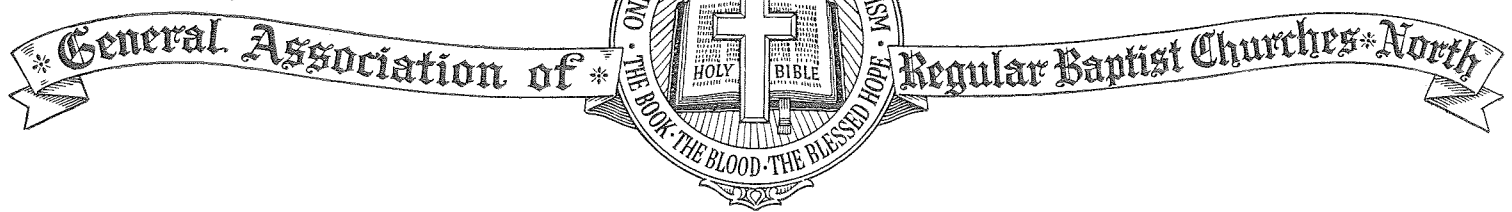


The Baptist Bulletin



HOW FAR MAY WE GO IN DOCTRINE?

DR. R. L. POWELL

(Editor's Note: Dr. Powell in this article raises a timely and much needed warning against the temptation to be always, "New" and "Startling" with some "advance" doctrinal information).

There is a standard revealed in the Book. When we begin to substitute for the plain Word of God imaginations, visionary speculations and fanciful theories we are then getting ourselves and others into trouble. God does not leave us in the dark as to what He would have us do in these matters.

"Keep guard over yourselves, so that you may not lose the results of your good deeds, but may receive back a full reward. No one has God, who instead of remaining true to the teachings of Christ, PRESSES ON IN ADVANCE: (caps ours) but he who remains true to that teaching has both the Father and the Son. If any one who comes to you does not bring this teaching, do not receive him under your roof nor bid him farewell. He who bids him farewell is a sharer in his evil deeds." (2 John 8:11—Weymouth.)

Here John brings to us a promise, a test and a warning:

1. The promise has to do with rewards, but rewards which are dependent upon faithfulness to the revealed truth rather than services performed. We have the thought that many who have done marvelously in the activities of the churches are going to be greatly surprised in the things which they have lost because of the infidelity which they have shown in matters of teaching. It is not enough to be flaming evangelists. The full work of the Christian in his testimony is seen not only in what he does but in what he BELIEVES and TEACHES for the TRUTH. Then there is the additional suggestion that false teachings may come home with a curse attached to them right here on the earth. Besides all this, there is the suggestion that much good that has been accomplished with a simple Gospel message may be radically nullified by false teachings among those who are babes in Christ.

2. The test here is one of the very greatest importance. Our faithfulness to the true doctrines of Christ reveals our possession of both the Father and the Son; while on the other hand, the lack of the true doctrine of Christ reveals evidence of the absence of God's presence in the life. People who insist on going beyond the doctrine of Christ are showing themselves devoid of the Christ in their lives. This is a supreme test of experience. What we believe determines us. Our faith content produces our life content. What I am is simply what I have believed about Christ, nothing more nothing less.

Herein is one of the very greatest of all revelations. Men who want to complicate the simple doctrines of Christ, make the whole matter difficult and mysterious, are not being moved by the Holy Spirit in such a business; they are showing their lack of the Presence and Power of Christ in their lives.

It is the delight of the human ego to have something that others do not understand. This is exactly the temptation in content that the devil offered Eve in the Garden of Eden. It worked with Eve and has worked with many of her descendants since that time. If we can flabbergast some simple soul with something terrifically deep and mysterious and then feel soaked up with importance because we have some secret that the less initiated have not been permitted to know about, we are in our devil-inspired egotism. That is not the spirit of the Lord and has nothing to do with the Spirit of Truth as it is in Christ Jesus.

We need to turn back to that very suggestive word written by the Apostle Paul in 1 Cor. 4:6: "Nothing beyond what is written." This final statement is enough to end all vain imaginations, egotistical speculations and mere fancies of the dreamers. The very challenge of

(Continued on page 12)

EXPOSITIONS IN THE SONGS OF SOLOMON

By REV. H. E. KETCHAM

WINDS AND WHIRLWINDS — S. of S. 4:16-5:1.

In verses 1 to 15 of chapter 4 the Shepherd-King has been talking to the beautiful maiden. He has been telling her that she is fair, that there is no spot in her and that she is all in all to him. He likens her unto a garden inclosed in which there are all sorts of pleasant fruits, with all trees of frankincense, and many chief spices; a well of living waters and streams from Lebanon. Now remembering that this is a picture of Christ and the Church we find that all these figures of speech, used in reference to the beautiful maiden by the Shepherd-King, illustrate for us certain characteristics that belong to the church, the Bride of Christ; which if they are allowed to have full sway will send forth the wonderful fragrance of a separated christian life. When the believer is walking in the light and having fellowship with the Father and the Son then he will be to the Lord just what this maiden was to the Shepherd-King as described by these figures of speech. The believer will then have a triumphant ministry for which Paul thanks God in 2 Cor. 2:14-17 "Now thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest the fragrance of his knowledge by us in every place." This is the "holy calling" to which we have been called; let Jesus lead, and we will always have victory and will be a sweet savour of Christ unto God. Manward, however, we will meet two classes of people; to the one we will be a savour of death unto death; that is to them that perish, and the word translated "savour" here means an "ill odor or stink" (Strong). To them that perish the preaching of the cross is foolishness, but never mind, we are still a sweet savour of Christ unto God, and a savour of life unto life to them that believe. The second word "savour" in verse 16 means a "sweet scent" (Strong).

THE BELIEVER'S DESIRE TO BE EVERYTHING TO CHRIST

The above is our blessed privilege, but there must be an inner desire and longing on our part that the fragrance of the new life in Christ Jesus should flow out to others. The one who is truly saved will have a desire for his or her life to count for Jesus. But there is a price to

pay in order that such a thing might be. There was no price for us to pay in order to be saved. Christ paid it all, all to Him I owe, but for the fragrance of Christ to flow out from our lives we must be willing to pay a price. D. L. Moody heard someone say that it yet remains to be seen what God can do with a life that is wholly yielded to the Holy Spirit, and he said: "By the grace of God mine shall be that life." Certainly from the life of D. L. Moody there has gone forth a fragrance that has never died out. Like Abel of old he being dead yet speaketh. Brethren if we want to be used of God to make His fragrance known then we must be willing to accept suffering as well as well-being. Herein comes the Winds and Whirlwinds.

Taking up the 16th verse of our chapter we find this illustrated for us in the maiden. There is some dispute as to who is speaking in the first part of this verse, but we believe it is the maiden. After beholding what she is in the sight of her lover, she suddenly has a desire for all these spices that he is talking about to flow out from her. She expresses her desire by saying: "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits." She prays for the north wind to blow. The north wind is a cold harsh wind and stands for suffering. Job 37:9 "Cold cometh out of the north." Jer. 4:6 "For I will bring evil from the north, and a great destruction." Jer. 47:2 "Behold waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl." She prays for the north wind to strike her garden. This would necessarily disturb the spices and cause them to be wafted on the air. The wind may be a veritable whirlwind, that would tear everything all to pieces; twist everything out of shape. After the storm is over, however, then the fragrance is wafted on the air. You have experienced this many times in the passing of the storm. The sweet scent that is stirred up and dispensed is oft times

justification for the storm. We are the garden of the Lord, let us pray that, if it is necessary for the cold north wind to blow upon us in order that the spices may flow out, thy will be done O Lord! I do not believe that we should pray that he should keep the north wind from blowing upon us, because it may be his will for us to go through the whirlwind, and if it is we would miss a great experience.

The three Hebrew children in Daniel did not ask God to keep them out of the furnace. Suppose they had, and God had taken them at their word what an experience they would have missed. Our God is able to deliver us, our God will deliver, but even if he doesn't we will not bow down to your old image. They asked for it. The north wind struck, and the fragrance stirred up is still filling the air. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4:12-13). A cold harsh blast swept down out of the north a few short years ago and struck Don and Lois Moffatt who were doing the will of their Lord in Brazil. Why should this profitable ministry be so suddenly stopped, and in that way? The way of suffering and almost death. It was not just wind, it was a whirlwind. It reached out and swept into its vortex everyone that was connected with these two in anyway. But God knows what he is doing. I am safe in saying that God has used these two in a far greater measure through this experience than he would have or could have, had they not been disturbed. Why question what happened to John and Betty Stam. The whirlwind out of the north struck them one day and all who were connected with them, but it stirred up a fragrance that is still permeating the air. The north-wind struck the Tylees in Brazil one morning. Out of it came only Mrs. Tylee. It was a fiery strange trial, but when the glory of God is revealed, not only they but everyone who has smelled the sweet fragrance stirred up by it will be glad also with exceeding joy. I remember the night

when the whirlwind from the north struck us with all its fury. God permitted it to sweep a certain man, upon whom we had been leaning more than upon God, right out from under us, and we went down with a crash. But out of it has come a greater trust in him, a sweeter fellowship, a greater service, a greater love, and I trust a sweeter fragrance to fill the air.

But she prays also for the south wind to blow. It is the south wind that brings peace. Job 37:17 "How thy garments are warm, when he quieteth the earth by the south wind." Acts 28:13 "And from thence we fetched a compass and came to Regium, and after one day the south wind blew, and we came the next day to Puteoli." It was the south wind that quieted things. God does not want us continually exposed to the north wind. The morning always follows the night. Remember Rom. 8:28 "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." The south wind will blow when we cease to be anxious for anything, but by prayer and supplication with thanksgiving, let our requests be made known unto God, then the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6-7.)

In the vegetable and flower kingdom, there must be winds to scatter the pollen, so that there will be corn on the ear, and fruit on the trees. Some of the winds must be violent, some just the soft summer breezes. What the north and south winds are to the garden of spices, the permissive will of God is to your life. If God permits tribulation, he does it that the incense of patience may flow out from your life. (Rom. 5:13.)

As we yield ourselves to Him, and these experiences come and go, we come to desire the blesser himself. She says: "Let my beloved come into his garden, and eat his pleasant fruits." She has prayed for both the north and south winds to blow upon her garden. She has accepted suffering as well as well-being, and now the person of her lover himself is dearer than anything else. Once it was the blessing, but now it is the blesser. Brethren, may experiences through which we pass make us love HIM more. You know HE is to be satisfied as well as we. I have mentioned it many times in these messages; He has an inheritance in us. (Eph. 1:18) Is our life such that we can say: "Come my beloved and eat

your pleasant fruit." I am satisfied with Jesus, but the question comes to me, Is he satisfied with me? It is wonderful when our fellowship with him is such that we can hear him say as in Chap. 5:1 "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk." The echo of this is in John 14:23 "Jesus answered and said unto him, If a man love me he will keep my words: and my father will love him, and we will come unto him, and make our abode with him." This bespeaks a fellowship that can come only from a yielded will. A will that has said: "Lord let the north wind blow upon my garden that the spices may flow out, and let the south wind come to quiet things so that others will get the full benefit of them. This is the life that Jesus is satisfied and delighted with. John 15:10 "If ye keep my commandments, ye shall abide in my love; even as I have kept my father's commandments, and abide in his love." This is all to the end that others might eat and drink

abundantly. Just now, while writing this message, a sin sick soul who was in the audience last night, came to the study of the pastor with whom I am labouring. He wanted to know how to be saved. What a thrill it was to take the Word and show him the altogether lovely one, the lover of my soul. How glad I was then for the blasts of the north wind that has more than once scattered my nicely arranged garden. How glad I was for the south wind that always follows.

What a thrill it was to know that Jesus was intrusting me with the privilege of leading this man to Christ. What a joy it was to be able to tell him of the love of God, because we had already experienced it in the Winds and Whirlwinds. The man came in, dead in trespasses and in sins, but he went out alive in Christ Jesus. This one thrill, to say nothing of all the rest we have had, more than justifies all the storms that have struck us. May the Lord bless you all. Don't shrink from the furnace or the storm; you will miss blessings, if you do, that you cannot possibly have any other way.

STUDIES IN GENESIS

By J. IRVING REESE

Lesson V—LIFE AND LIGHT

Chapter 1:11-25

We come now to the works of the third, fourth and fifth days and we find "scientific accuracy" and the evidences of a Designer on every hand.

I. THE FIRST APPEARANCE OF LIFE, verses 11-13:

Moses and Science agree that vegetable life must have come before animal. Most of the so-called "Mistakes of Moses" have been proved to be mistakes of the critics.

"Let the earth bring forth," The Hebrew word used here is found but three times in the entire Old Testament and literally means "to spring up," it may imply that the seed was lying dormant since the catastrophe which over took the original creation. In our northland if a field is allowed to lie idle for a period of years thorn trees will "spring up" all over it, in some parts of the south it is the white pine that "springs up," so these seeds may have been preserved in the soil during the centuries. This does in no wise lessen the Divine element for in either case

God wrought the creation by direct exercise of almighty power.

There are *three correct classifications* here — "grass," "herb," and "tree." Naturalists today make the same groupings.

"Whose seed is in itself," that is self-propagating. Creation has life in itself only as the Fountain of Life (John 1:3, 4) endows it with the same. God is not in nature but nature is utterly dependent upon God, should He withdraw His favor the richest and most verdant garden would soon become a desert (Colossians 1:15-17).

"And the earth brought forth," the Hebrew derivative of "earth" is literally "crumbling," it is this crumbling that makes for fertility and fruitfulness. What a lesson is here for us! The crumbling, broken earth, so recently brought back from the curse of Divine judgment yields, at His word, a bounteous harvest. Read in the light of this 2 Corinthians 12:7-10, and remember that is said of the Old Testament saints that they "out of weakness were made strong,"

our own strength sometimes hinders the operation of His strength. Also let me remind you that the loaves brought to the Lord Jesus were broken before they were given for the feeding of the hungry multitude. "And the broken brought forth."

"And God saw that *it was good*," the food value of grass is varied to meet the peculiar need of the locality where it is found; the forests are located in relation to the rainfall they must depend upon; the color, green, is the most restful to the human eye, and marvelous forethought is seen in the beauty and geometrical construction of plant, tree and flower. "The works of the Lord are great, sought out of all them that have pleasure therein. . . . They stand fast forever and ever, and are done in truth and uprightness." — Psalm 111:2, 8.

II. "LIGHTS IN THE FIRMA-MENT OF HEAVEN," verses 14-19:

A five-fold purpose of these lights is stated:

1. "To divide the day from the night." This is a most beneficent provision of the Creator. Man needs the night for rest to restore his physical energies and nature needs it for growth.

2. "And let them be for signs." Signs for the *navigator*, for centuries he has set his course by the stars at night and sun by day. A suggestion of the distress of the sailors of Paul's ship is given when in Acts 27:20 we read, "And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." The *farmer* often used the lights of heaven for signs in the planting of his crops. They are also given as signs to the *sinner*, speaking to him of a Creator-God to whom he must render an account. "The heavens declare the glory of God; and the firmament showeth His handiwork. . . . There is no speech nor language, where their voice is not heard." It is only the man devoid of reason who can study the stars in their course and not believe in a God, others may never come to the fulness of the Bible revelation of the personal, living, loving Jehovah God, but will reverently admit that some master Mind must have planned and still sustain them. I think it is not too sweeping to say that all great astronomers have been believers in a Supreme Being. There is also something about the study of the stars that refines men, "The heavens declare his righteousness, and all the

people see his glory,"—Psalm 97:6.*

The lights in the heavens are also signs to the *student of prophecy*. See Jeremiah 10:1, 2; Joel 2:29:31; Matthew 24:29, 30; Revelation 6:12-17. These lights, however, are not to be used to predict human events. The ancient astrologers failed in their attempted use of them, Daniel 2:2, 10; 4:7; 5:7, 8, as do the modern ones. God has forbidden His people from consorting with such, Deuteronomy 18:9-14. In Isaiah 47: 13, 14 we read, "Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it." It must sadden the heart of every Christian in the United Nations today to read of the increase of attendance upon the astrologers, fortune tellers and spiritist mediums today, and that frequently among those in high places in our governmental circles, only God's judgment can result.

3. "And for seasons." The seasons which bring us seed time and harvest in their turn are the result of the movements of the heavenly bodies or of our earth in relation to them.

4. "And for days, and for years." Earthly time is measured in reference to the lights of heaven and their perfect accuracy makes this possible.

5. "To give light on the earth." Light is necessary to life, only the lowest forms exist without it. Medical science is learning increasingly the healing properties of light, its various rays meeting many of the complex needs of the human body. Light, also, makes possible the carrying on of commerce and industry, man has labored to produce an artificial light as efficient as the light of the sun, but as yet has failed.

"And God made *two great lights*." "The greater light," the sun, is one hundred times greater in diameter than the earth and 1,300,000 greater in volume; five hundred times greater in volume than the nine planets which are its satellites. The proper distance of the sun from the earth

*This scripture may refer to the fact that in the twelve signs of the Zodiac the complete story of Redemption is written. This is not the place for an extensive consideration of the ancient Zodiac, but such a study will be found most profitable.

makes human life on this globe possible. "The lesser light," the moon, is a striking type of the believer as it is dead in itself and shines only by a reflected radiance. "The sentences: 'the greater light to rule the day, and 'the lesser light to rule the night' are formed of Hebrew letters whose numerical values, and all their combinations express, solar and lunar numbers. This shows a knowledge of astronomy* equal to, if not indeed superior to, that of the present day."—The Student's Commentary.

There is only *outer darkness where these two lights do not shine*, a type of the abode of the lost banished from the presence of the God of all light. "But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth," Matthew 8: 12. In the north is a great open place mentioned by Job, 26: 7, "He stretcheth out the north over the empty place." A friend of mine asked a noted astronomer what was in the north, he answered, "A black nebula." "What is a 'black nebula'?" asked my friend. "An open place where there are no stars," stated the astronomer. Job by divine inspiration called it, "the empty place."

One fact more should be mentioned; the word "*made*" in verse 16 is in the Hebrew "*asah*," meaning literally, "to transform" or "to cause to appear." The creation of these great lights was in the dateless past of verse 1, the dark clouds of judgment obscured them until He rolled them away, verse 16. Read also for the expression of your praise to the mighty Creator Psalm 136:1-9. Day and night these two — king and queen of light — bear their testimony to Him who alone is the proper object of all worship and of whom it is written, "in him was life; and the life was the light of men."

III. SELF-CONSCIOUS LIFE CREATED, verse 20-25:

Let me remind you again of the logical and scientific order: Animals could not live without vegetation; birds could not enjoy the darkness nor live without seeds and insects.

"Let the waters bring forth." A—

*Astronomy was one of the special sciences of Egypt, whose learned men taught that the sun was a great crystal ball hung in space that caught the light of the earth and reflected it back again. Compare this fantastic theory current in Moses's day with the scientific accuracy of the Bible account.

gain Moses and modern science agree — both declaring that life began in the water; they differ, however, as to the method of origination.

It is interesting to notice how the Holy Spirit always uses *the correct word* in the Bible and of course nothing else is to be expected. There are three Hebrew words used in verses 11-25 and each is used exactly: 1. In verse 11 the word is "dasha" and means, as we have seen, "to spring up;" 2. In verse 24 the word "jatsa" is used, meaning, "bring forth." This word is only used of animal life and means to produce by families; 3. In verse 20, in connection with water life, "sharats" is the word and means literally, "to swarm with myriads." Any one who knows anything about the procreation of fish will see at once that this is a very proper word. Verse 20 may be read, "And God said, Let the waters swarm with swarms of swarming things," while in verse 21 the words, "living creature that moveth," are better, "the rapidly multiplying creatures." Dr. Harry Rimmer calls attention to the fact that one minute water creature living only sixty hours leaves 884,380,200 descendants to mourn his passing. He also states that a female mackerel lays about 500,000 eggs at a time and that the progeny of one pair of herring in 20 years would equal the bulk of the entire globe, if all come to maturity.

It should also be impressed upon us from this scripture that there is no "spontaneous generation" only as the Creator speaks the word. Life

has never yet been produced in the laboratories of men.

In verse 21 "whales" is better "sea-monsters," all sort of larger sea life is included.

"And let birds fly above the earth in the open firmament of heaven," (verse 20, R. V.). Winged life is a separate creation from water life and not developed from it.

"Let the earth bring forth *the living creature*." Verse 24 is the divine decree, verse 25 is the record of its execution. You will notice that there are three classes of "living creatures," or self-conscious animal life, they are: "cattle," herbivorous and capable of being domesticated; "creeping thing," everything from the minute insect to the huge reptile, and "beast of the earth," the wild life, especially that which is carnivorous and incapable of domestication. Each of these brought forth "after his kind," this is the tacit denial of the evolutionary hypothesis by the divine Author of the Genesis account, the Holy Spirit. It has been estimated that there have been 122,500,000 species of living creatures, yet, as Darwin himself said, "We cannot prove that a single species has changed." None has yet crossed the line fence that God Himself established, it is always, "bring forth . . . after his kind." In our next Study we plan to discuss "The Creation of Man and Gaps Unbridged by Evolution," when it will be seen that the theory of creation by progressive evolution breaks down in many places.

PASTORIAL THEOLOGY

By DR. EARLE G. GRIFFITH

Chapter 21—"PROBLEMS OF ETHICS COMMON TO MINISTERS OF THE GOSPEL"

Scripture: I Peter 3:8-13

The Christian life requires a ceaseless vigil. It is the trick of our adversary to have us supersensitive about externals while dull respecting internals. "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Matthew 15:8. We must flee from the religious showiness of the Pharisees as we would from venomous reptiles.

At the same time a life of faith should be characterized by balance. This must be especially true in the chosen representatives of the

church. No minister should be remembered chiefly for his rudeness or crudeness. These can never be taken as insignia of a superior band of Christianity. It is the feeling of many Christians with two millenar-ies of church history to support it, that among the children of God there should be found the highest attainments in good manners, social demeanor and ethical standards. It is to be feared in some instances that men while insisting upon the sinner's believing the Gospel of untinctured grace have thought that this position gave them ground to

THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

Published monthly at
110-118 E. Oak St., Butler, Indiana

by

GENERAL ASSOCIATION OF REGULAR
BAPTIST CHURCHES

(NORTH)

(Independent and Fundamental)

SUBSCRIPTION RATES:

Anywhere in U. S. \$1.00 per year
Canada and Foreign \$1.25 per year

Editor . . . ROBERT T. KETCHAM, D. D.
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Entered as second-class matter July 26,
1938, at the post office at Butler, Indiana,
under the Act of March 3, 1879.

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flout all the desirable conventionalities that time has established.

It should be mistaken by none, where there is an operation of grace, there will be an expression of graces.

The Bible lays down standards of culture and human relations.

It would bring a great surprise to many Bible readers were they to approach the Scriptures just to pick up its lessons on gentlemanliness, courtesy, chastity of speech, a high sense of honor in business transactions, the befitting attitude of a believer toward one in some place of elevated public trust. 1 Peter 3:8 gives to the question of courtesy the form of a command, "Be courteous." It is probably human for us to remember how majestically Elijah asserted the authority of his prophetic office in the presence of such royal weakness as he met in Ahab; or the boldness of John the Baptist as he reproved a moral renegade ruler, while at the same time we forget the fineness of spirit and speech that marked the Apostle Paul as he faced King Agrippa, stretched forth his hand, and answered, "I think myself happy King Agrippa because I shall answer for myself this day." God looketh upon the heart of man and God looketh upon the external ways of man too. Men of the highest calling should exemplify the finest qualities of character and conduct. If the spirit of God lives in us ungrieved and unrestrained this must be true. Among lawyers, medical men, educators, and business men there are ethical codes governing relations between these groups and the public, as well as between one affiliate and another. The man who jumps the tracks to catch the public eye is looked upon as cheap and quickly loses favor and support.

A PREACHER'S TREATMENT OF FELLOW PREACHERS.

Captiousness toward those of one's high calling is a grave fault that a minister should quickly conquer in himself. Commonly it is next to impossible to elicit from a man of the medical profession a very unfavorable comment on one of his fellows. They do not claim perfection for those of their kind. They simply refuse to magnify imperfection. It is pathetic for a preacher to find it hard to commend those engaged in similar work. The reader will not infer that a prophet of God is ever to be a mere head nodder of other men's sayings and deeds. If a mountebank rises and presents himself as a spiritual leader even at the

cost of all his prestige with his friends and the community a true minister will register his protest. He is a craven hireling who will allow a false teacher to poison the minds and wreck the lives of men and women, unchallenged. If declaring the faith and defending the faith force preachers into divisive groups that were a thousand times better than to have the streams of evangelical doctrine polluted. But when battle we must, it need not degenerate into a barnyard cock fight. For the moment we are not thinking of broad issues on which men properly differ, but of the common place relations in which they should hold each other in the very highest regard. No preacher should ever be unfriendly toward another preacher. No preacher should ever show disinclination to speak or greet another preacher with a warm hand shake.

When a preacher relocates those ministers of the Gospel who are his seniors in point of service in the new locality should be among the first to extend him a heart-felt welcome. When a pastor is withdrawing from a given field ministers of the Gospel should gather around and without palavering, voice openly their gratitude to God for His fellowship, friendship and spiritual successes.

It seems too elementary to remark that cheap gossip, or critical comment about another's methods or style of preaching should be taboo. When affliction, trouble or disgrace strike the home of one of God's public servants, a fellow servant should be the last one to try to trace such occurrences to the preacher's departure from the will of God. Illness or death in the home of one's yoke-fellow should receive instant attention. This should often be true even where there is rather sharp distinction as to theological persuasion.

PREACHER OR PARASITE —

There is a growing tendency in our day for scattered individuals to practice all kinds of subterfuges with painful objectives in mind while labeling the whole thing faith, or answers to prayer. Christian workers who make it a business to discuss their stringent circumstances within the hearing range of those who might aid them are but beggars in a religious disguise. Many persons who give a testimonial publicly on "how marvelously God has provided" for all their needs are obviously not so much exercised about giving God the glory as they are about filling the ears of their hearers with suggestions on how they live "from

hand to mouth." We brand this as despicable ethics. Peter and John said to a beggar, "Silver and gold have I none." There is no evidence that they said the same thing to the assembled congregation on the following Sunday morning. Nor can there be found evidence that they had snipe hunters among the people whose business was to proclaim their destitution.

There is relevance to remarking in this connection that no pastor or other preacher of the highest standard will ever employ any tricks to secure an increase in his salary. Only stupid, stingy laymen have to be influenced by religious maneuvering. Men who are grateful to God for a spiritual ministry will be quick to sense their pastor's need, they will be quick to see changes in economic conditions and likewise quick to observe progress in the life of the local church all of which should meet with grateful response in their hearts.

There is another sin which few preachers commit. It is that of inviting missionaries, evangelists, fellow-pastors, or representatives of Christian agencies to assist them in the work but leaving these to scurry about the land and pay their own traveling and living costs as best they can. It is just as moral to call a doctor in the hour of need with no intention of compensating him as it is to call any fellow-minister to one's pulpit or other field of service leaving the invited one to defray his own expense. Certainly a congregation of scores or hundreds can pay the bill of an individual easier than he can pay the bill of a congregation. "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." Thus David openly declared his lofty standards. No preacher of the Gospel should ever be a poor sport, or a sponge.

Those engaged in an itinerant ministry need also to make careful checkup on themselves. Nothing discredits Gospel testimony more than the slightest semblance of mercenary interest. One's influence ends at that point where anybody believes he is preaching the Gospel for practical profit. All stunts and elaborately conceived schemes for extorting from people the last ounce of financial flesh should be discarded forever. Christians should be able to work together, plan together and help provide for one another on the basis of a mutual Christian agreement. When they part there should be no dark brown hang-over-taste, in any mouth. In our father's house

there is bread enough and to spare. No one of us need to be an oily politician to secure his own portion of goods.

THE PREACHER AND HIS FAMILY — In passing, it should be remarked that one in the ministry will likely have to be pastor to his own household. He will have no more difficult venture than this. There are many who are acclaimed great when abroad who are not even viewed as good when at home. The salvation and spiritual progress of those who form a minister's family circle should always be a major burden to him. To say the least, the minister should see to it that his offspring are not a colony of rebels while under his roof. "For if a man know not how to rule his own house, how shall he take care of the church of God?" 1 Timothy 3:5.

Respecting one's family there is a subtle temptation, which if yielded to, sorely reflects against the minister. It is that of pushing one's close relatives to the foreground in church life or any sphere of Christian service. He has something of practical wisdom as a Christian leader who can with patience allow each of his relatives to stand on his own feet, and be what God wants him to be without pushing or pulling. No church should be harassed by ceaseless display of a pastor's family circle unless the innate worth of that family circle, under God's blessing, brings it to the front. From memory's vaults there comes the picture of a layman who never appeared in any general service of the church except when his children were on dress parade. Needless to say that his presence was never looked upon with any special pleasure by anyone. Instance in the Bible very clear warnings against fleshly manipulations on behalf of one's relatives in such personalities as Eli, Samuel or even the mother of the Lord Jesus. Men and women are born into the kingdom of God individually and they advance to places of special usefulness for the Lord in the same manner. In politics this is called nepotism. There it is strongly disapproved. It is less allowable in Christian circles.

COMPLYING WITH CONTACTS — Mercantile concerns believe in the business integrity of Gospel preachers. A letter or phone call from a credit association to the minister dealing with the accreditation of one of his parishioners is very common. Far more than the

majority of preachers are laboring to maintain this high standing. We should not only be above censure in our relations with commercial houses and fiscal concerns, our contracts with fellow Christians and the churches that we serve should be religiously respected. A pastoral relationship should always be by contractual agreement. The salary plan, if there is such, should be in writing. If the pastor is called for one year at a time it should be so stated. The question of time and length of vacation should be agreed upon. In the event of a desire for termination of relations there should be an understanding with respect to a notice period. When a pastor is closing a given work the period between resignation and the end of his ministry should rarely go beyond sixty days, usually thirty. The contention at this point is, all contracts between himself and his people, or other people should be held sacred and inviolate. The most wonderful thing about our God is that He keeps His promises.

PIOUS PULPIT DISPLAY — It is possible for a preacher to have too much piety and too little in good manners. Some years ago there came to a church two young men to assist in the morning service. The one in reading the Scripture gave to his voice tonal effects that would frighten a gambler. The other in directing the public prayer fell upon his knees while the uniform practice of the church is for pastor and people to stand. All of this is plain unabashed hypocrisy. It is done for effects. It has no more prevailing power at the Throne of Grace than the throwing of confetti has in dissolution of marriage contracts. Genuineness above all things will commend our Gospel. Let all indecorous exhibitions be dropped.

CONCLUSION — In closing this series of studies the only appropriate remark is, the most finely drafted formulas for life and minis-

try will not guarantee spiritual fruitage. "Not by might nor by power but by my Spirit saith the Lord." We shall realize the supreme end of our calling only by full adjustment of ourselves to the abiding presence of the Spirit of God who finds in these earthen vessels His temples. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." THE END.

BIBLIOGRAPHY — The writer of the articles on PASTORAL THEOLOGY has found inspiration and profit in such books dealing broadly with the work of the Gospel ministry as written by such authors as, Dr. Griffith Thomas in his "Ministerial Life and Work." Rev. Nolan B. Harmon, Jr., M. A., in the book captioned "Ministerial Ethics and Etiquette." Despite the fact that Mr. Harmon draws somewhat freely from men of opinions in conflict with our own there is much in his book worth one's reading.

A widely read and accepted work is, "Some Problems of the Modern Minister" by Dr. Austen Kennedy DeBlois. This work was built out of a series of Seminary lectures delivered many years ago. The book still enjoys a very wide and cordial reception. Mr. J. T. Henderson, General Secretary Baptist Brotherhood of the South has a very simple and easily understood manual on "Financing the Church." It of course deals with a limited aspect of questions in Pastoral Theology. The distinguished pastor, educator and writer, Dr. W. B. Riley has given to the Christian reading public a volume entitled "Pastoral Problems." Every minister should have and read this. The foregoing statements do not imply endorsement of all the theological positions of ecclesiastical connections of the authors. This is merely a statement of appreciation of help gained from gleaning in these fields.

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

"Make me an instrument of Thy peace. Where there is hatred let me sow love, where there is sadness let me sow joy. O Divine Master, grant that I may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved, as to love." Francis Assisi.

The words of the above prayer came home to me in a very real

way this morning. We, Willard and I, and Billy Boy are spending five days of rest and quiet away from everything, alone with God and one part of His beautiful creation on the shores of Lake Shandalee, tucked high in the Catskill Mountains. As I think back over the past two months it seems years since I turned to wave a last goodbye to the dear

friends in Manaus.

There was that last frantic jumble of packing, saying farewell to those who called at the mission house, and the Easter program on the last Sunday before we left. "Grant that I may not so much seek to be loved, as to love," was literally true as I said, "Boa Noite," good-night, to that happy group of little children. Their minds and hearts were full of joy over the performance; my heart was full, remembering that I would not again have a part for many months in the programs, classes and homes of the children. My heart went out in love to them, and tears came in spite of all I tried to do, when Dona Isabel, mother to Terezina faithful believer, came and said, "Well, Dona Grace, you are going away and it makes me very sad."

And then in the early dawn when we hurried to the dock where the baby clipper was anchored, something happened inside and my throat had a queer tight feeling as we saw that tiny group already there, waiting to say a last goodbye. Strange and wonderful is the manner in which our Heavenly Father works—tears, heartache, heartbreak when He called us to leave our native land to work for Him in a strange one, now tears, heartache, heartbreak in leaving those with whom we had labored and those who could not know or comprehend the love we held for them, because God had given that love.

Almost in the twinkling of an eye we were strapped into our seats Willard in front, Billy Boy and I in the seat behind. The motor roared, the steward passed gum and cotton and we were off, skimming over the dark waters of the Rio Negro (Black River) and then away into the clouds. We were pleasantly amused when the Brazilian steward, desirous of demonstrating to us his vast knowledge of English said, "Cotton for the eyes," when what he really wanted to say was, "Cotton for the ears."

Our feelings were a strange mixture of pleasure, pain, anticipation, and nausea. I had heard a great deal about the delicious cold lunches served by the Pan American Airways and so when my eyes rested upon the pocket on the back of the seat in front of me I wondered, "Is that the bag they serve the lunch in?" The plane took off at 6:00 A. M. on the dot and at 6:20 on the dot, my stomach suddenly flopped over and came up to say good morning to my tonsils. Again in the twinkling

of an eye I knew at the same moment what the paper bags were for and what air sickness was like.

The remainder of our journey down the long Amazon River was like a dream come true. Billy Boy slept most of the time. The plane made a great many stops at the small villages along the river to pick up mail and at one town, Santarem, we spent a half hour chatting, with another missionary couple. But we were thrilled to the core as we saw that giant river, from our point of view, resembling so much one of the huge pythons for which Brazil is noted. Once again, as never before, we saw the vast jungle area with its hundreds of tiny homes stretched out along the river bank. At times the plane flew so close to the tops of the trees that we could see the tiny birds of the forest flitting from branch to branch or catch a glimpse of the giant water birds standing staunch and motionless upon the shore. At other times we were above the white cloud billows, from time to time bathing our plane in the white steam. But the real thrill of thrills for me came when, at the close of a sudden shower we looked down upon a double rainbow. Almost I could have died, for the sheer beauty and wonder of it all. Only God, the Creator, is capable of being the Author of anything so glorious as a double rainbow.

In the middle of the afternoon we approached Para or Belem, the city on the coast, where we were to change to a larger ocean going plane. If you had seen the city you would have said, "Why, look! they've had snow here, and it is just going away." But we knew that it wasn't snow, but the daily washing of the Brazilian women. Since very few of them have clothes lines, the washing is spread upon the grass to dry. As we looked down those tiny patches of white closely resembled melting snow.

After a short but very pleasant stay in the home of the Harris's in Belem we climbed into the giant, four motored plane which carried us to Trinidad. Our compartment inside the plane was like a small suite of rooms. The two seats assigned to us were like two luxurious davenport. It was necessary, during all landings and take-offs and during rough weather when we were going through clouds, to fasten a heavy seat belt across our thighs. The steward would put his head into our compartment and ask, "Have you got the baby in your arms?" Some of you mothers will understand

when I say that my hold on the baby did not relax during those thousands of miles, whether seat belts were fastened or not. But Billy Boy was a good little traveler and many passengers remarked that they would not have known that there was a baby in the plane.

Since the ocean trip was high in the clouds or above them, we saw very little until the plane landed at Trinidad. When we were up in the plane the air was cool but as soon as we landed the heat was terrific. We were ushered into a tiny room while a doctor stuck a thermometer in our mouths and scolded me for not having had Billy Boy vaccinated. Then if there was no sign of fever we were permitted to proceed to the Customs offices. After another hour or so of waiting with a hungry baby in a boiling hot office we were taxied to the only decent hotel on the island, nice little hotel, the rate was only \$10 a night for two.

But the Island of Trinidad, will ever live in our memory as a picturesque and lovely place. The roads were full of old darkey ladies with extravagant hats and bundles on their heads. The cars were all driven from the right side instead of the left, and I caught my breath more than once on my way to the hotel. There were several Hindu men dressed in what looked like a bed sheet draped around the body. Upon our arrival at the hotel it seemed that every where we turned there was a colored servant waiting to help us, not only with our work but with our money also. The real climax came though when we sat down at the table that night and found white bread, American coffee, and real ice cream. Some of you may not understand why that food should taste so good, but you go away from your native land for two or three years and then you will know the truth to my statement.

The next day at noon we arrived at San Juan, Puerto Rico, and were told that we would be there for an hour or so. Again the whole list of passengers was guided into a room where a health officer punched a thermometer into the mouth of each one. How funny we did look, no one able to say a word, just stand and look at one another. To top it all off, Billy Boy had to have one under his arm and he was hungry. Maybe you would like to try holding one under a babies arm, with another thermometer in your own mouth and the baby grabbing at it. After fifteen or twenty minutes of waiting while another set of customs

officials examined our baggage, the captain informed us that we would be spending the night in San Juan. Something had come up in the traffic of the south bound planes and it was necessary for them to wait until the next morning for another plane.

What fun! Willard, Billy Boy, and I with a diaper bag between us to spend the afternoon and night in a strange city. But it wasn't so bad after all. When the plane makes an overnight stop which is not on the schedule, the expense is paid by the company. How well our Lord took care of us. We were given one of the most beautiful and luxurious suites of rooms in the hotel, with a private bath, hot and cold water, our own private drawing room, a bedroom with a little crib for Billy Boy, venetian blinds, and the windows were screened.

The first thing that needed to be done was to give the baby his bottle. We opened the thermos bottle and the milk had soured. Then maybe you think we didn't shout and sing praises of thanksgiving to the Lord, for had we gone on in the plane we would not have known about the milk. The trip from San Juan to Miami was the longest stretch and to comfort a tired hungry baby all that way would have been anything but easy.

Our real fun came though when we went to the dining-room and could order anything we wanted because the bill was being paid by the company. There were some very experienced travelers from Canada sitting across from us. Their main ambition in life was to go from one golf course to the other trying to find the best one. The lad leaned toward us and confidentially informed us that they were going to hunt up a little coffee shop because the prices were so high. Willard laughed and told them that this stop was all at the expense of the company. The man looked up surprised and said, "Well, if I'd known that, I'd have ordered some good whiskey!" In the afternoon we did our first shopping in stores that were like ours at home. Billy Boy didn't seem to mind a bit when we put him down on the counter and dressed him in a brand new romper suit. He had plenty of feminine admirers when they learned that he had been born a thousand miles up the Amazon and was flying home to his grandmother. Willard had a good time for he could order anything on the menu for dinner without thinking about the price. The waiters are supposed to speak both English and Spanish but they

really only understand Spanish well. We were eating with a young Brazilian couple who were visiting the States for the first time, sent here to study in a naval academy in Boston. The ladies in the party had enjoyed sundaes, and they looked so delicious that Willard decided to have one too, the waiter misunderstood and brought sundaes for the whole party so Willard really had a tripple dessert that night.

The next afternoon we reached Miami Florida, and you will never be able to understand the thrill that went through us when the officers announced, "All American citizens this way please." Always before we had been kept waiting because we were foreigners, but now it was different. After one night in a hotel we caught a train to New York City, but were almost drowned in leaving Miami. The rain came down in such sheets that we had to wade through water halfway up to our knees and I ran with Billy in my arms while Willard carried the suitcases. A bus boy or red cap could not be had at any price and we reached the train two minutes before it pulled out. But we finally did arrive and God did take care of the baby.

Our homecoming has been bitter-sweet. There have been changes, joys of meeting friends and loved ones, disappointments and surprises. The adjustments coming back for a time are just as great as when entering a strange country. It may seem very odd but we have been homesick for Brazil. So many people ask but you wouldn't want to go back to that place, would you? And our answer is always, "Yes, for we believe that it is God's place for us and until He shows us differently, that is the only place for us." We don't like the climate, or the food, or the absence of friends and loved ones, but the people there come to mean so much to us and the need is so much greater that our hearts long to return.

From the field we have received many pieces of encouraging news. One young believer who could never find assurance has at last found it and is ready to be baptized. Another believer who had lived with a man for 16 years without being married has been obedient and a beautiful, sacred ceremony was performed the other week in the home of Mr. and Mrs. Hocking. The Lord has safely carried Mr. and Mrs. Warfield and Mr. and Mrs. Barber back to Manaos. Mr. Trimble and Mr. Hocking are now on their way

up the Rio Branco River to the city of Boa Vista where Mr. and Mrs. Trimble have been called to open up a new work. It seems there is a shortage of homes there and so it will be necessary to build one before the Trimbles will be able to move their baggage, make a home, and begin that new work. Mr. Dynes McCullough, the silver voiced tenor, who has traveled so extensively on the many rivers of northern Brazil, is now in this country ready to tell the interesting experiences he has undergone during his trips and also to tell of the new work in the far interior territory of Acre, Brazil.

As for the Stulls, God has graciously provided a car for us and in spite of tires and gas rationing we have been spending a profitable summer in the East visiting friends, relatives, and churches who have been following us with their prayers. After the 15th of August we will again be turning our faces westward and the beginning of September will find us busy in deputation work in Wisconsin, Indiana, Minnesota, Illinois and Iowa. We covet your prayers that His Name may be glorified and the work for Him in Manaos, Brazil presented fairly and honestly in order that more souls may come to a saving knowledge of Him. Your letters are still welcome and may be sent to us in care of the Walnut Street Baptist Church. Even though we are in the homeland, there are tired, weary missionaries on the field who are depending on your prayers as well as those who are home on furlough. Remember, "the victory depends on you."

ORDINATIONS

MR. E. W. YOUNT

At a council called by the Belden Avenue Baptist Church of Chicago, Reverend Howard C. Fulton, Pastor, July 14, Mr. E. W. Yount was examined as to his fitness for the gospel ministry. The council expressed itself unanimously in favor of his ordination and the church proceeded with the same at the evening service.

MR. STANLEY LEWIS

At the call of the First Baptist Church of Johnson City, New York, a council composed of 39 messengers, from 17 churches, met to examine Mr. Stanley Lewis as to his fitness for the gospel ministry. The council unanimously approved his ordination and the church carried out the public service the same evening.

STUDIES IN THE REVELATION

By DR. H. O. VAN GILDER

Study No. V

SALVATION IN THE TRIBULATION

Text: Rev. 7.

At this point the movement of the Revelation is suspended while we are given a more detailed account of certain features of the time. It is important to understand this characteristic of the book. Certain passages do not advance the action, and are not related chronologically to the matter immediately adjacent to them. They are often somewhat erroneously called "parenthetic" passages. It is rather as though an historian were to pause in the narration of events to give us a pen-portrait of one of the characters, or to describe the social conditions of the time, or the geographical setting in which the action occurs. The action is not thereby advanced, but our understanding of events is enhanced by our greater familiarity with the persons and scenes involved in the action.

Perhaps the student will find it helpful to see this in a simple diagram, indicating those chapters which contain the story and those which may be termed "insets."

THE STORY	CHAPTERS	INSETS
Seals	6	
	7	Two Companies
Trumpets	8-10	
	11	Two Witnesses
	12	Two Wonders
	13	Two Beasts
	14	Two Harvests
Bowl Judgments	15-16	
	17-18	Two Babylons
Advent	19	
Millennium	20	
New Heavens and New Earth	21-22	

In this lesson, we study the first of six major insets, in which we have,

1. The Two Companies

The first of these companies is distinctively and exclusively Jewish. The second is predominantly — but not exclusively — Gentile. The first company consists of "the servants of our God," and the second consists simply of those who "have washed their robes and made them white in the blood of the Lamb." The first company is viewed on the earth, the second is seen in heaven (compare

vs. 15, 17 with 4:2; 5:6). The first company consists of a definite number of Jews who are fitted for service, the second company consists of an indefinite number from all nations who are washed for salvation.

The Jewish group consists of a definite number (12,000) out of each of the twelve tribes of Israel. Seven Day Adventists may claim to comprise this group, but their claim is ridiculous. It is true that the real believer can claim spiritual kinship with Abraham (Rom. 4:11; Gal. 3:7), but no one can claim part in this company unless he can trace his genealogy to one of the twelve tribes — a thing which no Gentile believer could possibly do. The thoughtful reader will note that in this roster of the tribes the names of Levi and Joseph are substituted for the names of Dan and Ephraim, perhaps because DAN means "judging," and this company does not judge, and EPHRAIM means "fruitful" or "increasing," and this company does not increase.

The second company consists of a great multitude "out of all nations, and kindreds and people, and tongues," and such a catalogue of earth's inhabitants undoubtedly includes some of the people of Israel. These are seen in heaven, and are described as having come "out of" — not through — the Great Tribulation. In the Greek, the expression in v. 14 is, "the tribulation, the great one"; it refers not to the experience of suffering which is shared in varying degrees by the saints in all ages, but to a definite period of time. Christ speaks of this, when in Matt.

24:21 He says: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

The students should note from Matt. that the period begins with the appearance in the holy place of the "abomination" (or idol, Deut. 7:25, 26; 27:15; 1 Kings 11:5,7; 2 Kings 23:13; Isa. 44:9-19) that brings desolation (Dan. 9:27; 11:31) and that it ends with the return of the Lord. From other Scriptures we learn that the period will be exactly 3½ years in duration. And from still other Scriptures we learn that it will be a time when godliness will be hated more violently than ever, and when all who refuse to bow to the idol, or image of the beast, will be slain, or will be unable to buy the common necessities of life (Rev. 13:15-17). The innumerable company is undoubtedly a martyred company, saints who are in heaven because "they loved not their lives unto the death."

And, incidentally, let us be clear about the fact that they ARE in heaven — that this is not an earthly company. At least one popular writer on the Revelation insists that since v. 15 refers to "day and night," and since there will be no night in heaven, then this must be an earthly scene. But "day and night" is simply an idiomatic expression denoting continuous action. It occurs five times in the Revelation: 4:8; 12:10; 14:11; 20:10, *et loc. cit.*, and the first two of the occurrences plainly refer to heavenly scenes.

This second group is related to the first as effect is related to cause, or as the grain in the harvest field is related to the sower who scattered the seed. The 144,000 are the servants who will do the preaching during the Tribulation, and the great multitude are the results of their preaching.

2. The Sealing

The nature of the sealing is not difficult to understand when we consider the symbolism employed. A seal serves the twofold purpose of identification and preservation. When Daniel was "sealed" in the den of lions (Dan. 6:17), it was that his prison might be inviolate, that none might dare to meddle with it, "that the purpose might not be changed concerning Daniel." When the seal was placed on the tomb of Christ, it was to identify the tomb as under the care of Rome and to serve notice that any who dared molest it must give account to Rome. When the believer is sealed in Christ

(Eph. 1:13; 4:30), it is God's identification of the believer as His "property," and it is the believer's guarantee of safe keeping.

The sealing of the believer is by the Holy Spirit, who is Himself the seal, and the occurrence of the symbol here in Rev. 7 in connection with these members of the tribes of Israel doubtless points to the beginning of the fulfillment of God's promise to pour out His Spirit upon the people of Israel in the last days — a promise which will have its grand and complete fulfillment for the nation at the end of the Tribulation (Joel 2:25-29; Zech. 12:10).

The effect of the Spirit's sealing is twofold: (1) *Spiritual Salvation*, so that they know Christ and are able to proclaim Him throughout the world; (2) *Physical Preservation*, so that they are somehow miraculously kept from destruction at the hands of the Beast, and so are able to continue their ministry throughout the Tribulation.

As with believers today, so with these 144,000, the Spirit is Himself the seal, and the effect of His presence is chiefly inward, spiritual and miraculous. And yet it may well be that there is some outward, visible sign set upon the persons of these servants. The student will find it instructive to study Ezekiel 9 in this connection, and the following comment by Dr. Joseph Seiss is interesting:

"This sealing," says Seiss, "involved the impartation of a conspicuous and observable mark. A sealing is necessarily a marking of some sort. It is a common thing in God's administrations to have some fixed and understood token by which His people are distinguished. Under the Old Testament He set a visible mark in the flesh of His chosen. When He visited Egypt with death, He exempted the children of Israel by a mark which He commanded to be put upon their dwellings. When Jericho fell, He saved Rahab by the mark of the scarlet line which she was directed to bind about her window. Antichrist in his mimicry of Christ, causes a mark to be put upon the right hand or forehead of his people, and will not permit any one to buy or sell who has not this mark. And we hence infer, that this sealing also involves the impressment of some manifest sign upon those who are the subject of it. . . . It is described as a sealing 'in their foreheads,' (Rev. 9:4; 14:1), and as the 'Father's name written in their foreheads,' and it cannot be

otherwise than something particularly distinguishing."

3. The Message

What message do the 144,000 preach? Certainly, as evidenced by the result, it can be nothing less than a salvation gospel. It is altogether probable that the message proclaimed at this time will have a much more pronounced prophetic emphasis than is the case today, the rapture of the church will have taken place and the glorious coming of Christ will be just at hand. But to suppose that any announcement of a coming Kingdom — a "Kingdom gospel" — will not center around the Person of a crucified and risen Saviour, seems absurd and dangerous. Whatever may be the varied emphasis required in different times and places, God has but one gospel for sinners. From the time that it was first uttered by the Lord God Himself in the garden (Gen. 3:15) until it is trumpeted by an angel in the closing days of the age (Rev. 14:6), it is "the everlasting Gospel," and the anathema of God rests upon any man who would attempt to substitute another (Gal. 1:8, 9). Some of our extreme dispensationalist friends never forget that John the Baptist preached, saying, "Repent ye: for the kingdom of heaven is at hand;" but they seem never to have noticed that he also said: "Behold the Lamb of God."

An additional hint as to the message of these Jewish witnesses will be furnished us in Chapter 12, where the "Woman" is clearly identifiable as Israel, and where the 144,000 seem to be alluded to in v. 17 as "the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

4. The Limitation

Now let us glance again at the second company in our chapter, and note that, while it consists of a great multitude from every race, there is a limitation — some whom we would most confidently expect to see there are missing. Apart from any Scripture to the contrary, we should suppose that those most ready to accept the message of the 144,000 would be those who had previously heard the gospel and who needed only the miracle of the rapture to convince them of the truth. It may even be that some reading these pages feel disposed to say, Well, if we can be saved after the rapture of the church, why not wait? If that event takes place, it will be convincing

proof that the Word is true, and, knowing that the end is at hand, we will accept the message of the 144,000 "Pauls" and be saved.

Aside from the folly and wickedness of such reasoning, which ignores the fact that death may come at any moment, and which blithely dares the terrors of the tribulation, there is the awesome fact that those who reject the Truth NOW will not be saved THEN. Study carefully the second chapter of Second Thessalonians with its account of the advent of the Beast who is to rule during the tribulation, and note how uncompromising is that 12th verse: "That they *all* might be damned who believed not the truth, but had pleasure in unrighteousness." It is just retribution. It is in accordance with the principle that light rejected brings deeper darkness. As Cowper put it:

"Hear the just law, the judgment of the skies;

He who hates truth shall be the dupe of lies;

And he who *will* be cheated to the last,

Delusions strong as hell shall hold him fast!"

Sometimes the unbeliever thinks that if he could only see some miracle, like the rapture, or someone rising from the dead, he would at once believe the gospel. But the fact is that the heart so hard it will reject the gospel of God's grace will not be changed by any miracle external to itself. The rich man in hell besought Abraham that he would send Lazarus to preach to his five brothers. Abraham said: "They have Moses and the prophets; let them hear them." "Nay, father Abraham," said the rich man, "but if one went unto them from the dead, they will repent." To which Abraham replied: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead!"

Apparently this great multitude of our chapter is limited to those men and women from the millions of earth's inhabitants who are yet unevangelized at the end of this age.

**DON'T LET YOUR
SUBSCRIPTION
EXPIRE**

HOW FAR MAY WE GO IN DOCTRINE?

(Continued from page 1)

God comes up before us to teach and preach not according to the vanity of our puffed up minds but in simple surrender of all such human glory, submit our whole heart and whole mind to the simplicity of the Written Word. The devil has always delighted in adding suppositions and possibilities, interpretations and mis-interpretations, revelations and denials to the very Word of God. If one has a revelation, let him submit it to the simple Word, and if in anything there is a conflict, addition or subtraction, then his revelation is not from the Lord. Most of the revelations which people are supposed to have had are vain imaginations. They reveal the tragic lack of the Holy Spirit's leadership in their lives.

The last word here is warning. How important is it for us to keep ourselves from any connection with the religious distempers of the times. They are like the epidemics of the flu. They will spread like bubonic plague, and are much more deadly. Not long ago one of the disease spreaders came at me with some of the garbage of hell dressed

up in fancy trimmings, but any man with a fair amount of the knowledge of the simplest teachings of the Word can smell this putrid stuff as far away as he can smell a pulp mill, so I simply told him to "get," and stay "got." The people of God are to have NOTHING whatsoever to do with false teachers regardless of who they are or where they come from. They may be your own blood-kin, but if you give them one whit of encouragement in their devilish work, you are a partaker with them in the meanness that they are spreading. There is absolutely no place for any kind of compromise here, such a sore starts in the church life, it is the business of the church to put the check upon it at once. We are allowed to have no fellowship with the unfruitful works of darkness. This is God's final Word to us.

This thing should be understood by all of us. We are not merely talking about the fanaticisms, extreme emphases and heresies, but we are talking about strained and mysterious claims for teachings of the plain Word of God. We are not talking about Rutherfordites, Eddyites, Modernists, we are talking about good Baptists and others who should have spiritual discernment enough to keep out of all these foolish and

deceptive corrosions of the heart through the devil's use of egotism. I honestly believe that more fine possibilities in Christian service are being spoiled by pride of the mind and heart than we imagine. Some of the finest people I have ever met have shown that they are literally BURDENED with just plain egotism—self glory. And, dear friends, it makes no essential difference in what field of thought or action this ugly creature shows itself, it is pure idol worship—idol worship of the basest and meanest sort — the worship of our own minds and self-glories. One who comes to believe that he has a wisdom BEYOND or ABOVE the written Word of God is nothing on this earth but a worshipper of his own self-pride and imagined glory. God gives us discernment IN the WORD, not BEYOND or ABOVE the Word, not in addition to the Word either. Our spiritual help in the Word is to avoid confusion as to its meaning, not to get some strange, strained, eccentric or crack-pot idea about what the Word means. Some of the most foolish interpretations I have ever heard have come from some who have claimed superior spiritual discernment. The Lord help them, they will not accept any help elsewhere—they are not teachable.

EXCERPTS FROM A MISSIONARY'S DIARY NO. 5

By MISS SADIE BUSSE

"His hand is stretched out still." Isaiah 10:4.

Four hundred and forty-two years ago the Spaniards took possession of the Philippines and the Filipinos. They were treated as slaves and the older Filipinos tell sad tales of loved ones being beaten, imprisoned or put to death by cruel oppressors and taskmasters. A system of religion was brought to the Islands but a religion of a dead Christ, idols, penance, fear and superstition. The Filipinos were no longer carefree and burden free but life became almost unbearable. As I've listened to the stories, that they never tire of repeating, on their Special Holidays, my heart has been gladdened with that precious promise recorded seven hundred years and more, before Christ, "His hand is stretched out still." In 1898 new hope and new life came to the Filipinos and in 1899 they came to enjoy the blessings which were brought to them from the United States. It isn't necessary for me to mention that all that came

to them from our land, known as a Christian nation was not a blessing. Vices were brought in, too, which brought a curse to many homes and hearts. We do praise God for those who came with the message of salvation and we praise God that many hearts, filled with fear and hatred, have found that there is Life in a Look and they have looked to the Lamb of God by faith and have become "A new creation in Christ Jesus."

On July 14th, 1937 those who had found Christ as Saviour, and many whose hearts were eager, gathered with the missionary in the little Baptist Chapel at Puerto Princesa one Sunday morning. The service had just begun when someone rushed up to the missionary and said, "There is a man dying at the hospital but he wants to know Jesus. Come at once." The longing heart of that dying man was satisfied when he placed his eyes upon the One who was wounded for him. He gladly responded when he was asked to

invite Jesus to come into his heart. We witnessed anew that day the miracle of new birth, and the power of God to "save to the uttermost." The man's dying request was that his body be taken to the Chapel and then taken to the cemetery which is known as that of the Protestants, and as such it is looked upon with fear by those who are unsaved.

The three sisters and a brother of the dying man were at his bedside. They begged him to allow them to call the priest but he spoke to them of Jesus and pleaded with them to be saved. The sisters waved the lighted candles over his dying form but his eyes were fixed upon The Light of the World — Christ Jesus. Immediately upon death the sisters and brothers of this one, who had gone into the Presence of The King, began the death wail. Believers from the Chapel cared for the body and a rough box was made. That night gospel services were held in the home of the one who had died and early the next morning the service began

at the Chapel. It was to be held at eight o'clock but at seven-thirty when I arrived at the Chapel the three sisters, dressed in black, were placing lighted candles all around the casket. When the believers came they were horrified and said, "Should we put them out of the Chapel?" Of course we didn't but we spoke to them of Jesus and told them of the One Mediator between God and man and of Jesus the Way unto God. As a hymn of hope was sung we noticed them weeping softly and when the message was given they listened so eagerly and intently. The next Sunday they were present at the Chapel and two found Christ. In a few days the younger brothers found Christ and a week later the older sister was saved. Yes, "His hand is stretched out still" and bleeding hearts have felt His arm of salvation and healing stretched out to receive them and they have responded. Beloved, if you were to stand by in a lonely little cemetery in the Philippines and listen to the shrieking, wailing, pounding on the ground, beating of their bodies and to see them tear their hair and clothing, while calling out to the dead, until speech has flown and they fall back in exhaustion, your heart would bleed as mine has again and again. At first it seemed I could not bear it. I had only been at my station a few days when we learned that the husband of one of the women interested in the gospel had died. The man was unsaved and the woman had not yet received Christ. She is one of our very faithful ones now. I went to the house to bring comfort and help if I could but I was a stranger in a strange land and when I managed to climb the slippery bamboo ladder, to the amusement of the onlookers, there seemed nothing I could do. The widow didn't seem to be sorrowing but was guarding a little basket which was placed near the dead man's head. Each one who came was expected to place money in the basket. The neighbors had all assembled. Down below the men were putting some rough boards together for a casket, the women were chewing Betel nut and I was dodging the red juice which is produced from the chewing of Lime and Betel nut wrapped in a piece of tobacco leaf. In the midst of this scene the men appeared with a box that had been painted black. The man's body was picked up from the bamboo floor and the cover of the box was nailed on securely in the presence of the mourners. I left that home

as quickly as possible and went to the Chapel. In a few minutes I heard the strains of "There'll be a Hot Time in the Old Town Tonight" also "Boardwalks of New York." It was the "Funeral March" and the tunes had been used since they were taught to the Filipinos by our American soldiers during the Spanish American war. After a service that shocked and grieved my soul we went to the cemetery. Tall grass over our knees at many places, ridges under my feet which I knew were graves, lonely cocoanut trees and a shallow hole which had been dug. Often we wait in the hot sun while the grave is being dug. Almost always it isn't dug large enough and we stand by. At last the box was dropped in the shallow hole. Flowers were thrown on the box by the bystanders. If they failed to do this the dead man's spirit would haunt them and so they make the dead ones believe they loved them. So they believe, and they are afraid to break from that belief. At last the flowers were all thrown and the wailing began. Throughout the hours of wailing was the cry of hunger and the pleading with the dead man to come back to provide food for them. I stood by and sobbed, and when I returned to the home of the native Governor, where I was living, I told the Lord it was impossible for me to stay on that lonely Island by myself. Death would come in a few days I was sure, and I just couldn't bear to have my body taken to that lonely place. When my foolish tears were spent then my Heavenly Father was able to speak to me. It seemed His voice was very tender as He said, "My child, does it really matter what happens to that old clay shell of yours?" After listening to His voice I knew it did not matter, and after being at my station for a while I prayed that He might grant that this old clay shell might lie in one of the cemeteries there. Now that I'm in the homeland, so far from those who are a very part of my life, I pray "My Father, grant that I may return and let me burn out for Thee in the Philippines."

TELL OTHERS
About The Blessing
To Be Found In
THE BULLETIN

"OASES IN THIS DESERT OF SUFFERING"

By COULSON SHEPHERD

Ghastly Awakening of Nations

If we were in any of the Axis controlled countries of the world, we would realize far more than we do that this beautiful world in which we live is not only ablaze, but it is "a-bleeding"! Living here in America, especially in this beautiful City by the Sea, we just cannot enter into the sorrows and sufferings of millions upon millions of people. Of all the sad news in these perilous days, that of the Jewish people is the saddest to record.

The only oases in this desert of suffering for the Jewish people, are the hope of a better day for Israel, and the fact that many individual Jews are turning to God and being visited with His great Salvation. How thankful I am that there is a better day coming for Israel. This is not just some sentimental hope I have, based upon Israel's courage and endurance of the past, but I know a better day must dawn for God's beloved, covenant people. It **MUST** dawn, I say, for God has declared it will, and it must therefore come, to vindicate Him, the God of Abraham, Isaac and Jacob, as the righteous and loving God that He is. And how glad I am that many sons of Abraham are receiving peace amidst the awful storm. Far more are receiving this peace that alone comes with Salvation, from among the Jews, than among the Gentiles, in proportion. This is especially true in those countries where they are suffering the most.

I have before me an article from the "London Jewish Chronicle." It refers to the ghastly awakening of those Nations that slept and played for years while the grisley menace of Nazism matured. Let me read part of it:

"For Jews the awakening has been crueller still, for not even the most rabid pessimist among them—and certainly not the comfortable lotus-eaters of former German Jewry—could have expected the Jews of Europe to be engulfed quite so completely by the Nazi fury as has turned out to be the case. Jews have suffered as nationals of the subjugated countries. But they have also been crucified as Jews. Never before, in all their unhappy history, has the savage hate of which they are victims sunk to such depths. Jews have been forced to dig their own graves and then been

buried in them alive. Whole Jewries have been uprooted and despoiled, or thrown into slavery, or locked up in ghettos, or cast adrift on the open seas in hell ships, drifting amid horrors from one inhospitable land to another, or at the end finding in the waves oblivions to their ghastly tortures."

In an appeal to the Jews of the world, prominent representatives of Russian Jewry, in Broadcasts from Moscow, declare that—

"In Poland alone the Hitlerites have cruelly tortured and massacred over a million Poles and Jews. They have outraged daughters before their parents' eyes, and split open the heads of children before their mothers. Those who have remained alive have been obliged to see their daughters forced into military brothels and their sons sterilized."

No calamity like the calamity of this decade has befallen the Jewish people even in the most tragic years of the past. The harrying and slaying of helpless, hopeless, unarmed Jews has reached its peak of atrocity in this 20th century.

In the light of this temporary triumph of barbarism in Europe surely every true Christian, especially here in America, should cry out to God to show mercy and bring speedy deliverance upon this people, to whom we, as Christians, are so greatly indebted. We should really be—

"Jehovah's remembrances, and take no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (Isaiah 62:6-7 - R. V.).

Ah, I am glad I could call this a TEMPORARY triumph of barbarism in Europe. In the beginning of my talk I spoke of the two oases in this desert of suffering. It is because of these two oases that I can use the adjective "temporary" in referring to the present triumph of barbarism. For your comfort and hope, consider with me more carefully these refreshing oases.

The first oasis in this desert of suffering I want you to consider with me is the firm, confident hope that a better day will soon dawn for Israel. In this National hope there is positive assurance that Israel as a Nation in a future day, will be gloriously delivered, and regathered in their own Land, their National Home Land, Palestine. If I had the time I would read the 12th and 13th chapters of your Prophet Zechariah. I cannot do that, but for your own comfort, get your Bibles out and

read, the Prophecy of Zechariah especially chapters 12 and 13. I am going to take time to read about this from the Prophecy of Micah, and just one verse from Zechariah. Listen:

"But in the last days it shall come to pass, that the mountain (or Kingdom) of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it.

"And many nations shall come, and say, 'Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us His ways, and we will walk in His paths: for the law shall go forth from Zion, and the Word of the Lord from Jerusalem.

"And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it.

"For all peoples do now walk in the name of their god, but (then) shall walk in the Name of Jehovah, our Elohim, forever" (Micah 4:1-5).

"Thus saith the Lord of Hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zechariah 8:23).

These Prophecies, reminding us of the promises made by the Lord God regarding the glorious future of Israel, should cause all of us, especially you who are privileged to be the sons of Abraham—you especially should be thrilled as you hear these read. But remember, the only ones who will enjoy these blessings will be those Jewish people who will in that future day, believe the very things an individual, whether, he be Jew or Gentile, must believe to be saved today.

This brings us to consider the other oasis in this desert of suffering. This other oasis is the fact that many individual Jews, especially those who are suffering most terribly, are turning to God and being visited with His Salvation. All know that through sickness, sorrows and sufferings people take inventory of their lives spiritually. It was not

until the Psalmist (Psalm 119) cried out in deep distress:

"Rivers of waters run down mine eyes" Vs. 136.

"Consider mine affliction and deliver me" Vs. 153.

"I prevented the dawning of the morning" Vs. 147.

Not until he was sorely afflicted did he say to his God:

"I thought on my ways, and turned my feet unto Thy Testimonies.

I will make haste and delay not to keep Thy Commandments" Vs. 59, 60.

That is what is happening in Poland, Rumania, Russia and other axis controlled countries. That is what is happening to many Jews here in America. That is the reason for this Broadcast. Not only am I endeavoring to help "bog-down" this rising tide of Anti-Semitism, but call the Jewish people back to their God, so that individual Jews in this Country might think on their ways, and turn to God's Testimonies, His Word, the Scriptures.

Marah Leads to Elim

I am reminded of an incident experienced by the Children of Israel in their 40 years wondering from Egypt to Canaan. This happened about 3500 years ago. They came to a place in the desert where the waters were bitter. They called this stop in their pilgrimage, "MARAH," i. e., bitter. I can hear the cry that went up from those parched throats, "MARAH! MARAH! MARAH!" They were literally dying for water. Moses their faithful leader "cried unto the Lord and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet" (Exodus 16:25). That which was bitter was made sweet and gave the strength to reach the next station, "ELIM, where there were twelve wells of water, and three score and ten palm trees" (vs. 27).

Jewish people are going through bitter experiences today. Many are crying, "Marah! Marah! Marah!" Some are hearing about a Tree which, when cast into their bitter experiences, makes them sweet. They too receive life-giving waters and strength that carries them on to "Elim", the place of rest and peace. Let me show you that Tree this morning, and point you to a greater than Moses, even to the Messiah of Israel,

"Who, His Own self bare our sins in His own body on the TREE" (1 Peter 2:24).

Christ, the Son of God, went to God's Altar of Sacrifice, the accursed TREE, and there bore the bit-

ter agonies of the wages of your sins and mine: He died for our sins, according to your Old Testament Scriptures, was buried, as prophesied by David and Isaiah, and rose again from the dead, according to all your sacred Scriptures.

The only oasis for individual Jews or Gentiles in this desert of suffering is the crucified and risen Savior-Messiah, Who was wounded for our transgressions, and bruised for our iniquities (Isaiah 53). As He hung on that Tree outside the City wall, your God laid on Him the iniquity, the sins of us all. That TREE is the only Remedy for your bitter experiences as well as the only means of your Salvation.

Behold Him, believe in Him and you will enter a better "Elim"; you will have a peace that the world can not give and that it cannot take away, and will be heaven-born and heaven-bound.

I beseech of you to really consider Him, Jeshua, the Christ, your Savior-Messiah. He it is who is the source of both these oases in this desert of suffering. It is the Lord Jeshua, the Holy One of Israel, thy Savior, who will one day bring deliverance, save Israel as a Nation, and cause that believing Jewish remnant to live comfortably in their own land, and also be a blessing to the whole world. It is the Lord Jeshua who alone can deliver you as an individual out of Marah — these present bitter experiences, and lead you to Elim, where you will enjoy refreshing spiritual "streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water" (Isaiah 35:6-7).

God help you to so consider Jeshua that you will say with Isaiah of old—

"Behold, God is my Salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; He also is become my Salvation.

"Therefore with joy shall ye draw water out of the wells of Salvation" (Isaiah 12:2-3).

BOOK REVIEWS

By V. C. OLTROGGE

GIVE US THIS DAY by Herbert Lockyer.

A sub-title to this volume is, "Daily Portions for Pilgrims." It is a book of daily meditations. Its practical value lies in the fact that its themes have been unified. The

reading for each week revolves around some one great biblical theme or doctrine — the Lord Jesus — Sin — Satan — Atonement — Peace etc., etc. It is an excellent aid to the observance of the Family Altar.

5¼ x 7¾ inches, 126 pages, cloth \$1.00. Zondervan Pub. House, Grand Rapids, Mich.

V FOR VICTORY by Herbert Lockyer.

This book is made up of a series of sermons on triumphant Christian living. They first appeared in "The Christian Victory Magazine," "The King's Business," and "Revelation." The need and means for obtaining victory over Satan, Sin, Temptations, Monotony, Worry, War etc., etc. are lucidly and captivately presented. This is a practical handbook on the Victorious Christian Life, needful for God's people in these hectic days.

5¼ x 7¾ inches, 99 pages, cloth \$1.00. Zandervan Pub. House, Grand Rapids, Mich.

DAVID LIVINGSTONE by Basil Miller.

The author of this new biography on the life and labors of this missionary-explorer has performed his task in a most delightful and thrilling manner. There are numerous quotations and references from the writings and diary of Livingstone, which greatly enhances the reading of the book. The indomitable will and zealous devotion of this frail Scot, here so graphically portrayed, will fire the enthusiasm of every reader.

5¼ x 7¾ inches, 163 pages, cloth \$1.00. Zandervan Pub. House, Grand Rapids, Mich.

DAVID BRAINERD by Oswald Smith.

The author of this volume acknowledges his indebtedness to the life of Brainerd as providing inspiration for his own life. In commemoration of the 200th anniversary of Brainerd's conversion, he has produced this book from the Diary of this great missionary to the Indians, as recorded in the writings of Jonathan Edwards. The events recorded reveal his deep prayer life — his profound concern for the lost among whom he labored — the triumphs of the gospel — the marvelous working of the Holy Spirit in apparent pentecostal power — these and many more make the book fascinating to those who will read.

5½ x 7¾ inches, 86 pages, cloth 75c, paper 50c.

Zondervan Pub. House, Grand Rapids, Mich.

CHARLES G. FINNEY by Basil Miller.

This biography of that mighty man of God who "prayed down revivals" is not just spiritually entertaining, but practically helpful in considering revival problems and promotion today. The spiritual emphasis of Finney's life is made paramount, and the record of God's working through him gives the reader a new realization of what He can do with one completely surrendered to His will. This book makes Finney live again—before the eyes of the reader.

5¼ x 7¾ inches, 137 pages, cloth (Continued on page 20)

Walter Carvin's Corner

"MUSING OR AMUSEMENT," WHICH?

The Psalmist said, "While I was musing the fire burned." Oh, that Christians would find their joy in musing rather than in being amused. To muse is to meditate, to think, but to be amused is far from meditating and thinking. To be amused will keep one from thinking; from meditating. We expect the world to be amused. They spend enough in one year to do the job pretty well, but the same amount and more will be needed to keep the amusement going. A let down would prove fatal. The Christian when he muses is storing up power and character that is lasting forever. But it is a shame that the Christian wants to be amused rather than to muse. Look at the church today with its amusements. The SUPPER room has taken the place of the UPPER room. PLAY has taken the place of PRAYER and CROSSING THE KNEE has taken the place of the BENDED KNEE. Now when the church takes up the interest of amusement it has strong competition. Think of the church trying to put on a "play" why the world can out do it by a thousand times. Think of the church having a conjuror to amuse the people or trying to draw people to the house of prayer by advertising "The Street Cleaners Band." Let's get rid of the playing squad and put in the praying squad. Let's have fewer dinners and more sinners. "While I was musing the fire burned." The fire of Pentecost will not burn within your soul while you are running to amusement but it is promised to burn when we are musing.

GLEANNINGS

Edited by R. F. HAMILTON

CALIFORNIA

THE QUARTERLY FELLOWSHIP MEETING of the Southern California Regular Baptist Churches met with the Graham Baptist Church of Los Angeles on Friday, June 19th. Dinner was served to the messengers by the entertaining church.

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"Men do not come to Christ through the church, but into the church through Christ."

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"A sermon may not be a work of art, but it must be a voice from God." — Ch. Cal. — Bap. Ch., Lynwood, Calif.

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WASHINGTON

THE TEMPLE BAPTIST CHURCH of Tacoma took a very positive stand on the liquor situation at their morning service of July 19th, when a lengthy resolution was unanimously voted by the church to be forwarded to various government officials in Washington and elsewhere. Pastor Powell calls upon other like minded churches to do likewise and thus let our officials know how Christians feel about the present liquor situation.

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IOWA

WALNUT STREET BAPTIST CHURCH has secured Evangelist Porter Barrington for a return meeting in November of this year. The usual Missionary Conference held at that time is being transferred until sometime in February. The Lord richly blessed his services at Walnut Street last February when he was with the church for several weeks of evangelistic effort.

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INDIANA

THE INDIANA ASSOCIATION OF REGULAR BAPTIST CHURCHES will hold their fall meeting with the Calvary Baptist Church of Crawfordsville on September 14th and 15th.

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SPECIAL MEETINGS were held in July at the Hessville Baptist Church of Hammond with the "Railroad Evangelist" Dick Brothers doing the preaching. The meetings were to continue for an indefinite period. Bob Johnson is pastor of the church.

R. ORVILLE YEAGER, pastor of the First Baptist Church of Princeton, has changed the time of his radio broadcast on Sunday afternoon from 1:30 to 2:30 p. m. in order not to conflict with the broadcast of Evangelist Charles E. Fuller which is heard in the section about that time.

The Yeagers are the proud parent of their second child born about July 19th. Congratulations.

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WISCONSIN

REV. WALTER C. CARVIN has resigned his pastorate of the Grove Avenue Baptist Church, Racine. For the immediate future he will continue his daily broadcast known as the Old Fashioned Gospel Hour over W R J N.

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ASSISTED BY OSCAR RENBERG, Rev. O. B. Ransopher pastor of Calvary Baptist Church, Wisconsin Rapids, has begun a Sunday afternoon broadcast over W F H R, calling it The Evangelistic Service of the Air. The program is heard each Sunday 2:30 - 3:00.

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AN EIGHT DAY SUMMER BIBLE CAMP, conducted by five of the fundamental Baptist Churches of the Racine area concluded on July 13. The camp, in its first year, was held at Silver Lake.

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ASLEEP IN JESUS

This phrase taken from a song ordinarily sung at funerals, may be applied also to the churches that have lost their zeal for the Lord's work. So comfortably installed in the building that the Lord has given them; so perfectly satisfied with the grace of God to them in Christ Jesus; so safe and secure for time and eternity in the arms of the one who never sleeps, that the bulk of the members of the churches have taken as their theme song, "Anywhere with Jesus I can go to sleep."

Paul found a similar condition in the organized Church in Rome, so the trouble cannot be classed as modern. Of that Church he says, "... it is high time to awake out of sleep;" and gives a reason for so speaking; "...for now is our salvation nearer than when we believed." In other words he is telling the folk that it will not be long be-

fore the Lord comes for them, for, "The night is far spent, the day is at hand." Romans 13:11-12.

If these things were true in that day, so long ago, how much more should the churches of today take heed and, "... awake out of sleep;" for has not 1900 years of the river of time flowed past the doors of the churches since Paul said, "The night is far spent"?

Certainly the Lord's coming is very near if Paul could reckon the night of sin and darkness of this old world as being far gone in his day. Another reason for the awakening is quite different. The above is personal, that the Lord will not find us in a stupor when He comes, the other is practical. This same Brother Paul writes to other sleepy individuals in Ephesians 5:14-16, "Redeeming the time for the days are evil." Evil days, urge the awakening of the churches' witness for Christ to lost and dying men.—H. E. Cole, Creston, Ia.

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MICHIGAN

THE BAPTIST BIBLE INSTITUTE of Grand Rapids opens for its third year on September 8th. Last year there were forty-five churches representing ten denominations. The teaching staff is composed of Baptist pastors and laymen from surrounding Baptist churches. Classes are held in the Wealthy St. Baptist Temple. Dr. D. O. Fuller is president of the school.

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DR. T. T. SHIELDS, pastor of the Jarvis St. Baptist Church of Toronto, Canada, and internationally known Bible teacher, is scheduled for an all day meeting on Labor Day in the Wealthy St. Baptist Temple of Grand Rapids. Messages were to be brought at morning, afternoon and evening sessions.

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THE HEBREW CHRISTIAN MISSION of Detroit launched into a world wide broadcast beginning August 2nd over station H C J B of Quito, Ecuador. The opportunity opened itself for this marvelous broadcast and the money has been coming in to sustain it. The broadcast goes out from 3:30 to 4 p. m. every Sunday afternoon and will be able to reach into Europe's millions with the blessed gospel. Rev. Moses

Gillin of the mission staff is preparing the transcripts used.

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THE JUDSON BAPTIST CHURCH of Detroit has called to the pastorate Rev. Roy McBeth who formerly was assistant to Rev. James McGinley of London, Canada.

* * *

LAPEER: A new, ultra-modern steam heating plant has been installed in the First Baptist Church in Lapeer, according to an announcement by Rev. D. Walter Davis.

The new equipment, involving an outlay of \$2,500, includes an automatic stoker and thermostat control, and will provide controlled heat for every room in the house of worship.

The new heating plant is one of several major improvements made on the Church property since the beginning of the ministry of Rev. Davis. Among the principal improvements and additions to equipment are the following:

Complete redecoration of the auditorium, which had been closed for several years;

Purchase of office equipment, making possible the regular publication of Church bulletins and other printed materials;

A fleet of four large busses, used regularly in transporting people of all ages to Sunday School and worship services;

A large Neon sign identifying the Church.—The Fundamental Fellowship.

* * *

PASTORS CONSIDER G. A. R. B. FELLOWSHIP

Nine Churches Interested In Fundamental Group

A fellowship of Churches holding membership in the General Association of Regular Baptists is under consideration by a number of pastors and the proposed fellowship may include as many as nine Churches.

A preliminary meeting of pastors was held recently at Lapeer, with Rev. Merle T. Huffmaster, Rev. Oscar Smith and Rev. David T. Jordan, of the Riverdale, South and Emmanuel Baptist Churches in Flint, Rev. E. D. Ferguson, of the South Baptist Church in Bay City, Rev. W. S. Colegrove, of the First Baptist Church in Rochester, and Rev. D. Walter Davis, of the First Baptist Church in Lapeer, in attendance.

Messages favoring such a fellowship were received from Rev. Jack

Bowen, of the Baptist Church in Vassar, Rev. C. E. Vassbinder, of the Court Street Baptist Church in Port Huron, and Rev. David E. Gillespie, of the Alpha Baptist Church in Detroit.

A meeting of pastors and elected delegates will be held at the First Baptist Church in Lapeer on Monday, August 31, to give the proposal further consideration.—The Fundamental Fellowship.

* * *

WHAT HAPPENED IN OUR WHITE HOUSE AROUND 1862

Would to God It Might Happen in 1942!

A visitor to the White House during the days of the Civil War said: "I had been spending three weeks in the White House with Mr. Lincoln as his guest. One night — it was just after the battle of Bull Run — I was restless and could not sleep. It was coming near to the dawn of the day, when I heard low tones proceeding from a private room where the president slept. The door was partly open. Instinctively I walked in, and there I saw a sight which I shall never forget. It was the president kneeling before an open Bible. The light was turned low in the room. His back was toward me, I shall never forget his tones so piteous and so sorrowful: 'O thou God, that heard Solomon in the night when he prayed, and cried for wisdom, hear me! I cannot lead this people, I cannot guide the affairs of this nation without Thy help. I am poor and weak and sinful. O God, thou didst hear Solomon when he cried for wisdom—hear me and save this nation!' God heard and He answered him then and there. Will He not answer today?—Wealthy St. Calendar.

* * *

OHIO

THE EXECUTIVE COUNCIL of the General Association of Regular Baptist Churches will meet in the First Baptist Church of Elyria on September 8, 9, 10. A Bible conference is being planned in connection with the executive meeting in which some of the council members will be used together with other speakers from Cleveland and Columbus. The Executive Council will be their sessions while the conference is going on with the exception of the evening meetings.

At the conclusion of the conference, special evangelistic meetings will begin (Friday the 11th) with Rev. Carl P. Sweazy of Los Angeles doing the preaching.

NEW JERSEY

A MESSIANIC BIBLE CONFERENCE was held in the First Baptist Church of Atlantic City from August 23rd thru 28th. Outstanding Hebrew Christian Bible teachers were the speakers.

* * *

WHICH IS THE LONGEST DAY

That depends in what part of the world you live in. At New York, the longest day is fifteen hours; at Montreal, Canada, it is sixteen hours; at London, England, and in Bremen, Germany, it is seventeen hours; at Stockholm, Sweden, it is eighteen and a half hours; at Leningrad, Russia, it is nineteen hours; at Faroe, Finland, it is twenty-two hours; at Wardbury, Norway, the longest day lasts for two months; at Spitzbergen for three and a half months; but in the NEW JERUSALEM, to which all who believe on the Lord Jesus Christ are going, it lasts forever, for "There shall be no night there"! (Rev. 21:25).—Sunlight for the Young.

* * *

WHAT OUR GREATEST PRESIDENT THOUGHT AND SAID ABOUT THE LIQUOR MENACE

This legalized liquor as carried on in the saloons and grogshops is *the tragedy of civilization*. Good citizenship demands and requires that what is right should not only be known, but be made prevalent; and that which is evil should not only be defeated, but destroyed. *Alcohol has proved itself to be the greatest foe, the most blighting curse of our modern civilization*, and this is why I am a practical prohibitionist.

We must not be satisfied until the public sentiment of the state and the individual conscience shall be instructed to look upon the saloon-keeper and the liquor seller as simply and only a privileged *malefactor* — a *criminal*.—A. Lincoln.—Wealthy St. Calendar.

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WORLD MISSIONARY STATISTICS

Divide the world into 95 areas, 40 of which are either over-run by the enemy, or definitely in the war zone. The major part, twenty-two, have ceased to function, and the remainder, eighteen, are greatly disturbed.

This means that altogether 18,000 missionaries are affected, out of the 28,000 in the whole field, or 57 per cent. Half of these have had to leave their work or have been interned.

What a sad era for missions. Sa-

tan is rampant and gloats over the world-chaos and hell on earth he has caused.

God speed the day when Satan shall be bound in the bottomless pit while Jesus Christ, earth's rightful King shall wield the sceptre of righteous government over the earth and men shall learn war no more. This golden age will heal earth's groans and pains.

* * * *

INDIA

The exact figure for the new population is 388,800,000. This comprises 295,827,000 in the provinces and 92,973,000 in the States and Agencies.

The greatest increases in population are in the Moslem provinces. The increase for all India, in the last decade, is 5,000,000 a year.

Christians increase by about 200,000 a year; non-Christians, therefore, are increasing twenty-five times as rapidly as Christians. Each year there are more non-Christians in India and relatively fewer Christians.—The Evangel.

* * * *

"One cylinder out of ten doesn't make power for the engineer. One seed out of ten would not produce much for the farmer. One finger out of ten cannot accomplish much for the housewife. One praying member limits the hands of an Almighty God, and 10 per cent of possible results are achieved by the church."—H. Cole, Creston, Ia.

* * * *

SAID THEODORE ROOSEVELT

"I am only an average man, but I work harder at it THAN THE AVERAGE man." Can we Christians say as much? We are only "average" but do we work harder than others?—Johnson City, N. Y.

* * * *

"I am the empty pew. I vote for the world as against God. I deny the Bible. I mock at the preached Word of God. I rail at Christian brotherhood. I laugh at prayer. I break the fourth commandment. I am a witness to solemn vows broken. I advise men to eat, drink and be merry, for tomorrow we die. I join my voice with every atheist and rebel against human and divine law. I am an Empty Pew. I am a grave in the midst of the congregation. Read my epitaph and be wise." (Clipped).

* * * *

"He can smite rocks, and open seas and unlock the treasures of the air, and ransack the stores of the earth. Birds will bring meat and fish, coins, if He bids them. He takes up the isles as a very little thing;

how easily, then your heaviest load. He is Omnipotence!"—F. B. Meyer.

* * * *

We need a faith that rests on a great God, and which expects Him to keep His own Word, and to do just what He has promised. — Selected.

* * * *

OBITUARY

Miss Faithful Midweek service died recently at Neglectville, in the state of Worldliness. She was born many years ago in the midst of revival fires. She lived a notable life until recent years. For some time she has been confined to her home because of business engagements and severe attacks of fatigue and nervousness. These symptoms were always more noticeable on prayer meeting nights. The deceased was troubled with stiffness of the knees and coldness of the heart. Inactivity, weakness of will power and generally diminished vitality marked the last stage of her illness.

The remains will be taken before the judgment seat of Christ where the Searcher of all things will know the truth rather than the excuses made for not attending the midweek service.—Council Fires.

* * * *

BAPTISTS IN RUSSIA

Is the title of an article appearing in the June 15, '42 issue of "Time" magazine, and reads as follows: "From the heart of a country once called Godless came a plea for Christians in the U. S. and Great Britain to pray for Russia's victory. If the plea was strange, the source was stranger: it came from FOUR MILLION BAPTISTS . . . which claimed two-thirds as many members as the Northern and Southern Baptists combined. Gasp! the Roman Catholic Brooklyn "Tablet" . . . 'this mass production of Baptists verges on the incredible.'" The article contained many interesting facts about these Baptists. For instance, "unlike surviving fragments of the Orthodox church, the Baptists a YOUNG (emphasis ours) sect, had no social standing in Tsarist Russia, are consequently not held accountable for Tsarist infamy." Its likely that the Romanists will seek to discount these 4,000,000 Baptists because they are a YOUNG sect, lacking the so-called apostolic succession, but its rather difficult to discount so large a group with a faith strong enough to carry them thru the horrors of the past 20 or more years of godless Bolshevik rule. But the most significant of all remarks in this article was

not the NUMBERS but THIS, (as we again quote the article): "The Russian Baptists are BIBLICAL FUNDAMENTALISTS . . ."; — From this it is to be noted that "Modernism," as present day denial of Bible Christianity is mis-called, has no place among these 4,000,000 Russian Baptists. And why? Because it has NOTHING to offer men in times of sickness . . . suffering . . . and death, ALL of which has faced these baptists thru these years. And this is but further evidence, MASS evidence if you please, that MODERNISM and MODERNISTS stand condemned as a system and a group, which propagates an insipid, inane, innocuous religious mess which fails to give men the power to live victoriously, or fit them to die joyfully. Thank God for the old-time Gospel of the blood of Christ which saves and assures, and which in this modern age has again, and so startlingly PROVEN itself.—K. R. Kinney.

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STOP, LOOK AND LISTEN

I bought gasoline; I went to the show;
I bought some new tubes for my radio;
I bought candy, peanuts and ice cream;
While my salary lasted, life sure was a scream.

It takes careful spending to make money go 'round;
One's method of finance must always be sound;
With habits quite costly, it's real hard to save;
My wife spent six bucks on a permanent wave.

The church came 'round begging;
it sure makes me sore;
If they'd leave me alone, I'd give a lot more;
They don't give me credit for gifts in the past—
Why, I gave them a quarter year before last!—Ithaca, N. Y.



WHY NOT

EACH READER

GET ONE

NEW SUBSCRIPTION?



PRAY FOR THIS YOUNG JEW

Dear Friends and Co-Laborers:

"A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God. Isa. 3:21. If only the Jewish people could realize this is the reason for all their trouble and sorrow, that they might be willing to turn to the One who would heal them.

Last Tuesday afternoon I had a wonderful experience with a group of young High School students. I called to see a man and his wife in a grocery store and while I was reading to them from the Scriptures, their 15-year-old daughter came in. We had given her a New Testament some time ago which she is reading. She stood and listened for a few minutes and then asked me how God could come to earth in human flesh. I read Isa. 7:14 and asked if she believed that. She nodded so I turned to Luke 1:26-35 and read how Christ had fulfilled this prophecy in Isaiah. When I had finished she said, "That seems reasonable but it is hard for us to believe," and pointing to her mother she added, "She always taught me different." At this point two young men walked into the store and joined the circle and then the questions began to fly. Gradually other customers came in and before long we had quite an audience. Finally the young men asked me to come outside and talk to them and on the sidewalk in front of the store we continued our conversation. One of them asked me if I could show him anything in the Bible concerning hell as he was very much worried about it. I told him he had a right to be worried and showed him Scripture passages referring to it and also others that showed the way to escape it. When it was time for me to leave they followed me over to the car and gave me their names and addresses, saying they wanted to see me again. Both of them accepted New Testaments. Will you pray for these young people?

We know that those of you who follow our letters will be glad to hear some further word of the Siegelmans. Charles has been having some wonderful opportunities to witness to his people. He has had two long talks with his father, showing him things from the Bible concerning Christ which his father

could not gainsay. A short time ago his brother went to the hospital for an operation. Charles went to see him and though he said nothing about the Lord Jesus Christ his brother noticed a vast change in him and commented upon it. He said, "Charles you've changed and if it's what I think it is, when I get out of this hospital I'm going to beat you up." Charles told him he could do this if he wanted to and that he wouldn't raise his hand to strike back. But he said, "You won't be able to change what's in my heart." Just recently Mrs. Siegelman was taken to the hospital. Charles had been praying that the Lord would deal with her as she is not willing to go all the way with Him, and perhaps this is God's way of answering that prayer. Please continue to pray for them.

Recently I had my first opportunity to attend a Jewish funeral. The wife of a tailor, on whom we have called many times, died of a heart attack during Passover week. When we went to the funeral parlor we were surprised to find no one there but the undertaker who said the family would not be there until time for the funeral that afternoon at two o'clock. I went back again in the afternoon and again was surprised to see so few people in attendance. In the group that was there it was easy to tell the orthodox Jews from the others by the fact that they did not remove their hats. About five minutes before the service began the family came out of a side room and stood around the casket weeping until the Rabbi rose to begin the service. The undertaker then motioned them to their seats and closed the casket. The Rabbi quoted several verses of the Psalms in Hebrew and translated them into English after which he said a few words of praise about the one who had died. He said that life had one inevitable end which was death. The whole service lasted only 15 minutes and there was not one word of comfort or hope in anything the Rabbi said. Truly this is a blinded people.

It is a great joy to be able to take to them the message that will bring them light, and we praise God for every one of you who share in this ministry. May the Lord richly bless each one of you.

Your fellow servants in Christ,
Carl and Mildred Anderson.

Join The
BULLETIN FAMILY

CENTRAL AMERICAN LETTER NO. 3

February 2nd, 1942
Santa Rosa, Honduras
Central America

Dear Friends:

Thursday, Jan. 22nd was our last day here with our friends at Chiquimula and we celebrated with a turkey dinner. All the missionaries of the station were invited and we had a wonderful time. Just to make some of you jealous, the fourteen pound turkey cost just seventy-five cents. The day of departure started with a pleasant surprise. At five A. M. we awakened to the music of two guitars and soft Spanish voices singing hymns. Amongst them—God Will Take Care of You, Onward Christian Soldiers and a Missionary song telling of the ripe fields in Honduras. These were the students of the Bible school. Then breakfast at 6:15 and from then to ten thirty we were struggling with the loads, trying to make them balance on each mule. A load is slung on each side of the mule from the pack saddle and they must be of equal weight. Even then two mules had to be repacked the first hour and later on a third. In the interim, Mr. Schneider had decided to go as far as Santa Rosa, Honduras and hold services on the way over and back. This was very welcome as it would give us an interpreter for the border crossing. So we had quite a little caravan as we mounted to start off on our long journey for the Lord.

With three of us mounted and the four pack animals stringing along with the mozo in charge the teachers let out school and all the students, teachers and missionaries came out for a last prayer and they sang "God Will Be With You" as we wound our way down the road. Our mozo goes by the name of Pedro and is fast and a willing worker though not overly endowed with thinking ability. His pay is twenty-five cents a day and food. The country we were now traveling through is very dry and is called the desert of Guatemala. It is very mountainous as is indeed nearly all of Central America. We traveled until well after dark so as to reach Jocotan that night. Miss Smith had wired ahead of our coming and they had arranged for feed for the animals, so it did not take long to unload our things in the chapel and set up the cots and mosquito nets. Some believers here had something to eat ready for us and so we went to their house for supper. Here we were given some

very large tamales, cheese and Guatemalan coffee which is made by boiling coffee and brown sugar together. Quickly to bed as we were worn out after a long hard day. Saturday morning our friends fed us again with tamales and coffee. We now discovered as we arranged the animals for the day's journey that during the confusion of unsaddling in the dark that someone had made off with a first class bridle that Mona used on her mule. This was written off to experience and with an improvised bridle we were soon under way. Mona has a very strong and good mule with a beautiful name. She is called Chorchá, which in Spanish means oriole. She can sing too, but it doesn't sound much like a bird. We named my horse Pancho Ville, so when we speak of Chorchá or Pancho in the future you will know what we are talking about. At four thirty we found a good camp site near a river and called it another day. An Indian near by gave us a pasture for the animals for one cent per head and with a little corn in the morning they fared better than usual. The umbrella tent was soon set up and the beds ready inside. This is my job while Mona gets something to eat. We had no potatoes or rice so she baked some hot biscuits and creamed some corned beef and peas to put over them. How good it was. David wanted to have a service in Copan Sunday night so that meant traveling all day in order to get that far. Ordinarily we won't travel on Sunday. All went well till lunch time. Then I sat down in a mess of tiny ticks. They are only a little larger than chicken lice although we suspect that that information won't help many of you city slickers very much. Hundreds of them were swarming all over me down to the waist and it took some time to get rid of most of them. On again and we made good time until we came to the last Guatemalan Outpost before crossing the border into Honduras. Here we sat for three hours while they decided who would take the responsibility of letting us leave the country. They finally borrowed one of our mules and rode it most to death while getting another official to come and O. K. us.

Out on this isolated stretch of border they don't have many travelers and to have three North Americans all at one time with so much baggage was too much for them. Finally they were compelled to let us go on and in a few minutes we were across

the border with the admonition still ringing in our ears to the effect that if anything was wrong that they would wire us at Copan to return. They were overly optimistic, we fear. At the bamboo shack that constituted the Honduran custom we found that individual much in his cups. So we sailed through, duty free again and David wrote the necessary information in the books for him as he was too drunk to write. It was way after dark again when we finally got to Copan and were all really done in. One doesn't get saddle toughened in a few days. We could hardly walk when we got off and it was worse yet when we tried to sit down. We stayed there in a chapel that had been long used by the Friends Mission and Mona and I slept in an adjoining house that was very dirty. How dirty it really was we found out in the morning when we woke up to find ourselves liberally peppered with red angry bites. The fleas had gone right to bed with us. Our oldest mule had gone lame so we had to haggle for another mule. No results the first day so we decided to stay another day. On Tuesday morning, we went out to the Internationally known Maya ruins on the edge of the present city. They were a sight we will never forget. As we approached the site, which lies in a luxuriant valley, to our left opened up a large plain, studded with tall monoliths of stone, completely covered with engravings. Surrounding this plain was a three sided platform with altars at regular intervals. Off to the right was a maze of pyramids and temples that made one wish that he could go back through the centuries and sit in on an amazing sight that would have greeted him as the thousands of these little known people met here to worship and sacrifice to their pagan gods.

A mule was bought in the afternoon and then our mozo came running up to say that the animals had gotten out of the pasture and were on their way back to Guatamala. So we went down and telephoned to the border patrol and sent the men out after them. I went out later to meet them as David held the service in the chapel. The animals all got to the border before they were stopped and the men found them there. The old mule that David was riding had been over this road many times on evangelistic trips and was calmly taking all the others with her back to Chiquimula. We decided to take the old mule along for a way until

our loads lighten then sell it. So now we have five pack animals and as the work had proven too much for Pedro another boy was added to our growing caravan. Both are believers.

Now that we are in Honduras, the real work of the trip will start as we chart this whole country as to the areas covered by effective mission work and the unoccupied areas. That, with the nature of the country, living costs, travel conditions, language difficulties, etc., will lay the foundation for much work to be done in the future to the glory of our Lord. Pray for us. So we will leave you in Copan, the former Capital and chief City of all the Mayas until the next letter.

Delos and Mona Prior.

BOOK REVIEWS

(Continued from page 15)

\$1.00. Zandervan Pub. House, Grand Rapids, Mich.

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SOME HINTS FOR FRUITFUL BIBLE STUDY, by Charles G. Finney.

This brochure is a reprint from Finney's "Lectures on Systematic Theology," (vol. 2); and portions from his "Skeletons Of A Course Of Theological Lectures." It is printed in the interests of the "Finney Sesquicentennial Memorial Conference" to be held in Chicago, June 21-28. It has many axioms vitally and constructively helpful to a systematic and sane study of the Word of God. 5½x7½ inches, 27 pages, paper, 25c. Zondervan Pub. House, Grand Rapids, Mich.

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DARE TO DECIDE, by Ralph W. Neighbour.

Here are nineteen pungent evangelistic sermons, clear, logical and convincing. There are several messages on Hell; some on the question of Faith and Salvation; and still others dealing especially with the theme of Heaven. There are no wasted words. Each message is brief, to the point, and of sustained interest throughout. 5½x7¾ inches, 135 pages, Cloth \$1.00. Zondervan Pub. House, Grand Rapids, Mich.

**Have You Read
DR. POWELL'S
Article
On Page One?
Read It NOW!**
