural scene become a spiritual reality in your life.

## STUDIES IN GENESIS

By J. IRVING REESE

#### THE CREATION OF MAN AND THE GAPS UNBRIDGED BY EVOLUTION

Chapter 1:26-2:7

Chapters 1 and 2 are not separate stories contradicting each other, there is a Scriptural rule which is followed here, that of giving the outline statement first and filling in the details later. You will find an illustration of this in the record of the Birth of Christ, in Matthew 1:18-25 you have the salient facts, while in Luke 1 and 2 is the detailed story. So here in Genesis, the first chapter states the fact of the creation of man, the second tells how it was accomplished.

I. THE CREATION OF MAN WAS THE DIRECT ACT OF GOD:

We need to be reminded right here

that all controversy is the word of the Creator against that of the creature. We will find ourselves disputing with the Lord Jesus when He states, Matthew 19:4, "Have ye not read, that he which made them at the beginning made them male and female." See also Mark 10:6. The warning of Gamaliel to the "men of Israel," Acts 5:39, will apply here likewise.

Notice now the Council of Deity, verse 26. The plural nature of God is clearly revealed by the use of the pronoun "us." God is seen throughout the Bible as a trinity—"three in one and one in three." In Genesis 11:7 He uses the plural pronoun again. Other passages that present

the triune nature of God and that you should study are: Matthew 3:15-17; 28:19; John 14:16, 17; II Corinthians 13:14.

Not only in the use of the pronoun is the plural nature of God seen in Genesis 1, but the name of "God" used, "Elohim," is plural in form. (See Scofield Bible, page 3, note 1).

This council of Deity implies the importance of the work now to be undertaken. God made inanimate and animate creation without anything more than the creative forethought which is His by divine prerogative, but when he would bring the creature to be known as "man" into being he takes council with Himself. How this fact at once places a crown of dignity upon man's brow unworn by beasts and sets him off from all the rest of creation. To produce mountain, valley and sea, fish, bird and beast, God spake and they were; but when about to produce man the eternal Trinity thought it necessary and fitting to pause and consider before reaching the sublime decision, "Let us make man in our own image."

This brings us to study creation's "Let us make man in our plan: image, after our likeness." 1. Man like God, is a tripartite being—a trinity. Man has soul, body and spirit, see I Thessalonians 5:23 and Hebrews 4:12. In II Corinthians 5 the body of the Christian is treated as a "tent" out of which we move at death, while the experience of death is spoken of as being "unclothed." In Revelation 6:9-11 "the souls of them that were slain for the word of God, and for the testimony which they held" are not fully at rest, being unclothed. This is one reason that a resurrection is necessary that the soul and spirit may be reunited with the body. Here is found likewise the reason for the unrest of the unsaved, so that "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked," their spirits are dead, Ephesians 2:1, and being incomplete they can never rest. Only when soul, body and spirit are united and in fellowship with the Creator can the creature-man know real rest and peace.

In this is man distinct from the beasts. The animals have "souls" in a lesser degree, the soul is the seat of the self-conscious life. The word translated "creature" in verse 24 is literally "soul," "Let the earth bring forth the living soul after his kind." Man's soul differs from that

of beasts in that it has eternal existence. The body is the seat of the creature-conscious life, by it both animals and men come into contact with the rest of creation. The spirit is the throne-room of the Creator-conscious life, and this makes man more than animal. May this be why the unsaved man, whose throne-room is empty and desolate, so often sinks to the level of the beast?

2. Not only is man God-like in that he is a tripartite being, but he is God-like in nature—"in the likeness of God." See I Corinthians 11:7 and James 3:9. That is he is a moral, emotional being, capable of original thought and action, governed by reason and not by instinct. The animals were made "after their kind," Adam was made "after the likeness of God." In Luke 3:38 he is called the "son of God." Adam was God's son by creation, Jesus Christ is His Son by generation, we Believers became His sons by regeneration, John 3:5, 7, I John 3:1, 2. After Adam's fall he brought forth a son in "his own likeness, Genesis 5:1-3, that is a fallen man like himself with a debased nature, dead spiritually, that is why we, descendants of Adam, must have this regeneration.

The method of creation forms an interesting basis for study. 1. The "body" was moulded by the master Workman. The word "formed" in 2:7 is more correctly translated "pottered," and suggests the potter and the clay. If you will study in this connection Job 10:9, Romans 9:20-24 and II Corinthians 4:7, then compare Jeremiah 18:1-6 you will, if you are a Christian, find your heart praising the Potter who made you a vessel unto honor. If you are not a Christian and read these references thoughtfully you will cry out for Him to break you and make you again that you may be of service in His great house. In this "pottering" He took a most lowly and unstable element-"the dust of the ground." Man has always dwelt in a house that was nothing more than dust and was doomed to crumble and disintegrate, Genesis 3:19; Job 34:15; Psalm 103:14; Isaiah 40:15, but, blessed be God, someday he will change this body of humiliation for one of glory, Philippians 3:20, 21; I John 3:1-3.

2. As the body of Adam was Godpottered the spirit and soul were God-breathed, "And the Lord God... breathed into his nostrils the breath of life: and man became a

living soul." What does God breathe? Air? If so he is dependent upon our atmosphere for life, which is unthinkable. God's nature is spiritual: John 4:24, "God is a Spirit." His Spirit is "the Spirit of life," Romans 8:2 and 10, and giveth life, II Corinthians 3:6. God spake and animal life came into being, but human life is God-breathed. There are two things that are said to be God-breathed: Human life. Genesis 2:7; Job 33:4, and the Bible, II Timothy 3:16. Both shall continue forever, Matthew 25:26 with I Peter 1:23.

## II. CREATED MAN WAS PLACED AS KING OVER CREATION:

A. God gave Adam dominion, that is sovereign of supreme authority, "And God blessed them and God said unto them, "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Even today with the sad blight of the curse resting upon man his God-given sovereignty is still manifest, he has lost much of his kingly dignity but still exercises his kingly authority to a large degree.

B. God gave Adam a commission: 1. Multiply and replenish the earth. He was responsible for the propagation of the race. We see here an analogy to the Great Commission by which the Church is responsible through the second Adam to propagate a spiritual race. Some see in the word "replenish" a suggestion of a previous race that may have populated the earth, we will consider this in a later lesson. 2. Adam was to subdue the creation, that is bring it under his sovereign rule.

C. Adam also received an *inheritance*, verses 29, 30. Compare this with the prospect of the Christian in the second Adam, Ephesians 1:13, 14; I Peter 1:2-5.

# III. THERE ARE GAPS IN THE CREATION WORK UNBRIDGED BY EVOLUTION:

Evolution is defined as "a gradual unfolding and branching into all the varied forms of being which constitute the animal and plant kingdom." I shall mention seven gaps that this theory cannot bridge, by searching you may find more.

A. The origin of matter. Evolution says: "Action, reaction and interaction of energy produced matter." QUESTION: What is energy? The Materialist answers: "Power

is eternally inherent in matter." Pantheist: "God is everything." Deist: "Energy is one of the laws of God." Atheist: "Energy is the prime element, it existed before all else." And so we might go on with a multiplicity of answers until we became more and more confused. for all these answers raise other unanswered questions: Did energy create matter, or matter energy? If power is inherent in matter where and how did matter become possessed of this power? If energy is the "prime element" where did energy come from. It is a fact that to the Evolutionist God is an impersonal driving force, more or less indefinite and inexplainable, hidden away in creation. So with all the explaining the origin of matter remains a mystery. Revelation, however, gives the clear, simple answer that satisfies believing hearts, "In the beginning God created."

B. The origin of law. This is as great a mystery as the origin of matter. The Evolutionist: "Certain laws guide and govern evolution." Questions. Whence came these laws? Will you deify law? Surely laws demand a lawgiver, who gave, established and now enforces these laws? Are they self-enforcing? Revelation again joyfully answers, "And God said."

C. The evidence of order and design. Everywhere one looks in this great universe marvelous order and design are found. The Evolutionist explains this by saying, "All order is the result of 'cosmic accident'." Questions: Can you have consistent design without a designer? Is there any evidence in known experience of a "cosmic accident?" Are all accidents we know anything but chaotic? Revelation explains order and design by saying, "A personal, intelligent Creator planned and executed all creation, thus all is in perfect harmony and orderly arrangement."

D. The origin of life. Desperate effort has been made by men who refuse to accept the Genesis account of direct creation of life to originate life in the laboratories, but all efforts have resulted in dismal failures. Evolutionist: "Life was first caused by spontaneous generation, that is certain conditions to which inanimate particles were long subject finally produced a low form of life in them from which all life evolved." QUESTIONS: Why do we not see this taking place today? Why can it not be reproduced ar-

tificially in our splendidly equipped laboratories today?\* Revelation declares, "In Him was life; and the life was the light of men."

E. The difference between water life and animal life. Evolution: "Animal life gradually evolved from water life." QUESTION: Why is there such a distinct difference in their cell construction? This question cannot be answered except by taking Revelation's explanation: "The waters brought forth abundantly, after their kind, and every winged fowl after his kind."

F. The fixity of the species. Evolution: "All higher species developed from lower ones." QUES-TION: Why can no evidence be produced of the change of one species to another? Many artificial changes have been made and some natural ones noted within certain "families" of a given species, there is no proof of the evolution of species.\* Revelation. Everything . . . after his kind." The phrase "after his kind" is found ten times in Genesis 1; seven times in the remainder of Genesis; thirteen times in the rest of the Old Testament. "Ten" is the number of perfect governmental order, the mark of which is upon all creation: "seven" is the number of divine perfection, even after the Fall God purposed to bring Creation back to the place where He could say, "It is good." "Thirteen" combination of "ten" and "three." this latter the number of deity, seems to emphasize the fact just

\*Vernon Kellogg in his book, "Evolution," writes, "But nobody has as yet made an amoeba in a test tube, nor an infusoria in a sterilized hay infusion. Pasteur and Tyndall long ago exploded the naive claim of the believers in spontaneous generation." Dr. E. B. Wilson writes, "The study of the cell has on the whole seemed to widen rather than narrow the enormous gap that separates even the lowest forms of life from the inorganic world." So spontaneous generation ends with spontaneous combustion!

\* Dr. N. S. Shaler, Department of Geology, Harvard University, writes, "It begins to be evident that the Darwinian hypothesis is still essentially unverified. . . . It is not yet proven that a single species of the two or three million now inhabiting the earth has been established solely or mainly by natural selection." Darwin himself said, "We cannot prove that a single species has changed."

# THE **BAPTIST BULLETIN**

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#### COUNCIL OF FOURTEEN

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Rev. R. F. Hamilton 208 S. Maple St. Pana, Ill. stated. God is not in Creation as the Pantheist would say, nor controlled by creation as the materialist would teach, nor can He be defeated by His creation as the Arminian says, but He is still at the helm and will bring perfect beauty again to a creation that now groans under the burden of the curse of sin. Compare Genesis 1:31 with Revelation 22:3-5.

G. The chasm between the highest animal and the lowest man. Says

Evolutionist, "Man is of animal ancestry and thus blood relation." QUESTION: Why then is there such a distinct difference between the cells and blood of animals and those of humans? Human blood, although in various types in the veins, is reducible to one fluid constituency. Many tests have proved animal blood to be of an entirely different order than that of man. Dr. Arthur I. Brown's book, "The Blood Test," is very valuable for study in this connection. Again turning to

Revelation we read, "And God said, Let us make man in our image." . . . and hath made of one blood all nations to dwell upon the face of the earth,"—Genesis 1:26 with Acts 17:26.

In conclusion may I remind you that if evolution is true then Jesus Christ is the product of the evolutionary process and is only a highly developed beast. Disbelief of revelation always leads to blasphemy of Deity.

### NEW YORK STATE READY FOR GREAT ORGANIZATION

Bible-Believing Baptists are on the move in New York state. During the years through the influence of such agencies as the Interstate Evangelistic Association, the Baptist Bible Seminary and other Fundamental Institutions, there has sprung up in the Empire state a sizable group of independent Baptist churches. Many of these have been feeling the need of a fellowship of churches of like precious afith.

So this last summer at the minister's conference at Canandaigua Lake about twenty-five pastors met and decided that the time was ripe to establish such a fellowship of churches in New York state. At that time it was voted to call the initial organization meeting in Ithaca at the Tabernacle Baptist Church, Monday through Wednesday, October 5, 6, and 7th, 1942. At the Canandaigua meeting also a committee to work out the details and program for Ithaca conference was created. This committee consists of Pastor Clayton Gray, Park Avenue Baptist, Binghamton, N. Y.; Pastor Reginald Matthews, Calvary Baptist, Norwich, N. Y.; Mr. Herbert W. Orman, pastor's secretary at Ithaca's Tabernacle Baptist Church, and Pastor Joseph M. Stowell, Tabernacle Baptist, Ithaca, N. Y., chairman.

Thirty-seven churches have so far joined in extending the call for the October meeting. The pastor and leading officers of these churches have given their signatures under the following statement of the call:

"WHEREAS: There are in this state scores of Bible-believing Baptist churches which have no active fellowship with churches of like precious faith throughout the state,

And believing that there is real value in such a proposed fellow-ship,

We heartily join in extending the call to formulate such a statewide fellowship at the Tabernacle Baptist Church of Ithaca, Oct. 5th, 6th, and 7th, 1942 (D. V.)

It is our joy to know that this fellowship shall have no part in the modernistic apostacy of the present day.

That it shall stand uncompromising for the great Fundamentals of historic Bible Christianity.

That this fellowship shall protect and promote the independency of the local churches, and the separation of church and state.

And that it shall ever seek to spread the Gospel to the ends of the earth, meanwhile building up the believers in the most holy faith and thus honoring our Lord Jesus Christ as the head of the church and the Lord of the harvest."

The churches and pastors which have to date poined in the call are:

Fundamental Baptist Church, Akron, N. Y., Herman C. Beers, pastor; Belfast Baptist Church, Belfast, N. Y., Leonard Travis, pastor; Bevier Regular Baptist Church, Binghamton, N. Y., Richard Cran-dall, pastor; Park Ave. Baptist Church, Binghamton, N. Y., Clay-ton H. Gray, pastor; First Baptist Church, Buffalo, N. Y., Harry G. Hamilton, pastor; Grace Baptist Church, Buffalo, N. Y., Milton D. Arnold, pastor; Hedstrom Memorial Baptist Church, Buffalo, N. Y., Glenn E. Wilson, pastor; Broadalbin Baptist Church, Broadalbin, N. Y., F. Dean Banta, pastor; Brooktondale Baptist Church, Brooktondale, N. Y.; First Baptist Church Chemung, N. Y., John T. Roney, pastor; Bible Baptist Church, Cortland, N. Y., Edwards, Norman pastor; First Baptist Church, Dunkirk, N. Y., Stanley H. Thorpe, pastor; East Pharsalia Regular Baptist Church, East Pharsalia, N.

Y., Whitney Ward, pastor; Birchwood Baptist Tabernacle, Elmira Heights, N. Y., Lennon E. Hakes, pastor; First Baptist Church, Holley, N. Y., J. N. Pfaff, pastor; Tabernacle Baptist Church, Ithaca, N. Y., Joseph M. Stowell, pastor; First Baptist Church, Johnson City, N. Y., Kenneth R. Kinney, pastor; Milan Baptist Church, Locke, N. Y., Wayne J. Shellenberger, pastor; First Baptist Church, Maine, N. Y., Francis Jones, pastor; North East Baptist Church, Millerton, N. Y., Alfred P. Conant, pastor; First Baptist Church, Newark Valley, N. Y., Douglas Burt, pastor; First Baptist Church, North Tonawanda, N. Y., Clarence B. Hayden, pastor; Calvary Baptist Church, Norwich, N. Y., Reginald L. Matthews, pastor; Butler Hill Baptist Church, Osceola, Pa., Carlton Carpenter, Pastor; Panama Baptist Church, Panama, N. Y., J. M. Linendoll, pastor; Free Will Baptist Church, Thompson, Pa., H. Don Wolfe, pastor; Randolph Baptist Church, Randolph, N. Y.; North Baptist Church, Rochester, N. Y., John Betlem, Pastor; Rose Hill Baptist Church, Rose Hill, N. Y., Adam Galt, pastor; First Baptist Church, Rushford, N. Y., Floyd A. Childs, pastor; First Baptist Church, Saugerties, N. Y., John E. Greening, pastor; First Baptist Church, Three Mile Bay, N. Y., W. A. Herzog, pastor; Venice Baptist Church, Venice Center N. Y., F. T. Perry, pastor; United Tabernacle Baptist Church, West Endicott, N. Y., Douglas E. Christen, pastor; West Danby Baptist Church, West Danby, N. Y., Lloyd Morris, pastor; Calvary Baptist Church, Wellsville, N. Y., Howard E. Wolfe, pastor; Randall Memorial Baptist Church, Williamsville, N. Y., Frank C. Waaser, pastor.

A number of other churches who will be in the fellowship have been hindered from joining in the call because of vacations, etc. Others have expressed their sympathetic interest.

A splendid program has been planned in which a large number of pastors are participating. They are: Dr. Arthur F. Williams, pastor First Baptist Church, New York City; Dr. Earle G. Griffith, President Baptist Bible Seminary, Johnson City, N. Y.; Milton C. Sealey, pastor First Baptist Church, Skaneateles, N. Y.; Alfred Conant, pastor N. E. Baptist Church, Millerton, N. Y.; Clarence B. Hayden, pastor First Baptist Church, North Tonawanda, N. Y.; Kenneth Muck, pastor Calvary Baptist Church, Binghamton, N. Y.; Douglas E. Christian, pastor, United Tabernacle Baptist Church, West Endicott, N. Y.; Louis G. Falk, pastor, Baptist Church, Harpursville, N. Y.; C. Hildreth Wilcox, pastor, South Side Baptist Church, Hornell, N. Y.; Dr. Harold T. Commons. President. Association of Baptists for World Evangelism: Dr. Robert T. Ketcham, pastor, Walnut Street Baptist Church, Waterloo, Iowa, Editor "Baptist Bulletin;" James Bedford, pastor, North Baptist Church, Corning, N. Y.; J. Newland Pfaff, pastor, First Baptist Church, Holley, N. Y.; John Betlam, pastor, North Baptist Church, Rochester, N. Y.; Dr. Harold Strathearn, Director of the Interstate Evangelistic Association; Lennon Hakes, pastor, Birchwood Avenue Baptist Church, Elmira Heights, N. Y.; Dean Banta, pastor, First Baptist Church, Broadalbin, N. Y.; Milton D. Arnold, pastor, Grace Baptist Church, Buffalo, N. Y; Dr. M. E. Hawkins, President, General Council of Cooperating Baptist Missions; Missionary Dynes McCullough of Brazil; and Kenneth R. Kinney, pastor, First Baptist Church Johnson City, N. Y.

Typical of the response to the plan are the excerpts from a few of the letters received from interested pastors.

From along the Hudson River a pastor writes: "We have been praying for something like this.

"We hope it will be possible for us to come to the conference with a car load. Fundamental churches are rare in these parts so our church has stood alone since its withdrawal from the Northern Baptist Convention."

A new York state pastor from the border of Connecticut writes: "Thank you for your grand letter! Praise God for the action you and the brethren are taking. It is a real answer to prayer."

From the Lake Ontario region a pastor sends this word: "We are the only independent Baptist church in this vicinity and therefore quite isolated. I believe such a fellowship will be very beneficial to the spiritual life of the church."

Others have written:

"I am pleased with the prospect of a Bible-believing Baptist Fellowship."

"The idea of establishing a New York State Baptist Fellowship true to the Book sounds like a good one. There should be rich fellowship and many opportunities to unitedly serve the Master in such a fellowship."

"Indeed, I feel certain that a great fellowship will be enjoyed by many churches, and I am glad to lend my support to this movement."

"I think the coming meeting is

timely."

"It is with real pleasure that I read your letter of the coming statewide fellowship of Fundamental Baptist Churches. The need of such a movement has been most evident to me for sometime."

"I am glad to know the Bible fellowship is to be started. I feel there is a great need for it."

is a great need for it."

"The idea of establishing a fellowship of Regular, Bible-believing Baptists seems to be a very good one."

Received your letter in this morning's mail and was glad to hear of this planned fellowship of Fundamental Baptist Churches in New York State."

The Tabernacle Baptist church of Ithaca is planning to furnish night's lodging and breakfast to all out of town guests. Pastors and others are urged to send in their reservations to the church office as soon as possible. The need for such a meeting of churches taking this stand is evident in these trying days more than ever before. All signs indicate that Baptist history will be written in Ithaca Oct. 5, 6, 7, 1942.

## Walter Carvin's Corner

#### "MENDING BROKEN HEARTS"

Schopenhauer, the great German philosopher, once said, "If a god made the universe, I would not want to be that god. The sin and misery of the world would break my heart." How true. The sin and misery of this world broke the heart of the Son of God, for when He was pierced

#### **WONDERFUL FOLD**

Mr. G. W. Coleman, former PRESIDENT of the NORTHERN BAPTIST CONVENTION in an article expressing his views on the ideal church writes: "My IDEAL church would be so big and broad, so true and tolerant, so virile and varied, so strong and secure in the hearts of the people, that no one would think of having more than one such institution to serve any given community or neighborhood, even though such districts might embrace five or ten thousand souls. Of course it would be a Christian church, but it would be unlike any sectarian church you ever heard of. You would find within its fellowship JEW and GENTILE, PROTES-TANT and CATHOLIC, TRIN-ITARIAN and UNITARIAN, RIT-UALIST and EVANGELIST. Even the reverent AGNOSTIC would not be barred out of such a church if I were its doorkeeper, and I have seen some so-called ATHEISTS who wouldn't hurt such a spirital fellowship. . . . .;" (Note: NOTHING could hurt such a fellowship as THAT except the preaching of the Gospel of redemption by the blood of Christ); Well, no need of further comment upon such an article except to remind our readers that when this statement was made, Mr. Coleman was PRESIDENT of the Northern Convention and a member of a Baptist church in good and and regular standing. One doesn't need to be above average intelligence to see which way the wind blows when such leadership is tolerated. Occasionally though, a Fundamentalist is thrown in for momentary leadership, as a "windowdresser" to pacify the consciences of some who hopelessly "hope" to "Clean-up" the Machine.— (Kenneth Kinney).

on the cross it is said that out from his side flowed blood and water. His heart had been ruptured. Water was the proof. But he who died of a broken heart is the healer of the broken heart.

Outside a Jewish shop was this unique sign: "WE MEND EVERY-THING BUT BROKEN HEARTS." Jesus Christ came into this world to mend that which none other can mend. Harken to our blessed Lord as he stood up to speak at the synagogue in Nazareth as found in Luke 4:16-19. "The Spirit of the Lord is upon ME for he hath anointed ME

to preach the Gospel to the poor and to HEAL the BROKEN HEART-ED."

Perhaps you feel the pain of a broken heart which no physician has been able to heal. He who made the heart can heal the broken heart. Perhaps your heart is broken because of sin and you cry out, "Why, Oh Why did I do It?" Well, just remember our Lord Jesus died of a broken heart, that you might not die. HE DIED FOR ME.

## PASTORIAL THEOLOGY

By DR. EARLE G. GRIFFITH

Chapter 22

# "THE PREACHER AS A GUIDING STAR TO YOUTH" Scripture: Titus 2:4, 8.

The age of youth is here. Probably no generation has approached ours in favoritism toward the young. Commercial, industrial and financial enterprises, once governed by very mature minds, are now under directive control of youth. Just to be young is regarded as a priceless boon. Millions are expending much of their energy and most of their wealth trying to ward off the signs of advanced years. The face of a Christian, though he is far beyond life's meridian, is likely to light up with a fresh glow upon hearing the remark, "You are holding your own."

It is beside the purpose in this article to discuss the question whether this "Fountain of Youth" craze is healthy or harmful. It is evident that such perils and such opportunities never faced any previous generation of young people. Young people are going to emerge from this deluge of attention victims or victors.

It is not within the power of any person to play a bigger role in directing the feet of young people into righteous paths than that of the preacher. Every preacher should draft a formula covering what he hopes to be to the inexperienced and the immature whose eyes are always upon him.

TO THE YOUNG HE SHOULD BE "FRIEND." To people of riper years friends may be luxuries. But to all in their "Tender Teens, or Teachable Twenties" friends are indispensable. Agencies that pollute and prey upon the very young always wear a disguise of friendliness. On a pullman car the other day a young man, slightly under the influence of intoxicating drink, remarked that if his soul landed in perdition, he would "be among his friends." That was at once reckless reasoning and false conclusion. It

however, revealed a thought-trend that is quite common. The unconverted think of their fellow travelers toward the land of eternal night as being real friends.

The grace of God could so operate in the life of Christians in general, and preachers in particular, as to prove that we have the superb brand of friendship. Our Lord is the lesson giver on this point as on all others. "Henceforth I call you not servants for the servant knoweth not what his lord doeth: but I have called you friends." It is small wonder that without fortune or fame to offer, Jesus Christ pulled young men from the most precious ties known to earth to be His devotees at any cost even to death. We shall captivate the young when we are more like Him. Friendship is an intangible quality of spirit which voices itself in graciousness of speech, kindliness of countenance, alertness, acts of consideration, or differently stated, selfless interest in others.

TO THE YOUNG HE SHOULD BE, "EXAMPLE." Paul's counsel to Titus, a younger pastor was in relation to young men, "In all things showing thyself a pattern of good works." His standard for Timothy was essentially the same "Let no man despise thy youth but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." I Timothy 4:12. The young will be slow to detect heresy in doctrine. But they will be swift to detect heterodoxy in life. Children and young people coming from homes where preachers are not vivisected are likely to have very elevated concepts of men in the ministry. We preachers should solemnly resolve not to disillusion those who thus evaluate us. The strongest proof of the dynamite of the Gospel should be found in its chief

proclaimers. What resistless appeal the pulpit would carry to its younger listeners if all of us could join Paul saving "Be ve followers of me even as I also am of Christ." Without fear of scornful refutation he could say to an entire church, "Those things which ye have both learned and received and heard and seen in me do: and the God of peace shall be with you." Philippians 4:9. The one illustration that the listener will not forget in relation to the sermon will be the sermonizer. No minister of the Word of God can cry loud enough on Sunday to drown out the din of week day acts of dishonesty, want of veracity, laziness, evidences of deceit and conceit, or other glaring personal defects. What a masterful illustration Naomi must have been of the doctrine that after all "Godliness with contentment is great gain" in view of the fact that Ruth stubbornly insisted upon breaking national and family ties in order to be with and to be like Naomi.

It was an unrebukable example that led Ruth to declare, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." We of the prophetic office above all things hope to turn the feet of young people from the land of Moab to the Canaan country. Then let there be the highest degree of sensitiveness on the matter of supreme devotion to Jesus Christ voiced in a daily, Godly walk.

TO THE YOUNG HE SHOULD BE, "COUNSELOR." "Young men likewise exhort to be soberminded." It is often remarked and properly so that the Gospel is not good advice but good news. The preacher is looked to for both. Rehoboam remains history's shining example of a royal fool because he readily received the selfish sensuous advice of the young when he should have been ready in heart and mind to wisely counsel the young. I Kings 12:8-13.

It will hardly be denied that a sound test of one's fitness for the Pastoral office is "Do young people turn to him for directive counsel on moral and spiritual problems?" As certainly as people seek light from lawyers on legal matters, or light from doctors on questions of medicine and health they should seek

light on matters affecting the soul, the mind and human destiny from the preacher. Generally they do. But there are too many exceptions.

It is the established practice of the one discussing this subject when approached by a young person who desires any kind of personal advice to say, if that one belongs to a Gospel church, "Have you conferred with your pastor on this matter?" Usually they have done so and are appreciative of his concern. But sometimes it is evident that the pastor has moved among the young people in such a fashion as to utterly fail to convince them of either personal interest or ability to direct. When a young person in a meeting sometime ago with her face all but scalded with tears brought up the question of the grave difficulties of living a Christian life in such a home as her parents provided the inquiry was made, "Have you brought this situation to the attention of your pastor?" This helpless beginner in the Christian life looked blankly out into space in such a way as to convey the impression, what good would that do? Having neither father nor mother to lend guidance to her course her preacher who makes strong claims as to an experience of grace and knowledge of the Bible should have been the first one to come to her mind as a source of help.

If a young person persistently evades his pastor in relation to spiritual advice one of two things is certain. First, the young person may be so determined upon a course of compromise or complete surrender to unholy living that he does not care to have the pastor hold any high standards before him. Second, a pastor may be so starchy, stilted and affectedly pious both in the pulpit and out of it as to frighten away his would-be clients. No one goes to an Indian cigar man to unload the burdens of his heart. One of the first lessons a pastor must learn and never lose is the sublime art of being human. If a preacher regards the wholesome merriment that characterizes assemblies of young people as, "Too much levity," if a zephyr of humor is to him something from the pit, if he moves as if he were something superior to the common herd he will enjoy an undisturbed repose by day and by night, so far as young people are concerned.

TO THE YOUNG HE SHOULD BE, "TEACHER." There is reason to suppose that the apostles, with one or two exceptions, were very

young. Before the first century of the Christain era closed they and their contemporaries had battered their way with the Gospel message into all important countries of the Roman empire. The impact of their lives was felt in Jerusalem, Damascus, Ephesus, Athens and Rome. But they did not ride through on mere youthful visions and vigor. Those early heroes of the faith were all Bible-taught and Spirit-taught.

It should not be thought that a minister's range of teaching among young people should stop with a simple statement of the essentials of personal salvation, followed by warnings against glaring evils and exhortations on Christian deport-It would revolutionize church life if as prerequisite to church membership young people were made clear as to the spiritual meaning of the ordinances, the exalted privileges and obligations of affiliation with the local church. In fact as a common practice both sexes and all ages should meet with the pastor and the deacons or some named committee on Church membership just for instruction concerning what local church membership implies. People are apt to have their greatest thirst for spiritual food and their greatest vision for action at the time of conversion or at the time when they are received into church fellowship. Too much cannot be made of the advantages afforded by that receptive mood.

The question will readily come up to the reader now as to what practical plan a busy minister is to have for the spiritual development and usefulness of his young people. An answer to this inquiry is not hard to find. First, the stated schedule of general services coming in the round of the week should be made interesting. It is a big mistake to allow people to think that there is no real value in the regular teaching and preaching ministry of the pulpit and therefore anything of instructional value must be obtained from some supplemental outside source. Sunday school class work when rightly done fits people for Christian service. If the preacher's sermons have meat on the table for every person present they will help to train God's children up in the way they should We have known people who would make much of attendance upon some week night training-forservice-class while ignoring the regular worship preaching hours on Sunday. Such misimpression as to the source of spiritual development

should not be allowed. A preacher can and ought to prepare and deliver his sermons with a view to giving aid to young people in Godly living and Gospel work. Now for a word about supplemental ministry. People who extract all the help they can from the regular Gospel program of the church are entitled to more if they are capable of receiving it. Preachers should remember that young people love action. They have time and strength in abundance which will be yielded up either to evil or good purposes. As a second definite step in the preacher's ininfluence over the young he can offer definite suggestions on the matter of reading. Worthy Christian young people are readers. It is rare that they know what to read or where to obtain it. To be sure a minister will not recommend types of reading that are too heavy, or superficial or speculative. A young person should be well grounded in Bible doctrine, in missionary writings, in biographies of God's notables of the past. They should be strongly encouraged to take sound Christian journals and read them. Another step that is bound to yield spiritual fruitage is group study courses. These can be conducted at the parsonage, in some other friendly home or at the church building. The range of study can include all the great principles of the Bible, devotional studies and especially evangelism. Inability to secure a large attendance upon such classes should not deter.

Ministers know perhaps better than others that truth learned while not applied, voiced or transmitted is soon lost. We do not teach for teaching sake. A curriculum of instruction should be followed by a schedule of action. Elisha as dean of the prophetic school not only enlightened the minds of the "sons of the prophets" but led them forth in a program of constructive action in order to secure better and bigger living quarters. They had a work slogan, "Every man a beam." The way to sustain allegiance among young people is to turn their ransomed powers into practical activity, that is, "every man a beam." Disloyalty and sensuality will thrive infinitely more in centers of unemployment. So a preacher should instruct the young people under his care not merely with a view to impartation of right learning but with a view to sustaining them in real fellowship with Jesus Christ and active support of the interests of His

great church. Therefore let young people be prepared to help man the Sunday School with teachers and executive workers. Let them be prepared to render a ministry of praise in the choir. Let them learn how to efficiently conduct young people's devotional hours on Sunday evening. Their instruction should issue in house-to-house visitation, and wherever possible in institutional ministry.

It may be feared by some that such concentrated interest in the welfare of youth may set up class distinction. Where tried we believe the opposite has proven to be the case. Older people whose attitudes are worthy our respect delight in the companionship of young people. It is among their highest joys to see the young in their faith and defending the faith. A church building which is a rallying center for childhood

and youth will never be deserted by those of riper years. We believe that older people will enjoy doing more and giving more to that church which can persuade young people to trust and follow Christ.

This thought should not be omitted. To the end of time it will please our God to reach into the life of a local church and draw from it the flower of the flock in the person of some highly gifted young man or young woman to be His Gospel mouthpiece to the unreached millions of this and other lands. No pastor whose devotion is a thing of the heart instead of the lips will ever hesitate to surrender the most choice spirits of his local family for the demands of the wider field. "Thrice blessed that church from which Christ constantly draws new recruits to take the places of those who are failing in battle.

## STUDIES IN THE REVELATION

By DR. H. O. VAN GILDER

Study VI

THE TRUMPETS—Text: Rev. 8, 9.

In our study last month, we saw the movement of events suspended in order that we might see the provision God makes for the salvation of men during the Great Tribulation. Now we pick up again the narrative by the breaking of the seventh seal. (For an exposition of the first six seals, see the August issue of *The Bulletin.*) The events now to come before us comprehend a series of judgments, and our attention is first drawn to—

#### 1. Their Source.

The Little Book. The little book, or roll, is not mentioned here, but the seventh seal is, and this was the last of the seals by which the book was fastened. We identified that book as the Title Deed to an alienated inheritance which Christ has redeemed, and the fact that the judgments we are about to witness are introduced—like those of chapter 6 —by the breaking of a seal indicates that these, too, are but further measures by which the Redeemer takes possession of His inheritance. They have their source in "the little book"—which is to say that they are grounded in the redemptive work of Christ.

The Presence Angels, "the seven angels which stood before God."

These are the agents of judgment, the beings who herald and introduce the events which follow. There are ranks and orders of angelic beings ("principality, and power, and might, and dominion" Eph. 1:2), and here we have the highest of them all, "the presence angels," as the Jews called them. "The seven princes of Persia and Media, which saw the king's face," were of the highest rank among the princes of the kingdom (Esther 1:14), and so of these presence angels; they rank the highest among the angels of heaven. We know the name of one of them (Luke 1:19). "To them were given trumpets." The great City of the World, the antitypical Jericho is about to fall, that God's judgments may be executed upon her. The seven trumpets here, like those at Jericho, denote the fullness of judgment. (See Joshua 6).

The Divine Mediator. "And another angel came—" I believe we know the name of this Angel also. The word angel means "messenger," and this is none other than "the Lord... even the Messenger of the Covenant" (Mal. 3:1), Christ Jesus Himself. This identification is rendered certain by the fact that He here engages in the work of a mediator. The prayers of men reach God

through this One, which is sufficient to identify him as Christ, "for there is one God, and one Mediator between God and men, the man Christ Jesus," (1 Tim. 2:5). Incense, which played so large a part in the worship of the Lord (Ex. 30:1-10, 34-38), was itself typical of prayer (see Ps. 141:2; Rev. 5:8). Here Christ mingles the "incense . . . with the prayers of all saints," and this symbolic act speaks of Christ our Intercessor mingling His intercession with ours, and so making our prayers fragrant and pleasing to God (Heb. 7:25). "By Him, therefore, let us offer the sacrifice of praise to God continually," Heb. 13:15.

The Altar Fire.. Notice that the very fire of the altar becomes the source and agency of judgment. The very fire that kindles the incense of ownership kindles the lightning of judgment. The very gospel that brings salvation to some, deals the damnation of others. The gospel is a two-edged sword: Approach it from the viewpoint of faith, and it cuts you free from your sins; approach it from the viewpoint of unbelief, and it cuts you off from God. The same gospel delivers and damns. The same altar brings the sanctification of God's people, and the damnation of God's enemies. (See 2 Cor. 2:15, 16).

And so these things, the Book, the Angels, the Saviour and the Altar were seen to comprise the fourfold source of these judgments.

#### Their Sequence

In their sequence these judgments are seen to move grandly and in ordered array, proceeding from those which men may be able to explain to themselves on purely natural, scientific grounds, to those which are manifestly and undeniably supernatural. They are, by their character, divided into two groups of four and three respectively.

Varied and fanciful have been the "interpretations" placed upon these first four trumpets. But if we are willing to take the language as it stands, much, if not all, of the difficulty vanishes. "If the plain sense make good sense, seek no other sense," is just common sense in all Bible study.

Judgment In the Natural Realm. Taking the account quite simply, then, in its "plain sense," we see how widely nature will be affected. The first trumpet affects the earth (v. 7), the second, the sea (vv. 8, 9), the third affects the rivers at their

sources (v. 10), and the fourth affects the heavenly bodies (vv. 12, 13).

With the first, (v. 7) compare the seventh judgment on the land of Egypt as recorded in Ex. 9:22-25. The hail and fire in the land of Egypt were very literal, and we believe the judgment described here will involve hail and fire not less literal. It should be remembered, too, that God has promised to repeat upon all nations the judgments which He brought upon Egypt, and to do so as a means of delivering His people and bringing them back to the land (Micah 7:15-17; Jer. 23:7-8).

VV. 8, 9—"as it were a great mountain;" Not a mountain, you see, but a great mass resembling a mountain, possibly a huge meteorite. "The sea"—the definite article seems to denote some particular sea, probably the Mediterranean.

VV. 10, 11 describe another great meteoric phenomenon, as a result of which the waters are poisoned, and many men are slain by drinking thereof. This very judgment was threatened long ago (Jer. 9:13-15). And following this (v. 12) the heavenly bodies are seen to be most apallingly involved. And of this, too, we find that prophecy has spok-"Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it, for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine," Isa. 13:9, 10. (See also Joel 2:30, 31; 3:14, 15; Amos 5:18, 20; Zeph. 1:14-16; Matt. 24:29).

Judgment Through the Spirit World. The last three Trumpets are set apart from the first by their character, which is more manifestly supernatural, and by their intensity, which is indicated by the three "woes" of 8:13.

The ninth chapter describes the fifth and sixth Trumpets, while the seventh is described in the close of chapter 11. These last three judgments are clearly distinguished from the first, as we have said before, in two ways: (1) By the language employed. Note the "woes" of 8:13, and then look at 9:12 and 11:14. (2) By the character of the judgments themselves. The first four trumpets have to do chiefly with the things of nature, and men are reached through hail and fire, dis-

surbances in the sea, pollution of the rivers and disturbances in the heavenly bodies. In the last three trumpets, however, God works more directly through agencies that are manifestly supernatural.

"A star . . . and to him was given the key of the bottomless pit," (9:1). This illustrates the fact that where language is not to be understood literally, its figurative character is plainly evident. We have here not a star, but the symbol of a personage. The phrase translated "the bottomless pit" is, literally, "the pit of the abyss." The abyss is the abode of demons. The same word here translated "pit" in the authorized version, and "abyss" in the Revised version, is translated "deep" in Luke 8:31. The demons besought Christ that He would not send them into the abyss.

The pit is opened (vv. 2-5), a smoke arises, and out of the smoke come awful creatures called "locusts." That they are not actual locusts is plainly evident from the description. Some believe them to be the fallen angels, and in support of this view call attention to the following facts:

- (1) The angels were cast DOWN to Tartarus, 2 Peter 2:4; these came UP from the abyss.
- (2) The king of these creatures is called "the ANGEL of the bottomless pit," and, since their king is an evil angel, it seems reasonable to suppose that they, too are fallen angels.
- (3) The angels are said (2 Peter 2:4) "to be reserved unto judgment." Whose judgment? Is it to be judgment OF them, or judgment BY them? Note that in Psalm 78:49 it is said that God used "evil angels" to cast upon the enemies of Israel "the fierceness of His anger, wrath and indignation and trouble." May it not be that the fallen angels are reserved for such judgment use again, and that we have that use of them described here?

At any rate it is quite evident that these are some manner of evil spirits. The fact that they are not mere natural locusts is clear not only from their appearance, but from the fact that they do not "hurt the grass of the earth, neither any green thing, neither any tree," (the natural food of natural locusts), and also from the fact that they have "a king over them" (v. 11), while "the locusts have no king," ( Prov. 30:27).

Note, too, that three times they are likened to scorpions (vv. 3, 5, 10), and compare this passage with

Luke 10:18-20. "And He said unto them, I beheld Satan as lightning fall from heaven. (The star of Rev. 9:1?) Behold I give you power to tread on serpents and scorpions . . . Notwithstanding in this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven."

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Verses 4 and 5 indicate that Divine grace has placed a threefold limitation on the work of these awful creatures. (1) In extent. They are allowed to touch "only those men which have not the seal of God in their foreheads." (2) In degree: They must stop short of inflicting death, "it was given unto them that they should not kill them," and (3) In duration. "Five months." The devil and his hosts are not allpowerful; they can operate only by the permission of God, and He is our God.

Verse 6 indicates that a restraint will be placed upon men, making suicide impossible, and thus preventing escape from the tortures of this judgment.

Verses 14, 15. Here four specific angels are referred to. That they are evil angels seems clear from the fact that they do not have to be bidden to attack men, but have only to be "loosed," whereupon they at once begin to slay, the inference being that only their bonds prevented them from doing what their own malignant natures prompted them to do. Note the definiteness with which the hour of judgment is fixed: God moves on a schedule which nothing can disrupt.

With vv. 16:19, compare Joel 2:1-10. Here are other vicious creatures of the spirit world, satanic cherubim!

These terrors are such as men cannot explain away on some naturalistic hypothesis. They are so manifestly supernatural.

#### Their Sequel

And what is the sequel to all of this? Repentance and faith? A deep conviction of sin leading men everywhere to seek God? Alas no. Verses 20, 21 give the tragic and terrible response of men. How hard are human hearts when abandoned to the deceits of the Beast, and the ways of darkness! No external miracles of grace or of judgment can greatly move the man who has shut his ears to the simple word of the Gospel of God's grace, and whose heart is "hardened through the deceitfulness of sin."

## GLEANINGS

Edited by R. F. HAMILTON

#### CALIFORNIA

YOUNG PEOPLE'S CAMP AT The Young People's RADFORD. Camp for Churches throughout California was held at Camp Radford this year in the heart of the San Bernadino Mountains, July 4-11. It was the largest camp ever held with great spiritual blessing. Speakers for the Camp included: Pastors Ransom Marvin, Woodrow T. Young, Dale Satterthwaite, Carl M. Sweazy, Elmer Wilder, and Don McKaughan, and Rev. Gilman. Over 160 Young People were in regular attendance.

CALVARY BAPTIST TABER-NACLE PURCHASES PROPERTY. The Calvary Baptist Tabernacle has recently purchased two pieces of property. First, the two lots south of their present building were purchased, which gives them an additional frontage of one hundred feet on a prominent street in Los Angeles. Second, two lots on the corner of Ward and Olive Streets in Compton, California, where the Tabernacle is operating a Mission with regular Church services and Sunday School. The Tabernacle has just closed their Vacation Bible School which attained an enrollment of 205, with an average attendance of 137 with 19 conversions for Christ.

#### WASHINGTON

THE NORTHWEST PACIFIC BIBLE CONFERENCE was held July 27th through August 2nd. An excellent program was arranged for the occasion, with M. M. Flint as general director of the program. Activities were provided for all ages, special speakers being assigned to various age divisions. W. C. Damrau was director of the faculty which taught the various classes. Many pastors and other Christian workers from the fundamental churches in Washington were used on the program.

TEMPLE BAPTIST CHURCH OF TACOMA takes an open stand on the liquor question with a lengthy resolution presented to the church and adopted by a rousing vote on the part of the whole congregation on Sunday, June 19th. The resolution expresses, the sentiment of the church in no uncertain terms, and

appeals to Christians everywhere to join them "in a vigorous protest against what clearly appears to be an unholy alliance between our government and the forces of evil entrenched in the liquor interest of this land." Copies of the resolution were to be sent to the President and the senators and congressmen from the state of Washington. We commend the church and Pastor Powell in this positive stand for the right. I am sure that copies of this resolution may be obtained from Dr. R. L. Powell by writing him in care of the Temple Baptist Church, Tacoma, Washington.

#### WISCONSIN

REV. RALPH W. CARR, SR., of Plainfield, New Jersey, was guest speaker in the Garfield Avenue Baptist Church of Milwaukee, on Sunday evening, August 30th. Ralph Carr, Jr., is song leader in the Garfield Avenue Church.

AT THE CALL OF THE CAL-VARY BAPTIST CHURCH of Wisconsin Rapids, a council convened on July 30 for the purpose of examining Mr. Emmett E. Streblow as to his fitness for the Gospel mininistry. After a careful examination, in which the candidate gave the account of his conversion, call to the ministry, and doctrinal standing, the council unanimously recommended to the church to proceed with the ordination. The public ordination service was held that evening in Calvary Church, with the ordination message being delivered by the Rev. T. J. Gibson, pastor of Memorial Baptist Church of Verona. \* \* \*

#### AWOI

WATERLOO: Evangelist Porter Barrington returns for a second engagement within the year with the Walnut Street Baptist Church, opening his second campaign on November 17th and concluding December 6th. The usual missiontry conference planned for about this time will be held some time next February.

Clyde E. Taylor, director of music, has resigned to accept a new work in Buffalo. His services will be greatly missed by the Walnut Street Church.

DES MOINES: Judson McClure, assistant pastor to A. D. Mohr of the Grandview Park Baptist Church, has accepted the call to the First Baptist Church of Yarmouth, Iowa. He preached his farewell sermon Sunday evening, August 23rd, and took up his work at Yarmouth the following week.

following week.
Dr. W. H. Murk, pastor of the Temple Baptist Chhurch of St. Paul, Minnesota, will be the evangelist speaker at services beginning October 18th and continuing until November 1st. Special prayer meetings are now being held in preparation for the coming meetings.

#### INDIANA

FORD PORTER of the Berean Baptist Church of Indianapolis held a two-week's meeting August 23rd through September 6th, with Dr. John McNeill at the Non-Sectarian Tabernacle of Washington, D. C. In the absence of Brother Porter from his Indianapolis radio programs, loccal Baptist pastors were used; namely, McClanahan, Carlson, and McCarthy.

Brother Porter, with an already heavy schedule of radio broadcast, is beginning a new Sunday evening radio program from 11:30 to 12:00 midnight, over station WISH (1310 kc). Great blessing is coming to Brother Porter and his people through his preaching, radio and tract ministry.

#### ILLINOIS

SIMULTANEOUS MISSION-ARY CONFERENCES are being planned for November 1-8 by the Baptist Churches of Pana and Bunker Hill. Pastors Hamilton and Ham are cooperating to exchange missionary speakers during that week. A great time of blessing is expected by both churches from the many representatives from our various mission fields.

THE ILLINOIS ASSOCIATION OF REGULAR BAPTIST CHURCHES will be meeting with the First Baptist Church of Plainfield, October 5, 6 and 7. Pastor Arthur Annette of the entertaining Church is making provisions for the messengers expected. An excellent program is being arranged for the occasion.

THE RIVERSIDE BAPTIST CHURCH OF DECATUR and the First Baptist Church of Pana entered into a Sunday School and Church contest at the beginning of the summer months, and concluded the last Sunday in August. As the loser of the contest, the Riverside Church entertained the Pana folk at the Johns Hill Park in Decatur on Labor day. Eats and entertainment were furnished by the Decatur church. A good time of fellowship was enjoyed by both groups.

THE FIRST BAPTIST CHURCH OF PANA added a secretary to their staff on September 1st, with the employing of Miss Olive Jacobi. Miss Jacobi comes to the church with an excellent background of training received in two years at Greenville College and three years at Northwestern Bible School. Two new offices have been equipped in the church building for the pastor and secretary. This recent move by the church is expected to add much blessing to the work.

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RADIO PASTOR JOHN D. JESS has enlarged his radio ministry with the beginning of the fall work September 1st, when in addition to station WLDS (1180 kc) of Jacksonville, Illinois, he has also added to the hook-up station KHMO (1340 ke) of Hannibal, Missouri. This "Chapel of the Air" program may now be heard over these stations from 8:30 to 9:00 a.m. every morning. We heartily commend this excellent program to listeners within the range of these two stations. Brother Jess has been a member the Pana Baptist Church for more than a year and a half, and we know him to be an ardent champion of the "faith once for all delivered," and a most excellent radio pastor. In connection with this radio ministry, he is also conducting "The Chapel Book Room" where almost anything in gospel literature may be secured. \* \* \* \*

THE RIVERSIDE BAPTIST CHURCH of Decatur will conduct an evangelistic campaign November 1st through the 15th with Pat Malone as the evangelist.

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#### OHIO

BAPTIST BIBLE INSTITUTE OF CLEVELAND. Several months ago at a conference of Bible believing Baptist ministers in the city of Cleveland, the idea of a Baptist Bible Institute was introduced. There was a oneness of mind that was

amazing. The brethren had all previously recognized the need of such a school. There are many young people in our churches, who are unable to go away for Bible training but are desirous of becoming better equipped to serve the Lord. The pastors also recognized the need of trained leadership in their churches.

After spending a season in prayer, the pastors voted unanimously to proceed with plans for a Baptist Bible Institute. The original plan was to conduct the school two nights a week with a curriculum requiring three years for completion. War conditions have made it necessary to modify these plans for the duration.

It was later decided to conduct the school on Tuesday evening of each week. The date for the opening was definitely set for September 15th. Certificates will be given for completion of courses and credits toward receiving a diploma.

The following courses are offered: Teacher Training, Personal Evangelism, Bible Doctrine, Church History and Jewish Missions. All courses are standardized to meet the highest standards of Bible institutes. The teachers are all men of recognized scholarship and ability.

The doctrinal basis of the Baptist Bible Institute of Cleveland, Ohio, will be found in the Articles of faith of the General Association of Regular Baptist Churches. Though the school is Baptist in concept, yet it will be Interdenominational in spirit and covets the cooperation and good will of all Bible Believing churches in the Cleveland area and trusts that it may be of blessing and help in meeting the needs of all.

No tuition will be charged, but all students enrolling in the school will be required to pay a registration fee of \$2.50 per semester.

The administrative officers and faculty are composed of D. E. Luttrell, president; William S. Ross, secretary; Winona Evans, registrar; Latham T. Merchant, Dean; Edison W. Faber, Treasurer; George Bates, Howard Kramer, Gordon Anderson, J. Irving Reese, Earl V. Jensen, J. F. Cuthriell, George G. Nika, Gerald V. Smelser and George A. Mc-Cauley.

The classes are to meet in the Hough Ave. Baptist Church at Hough Ave. and East 82nd St.

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TWELVE MEMBERS of the Executive Council of Fourteen of the G. A. R. B. C. met with the First Baptist Church of Elyria, September 8, 9, and 10. Dr. R. T. Ketcham

missed the sessions for the first time in the history of the G. A. R. B. C., due to the death of his brother-inlaw. The three days were busy ones for members of the executive council as they sought to deal with many problems of policy and program. Pastor Reese of the entertaining church combined the meeting of the executive council with a Bible conference during Wednesday and Thursday, at which time members of the council together with other nearby pastors brought Bible expositions. Ralph Neighbour, D. Otis Fuller and R. L. Powell brought stirring messages to evening congregations. The next executive council meeting is planned for Bay City, Michigan, January 26, 27, and 28, meeting with Richard Elve and the First Baptist Church.

#### MICHIGAN

NINE CHURCHES AND PASTORS PLAN ORGANIZATION OF FELLOWSHIP. Pastors and representatives of nine Baptist Churches met in Lapeer on Monday, August 31, for further consideration of the organization of a fellowship of Churches affiliated with the General Association of Regular Baptists.

A preliminary meeting of pastors was held several weeks ago, at which time it was decided to hold the meeting of both pastors and Church delegates.

The pastors and Churches involved in the present program are: Rev. Merle T. Huffmaster and the Riverdale Baptist Church in Flint; Rev. Oscar Smith and the South Baptist Church in Flint; Rev. David T. Jordan and the Emmanuel Baptist Church in Flint; Rev. E. D. Ferguson and the South Baptist Church in Bay City; Rev. W. S. Colegrove and the First Baptist Church in Rochester; Rev. D. Walter Davis and the First Baptist Church in Lapeer; Rev. Jack Bowen and the Baptist Church in Vassar; Rev. C. C. Vasbinder and the Court Street Baptist Church in Port Huron; and Rev. David E. Gillespie and the Alpha Baptist Church in Detroit. -Fundamental Fellowship.

The next meeting of this group, now known as "The Association of Regular Baptists in Eastern Michigan," will be held at the Emmanuel Baptist Church in Flint, on Friday, October 2nd, with Rev. David T. Jordan as host pastor.

REV. CECIL DYE, founder and pastor of the Saginaw Baptist Tabernacle, has recently resigned in or-

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der to become a missionary to Bolivia, South America. With Mr. and Mrs. Dye and their three children will go eight other members of the Saginaw Baptist Tabernacle. They are planning to leave as soon as possible, although Mr. Dye's resignation does not take effect until the last of November. The entire missionary party will go to Bolivia under the auspices of the New Tribes Mission,, a missionary organization designed to seek out tribes and peoples to which no missionary has yet been sent.—The Fundamental Fellowship.

DR. W. S. HOTTEL, Bible teacher and writer for the Union Gospel Press, has been elected recently to

the presidency of the Denver Bible Institute.

LAPEER: The First Baptist Church, under the leadership of D. Walter Davis, are continuing their work of improving the building by re-arranging their basement rooms, made possible by the recent installation of a modern steam-heating plant. Some good assembly rooms will now be available for week-night meetings and other gatherings not requiring the use of the auditorium.

BYRON: Rev. John Schimmel reports that the First Baptist Church will install a stoker on the church furnace, which installation is made possible by the thoughtfulness of one

of the members who bequeathed several hundred dollars to the church.

PENNSYLVANIA

THE BETHEL BAPTIST CHURCH of Erie has recently called as their pastor Hall Dautel. Brother Dautel is well-known among independent Baptists of New York state. We pray for him a rich and profitable ministry in the church well known to so many of us by the strong ministries of Dr. E. G. Griffith and S. Franklin Logsdon.

**NEW JERSEY** 

\* \* \*

THE FIRST BAPTIST CHURCH OF ATLANTIC CITY is enjoying a new Model E. Hammond Organ recently purchased and installed in the church.

## FLASHES FROM FOREIGN FIELDS

#### ROSSES BUSY ON ICUBAY

Caixa, 103, Manaos Brazil, So. America July 13, 1942

Dear FELLOW LABORERS:

"Rejoice in the Lord always: and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." My how glad we are that we have the OLD BOOK, when we see the world begin to rock and sway. And as we commune with Him in the Word, we find that it has all been foretold and is only now happening according to His plan and in His own order. For surely He has promised to deal with sin and the sinner and in His love has already made the way of escape for every sinner that will come according to His plan and will accept His Way. For it was Jesus who said: "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me." Outside of Christ the history of man is failure and corruption: but in Christ it is life eternal and peace forever more.

You may be able to imagine the joy that is ours in that the Father has

given unto us the enviable position of being able to teach this BOOK, with all of its precious truths, to more than fifty youngsters every day. They are not just any fifty, but they are fifty that had never seen a Bible until we came to Icuaby five years ago next month.

What a joy was mine yesterday afternoon (Sunday), when I was preaching on the triumphal entrance of Jesus into Jerusalem and the cleaning that He gave the temple. Inasmuch as these people are not as familiar with the Bible stories as you folk, it was necessary to explain a little about the Tabernacle and the Temple as they were built and dedicated as the sanctuary of the Lord. But as I wanted to get down to the heart as the present Temple of the Lord and the necessity of permitting the Lord to clean it out, too, just as he had done the Temple of Jerusalem, I couldn't go into detail. But I gave them the references of the history of the Tabernacle and the Temple and advised them to read the story for themselves. After the service, I saw several of the boys with their Bibles under their arms go off to a quiet place and sit down to read more of the Tabernacle story. How about it "PREACHER," wouldn't something like that do your heart good if one of your deacons were to follow in the path of these boys?

That rejoices our hearts; but on the other hand we were saddened when one of our men who has been out in the jungle for six months and had just returned home stayed away from the services all day Sunday. The report comes to us that he has fallen back into the habit of drinking, and thus bringing reproach upon that Precious Name. Will you folk please pray that these who are naming the Name of Christ will also walk with Him?

We still have four more precious months of school this year in which to cram these young minds full of Scripture. But I'm beginning to learn just how hard it is to get the teaching across to them. They are memorizing Scripture every day, but they don't know the meaning of the words. Many did not speak the Portuguese when we came, the majority were illiterate and naturally their vocabulary is limited. Bible words are especially foreign to them. They can't read, they never hear any one read, and they never heard a discourse on any subject. We do praise God for such a simple plan of Salvation that the most simple can understand if they have a desire and a will to know Him. And all have accepted Him as Savior, therefore they are in the fold; but the next step is to build them up in the faith and fit them as Ambassadors, that they might be able to more fully appreciate the inheritance that is theirs and ours. But having never been off the Negro, they don't know much about our relation to Jerusalem and as for nouns and verbs and adjectives or a personal pronoun it is all worse than Greek to them. The most important part is passed, but we are sort of wondering just where we go from here.

Here is an example of what I mean. In my class in Second Timothy chapter four this morning, I asked my most advanced boys the meaning of the words: depart, conscience, seared, abstain, meats. And not one of them could give me the meaning of any of those words. Of course they know what meat is and understood when I explained that the word used in this particular reference is a synonym for meat. And the word used in the Portuguese is apostatizo for the word depart, which they told me was an adjective. Conscience, abstain and seared were clear beyond them. How would you like to come down and help teach them? Well it is a glorious work, and the Lord has seen fit to save many of them and I'm sure He'll take care of this problem, too. However, there may be some one who will read this that will have some good suggestion. If there is, we'll sure thank you, Brother.

Here is another little problem that we are facing, too. Down river from us a short distance is a family with a case of scarlet fever, and people on the river stop in there to visit and then come on to Iucaby for a visit and for services. Where will we go with scarlet fever, when we have forty boys in one room and a dozen girls in another room, no doctor or nurse or drug store within a couple of months of us? It's great to know that you have a Father that loves you and is ABLE. Yes, the missionary life is a glorious one. How we praise God for the many true friends in the home land that are holding up our hands in prayer.

May the Lord bless each one of you as you continue to labor in the specially prepared place that He has for you.

Yours Because of Calvary, W. A. and Herthel Ross.

#### BUSY DAYS AT MANAOS

Manaos, Brazil July 15, 1942

Dear Ones in Christ:

You should have seen us these past days! Here we are North Americans almost freezing in a tropical climate. After extremely hot days the weather suddenly turned cold. A young lady described it correctly yesterday. She said, "It isn't so bad in the streets but the humidity is so great that inside the houses it is very cold." Yes, we've

dragged from the closet all the woolens which we possess. In spite of our colds and sore throats we've enjoyed it. I shudder to think of the hard time some of you will have trying to keep us warm when we visit you the next time.

It has been so long since I wrote to you—there are so many things to talk about. For several days I've wanted to start this letter but—well, you ladies understand. The babies are in bed and all is quiet except the water running into the tub in the kitchen.

Two weeks ago Charlie and Garnet Trimble with a native believer left for Boa Vista. This city is located some distance up the Rio Branco, near Venezuela. Trimbles are planning to open a work there. Soon Mrs. Trimble and Grace Ann and Miss Martinson will follow. Charlie plans to go farther into the interior to investigate work among the Indians. These Indians are uncivilized. How well I remember a statement made by my baby brother when my family learned I was going to be a Missionary. He said, "Martha, the natives will cut you up and make soup of you:" I'm not afraid they will make soup of Charlie but there are many dangers along the way. There are many diseases, bad food and Satan. Will you pray that God will lead? He can open or close the door. The babies and I miss our daddy so much but how glad we are that he has gone on "business for the King."

"Dead in trespasses and sin." Last Thursday night coming from the Mission we noticed a display of lights in a nearby home. Taking the arm of a young Christian girl we entered the house. Many people were gathered around a table adorned with electric lights. In the center a small glass covered casket stood on end. In the casket was a statue of Saint Rita. She was dressed as a nun. A cross hung from her neck on which was the dead body of the Lord. There was, nearby, a book with many names written on it. I asked questions and learned many things. The statue is, of course, one of their beloved, departed sisters. They pray to her and, as they believe, she answers their prayers. The book contains the names of those who have Saint Rita as their saint. She remains in this house a week. Next week she will be carried to the next house to be adored and worshipped! Will they go on and on, and on in their ignor-

Across the street from our Mission are two little girls, who come to our services. I've had them in my Sunday School class many times. Last month, Maria Magdalena, age 5, was badly burned with boiling milk. For days it seemed she might not live. We visited and prayed for her. The grandmother is a Christian but the father and mother are not. He answered and one night the old, crippled grandmother came to the service and testified of the power of the Lord in sparing the life of the little one. What did her neighbors think -those who pray to Rita and John and Peter, and never got an answer?

On a particular night in front of almost every home, burned a big fire. It made me think of weiners, buns and onions. It was St. Peter's birthday and thus they were honoring him. While waiting for the bands we talked to a beautiful young married girl. She said, "my parents always built fires on such and such a day at night." She pointed to a heap of dead ashes. "Last week I made a fire for Saint John. My husband's name is John. My husband was very sick. I prayed to Saint John and he healed my husband. I thank God because he helped St. John cure my husband." Will they go on, and on, and on in their ignorance?

On July 2nd, Mr. and Mrs. Barber arrived from the States. Mrs. Barber, a graduate nurse, has brought many medical supplies with her. She will be busy because these people suffer so. Little things become so big!

Reaching these people for Christ is a big task. We are little but in the hands of a Mighty God, He can use us. Your prayers on our behalf may seem little but in the hands of a Mighty God, He can use you in a mighty way.

Yours in Christ, Martha Hocking.

#### TAKE IT EASY, PAUL

May 29, 1942 Fort Archambault, Tchad Free French Africa.

Dear Prayer-Helpers:

The Metzlers have not been bombed out, been taken prisoner nor in fact do they have any other excuse for being late in writing again, except the excuse of work, work and more work. It is a blessed

work, however, and we are very happy and praising God that He has in His grace allowed us to have a part in it. We are glad to be your

representatives here.

The rains have begun. The fields which were so hot and dry a few weeks ago are now covered with peanut patches and fields of kaffir corn and manioc. The plains which were burnt over and cracked open by the scorching sun are now a riot of beautiful lilies of many colors and tints. Every one has the planting fever, each day more workmen miss work to plant gardens. Whenever I want my wife and she is not in the house, I am sure to find her somewhere in the garden. Already she has had several hundred mango trees planted. Today she is setting out grapefruit trees. If half of the trees that she has planted grow and bear fruit, it will mean much to our food problem.

The rains do many things for this country. In fact, it is because of the rain that I am writing this letter. It is evident that the Lord considers it important that I write some letters. Telling the truth, I must say if He had not put me flat on my back again I probably would be out visiting the preaching points or working on the roof in town. The rains are not doing any good to the house in town for the roof is off of it. Perhaps you would like to know what the rain has to do with my writing this letter.

I do not have room in this letter to give you the details but while on a trip in the bush, where we had gone to visit some of the evangelists, we got stuck in the mud. We were twenty miles from a village and in trying to lift the front of the car to get a jack under it, something cracked in my back. The car was left in the mud, I was hauled the twenty miles to the village in the trailer, where we waited for help, which came in response to a letter sent by a horseman. Now the car is back home and so am I. I will stay home for a while, a wiser man. Never again will I try to lift any end, front or back, of the car. I can try and catch up in my letter writing by propping myself up in a chair and putting my typewriter on a board in front of me.

I would like to promise to write more often in the future but I dare not. Now with the help of two young ladies we have more work than we can take care of, and the young ladies are leaving for furlough in three months time. We would ask you to have confidence in us, that we are working from twelve to fourteen hours a day, doing all we can. We consider ourselves your representatives out here and even if you do not get any letters from us, you can be assured that we are doing all we can. Above all we beseech you, Dear Ones, don't forget to pray for us. How we need your prayers you will never know this side of glory.

In closing, thank you for the money you are sending. It is reaching us but some of the statements have been lost. All sent through Mid - Missions, Mishawaka, has reached us.

In His Service, Paul and Etiennette Metzler.

## STORY OF BARBERS' TRIP TO BRAZIL

Caixa 35A Manaos, Brazil July 28, 1942

Dear Praying Friends:

I wish you could see us here in the living room at Hockings, as Mr. Hocking and I are busy on the type-writers and Mrs. Hocking is writing longhand as fast as she can go, hoping that little four month old Jackie will be content playing on the bed, until she gets another page done. Faith Rebecca, just turned two, is sitting in the rocker in her little yellow sun-suit, so worn out from play that she is happy to just sit and rock, for which we are all grateful as we try to get our letters ready for the airmail which goes tomorrow.

I am thinking back over the two months of experience since we landed in Lima, Peru, how good our God has been, as He has planned out the road before us and brought us safely all those miles. We had a happy time with Homer and Marion Emerson, Independent Presbyterian missionaries in Lima, and the same day they left to take their new little baby back to their station in the mountains, we started out on an all day drive by car, headed for the town of San Ramon, where we could take a plane. As we started climbing about 9 o'clock, our heavily bearded driver stopped to put on his better tires. We had a premonition of what was ahead, then, but nothing short of a roller coaster at home could give you an idea of what the day brought forth. By noon, when we went over the top at 16,000 feet

Elva began to get sick, and could no longer appreciate the twisting and turning and bumping, nor did she care to look over the side, where the road dropped away right from under our wheels down and down into the canyon below. At is began to grow dark, the bleakness of the western slopes had given place to the verdant jungle growth and we were nearing the little mountain town of San Ramon. It was harder to keep on the road after dark, when at that point, we met up with an approaching truck and had to maneuver with our wheels hanging over the edge while he slid past. We knew by experience the truth of the Scripture "He shall give His angels charge over thee lest at any time thou dash thy foot against a stone."

Can you picture us in a strange town after dark, tired and kind of "Sea-sick" trying to get information from Spanish speaking people with our not-too-good Portuguese, as to where the airport was, and where we could put up that night. We slept in our first native hotel that night, where they had to take the dirty sheets off the bed and wash them before we could turn in, and where the candlelight was hardly enough to show us all the holes in the mosquito netting. The only lock on the door that opened right on the street was a slip-latch, and the screen of the door was broken above it so that any one could slip in a hand who cared to! Our most valuable things had been packed in our suitcases, when we had sent our trunks ahead, and so we piled our bags near our heads and trusting in His watchcare, went to sleep.

We didn't fly the next day, nor the next, but finally on the third day, when it seemed impossible to stay longer in our dirty little hotel the Lord lifted us upon eagle wings and carried us out over the green mountains. It was our first plane ride, and as we tore over the tiny field we didn't see how we could pull up in time to miss the mountains looming ahead, but just then our stomachs seemed to turn over and we were banking sharply, and circling the entire valley to gain altitude, then out and away. After crossing the two big ridges, the mountains began to drop away to foothills, and we began to exclaim on the winding streams that make up the headwaters of the Amazon. After an hour, we picked up the Ucayali, one of the main headwaters, and soon after were coming down into the jungle heat of Pucalpa, a

river town. Coming down from the altitude into that heat was really something.

We were disappointed at first to find that the hydroplane going on to Iquitos was too heavily loaded with baggage to take us, and we had visions of another hotel like the last. But our God has gone before us, and we found a royal welcome, delicious food, clean water, and a wonderful bed in the missionary home of Joseph and Jeunette Hocking, (No relation to our Hockings here in Manaos). We had rich fellowship together, more so when we learned that they had come to the field with Don and Lois Moffat. Mr. Hocking has a small clinic in connection with the work, and we had a lesson in tooth pulling before we left the next

Down here they seem to practice the slogan, "Never do today what you can put off till tomorrow," and so we were really amazed when they sent a truck after us that afternoon to take us to the hydroplane. The plane was pulled up to shore, and after walking on a plank out to the nose, we jumped down the open "hatch" and crawled back past the pilot's seat into the passenger compartment. As we started taxiing downstream, the zoom of the motors roared in our ears, and the water from the skids came up in a continuous wash over our windows. so we had the curious feeling of roaring ahead blindly into we didn't know what! Then suddenly we were off the water, and through the dripping windows we saw little huts and trees flash by, then soon we were above it all; sometimes in the sun, and sometimes going through drenching rains. In the two hour flight we saw nine rainbows, each one a beauty. After supper time Iquitos came in view, and we began to lose altitude for a landing on the bay. It was thrilling as we made our way, at high speed, among canoes and houseboats and huts on stilts out in the water, until we reached the runway, cranked down our wheels, and pulled up out of the water like a giant alligator. We got out the rear door like a lady and gentleman this time, and felt like everybody does in a strange place-"So this is Iquitos."

Again we had to put down a word of praise for the Lord, for within an hour we were settled with Rev. Harry Stahlman ond his family, to whom we were introduced by word from the Hockings. The hospitality and Christian kindness that we ex-

perienced during the three weeks of waiting for a river boat here was something we'll never forget.

We met the Hallam, Southern Baptists, and the Pent family and were thrilled to see their fine work. Just before we left, Mr. Stahlman had us use our projector with the colored slide on the Life of Christ and he gave a fine message in Spanish. Well, the room was full when we started, but when the lights went on at the end, I had to gasp when I looked behind me-there wasn't one inch of standing space left! Folks had been attracted in off the street who might never have entered the building otherwise. At the end we showed a few slides of believers here in Manaos, and gave greetings to the believers in Iquitos. At last, on June 27th we started down the river by boat the last lap of our long journey, telegraphed ahead Manaos that we were coming because they had not heard from us since we left the States, and they telegraphed back, "Pull up the anchor, paddle with both feet, and get here pronto." After six days on the river, having good meals and wonderful breezes, we arrived just "pronto" enough to say goodbye to Garnet Trimble and Charlie Hocking who were taking a boat up the Branco to Boa Vista to look over the land for the arrival of Mrs. Trimble and Lois Martensen there. It was getting home to be in Manaos at last. They seemed to us, the best looking bunch of missionaries in the world!

Since our arrival almost a month ago, we have been living with the Hockings in their home just around the corner from the main Mission House. The Lord saw to it that we arrived the very night that Charlie had to leave for up-river, and so Martha didn't have to stay alone a single night. We know you have been praying about our baggage, and it's with a real thrill that wetell you that our 5 trunks arrived safely (as did Warfields') and when they opened them for customs we were further delighted to find that not a thing was broken or spoiled in any way. Furthermore, the original price of almost a hundred dollars that they were going to charge has been cut to forty dollars. This is the Lord's doings and marvelous in our eves. Your hearts would have sunk, as ours did, when they started to inspect our trunks-they weighed every thing, measured our linens and rugs, counted our napkins and wrote down volumes about everything, but overnight the Lord changed the heart of the inspector and he finished up the job in a hurry.

We are both busy at language study-with our grammar, our Bibles, and little story books, we are making inroads on the language, and with visits in the homes of the people, and visiting in the kitchen with the cook and the girls we get lots of practice. Wednesdays we have a meeting in the home of Redmans, who are Barbadian converts. While visiting there one day, Dona Lee Redman took Elva to visit a sick neighbor next door. After treating her for malaria, she discovered the man was a shoemaker, and Elva had him make some slippers for her. Later Elva took Lois Martensen along in order to leave a testimony in the home concerning the One Who is precious to us and another time I went along and had a great time playing with the kiddies—there are seven of them. It is our desire to start a children's work in Dona Lee's home for this neighborhood, with seven in almost every house. Pray for the shoemaker and the others in this district, we call it the Redman district. Another sphere of work is out in Cachorrhina district where our Gospel Mission is located. Garnet Trimble has just completed a lovely sign which reads "Missao Evangelica Batista" or Baptist Gospel Mission. While Trimble's organ is still with us we are making use of the unusual fact that we have two organs, and for Sunday services Elva and Lois Martensen have been rolling out a volume of music to equal one of our big organs at home. Last Sunday night was a happy night at the Mission. After the message by Walter Warfield on "The Broad way and the Narrow," in response to the invitation a young couple raised their hand, at the same time responding aloud. While they were being instructed and helped in the prayer room, Martha Hocking felt led to ask a woman standing in the aisle whether she wanted to be saved. When the woman said yes, Martha took her over to the window, and it was a sweet picture to see their heads together over the book, as they leaned on their elbows and talked of eternal things. Just a few minutes and a precious soul was born again mto God's family. So they come. Your prayers are praying them in.

They say that every missionary goes through a period of adjustment

when first coming to the tropics, and I hope we are over ours now. We have had fevers, the itch, a type of poison ivy, mountain sickness, hives and cramps and diarrhea. The little jiunes, tiny bugs that some days you can feel biting even inside of screened houses and the chiggers in the grass continue to bother. Ants will be swarming anytime the smallest bit of food is dropped, and they get up into Faith's highchair almost before she is through eating. We have to keep the food cupboards, standing in water, to be free from There are always cockthem. roaches, big spiders, lizards and dangerous tarantulas But for these things, scorpions. and the heat plus the invisible something in the climate that seems to pull vitality out of a person, life here is much as it is at home, in the summer.

Now we'll finish with a nice subject, lest you think we have things too hard here! The first missionary baby, Faith Rebecca Hocking, celebrated her second birthday on July 21st with a big party of other missionary children, and two English children. Milly and Martha fixed the table, and when the kiddies filed in singing "Happy birthday" and saw that wonderful cake and the big dishes of ice cream, the expressions on their faces was all the payment we needed for any time or expense the party may have been. Remember to pray for these precious kiddies.

We have been so encouraged by letters and notes that reach us to let us know that you have not forgotten us, and that you are being so faithful in prayer. We are the happiest couple in Brazil, I think, and can only praise Him for all His goodness to us. We Praise Him for you, each one.

Yours in His faithfulness, Wayne and Elva Barber.

## GOD BLESS THESE WORKERS!

Fort Crampel Oubangui-Chari French Equatorial Africa

Dear Ones in Christ:

Will you please forgive me for not writing to you sooner, but many things have happened since I came and my time is full. We have six people now at Crampel instead of twice that number when I came in

1940.

Perhaps you would like to hear about Mrs. Beurhardt first since you so generously helped to give her and her family the needed rest she is now taking at Cape Town. I found her in the hospital at Fort Archambault. She had been there five months. She looked so well in the face-but when I looked at her feet I burst into tears. One (the phlebitis one) was twice its normal size and the other had a huge bandage covering a great big ulcer, making it look three times its normal size. On her arm was another bandage covering two other ulcers. We looked at the baby—such a precious baby, always cooing and laughing.

In July, 1941, the doctor gave her (Mrs. Beurhardt) only a few months to live if she didn't leave Archambault climate at once. She did not leave as she felt the Lord wanted her to stay right here. She knows now she was to stay as a testimony to the white people.

God had called her to work among these white people and in her five months at the hospital she did more than years of preaching could have done. Before doctors, officials and all she was a marvel. They constantly marveled over her sweetness in such intense suffering and all said if she had not known the source of grace she couldn't have been so patient, for she acted in a superhuman way. She was mightily used of God. Her husband, too, who was with her, was a wonderful testimony to God's keeping power. These Frenchmen said they had never known a husband so devoted to his wife, nor so kind for such a long period of time. Praise God for this! Mr. and Mrs. Beurhardt and the two little girls were with me from Jan. 8th to Feb. 25th when they went to Cape Town for a rest and to recuperate.

I have a little visitor with me now –little black Eli who weighs 4 lbs. and is two months old. His twin brother Samuel (Samuel was given the bigger name because he was the bigger baby—don't you think that clever?) weighs 6 lbs and seems to be doing well. A month and a half ago the mother brought the babies to me and I weighed them. Last week she came again and to my amazement neither had gained a single ounce. So I decided to take them for a while. I had them for a week and they kept me stepping but I was rewarded when they gained one pound.

The mother is a girl I had in my sewing class last term. She married

a man who was a professing Christian while he lived at the mission. But when he was dismissed because he would not work he immediately returned to his former life. Their first little boy died and now because the mother had twins he claims she is an evil spirit. So he took another wife and this girl wanders from place to place and relative to relative trying to find something to eat and so often is unsuccessful.

Soon after I wrote the above I went to feed little Eli and he seemed much weaker. I called the mother as I saw life could not last much longer. He struggled for life for a few hours but finally death overcame him and he is gone. I love these little darlings, especially after having them in my home and caring for them. The mother is very sad, partially because of the baby's death, but more, I believe, because of what her relatives do and say. They will try so hard to have her return to heathenism, and it takes much more than human strength to live above the temptation. We know nothing of this awful power of darkness. Please pray for this dear girl that she may find our Christ as her Saviour and Guide.

I want to say a word about Jessica Mimms. Some have asked about her. She still has much of her oldtime "pep" but underneath a nurse sees a weariness and wornness that comes from three years of fighting against spiritual wickedness in high places, to say nothing of the extremely trying climate and tropical foods, etc. She wouldn't want me to say these things but I say them that you may pray earnestly for her and her friend Bessie Falle that they may soon receive the much needed furlough. Miss Mimms has been mightily used of God, and is beloved by all. She and Miss Falle are happy together, and to be with them is a real joy. One is spiritually blessed and physically helped for one is sure to be entertained.

I think of you all so often and pray God's richest blessing on your work and your lives.

Yours in His service, Mary Kneeland.

#### CENTRAL AMERICAN LETTER NO. 4

We last wrote to you all from Copan, Honduras. Here, where thousands of Mayas used to gather for their bloody rites, stands a chapel where their peaceful descendants gather to worship the true God in truth and righteousnes. Mr. Schneider from Chicquimula is still with us as we wind our way out of town behind the five pack animals and the two mozos on foot. I think we mentioned that Honduras means 'Deep Places' in Spanish and that is certainly an appropriate name. The country is almost entirely mountainous with a very few valleys wide enough to be anything but ravines.

Two tremendous ranges had to be crossed before we came close to Santa Rosa, our next stop. western section is the most beautiful part of Honduras. The mountains are covered with virgin pine forests and with vast vistas from the peaks down into the sun baked valleys. From the peaks you can gaze as far as the eye can reach and see range after range of mountains stretching off into the hazy distance. It is misleading to speak of mountain ranges in Honduras because there are so many spurs reaching out in all directions that the range becomes a series of ridges running out into the ravines and valleys. This complicates travel as it is impossible to follow either the valleys or the ridges. But one is constantly climbing a towering ridge or descending into a deep ravine with a small stream at the bottom. It was next to these streams we camped so as to have water for ourselves and the beasts. found campsites on the trip from Copan to Santa Rosa. One night we camped on the edge of a village at the edge of an ancient Spanish cemetery. There was nothing left but a crumbling stone wall and flowers growing where the graves used to be.

We now learned why the mule we bought in Copan was for sale. He was a good young animal but when the load was being put on or when it was being taken off, he would suddenly start bucking like mad and scatter things to the far winds. Twice on this section of the road the load slipped and pack saddle and all slid down under his stomach. There was no catching him then until everything had been bucked off. Then we wearily went along the road and gathered up the scattered articles and put them on again. This was to be repeated many times until we sold him in Danli three months later.

The last day before we got into Santa Rosa was a weary one. For many hours we plodded across old lava beds where the heat from the blazing sun made it seem as though

the rock was still molten. This made it hard for the beasts; also there was nothing for their hoofs to dig into in climbing or descending and all they could do was to set their hoofs and slide. This is not soothing to the nerves when there is a thousand foot drop within a foot of those sliding hoofs. We were happy to see the white walls and red tile roofs of Santa Rosa from the last pass in the mountains. These towns are all alike. Adobe walled houses, usually plastered and white washed, red tile roofs, dirt streets, side walks (if any) lined with solid walls. The houses always look deserted as all the life goes on in the inner court-yard or patio. But the combination of white walls and dusty streets makes one almost blind when coming out of the shade of a green patio. In the center of town is the Catholic church fronting the plaza, which is something very beautiful with flowers and trees and sometimes a dusty square. These towns in Honduras are partitioned off. The best part is for the Ladinos (mixed Spanish and Indian) and the other for the Indians. The Indians even have their own Mayor. In each town is a civil and a military authority. As in other totalitarian governments, the military authority or commandant, carries the most weight and is the real ruler. Due to the fact that this country is under martial law, we have to present ourselves to the officer in each town in which we stay and he gives us a local pass to go to the next place. It all takes time and the regulations are far from uniform.

Riding into Santa Rosa we were directed into a building where a sign in front of a nice white walled building proclaimed, "Dios Amor," God is Love, and truly that is a message much needed in the world today. Do you agree? Mr. and Mrs. Marcy came to the door to greet us. They are Baptist missionaries working under the Central American Mission. They soon made us at home, arranged for a pasture for the beasts, accommodations for the mozos, etc. Room was limited in this building as much of it was in use as a chapel. So we put up our cots in the office and the Marcy family doubled up as well for they had been using the office as a bedroom. Mrs. Marcy soon had a fine supper ready for us and we ate like horses. There was a young people's party that evening in the next room, but in spite of the noice we went to bed and to sleep in the midst of a

game of musical chairs.

I preached three times the next day, Sunday. At the evening service a young man seemed especially interested and on Monday we received a letter from him saying that God had called him during the service into His service. Monday we shopped a little and generally got things ready so as to be able to leave early Tuesday morning. Mr. Schneider was going back from this point and we were truly thankful to Him for the help rendered in crossing the border and on the trip. But we were overjoyed to hear Mr. Marcy say that he would go with us to Gracias and that Don Atilo, the pastor of the church would go all the way to La Esperanza. So the four of us rode off the next A. M. The first night we stayed on the farm of a well to do believer and camped on a river bank. We gathered up the believers and going over to a group of houses near by, held a service which the people listened to very carefully. On returning to camp they told us that there were lots of deer around this section and so Sidney and I went out with the rifle and flashlights. But it soon began to rain and we came back wet and covered with ticks. The mozos were dry under the big tarpaulin we carry and the cargo safe under the small ones we use to cover the loads in the daytime on the road. We, of course, were snug in our umbrella tent. It was still raining the next morning and so we were all soaked by the time things were loaded. The trails turned slippery and the mules had to be helped up parts of them. We camped that night in the wilderness and managed to reach Gracias by noon the next day. Here a native preacher of the Friends Mission welcomed us to lunch, serving black beans, rice, tortillas, and a can of white grapes for desert. He also fed the beasts some hay. So as Mr. Marcy turned back towards home, we went on with Don Atilo. He is a wonderfully fine worker and very faithful in giving out the Word as we travel. Two more days of travel brought us to La Esperanza. Here are stationed Mr. and Mrs. Schnasse of the Friends mission. She made us right at home, but Mr. Schnasse was away in the Capital. We set up our cots here in the living room. There is a normal school here and we decided to have a series of meetings based on India in the hope that it would attract the students, none of whom were believers. Our hopes were

realized and on the second night we had almost the entire enrollment of the school. After the meeting several came to the house to talk over some of the things we had preached about. Some were interested in the way to Salvation and that was made clear to them. Does it surprise you to hear that the first to come and the most interested of all was an Arab, born in Bethlehem? There are quite a number of Arabs in Honduras who migrated from Palestine and are nationalized

now. The next night this young man sat right down in front with some companions he had brought with him and drank in every word. Before we left, we gave a message on the Bible, God's Word, and the students were talking of setting up a Bible study class with the missionary as the teacher. If more people, who are religious but unlearned in the Bible, would carefully study God's word, they would be unable to stay in or to be led away into false

isms and beliefs. God has wonderfully blessed us in this place and the power of his Spirit was manifested. Once more it came time to leave but this time Mona was to stay behind while I made a quick trip to the Capital to get our papers fixed up for the future crossing of the border into Nicaragua. How it was too quick a trip and what happened because of it will be in the next letter to you. God bless you all.

Mona and Delos.

## THE MISSING LINK IN EDUCATION

Education is valuable only as it prepares the life of youth for life's work. It must not be merely theoretical but practical in its applica-

tion to daily tasks.

Education should seek to draw from the pupil his latent talents and develop them in the light of knowledge, truth, understanding and needs. Education can lead to success only if it is based upon true knowledge, full understanding, and Spiritual wisdom.

Many books and magazines give forth much knowledge, but it takes proper mental understanding to grasp the true worth and make proper application of the knowledge

acquired.

Some people are educated only to do the mechanical, others to make scientific investigations which lead to true discovery. It is to be feared that most of our educational systems do not derive knowledge from the Bible or from Almighty God.

The Bible has much to say about the need of

#### I. KNOWLEDGE

"Receive instruction and not silver; and knowledge rather than choice gold." (Prov. 8:10).

"The knowledge of the holy is understanding." (Prov. 9: 10).

"Wise men lay up knowledge." (Prov. 10:14).

"The lips of knowledge are a precious jewel." (Prov. 20:15).

"By His knowledge (Christ's) shall my righteous servant justify many." (Isa. 53:11).

"Many shall run to and fro, and knowledge shall be increased." (Daniel 12:4).

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." (Hosea 4:6).

"For the earth shall be filled with

the knowledge of the glory of the Lord as the waters cover the sea." (Hab. 2:14).

"To give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6).

"Who will have all men to be saved and come to the knowledge of the truth." (1 Tim. 2:4).

"Every prudent man dealeth with knowledge: but a fool layeth open his folly." (Prov. 13:16).

"Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom." (James 3:13).

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Pet. 3:18).

"He that teacheth man knowledge, shall HE not know?" (Psa. 94:10).

"Through knowledge shall the just be delivered." (Prov. 11:9).

Knowledge of a subject, a book, a sphere, an invention, or a theory is a good thing; it is worth acquiring. Men and youth have spent years upon single subjects; some have spent a lifetime upon such acquisition of knowledge.

BUT, there must be added

#### II. UNDERSTANDING

to knowledge in order to know what the knowledge is to be used for. Let us study what the Bible has to say about UNDERSTANDING:

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. 3:15).

"But there is a spirit in man: and the *inspiration* of the Almighty giveth them understanding." (Job. 32:8).

"Give me understanding and I shall keep thy law: Yet, I shall observe it with my whole heart." (Psa. 119:34).

"The entrance of thy words giveth light; it giveth understanding unto the simple" (Psa. 119:130).

"Great is our Lord, and of great power: HIS understanding is infinite." (Psa. 147.5).

"Trust in the Lord with all thine heart; and lean not unto thine own understanding." (Prov. 3:5).
"UNDERSTANDING is a well-

"UNDERSTANDING is a well-spring of life unto him that hath it; but the instruction of fools is folly." (Prov. 16:32).

"Through thy precepts I get understanding: therefore I hate every false way." (Psa. 119:104).

Concerning Christ as a child of 12 years (in the temple) it was said, "And ALL that heard him were astonished at his understanding and answers." (Luke 2:47). After His resurrection as he walked with them to Emmaus, "Then opened He their UNDERSTANDING, that they might understand the SCRIPTURES." (Luke 24:45).

"Wherefore be not unwise, but UNDERSTANDING what the will of the Lord is . ." (Eph. 5:17). What is the will of the Lord? "Be not drunk with wine, wherein is excess, BUT BE FILLED WITH THE SPIRIT." (vs. 18).

Paul says: (we) "Do not cease to pray for you, and to desire that ye might be filled with the knowledge of HIS WILL in ALL wisdom and Spiritual understanding." (Col. 1:9).

"Consider what I say, the LORD give thee understanding in all things." (2 Tim. 2:7). "And we KNOW that the Son of God is come, and hath given us an understanding..." (1 John 5:20).

It is to be observed carefully that God by His word, His Son, and His Spirit gives UNDERSTANDING. No doubt there is a natural and human faculty, but this is very slow and imperfect apart from "the in-

spiration of the Almighty which giveth him understanding." "Then opened He their understanding that they might UNDERSTAND the Scriptures." It is clear that Christ must come into the heart and open our understanding to understand the Bible, and to know his will. Many pupils who say, "I think I understand," do not really understand, but the discerning teacher should make it clear. Even then, sometimes, a teacher finds UNDERSTANDING lacking, it must be the gift of God!

But THERE IS A MISSING LINK, in CHRISTIAN (especially in SECULAR) EDUCATION: It is the missing link of

#### III. SPIRITUAL WISDOM

Many educators and pupils have knowledge, they have ample human understanding, so far as that goes—but they seem to lack the ESSENTIAL QUALITY which makes for true learning—SPIRITUAL WISDOM. Let us see what the Bible has to say about Spiritual Wisdom. It is the wisdom given by God and from God; it is the essential quality of his infinite nature. It everlastingly emanates from his own person, capable of entering human minds who are truly regenerated by the Spirit of God.

"If any of YOU lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." (James 1:5-6).

"But the wisdom that is from ABOVE (from God) is first pure, then peaceable, gentle, and EASY TO BE ENTREATED, full of mercy and good fruits, without partiality, and without hypocrisy." (James 3:17).

It is to be noted from these passages that wisdom can be lacking. It can be prayed down into the heart and mind from God. It comes by faith, in answer to prayer. It is a Spiritual gift from above. The quality of this wisdom is that it "is pure, peaceable, gentle, EASY TO BE ENTREATED, full of mercy and good fruits."

Solomon prayed for this wisdom and received it, as well as riches, wealth, and honor. (2 Chronicles 1:10-12).

"WISDOM IS THE PRINCIPAL THING: THEREFORE GET WISDOM: and with all thy getting, get understanding." (Prov. 4:7).

"A man shall be commended according to his wisdom: but he that

is of a perverse heart shall be despised." (Prov. 12:8).

"The wisdom of the prudent is to understand his way." (Prov. 14:8). "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding." (Prov. 2:6). "He giveth wisdom to the wise, and knowledge to them that know understanding." (Daniel 2:21). "For wisdom and might are his" (vs. 20). Concerning the four children of Israel mentioned in Daniel 1:17, 20, it is said, "God gave them knowledge and skill in all learning and wisdom: and Daniel had UNDER-STANDING in all visions and dreams. And in all matters of wisdom and understanding that the King enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

"For wisdom is a defense, and money is a defense, but the excellency of knowledge is, that wisdom giveth LIFE to them that have it." (Eccl. 7:12). "Wisdom strengtheneth the wise more than the mighty men which are in the city." (Eccl. 7:19).

"And wisdom and knowledge SHALL BE THE STABILITY OF THY TIMES, and strength of salvation: the fear of the Lord in His treasure." (Isa. 33:6). It is to be observed here how stabilizing is the wisdom of God! "Christ the power of God and the wisdom of God." (I Cor. 1:24). "That your faith should not stand in the wisdom of men, but in the power of God (in Christ)." (1 Cor. 2:5).

"For there is a man whose labor is in wisdom, and in knowledge, and in equity." (Eccl. 2:21).

"Now there was found in it (in the city) a poor wise man, and he by wisdom (of God) delivered the city; yet no man remembered that same man." (Eccl. 9:15). It is to be seen here that often times the wisdom of God is demonstrated in prophets who are poor and yet filled with the wisdom of God. It is to be found, perhaps, in some godly woman, like Anna the prophetess, who declares the wonders of the Christ of God. It is to be found in Simeon who accepted the Christ-child when he was eight days old and said, "for mine eyes have seen THY SALVA-TION." How unlike many learned (yet ignorant) professors since, who have failed to accept Christ, greatly honored and proclaimed as He has been for nineteen hundred years! The very acceptance of

Christ and His salvation is a mark of wisdom, good sense, and favour with God and men!

Knowledge, understanding, and wisdom are closely related in the Bible. There is human knowledge which is only on a natural basis, but God's knowledge and wisdom are on a DIVINE and SUPERNATURAL basis. Paul said, "We have the mind of Christ." Every Christian must have this change in order to receive knowledge that is Divine from the Spirit, Understanding from Christ, the Son, and DIVINE WISDOM from GOD THE FATHER.

The missing link in Education is THE WISDOM OF GOD.

Without this, education fails of its purpose, civilization is doomed to be destroyed by ruthless men, materialism crowds out the Spiritual, progress is delayed hundreds of years, and will ultimately end in the rule of a world-dictator, the anti-Christ, who denies and seeks to abolish the presence of God.

Human philosophy without God's wisdom becomes "foolosophy." Without God's wisdom, men seek their own ways to eternal destiny, and that way is perdition. Without the wisdom of God morality suffers violence, and purity is degraded. Without the wisdom of God the poor are oppressed by the rich, the meek are suppressed by the mighty. Without the wisdom of God man's rule of the earth becomes a failure. Without the wisdom of God youth seeks only pleasure, degrading their physical, moral, and mental life. Without the wisdom of God the family and the home suffers, asylums are filled, prisons are crowded, and sorrow hangs crepe on the universe!

Without the wisdom of God, the world could never have been created, redemption never consummated, the Church will never be glorified. Without the wisdom of God the United States could never have had the perfect Constitution, or a political unity for over 160 years. Without the wisdom of God, Israel could not have been saved out of the bondage of Egypt and into the promised land. It could not have been maintained as a people, or ever hope for assurance of restoration to the promised land in righteousness and peace for one thousand years.

Without the wisdom of God, pastors fail, Churches languish in a backslidden state, parents fail to bring up their children properly, and the very foundations of the state tremble.

#### "JEWS ALL AT SEA"

#### By COULSON SHEPHERD

How few of us who are privileged to dwell here in the United States, sheltered by the Stars and Stripes and our American Way of Life, can appreciate the fact that at this very moment there are an unknown number of ships plying the seven seas with precious cargos of Jewish refugees looking and longing for a haven of refuge.

A few weeks ago the Steamer Cabo Da Hornos sailed from Spain with several hundred Jewish refugees on board. How happy they were to see mile after mile of water separate them from Hitler's Hell. They had visas for entry in South American countries. Even the ever present danger of torpedos from beneath, shots from the surface and bombs from above did not dampen their happiness in being so fortunate as to get away from Nazi Satanic terror, and entertain the hope of living peaceably in the new world.

Surely tears of joy were shed as they saw for the first time America. But those tears of joy were soon turned to tears of anguish as country after country let them know they were

#### NOT WANTED!

Visas were not honored and they were barred from South American Countries and from Dakar, French South Africa. The Steamer was about to head back to Europe and back to hell on earth for those dear people, when a report came from Curacao, a small Island of the Dutch West Indies allowing them entrance. I was glad to hear that report, and I can assure you that those officials who gave asylum to those refugees who had given up all hope, will receive their reward. God's Word to Abraham still holds. He said He would bless them who bless Israel.

That travel-weary ship load of Jewish refugees, which was and is only one of scores of such precious cargos, is a picture of the Jewish people today. These thousands of Jewish people, men, women and children, at sea, are really a picture of the Jewish people the world over, for the Jewish people are certainly "at sea": they are

#### "ALL AT SEA"

Now in what way are you Jewish people "all at sea?" You are "all at sea" when you consider Jesus of Nazareth. It used to be as your Prophet Isaiah predicted, "And we

hid as it were our faces from Him" (Isaiah 53:3). The name of Jesus was not so much as mentioned in conversation and in your literature. But those days are passed and we find many

# JEWS NAMING THE NAME OF JESUS WITH RESPECT AND APPRECIATION.

Listen to this from the pen of the great Jewish journalist, A. Glantz:

"The attitude of modern Jews to the personality of Jesus has long since changed from what it was. There is hardly a modern Jewish poet of any importance who has not sung the praises of the Carpenter of Nazareth."

At a meeting of the Jewish Ethical Society of New York, Abraham Goldberg, editor-in-chief of "Das Yiddish Folk," claimed Jesus of Nazareth "for our own" as a Prophet of Israel.

Dr. Max Nordan, one of the leaders among the Zionists, asserted, "Jesus is the soul of our soul, flesh of our flesh. Who could think of excluding Him from the people of Israel?"

Jacob Schiff, the noted Jewish banker, stated, "We Jews honor and revere Jesus of Nazareth as we do our own prophets."

Gustave Laslo, Jewish author, expressed his appreciation of Jesus in these words, "In the hearts and minds of many men, ordinary men like myself, the fact that Christ is the only Leader who can take us anywhere worth going, is coming to our recognition."

Another Jewish author by the name of John Cournos declared, "Christ is our Prophet, our greatest Prophet, the keystone of our ultimate faith. We Jews must come to terms with Christianity. It is the only way out for us."

Here is where you are "all at sea." Surely you will see this with me, and I trust that my calling your attention to this as a friend, will help you to search in the right direction and find the true Haven of Refuge. Surely you will see with me that many of your leaders and a great portion of the Jewish people of this present day very frankly declare that Jesus Christ was a GOOD Man, that He was a great Prophet. Ah, but something should follow that ac-Being a GOOD knowledgement. Man He can only speak the truth, and being a great Prophet, He knows the truth. The acknowledgement of the fact that One is a good man and a great Prophet involves certain grave responsibilities.

When Moses informed your fore-fathers that the Lord God would raise up unto Israel a Prophet from the midst of them, of their brethren, like unto him, Moses added, "Unto Him ye shall hearken." (Deut. 18:15). And he followed with this warning: "And it shall come to pass that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him." (Deut. 18:19).

You are "all at sea" in that you acknowledge Jesus Christ as Prophet, but many of you will not hearken unto Him. Remember, God said, "Whosoever will not hearken unto My words which He shall speak in My name, I will require it of him." If you were in legal difficulties and acknowledge a certain man as your lawyer, but would not hearken unto him, you certainly would be "all at sea." You acknowledge Jesus Christ as your Prophet, yet many of you will not hearken unto Him. Therefore you are "all at sea."

Jesus, the Christ, the Prophet that Moses said would come, has a right to ask.

"If I then be a Prophet and a Jewish Prophet at that, why do ye not hearken unto Me? If I am one of your prophets, why do ye not take the word that I have spoken as the Word of God?"

Do you not see, my friends, that your naming Him as one of your Prophets presents a self-accusation that you are guilty of disobedience to the Word of God? Almost 2000 years ago a man named Nicodemus (who was a Pharisee and a Ruler among the Jews) came to question the Lord Jesus Christ. The first thing he said to Him was,

"Rabbi, we know that Thou art a Teacher come from God, for no man can do these miracles that Thou doest, except God be with him" (John 3:2).

It was a flattering admission which multitudes of Jews and Gentiles (Isaiah 49:5-12) have ever since increasingly made. But ignoring the flattery, and calling attention to his ignorance of the Holy Scriptures, this greatest of all prophets, the One of Whom Moses spake, this Teacher come from God, replied with these prophetic words:

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. That whosoever believeth in Him should not perish, but have eternal life" (John 3:14-15).

Jesus said this not merely as an insight into the future, which would be His, but He proclaimed it as being a necessity for Salvation of sinbitten men. Moses had lifted up that serpent on a pole for the healing of the serpent-bitten Israelites, and this greater Prophet than Moses informs His hearer Rabbi Nicodemus that to fulfill the Scriptures, in like manner He, as Messiah, the Prince" (Daniel 9:25-26) had to be nailed to a pole in the form of an ugly, bloody, Roman Cross, for the everlasting happiness of those who look up to Him, believing that He is that Prophet spoken of by Moses, the Messiah spoken of by Daniel, who, according to Isaiah,

"Was wounded for our transgressions, was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." (Isaiah 53:5).

If you will thus look to Him as the "Lamb of God, slain from the foundation of the world" (Revelation 13:8), you will not be "all at sea," but will find the Haven of Refuge, the Salvation, the peace and the assurance that your God through Christ is "working all things together for your good" (Romans 8:28).

#### "THE ORCHID"

By MRS. GARNET TRIMBLE, Brazil

Would you like to look with me for a few moments upon one of the most beautiful, and desired flowers of the world;—namely the orchid.

The five long, delicate-tinted orchid petals, stretch themselves to the side, above and below in gorgeous array, while from the center protrudes the colorful tongue with a mouthful of gold, and deep purple lips.

Their natural habitation is not in the crowded, noisy, worldly, amusement rooms of a man-made city, but in the quiet, secret places of their shadowy, jungle home. There they breathe the pure air of God, sending forth sweet fragrance in loving adoration of their Maker. A perfect picture of what God expects of His children as expressed by Psalm 91:1 "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." In fellowship with Him we find sweet repose for burdened souls, and full refreshment for our dry parched lives, and our prayers ascend, perfumed by Divine breath as incense before "Him who ever liveth to make intercession for us."

The very existence of this lovely plant is dependent upon another. Its white wavy, string-like roots extend themselves in all directions along the trunk of the life giving tree. Clinging to its bosom, they partake of its strength, and keep on growing. "All my springs are in thee," cried the Psalmist, and across the pages of the Holy Book, the apostle Paul resounds the message, "The life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

Here and there in the cool, pleasand forest, the Master Gardner has scattered these rare and precious blossoms, and some He has permitted to be carried to other lands to witness to the mighty works of God. (For doeth not "The firmament show forth His handiwork?") And there in the midst of sinful men, as in their woodland shelter, silently, and beautifully they radiate the sweetness of their presence, because they have been in touch with the source of life. "They took knowledge of the disciples that they had been with Jesus." Oh. "Let the beauty of our Lord God be upon us."

The above description gives you a picture of only one kind of orchid, but God did not spare his colors when He was clothing this exquisite creation. He dipped His brush into yellow and then into the brown, and one was formed. Some He gave a splash of purple on a yellow background, and another was ready. For others, He preferred the purity of white with a touch of yellow in the center. Then to an odd, yet a cherished one. He lavished a coat of yellowish green. So many and varied are these fringed specimens of gavety, that the lover of flowers stands in awe and admiration as he quotes the prophet of old. "Is anvthing too hard for the Lord?" Oh. the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out." And yet, "Eye hath not seen and ear hath not heard, neither have entered into the heart of man,

# BOOK REVIEWS By V. C. OLTROGGE

AN HOUR WITH JOHN AND BETTY STAM by Engstrom.

This vest pocket edition of the life and martyrdom of these two missionaries of the Cross is not only informative, but challenging! In its vivid narration of the events that so crowded these Spirit impassioned souls, terminating in their being beheaded by cruel Communist soldiers, the reader is made to catch a new missionary vision, and the urge to respond to our Lord's "Go ye—" is felt with new power in the soul.

3¾ x 6 inches, 29 pages, paper 10c. Zondervan Pub. House, Grand Rapids, Mich.

ALONG THE HIGHWAY OF PRAYER, by Mrs. A. T. Robertson.

What a gem! The authoress takes the reader on a thoroughfare of prayer experiences as recorded in the Word, and makes each of them serve as a balm or a stimulus, suiting without fail, the particular situations of current life. Some of the chapter titles are sufficiently self-illuminating as to need no further comment: -Prayers of Spiritual Struggles; Prayers of Intercession; Prayers in Times of War; Prayers of Confession: Answers to Prayer: Unanswered Prayer, etc., etc. As a spur to faith in and the exercise of prayer, this volume is superior.  $5\frac{1}{4}$ x $7\frac{1}{2}$  inches, 73 pages, Paper 35c. Zondervan Pub. House. Grand Rapids, Mich.

AFTER THE RESURRECTION—WHAT? by L. R. Scarborough.

This is a most engaging book, devotionally written on an apologetic theme. While it would not serve as a text in a class on Christian Evidences, it is just such a book, purposely designed, however, to challenge the 'busy' but reading skeptic; to strengthen the 'doubting Thomas'; and to inspire the obedient disciple to greater faith, love and service. Such chapters as "The Credibility of Miracles;" "Infallible Proofs;" "The Body of His Glory," etc., gives a glimpse as to its further contents.  $5\frac{1}{4}x7\frac{1}{2}$  inches, 121 pages, Cloth \$1.00 Zondervan Pub. House, Grand Rapids, Mich.

the things which God hath prepared for them that love Him."

## DON MOFFAT LEAVES WATERLOO MINISTER AT CAMP DIX

Rev. Don Moffat, former missionary to Brazil and for the last two years assistant pastor of the Walnut St. Baptist Church, Waterloo, Iowa, has resigned that position effective October 15th to engage in work with the United States soldiers through the "MORNING CHEER CENTER" at Camp Dix, N. J. The Center is a privately conducted ministry under the direction of Dr. George A. Palmer, founder and pastor of the Morning Cheer Broadcast which has been featured over Philadelphia Station WIP for the past ten years.

A glimpse of the tremendous and important ministry of this Christian Center at Fort Dix can be gotten from the following excerpts from recently published reports.

"Every report that we try to make shows how the work grows. There have been recent days when the attendance building has passed the seventeen hundred mark. We think we have reached the limit of our possibilities with twelve hundred, then we go a little harder, and reach fourteen or fifteen hundred a day! Now, with seventeen hundred as the high mark, we have just quit talking about what our limit is, and are planning to take care of as many as will come. We don't know just how we will do this, but a way will open, I am sure.

This week we had the largest "fish" our net has gotten so far. Mr.



Fullerton led a lad to Christ, the boy being six feet five inches tall, and weighing two hundred and thirty pounds. This was "all meat and all man"—as the lad was huge, but not fat. He came from Iowa, it was his first visit to the Center, and on that initial visit he found Christ! This has happened before, and we trust and pray that it will happen again, for this is the main purpose of all we do here-to make Christ known to dead and dying ones. That is the chief objective of the entire program. Sometimes our critics are

bitter in their denunciations of us because we do so much which is not purely evangelistic, such as our coffee and cake service, and our playground. But these are the things which attract the boys to our Center, and get them within the sound of the Gospel.

The work has grown so heavy that we have had to expand our staff. One of our new helpers has the assignment of doing nothing but Bible teaching and personal work. Our desire is to free him from all other duties, so that there will always be someone on hand to talk to any lad who will listen to the sweet story of Calvary. Such a ministry will return large dividends, we feel sure. In fact it has already done so. We see men being born again, and we also see young Christians being led into fuller understanding of the Lord, having their lives deepened and strengthened through this personal ministry.

A recent count showed 9.940 soldiers going through the Center in seven days, with 114 public confessions of Christ. In a recent Sunday night service 43 soldiers found Christ as Saviour, and in a recent Wednesday night class, 10 soldiers were saved.

Let the Bulletin family continue to pray for Mr. Moffat's ministry.

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