

Man's Thoughts vs. God's Thoughts

By Albert G. Larson

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:8, 9.

Does God compare His ways with man's ways? No. He declares a negation of man's thoughts and ways, as herein we shall consider.

First, notice the distinctness with which God sets forth the rejection of man's thoughts and man's ways—"my thoughts are not your thoughts, neither are your ways my ways." "Are not" "neither are," are terms of denial. Emphatically therefore God does disown and renounce the thoughts and ways of man. And if man's thoughts and ways traverse the thoughts and ways of God we have every right to call such thoughts and ways in question. Whatever show man may make, he being a creature must of necessity be below God in everything. But the trouble is not one of mere level of existence, nor only a difference of degree. Rather it is a difference of right versus wrong. Man in the plight of sin cannot originate

right thoughts and right ways. The universal indication of this is, that the thoughts and ways of man run parallel with his sinful state. Without the grace of God his thoughts and ways rise not above his own sinful level. In the very beginning, Gen. 6:5 states, God saw that every imagination of the thoughts of man's heart was only evil continually. And every one unregenerate, walks after the imagination of his own heart. Now thoughts are of vast importance, as they are the principal instruments of the soul. In whatever mould our thoughts are cast, such will our actions and our ways be; and such will our language be; for language is but the means of expressing thought by words, whether oral or written. What a sad condition is it then, when the very nature of man's thoughts tend to shallow vanity and sinful foolishness. We read in Romans 1:22 of men professing themselves to be wise, they become fools. However, God's determination against this presumption is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

From these simple considerations (Continued on page three)

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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If You Worry, You Are Not Trusting

Many Christians have the worries." But they should not. Worry and fear kill more people each year than cancer and heart disease. For a Christian to worry is an insult to a loving Heavenly Father—yet more people are guilty of the sin of worry than one can imagine.

God's Word gives adequate directions how to escape the worry snare. To those Christians who worry about the future, God's Word says,

"Take therefore no anxious thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—Matt. 6:34.

To God's children who worry over past sins and failures, He

says we should confess and forsake the wrong (1 John 1:9; Isa. 55:7), and then—

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14).

When circumstances seem to be warring against the Christian, he can say in faith, even though I cannot fully understand how, I—

"Know that ALL things work together for good to them that love God."—Rom. 8:28.

Through the surpassing grace of God the believer may even "glory in tribulation" and remember that His Grace "IS

sufficient" for every weakness, every trial, every need. (2 Cor. 12:9, 10). Is the child of God opposed by financial worries? Has his God not said,

"My God shall supply ALL your NEED according to his riches in glory by Christ Jesus."—Phil. 4:19.

Afraid of hidden, unknown enemies?

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34:7.

There are so many more exceeding precious promises, given to us to help us in the time of need, that we would like to quote. (Heb. 13:5, 6; Peter 5:7; Isa. 26:3; and 2 Cor. 4:16—(Continued on page four)

Here Is A Scripture Whereby You Should Test The Tales You Tell

"The late Mr. Wm. McLean tells how he was rebuked and humbled and how he learned a good lesson. On a certain occasion he repeated a grave matter that he had heard to the late Dr. MacLean of Bath, who, having listened quietly, referred him to Deuteronomy 13:14, and asked him:

1. "Have you, dear brother, inquired?"
2. "Have you made 'search'?"
3. "Did you 'ask diligently,' and try and find out if the story is true?"
4. "Is it 'truth'?"
5. "And is the 'thing certain'?"
6. "Is it certain 'that such abomination is wrought among

you'?"

Our dear brother could only acknowledge regretfully, that he had not fulfilled one of the six conditions, and was repeating a grave matter from hearsay, without making any attempt to act thereon in the Scriptural way!"

He never forgot the lesson and often passed it on for the good of his brethren and sisters.

"If thou shalt hear say, then shalt thou enquire, and make search, and ask diligently; and behold, if it be truth, and the thing certain, that such abomination is wrought among you"—(Deut. 13:12-14).

"Once I was visiting a house, and, almost as soon as I entered, the lady of the house started to relate to me a most damaging piece of information about a mutual friend. I took out a piece of paper and pencil, and started to write down what was being said. The lady asked me what I was writing. I replied, 'I am writing down what' (Continued on page four)

Counterfeits

Did you ever see a counterfeit five pound note? Yes.

Why was it counterfeited?

Because it was worth counterfeiting.

Was the five pound note to blame? No.

Do people counterfeit scraps of brown paper? No.

Why?

Because they are not worth counterfeiting.

Did you ever see a counterfeit Christian? Yes, lots.

Why was he counterfeited?

Because he was worth counterfeiting.

Was he to blame? No.

Did you ever see a counterfeit infidel? No, never.

Why? you ask.

The answer is obvious. He is not worth counterfeiting.

The Bible lived up to make true honest Christian men. Will you be one?

Mused Uncle Mose

Ah laks ter be absent once in er while jes' to see ef'n anybody misses me. Dey don't.

An Open Letter To C. J. By An Ashland Businessman Concerning Booze

December 13.

Mr. Barry Bingham, Editor
The Courier-Journal
Louisville Kentucky.

Dear Mr. Bingham:

"Kentucky's Prohibitionists Offer What Salvation" was one of the most obnoxious editorials that I have ever read. Undoubtedly its writer loves his booze as well as the contaminated ill gotten dollars derived for his part in the sales promotion of mankind's most destructive curse.

I shall attempt to answer point by point your faulty reasoning and erroneous insinuations. First permit me to say, however, that I think you have deliberately attempted to spread lies of satan and the booze traffic and that in my estimation you are more contemptible than those who make and sell this most destructive tool of the devil. Please read Revelation 21:8 to see in what category God places you and what your

ultimate destination will be, unless you repent.

Admittedly under prohibition we still have booze and a change in the distribution system. Yet, I suppose we will always have polecats and vultures with us, too, but I think it a better arrangement when the booze distributors are declared outlaws and forced into the barn lots and alleys instead of masquerading as decent citizens in our parlors and on main street. The leopard can never change his spot, Mr. Bingham. However, don't you think prohibition somewhat cramps his style and reduces his circulation? Under repeal the booze distributors have built their trade to \$10,- (Continued on page four)

Dying Words Of Saved

Moody died gloriously. "This is my coronation day. If this is death, it is sweet."

When McKinley was told he was dying, he said: "All is well. God's will be done."

"Praise God! Oh, I see the angels in the room. Can't you see them?"—Mother Cromson.

Philip, the martyr, sang praises while burning to death. God can silence pain, or make it endurable.

"Happy in Jesus, all is well. Precious, precious Jesus."—Thorton the philanthropist.

"It is all right. My home is over there, and my title is clear."—Bishop Glosbrenner.

"How bright the room! How full of angels!"—Martha McCrackin.

"I am in perfect peace, resting alone on the blood of Christ. I find this amply sufficient with which to enter the presence of God."—Trotter.

"Oh, that I could tell you what joy I possess! I am full of rapture. The Lord doth shine with such power upon my soul. He is come! He is come!"—Mrs. Mary Frances.

The First Baptist Pulpit

"SUFFERINGS QUENCHED IN GLORY"

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

—Rom. 8:18.

Our colored friends sing a song which to me is most expressive:

"I am sometimes up, and I am sometimes down, But still I know I'm heavenly bound."

Beloved, isn't that true of you and me and everyone of us this morning? We are sometimes

"up" and sometimes "down". Life itself for a Christian is just made up of a bundle of contradictions. We experience good and evil, bitter and sweet, right and wrong, feast and famine, roses and thorns, joy and sorrow, sickness and health, and we may experience all these contraries and opposites in a single day's time. So I say, beloved, that the negro spiritual surely expresses our own experiences in Christ. We are sometimes "up" and we are sometimes "down". There isn't a single person

here this morning that understands these experiences. You can't tell why these experiences, so different and so opposite, come to you. All we can do is to fall back on Romans 8:28, which says:

"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."

I think that a poet—an unknown poet—who has written that little poem entitled "It is Well", expresses the attitude of (Continued on page two)

Church Difficulties

A study group has set down the following ten items as affecting the work of the church the most adversely and making most difficult the work of those who are seeking to build the Kingdom of God:

1. Failure of the pulpit to preach a vital Gospel, and to bring a message applicable to the life of today and the community in which it is delivered.
2. Failure of the membership to cooperate enthusiastically and joyously in the adequate evangelistic program.
3. Criticism of the preacher—of what he does and of what he does not do.
4. Absence of the church paper in the homes of the membership.
5. Wilful absence from the Lord's house on the Lord's day and desecration of the day.
6. Forsaken prayer meetings.
7. Cliques.
8. Gossiping.
9. Miserly financial support.
10. Non-support, or meagre support of missions.

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Sufferings and Glory

(Continued from page one)
the child of God in view of the
opposite experiences of life.

"So they said, who saw the
wonders

Of Messiah's power and love;
So they sing, who see his glory
In the Father's house above:
Ever reading in each record
Of the strangely varied past,
'All was well which God ap-
pointed,

All has wrought for good at
last.'

And thus, while years are fleet-
ing,

Though our joys are with
them gone,

In the changeless love rejoicing
We shall journey calmly on:
Till at last, all sorrow over,
Each our tale of grace shall
tell,

In the heavenly chorus joining:
'Lord, thou hast done all
things well!'

While you and I may not un-
derstand all the problems that
come in this life, and while
many things that take place in
our experience may be beyond
our comprehension now, we
know that some day we are go-
ing to understand all things
well. This leads me directly to
my text which says:

"For I reckon that the suf-
ferings of this present time are
not worthy to be compared with
the glory which shall be reveal-
ed in us."

I

SUFFERING IS THE COM-
MON LOT OF US ALL. Listen:
"Man that is born of a wo-
man is of few days, and full of
trouble."

—Job 14:1.

You know it to be so in your
experience and I know it is
mine. You know it by obser-
vation. You know it not only
because it is the Word of God,
you know it from the standpoint
of experience. I say then, be-
loved, that suffering is just the
common lot of us all.

It was true in the experience
of the apostle Paul. Paul was
a man who suffered and suffer-
ed greatly in carrying on the
ministry of the Lord Jesus
Christ. Listen to Paul as he de-
scribes his own sufferings:

"Of the Jews five times re-
ceived I forty stripes save one.
Thrice was I beaten with rods,
once was I stoned, thrice I suf-
fered shipwreck, a night and a
day I have been in the deep; In
journeyings often, in perils in the
city, in perils in the wilderness,
in perils in the sea, in perils
among false brethren; In wear-
iness and painfulness, in watch-
ings often, in hunger and thirst,
in fastings often, in cold and
nakedness."

—II Cor. 11:24-27.

I say, beloved, that no man
can read that resume of Paul's

Is it "God's MINUTE," or "Sweet HOUR Of Prayer in your life?"
WHAT SPIRITUAL IGNORANCE REALLY IS



life without realizing that Paul
was a man who suffered much
in carrying on for the Lord
Jesus.

If you will turn to the next
chapter, Paul tells us some more
about his sufferings.

"And lest I should be exalted
above measure through the
abundance of the revelations,
there was given to me a thorn
in the flesh, the messenger of
Satan to buffet me, lest I should
be exalted above measure. For
this thing I besought the Lord
thrice that it might depart
from me. And he said unto me,
My grace is sufficient for thee:
for my strength is made perfect
in weakness. Most gladly there-
fore will I rather glory in my
infirmities, that the power of
Christ may rest upon me."

—II Cor. 12:7-9.

Not only did Paul suffer, be-
loved, but Job suffered. Go back
to that first book of the Bible
that was ever written—the book
of Job—and read about his suf-
ferings. Read how Job, the mil-
lionaire of Uz, suffered. In one
day's time he lost all of his
property and all of his children
so that his prosperity and his
posterity was taken from him
in one day's time. Then realize
a little later after he had lost
his property and his children
that he lost the sympathy of his
wife, for she looked at him and
said, "Curse God and die. If
that was the kind of God I was
serving and He would treat me
like you are being treated, I
would renounce Him; I would
curse God and die." Look at
him when those boils come up-
on him, from the crown of his
head to the soles of his feet, and
see him as he sits down in the
heap of ashes and takes a pots-
herd—a broken piece of crock-
ery, and uses it to open those
boils and get the poison from
them. I say to you, beloved,
this man Job suffered. Look at
his sufferings. He was reduced
from a millionaire to a pauper.
He was reduced from a father
of a large, happy family of nine
children to the place that he was
bereft of all of his sons and
daughters in one day's time. He
loses his health and he loses
the companionship and the sym-
pathy of his wife; and if this
were not enough, even his erst-
while friends sit down beside
him and say, "Job, you have
sinned. You are suffering be-
cause of your sins." Even those

who had posed as his friends
turned their backs upon him
and Job was bereft of friends.
Certainly no man could have
suffered more.

I think the experience of Job
is well expressed in the words
of this little poem:

"When illed with sorrow and
despair,
O'er trials more than I can bear;
These precious words dispel
each fear:

'Comforted by God.'

When lonely, and forsaken, too,
By those I thought were friends
and true,
How precious are these words
though few:

'Comforted by God.'

When weak the body, racked
with pain,
And, suffering, seek for rest in
vain;

There comes the soothing sweet
refrain,
'Comforted by God.'

The moments dark, and sorely
pressed

With cares, from which there
seems no rest,
I go to Him, and on His breast
Am 'Comforted by God.'

When from loved ones I'm call-
ed to part,
And naught can soothe the ach-
ing heart,
He bids my sighs and tears de-
part,
I'm 'Comforted by God.'

I thank thee, Lord, that Thou
dost hear,
When sorrow's weeping brings
thee near,
And giveth to the heart this
cheer,
'Comforted by God.'

Believe His Word, O suffering
one,

When thou are burdened and
undone,
Rejoice in Him, that blessed
One:

Be 'Comforted by God.'

Joseph knew what it was to
suffer. He knew what it was
to be caught as a lad and be put
down in a pit, to be left there
for to die. He knew what it
was later on to be sold by bro-
thers so that they carried him
down in Egypt where he was re-
sold as a slave in the house of
Potiphar. He knew what it was
to suffer at the hands of his own

people and to be lied upon. I
can see that woman, Potiphar's
wife, as she stood there with
Joseph's garment in her hand
and tried to build up a case
against that man of God by ly-
ing and thus left a stain upon
his character to the extent that
he was put down in the dun-
geon to stay there for two years'
time. Beloved, Joseph knew
what it was to suffer.

Brother Alldredge was in my
home sometime ago and spoke
for us for our monthly fellow-
ship. We were talking about
some great preachers that he
knew and that I knew, and he
said, "I tell you, Brother Gilpin,
there isn't a man that God has
ever used but what has had to
suffer in the service of the
Lord."

Jeremiah knew what it was to
suffer. Listen:

"Then Pashur smote Jeremiah
the prophet, and put him in the
stocks that were in the high gate
of Benjamin, which was by the
house of the Lord."

—Jer. 20:2.

Later when Pashur brought
him out of those stocks, the
Word of God tells us that Jer-
emiah said he would never
preach again. Listen:

"O Lord, thou hast deceived
me, and I was deceived: thou
art stronger than I, and hast
prevailed: I am in derision
daily, every one mocketh me.
For since I spake, I cried out, I
cried violence and spoil; be-
cause the word of the Lord was
made a reproach unto me, and
a derision, daily. Then I said,
I will not make mention of him,
nor speak any more in his name.
But his word was in mine heart
as a burning fire shut up in my
bones, and I was weary with
forebearing, and I could not
stay."

—Jer. 20:7-9.

If you will read that twentieth
chapter of Jeremiah, you can
see something of what this pro-
phet of God went through. I
can see him when he dared to
stand for the things of God, as
he was put in the stocks, and
as he was beaten and mocked
and made fun of. I can see him
as he cried, "Cursed be the day
wherein I was born." You can't
read it, beloved, without realiz-
ing that sorrow is just the com-
mon lot of the children of God.
There isn't a man in this Bible
that was ever used of God but
what knew the sorrows and

hardships and problems that
come in the service of the Lord.

II

IN CONTRAST, PAUL SAYS
THAT AFTER THE SUFFER-
INGS COME THE GLORY.

Suppose Job did lose his
health. Suppose Jeremiah did
become so discouraged that he
wanted to quit the ministry.
Suppose that Paul did suffer all
manner of sorrows and heart-
aches and difficulties and dis-
appointments. Suppose Joseph
was lied upon and was cast
down into prison and almost
died because of neglect. Paul
goes further to say that these
sufferings are not to be com-
pared with the glory that shall
be hereafter. The child of God
has something more to look for-
ward to than just the suffer-
ings of this world. Listen:

"But rejoice, inasmuch as ye
are partakers of Christ's suffer-
ings; that, when his glory shall
be revealed, ye may be glad al-
so with exceeding joy."

—I Pet. 4:13.

I tell you, beloved, there is
something better for the child
of God than what this world can
ever offer to us. God's child
isn't to worry about his prob-
lems and his difficulties and his
sufferings. God's child is to
have his eyes set on the end of
the day when His glory shall be
revealed.

Between the fifteenth and
thirtieth is a long time in Ru-
sell for most people, for just a
few days after pay-day, most
folk find that money is exceed-
ingly scarce. But, beloved, that
individual of good common
sense and ordinary wisdom puts
his shoulder to the wheel and
goes on through those days
when he isn't drawing a penny
at the end of a day, and looks
forward to pay-day. I tell you
this morning, my brother, my
sister, God's child needs to do
the same thing. Pay-day is
coming some day for God's
child. What a pay-day it is go-
ing to be!

God's children are going to
have a glorified body—a body
that looks like the Lord Jesus
Christ. This will be a part of
the pay. Listen:

"And as we have borne the
image of the earthly, we shall
also bear the image of the heav-
enly."

—I Cor. 15:49.

"For our citizenship is in
heaven; from whence we look
for the Saviour, the Lord Jesus
Christ: Who shall change our
vile body, that it may be fash-
ioned like unto his glorious
body, according to the working
whereby he is able even to sub-
due all things unto himself."

—Phil. 3:20,21.

"Beloved, now are we the
sons of God, and it doth not yet
appear what we shall be: but
we know that, when he shall
appear, we shall be like him;
for we shall see him as he is."

—I John 3:2.

Beloved, don't you rejoice
this morning to know that some
day you are going to have a
glorified body? Suppose you do
suffer here. Suppose you do
have sickness. Suppose you are
lied upon. Suppose others do
mock and deride you. Suppose
you did lose loved ones. Over
yonder on the other side, God's
children are going to have a
glorified body—a body that
looks like the Lord Jesus Christ.

God's children are going to
have an eternal home. This is
some more pay for us. Listen:
"Let not your heart be trou-
bled; ye believe in God, believe
also in me. In my Father's
house are many mansions: if it
were not so, I would have told
you. I go to prepare a place
for you. And if I go and pre-
pare a place for you, I will come
(Continued on page three)

MISSIONARIES
IN BRAZIL

J. F. Brandon
Mrs. L. M. Smith
Mr. L. M. Smith
Miguel Ibernion
Cicero Bicipo
Maio Dutro
Eufrazo Soraes
Francisco Santiago
John Dias
Zacharias Nunes de Abriu
Gabriel Seraphin
(Portuguese Language)

Missionary Department

BAPTIST FAITH MISSIONS

In Peru Since 1935 In Columbia Since 1947 In Brazil Since 1923

A NEW TESTAMENT BAPTIST FAITH MISSION WORK JUST LIKE THE
LORD JESUS COMMISSIONED HIS CHURCHES TO DO

Go - Make Disciples - Baptize Them - Indoctriate Them. Mt. 28:19, 20

MISSIONARIES
IN PERU

R. P. Hallum
Mrs. R. P. Hallum
Miss Marguerite Hallum
Don Simon Guima
(Spanish Language)
IN COLUMBIA
Jose Tomas del Castillo
(Spanish Language)

The Smiths Are Now In Manaus Brazil



PRAY FOR MISS
MARGUERITE HALLUM

For several months now, Miss Marguerite Hallum has been in poor health. The Hallums are not the kind to complain and to say much when they are sick. Just as we go to press we have a letter from Brother Hallum advising that Marguerite had left Iquitos by plane with some friends to go to Lima, Peru for medical treatment. Pray for Marguerite. Wouldn't it be wonderful if you who read this would write her a letter of encouragement? Address your envelope: Miss Marguerite Hallum, Apartado 139, Iquitos, Peru, S. A.

PRAY FOR BRO. JOE

As much as we would like, we cannot realize how much Bro. Joe Brandon suffers. Every reader should pray for him everyday. Every reader should write and encourage him. His address is: Elder J. F. Brandon, U. S. Marine Hospital, Carville, La.

ALASKAN HELPERS

Elder and Mrs. William Pettit graduated from Wheaton College and got married and went to Wales, Alaska. Brother Pettit is the school teacher, and the preacher, at Wales. Last month they sent \$100.00 for the church building at Manaus and \$25.00 for the Smith's trip to Brazil. These offerings were listed in last month's paper. We thank God for this consecrated young couple. Remember to thank God for Bill and Mildred Pettit and ask the Lord to bless them.

A Detroit, Mich., Church

The New Hope Baptist Church is a new church, only about five years old. They bought a lot and built a basement church building on it and are now building the upper story. The pastor is Elder Harry Hille who is also the President of Baptist Faith Missions. This church sent in a \$25.00 offering extra for the Smith's trip in December.



Elder Lawrence M. Smith, Mrs. Smith and daughter Barbara Jean. The Smiths left Detroit, Michigan Monday afternoon January 30 at 5:30 p. m. by plane. At 9:30 the same night they left New York City by plane and at midnight the next night (Tuesday) they were in Belem, Brazil at the mouth

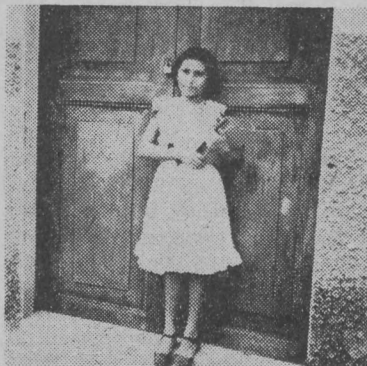
of the Amazon River. They stayed in Belem, on Wednesday to register with the U. S. Consul and on Thursday they left by plane and arrived the same afternoon at Manaus which is 1,000 miles up the Amazon River. Three days from the time they left Detroit they were at (Next page, Column One)

BIRTHDAYS

Lawrence M. Smith, April 1.
Mrs. Lawrence M. (Verna) Smith, February 25. Baby daughter, Barbara Jean, September 19.



Dona Juliana about three months before her death. The Children's Bible Study Class was held in her home. Note the flannelgraph board and scene on the table.



Ziola del Aguila. This girl came to S. S. for a year without a miss and also learned a memory verse for every Sunday. She proudly holds her Bible as a prize.



Sixteen children in front of Dona Juliana's house at the last class meeting.



Thirteen children who had a perfect attendance record in S. S. in December.

Hallum Tells Of
Mission Journey By Boat

Today is the twenty-ninth of November, the day on which I had planned to go to Mapa Cocha. I have finished breakfast, yesterday wife prepared part of the food which I am to eat while I am away, she is preparing the rest of the box now. I must get everything out at the front of the house ready to put in the car. Marguerite has warned me not to forget my cot as I did the last journey. I had to sleep on the platform in the Indian shack with my mosquito net stretched alongside of Don Simon's net. However, I slept soundly. So the cot, motor, food box, gasoline and everything is out. I (Next page, Column One)

Marguerite Tells Of Work With The Children of Peru

During the past school term, which ended in December, I conducted a Children's Bible Class in the home of Dona Juliana Munoz (one of our church members) every Saturday afternoon. Attendance averaged about 15. Dona Juilana was ill most of the time and toward the last unable to attend any of the church services, so she very much enjoyed having the children come and sing choruses. learn scripture verses and listen to the Bible lesson. Two weeks after the close of the series of classes, Dona Juliana went to be with the Lord. Her going was a loss to us. Days before her death she gave her

only surviving daughter instructions regarding her funeral and burial. She was not to have candles lit around her, nor a crucifix at her head, as is the custom here. Several times she went over her instructions and almost her last words were: "Are you going to do as I wish?" Catholic neighbors were present and marvelled at her peaceful going. Some of them believe that "Evangelistas" die with fire coming from their mouth and in great agony. She was conscious almost to the very end, and asking for certain scripture passages to be read. Here it is the custom to have a "Wake" when one dies.

People stay the night through gambling, drinking, etc. To take the place of that, in years past a custom was started among believers to have evangelistic services instead. And so it was at the wake of Dona Juliana. Many heard the gospel who never go inside the church. I always give prizes to the children of the Sunday School if they come every Sunday during the month. I am enclosing a picture of those who did not miss during the month of December. Some received Testaments and others Bible Story Books. Also at the beginning of the year I offered a special prize (Next page, Column one)

Pueblo, Colo., Church

Pastor Grady Higgs and the Park Hill Baptist Church are great mission givers. In addition to their regular monthly support they sent \$100.00 extra in December for the Smith's passage.

Ahava, Florida Church

Pastor George Boyer and the Ahava Baptist Church are real lovers of missions. They are one of the best supporters every month. In December they gave \$185.20 for the Smith's passage to Brazil, besides their regular monthly offering.

YOU

What are you doing for missions? Do you want to do a mission work that will win lost souls for Christ? Do you want to have a mission work that you can get letters from the missionaries telling what they are doing and how your money is used? Well here it is, all you have to do is to start sending your offerings to the treasurer of the mission, Elder Z. E. Clark, Box 215, Cannelton, Indiana. Then the work is as much yours as anyone else. Then each time you read the letters from the missionaries in this paper you can say that it is letter to me from my missionary.

NOTICE

Anyone desiring more information about this mission work write to the Secretary of the Mission. Address your letter to:

H. H. OVERBY
1210 E. Grand Blvd.
Detroit 11, Mich.

Smiths In Brazil

(Preceding page, Column five) their destination and that without many costly days in hotels between boats and the hard trying trip up the Amazon on the river boat. On Saturday, February 4 we received the following night letter by Western Union:

"ARRIVED THURSDAY IN MANOAS. EVERYONE IS WELL. EVERYTHING FINE."
Lawrence M. Smith.



Marguerite Writes

(Preceding page, Column 4) to any who came the whole year without missing. One girl asked if it would be a Bible and I told her I would give her a Bible if that is what she wanted. So she said she wanted a family size Bible and she worked to that end and she was very pleased with it when she received it. The same girl received a Scripture Verse Calendar for knowing the memory verse each Sunday. We are hoping to start a class for older boys soon. One young man in the church, Juan Castro, seems qualified and says that he would like to teach them.



Hallum's Journey

(Preceding page, Column five) have called a car and everything is in the car and I am on the way to Morona Cocha. Don Simon is supposed to be waiting there for me. Yes, we are here and Don Simon is here. The driver charged me ten soles as he usually does. Don Simon has the things in the boat, I have placed the motor, have some gasoline in it, everything is ready. Shove the boat off, two pulls of the cord to prime motor, push in the choke, another to start the motor, it begins to chatter, I have regulated the valves, it begins to hum, we are going out at the upper end of the Cocha, there is an outlet there when there is plenty of water, we are through the sacarita and into the river, I had to shut off the motor coming through because it is narrow and shallow. After passing four bends in the river we are passing Santa Rita, there are six or eight Indian shacks here, the motor still hums, it takes on an average of about seven minutes to pass a bend, we call them "vueltas" here. It is now about 11:30 and we are arriving at Mapa Cocha. We have turned into a canyon and are paddling the rest of the way. Here is a nice shady place, let's eat lunch here in the boat. Lunch is over and we have paddled to the nearest point that we can get. I go to the house of Don Manuel, the believer whom I baptized. All the men and women are gone except two daughters and some children, Don Simon brings the things from the boat, nothing to do but to wait, the men and women come in from their work at three or four o'clock and don't go out anymore. One of the daughters begins to rake out some of the trash, it is

FINANCIAL REPORT FOR JANUARY, 1950

Ryan Road Baptist Church, Van Dyke, Mich.	\$ 9.71
Bellevue Baptist Church, Paducah, Ky.	12.77
South Side Baptist Church, Winter Haven, Fla.	55.00
New Hope Baptist Church, Dearborn, Mich.	16.48
Pleasant Grove Baptist Church, Hickory, Ky.	4.84
Pleasant Grove Baptist Church, Hickory, Ky.	6.07
Liberty Baptist Church, Toledo, Ohio	17.40
North Side Baptist Church, Mayfield, Ky.	35.08
North Side Baptist Church, Mayfield, Ky.	35.35
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Little Obion Baptist Church, Wingo, Ky.	16.00
Buffalo Avenue Baptist Church, Tampa, Fla.	43.50
Buffalo Avenue Baptist Church, Tampa, Fla.	50.00
(Hope Bible Class)	5.00
Raiford Baptist Church, Raiford, Fla.	75.00
Park Hill Baptist Church, Pueblo, Colorado	45.00
Ahava Baptist Church, Plant City, Fla.	10.00
United Baptist Church, Muncie, Ind.	15.00
First Baptist Church, Stilwell, Okla. (by C. Lewis)	4.97
South Side Baptist Church, Paducah, Ky. (B Y P U)	10.00
Cedar Creek Baptist Church, Sunday School, Cedarville, W. Va.	140.00
Mt. Pleasant Baptist Church, Cadiz, Ky.	5.00
Micanopy Baptist Church, Micanopy, Fla.	10.00
Fish Springs Baptist Church, Carderview, Tenn.	24.57
(Junior Class)	22.28
Friendship Baptist Church, Lincoln Park, Mich.	8.94
Liberty Baptist Church, Central City, Ky.	5.00
Big Creek Baptist Church, Wayne, W. Va.	7.50
Big Creek Baptist Church, Wayne, W. Va.	5.00
East Main Baptist Church, Des Plains, Ill.	60.00
Mt. Zion Baptist Church, Buchanan, Ky.	5.00
(for Smiths trip)	40.00
Ocoonita Baptist Church, Ocoonita, Va.	17.86
Naborton Baptist Church, Naborton, La.	15.00
Richland Baptist Church, Livermore, Ky.	10.13
First Baptist Church, White Plains, Ky.	5.95
Second Baptist Church, Marion, Ky. (Adult Ladies B. T. U.)	112.00
Oak Baptist Church, Royal Oak, Mich., (for Smith's trip)	5.00
Fenton Road Baptist Church, Flint, Mich., (B. Y. P. U.)	30.00
Freedom Baptist Church, Lancaster, Ky.	13.75
Maranatha Baptist Church, Grand Rapids, Mich.	25.00
Boyd's Hill Baptist Church, Cadiz, Ky.	40.00
Willisburg Baptist Church, Willisburg, Ky.	2.83
Grace Baptist Church, Base Line, Mich. (B Y P U)	5.25
Grace Baptist Church, Base Line, Mich. (B Y P U)	52.11
Calvary Baptist Mission, Lawtey, Fla.	7.35
Harmony Baptist Church, Detroit, Mich.	57.90
Harmony Baptist Church, Detroit, Mich.	27.60
(for Church Building)	1.00
Ferrell Kennedy, Grafton, Ohio	10.00
Luther Upton, McLeansboro, Ill.	5.00
Miss Maude Hunt, Franklin, Ky.	2.00
Robert Jordon, Jr., Louisa, Ky.	5.00
Friends in Worthington, Minn.	5.00
Mrs. Iva Truett, Bryson City, N. C.	1.00
Mrs. C. E. Stewart, Stockdale, Ohio	10.00
J. H. Kain, West Cape May, N. J.	60.00
Elder and Mrs. Wm. D. Pettit, Wales, Alaska	10.00
A friend in Newtonville, Indiana (for Smith's trip)	5.00
Mr. and Mrs. Leo G. Solstead, Minneapolis, Minn.	5.00
R. E. Murphey, Castor, La.	10.00
R. W. Chaudoin, Titusville, Fla.	7.00
Miss Georgia Brandon, Benton, Ky.	1.00
Miss Lodge L. Hendley, Farmington, Ky., for Church Building	1.00
Miss Lodge Hendley, Farmington, Ky., for Smith's trip	20.00
Mr. and Mrs. Hager Hensley, Grayson, Ky.	116.20
First Baptist Church, Russell, Ky.	
Total	\$1,552.39

As the Lord leads you, send all offerings for mission work to the treasurer of the mission. It is best to send by check or money order. Address:

Z. E. Clark, Box 215, Cannelton, Indiana

an earth floor, but thanks they don't allow the hogs and chickens to stay in the house. At three o'clock we go out to visit and advise the people who are in their houses. All say they are coming tonight. There is a platform in each corner of the house, it is a large house. These platforms are used to sleep on, they also serve for a place to sit in the services, especially for women and children, there are

also two benches in the house. It is now about seven o'clock and the women and children begin to come in, they want to practice some little choruses, such as "I will make you fishers of men if you follow me." They are learning right along, now the men come in, I think there are about fifteen men, they sit on the benches. Four or five of the young men can read so I hand out hymn books to them, they

SPECIAL OFFERINGS

Church Building In Manaoas

Total for August through December	\$604.30
JANUARY, 1950	
Harmony Baptist Church, Detroit, Mich.	27.60
Miss Lodge L. Hendley, Farmington, Ky.	1.00
Total	\$632.90

Offering For Smith's Passage

For August through December	\$1,179.26
JANUARY, 1950	
Mt. Zion Baptist Church, Buchanan, Ky.	60.00
A Friend from Newtonville, Ind.	10.00
Oak Baptist Church, Royal Oak, Mich.	112.00
Miss Lodge L. Hendley, Farmington, Ky.	1.00
Total	\$1,362.26

The above special offerings have been included in the regular report.
Z. E. Clark

also can follow the tunes. We sing 4 or 5 hymns as best we can. The hour for preaching has arrived. My theme is "The Church." Heretofore I have preached on themes that have to do mostly with the way to be saved. I think it is time to teach them what is the church, of course I will not leave out the gospel tonight. I have preached, teaching those that are believers that they ought to qualify themselves for baptism (some have women and are not married), then I ask for all that agree with what I have said to come and give me their hand. Two come and give their hands, I am somewhat disappointed with this little demonstration.

Another Day

Today is Wednesday. We have decided to stay until night and preach again. I have just learned that the men are going to have a working tomorrow to open a new chackra for one of the men, this is a custom with them. The man for whom they are to work, with two other fellows are killing two hogs for they have to feed the bunch both breakfast and lunch. The hogs are not fat, in fact we would not consider their meat fit to eat. They are poor and have been feeding on the filth around the place. They have knocked them on the heads, but don't stick them to bleed them as we do. They hang them up and they bleed a little at the nose. I asked the fellow why he did not stick them and he said that it was too much work. I understood when I remembered that they have no butcher knives, they only have a saber, and it is too large for that. Anyway, they take them and carry them to the river and wash them and shave the hair off and then take out the entrails, bring them back to the house and lay them on some banana leaves and cut them in pieces and then take the skin off and there is not much left. But they cut the skin up in small pieces and utilize it also. They lay the pieces of meat on a scaffold of small poles and put fire under it and smoke it for three hours, it is salted before smoking. It is ready for cooking the next morning.

Hallum And Simon Preach

We had a fair attendance tonight. There was good interest in the singing. They want my wife and daughter to come and bring the organ, they like the organ music. Don Simon preached twenty minutes, he preached a good message. After he got through (I asked him if he could limit his message to 15 minutes), I talked for ten minutes, by that time all the women

and children had gone but two women and their small children. Some of the men had disappeared. One man stood up and stretched himself (not one that has made a profession of faith), I think it time to close so we close with prayer. This ends the spiritual part of the trip.

Another Day

It is daybreak Thursday morning, I have slept well all night. The Indian women begin to stir, they are preparing breakfast and lunch for the men that are to work today. It is time for us to get up too for we will be in the way of them. Don Simon, get up, let's take our box outside under the roof of a house started by a man but unfinished, there we will prepare our breakfast. Breakfast is over with us. I go into the house to see how things are coming. I am surprised to see about 18 men in a big circle on the dirt floor eating their breakfast, each one has a tin plate, a big earthen bowl was in the center with the fresh meat and soup. A large pan contained boiled yuca (yuca is somewhat like the potato but not as good), it serves as bread. These folks don't have bread. We have just gotten up from a breakfast of bacon and eggs scrambled together, coffee, butter and jelly and bread, so this looks rough. After the men had finished, the women of these men came in and formed a circle in another part and ate the same way. Don't get the impression that these are savage Indians or half savage. These Indians generally are more agreeable and wear better clothes than the average Peruvian, that is not saying much. Now they are ready to go to work. What do they have to work with? A crude ax, one bladed, not the balanced ax like we have, and the saber, this is somewhat like our cane knife but better made. They will first cut the underbrush and then the trees will fall in a mass and are left to dry and then are set on fire. After burning over, the land is ready to plant. The saber is the only instrument used in planting. Small holes are made and the seed dropped in and covered, this is done in the midst of the poles and trunks that have fallen when clearing.

Return Home

We are ready to start down the river to Morona Cocha, we are in the middle of the stream, the current is strong the motor runs much easier and rapidly, it is fun. We have arrived at the sacarita, I have stopped the motor, raised the lower part out of the water, we will go a short distance with paddles (remos), then soon we will be home.

Sufferings and Glory

(Continued from page two)
again, and receive you unto myself; that where I am, there ye may be also."

—John 14:1-3.

Beloved, I say to you this morning, there is something else beyond this life for God's children. We are not only going to look like Jesus, but there is an eternal home for us which our Lord has promised.

Notice also that there is going to be a glorious reunion for God's children. This is some more of the pay.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

—I Cor. 13:12.

Can you think of anything more wonderful than that reunion which you are going to have with your loved ones and with your friends and with your acquaintances? The majority of you who are here were not born in Russell but rather in Tennessee, Virginia, West Virginia and in other states. Some of you have left friends and loved ones miles and miles away in other cities and in other states. While you are here working, some of those friends or loved ones may depart and may be deceased and with the Lord and you may never see them again as far as this world is concerned. Beloved, isn't it wonderful to know that some of these days there is going to be a glorious reunion of God's children over there?

I am human just like you. Burdens press down upon me sometimes and problems get the better of me some days. I know what it is to suffer physically and what it is to suffer mentally. I know what it is to pass through sufferings like these men of God of whom I have read to you this morning, but I am glad that as I preach to you and to myself, I can look forward to a better day—that day of glory that is yet to be revealed.

Won't it be wonderful to have a body that looks like the Lord Jesus Christ? Won't it be wonderful to have an eternal home in Heaven itself? Won't it be wonderful to have a glorious re-

union with those whom we have known and loved and fellow-shipped with in days gone by? But, beloved, even more glorious than all this, won't it be wonderful to be with the Lord Jesus Christ eternally?

I know what Jeremiah passed through. I have quit the ministry many times but have always gotten back into it before time to preach the next time. I know what sufferings Joseph passed through. I've been lied upon just as he was. I know what sufferings old Job passed through. I know what sufferings Paul passed through. I have passed through them myself and so have you. Beloved, there isn't a suffering in this world nor all of them combined and compiled together in one, that could begin to compare with the glory that is going to be ours when we see Jesus Christ face to face.

That old Irishman who had come to this country, who had buried old Mike before he came across the waters and who had wrapped little Mike in a sheet and dropped him overboard to give him a burial at sea when he had died on the way to this country—that old Irishman who knew the Lord, knew full well that the sufferings of this world couldn't begin to compare with the glory that shall be revealed. One day when someone asked him what he was going to do when he got to Heaven, he forgot about old Michael that he had buried in Ireland. He forgot about little Michael that he had wrapped in a sheet and buried at sea. He forgot about these that had been near and dear to him and he said, "I think I'll spend the first five hundred years just looking at Jesus."

Beloved, that is what Paul means when he says: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Notice the word "reckon" which Paul uses in making this comparison between sufferings and glory. The way that Paul uses this word is different from the way you and I use it everyday. When you say "I reckon," you mean "I guess." Paul didn't mean it that way. The word "reckon" means "to calcu-

late." It is an old English word which means "to arrive at the result by the process of calculation." Paul said, "I have looked at the sufferings. I have counted up the stripes which I have received and all the abuses that have come to me. I have all the sufferings calculated in one column. On the other hand I have put down all the glory that is going to be revealed after awhile, and I have reckoned that the sufferings on the one hand are not worthy to be compared with the glories that are going to be revealed after awhile." He wasn't guessing at it. He knew it by calculation.

Beloved, I am rejoicing in the Lord in view of this fact. I am glad for this truth that the sufferings that come to us in this life are nothing to be compared with the glories that shall be revealed.

CONCLUSION

If I speak to anyone this morning that isn't saved, what I have said isn't true concerning you. If you are a Christian you can apply every bit of this message to your own soul. If you are unsaved, every word that I have spoken is but mockery to your ears and to your hearts and to your souls this day. The greatest suffering that any unsaved person can have in this world would be supreme pleasure in comparison with the sufferings that he shall have hereafter. Your sufferings today can't be compared with the sufferings that you are going to have eternally without Jesus Christ as your Saviour.

Some time ago I stood by the bedside of a dying man. I had tried to get him into the services many, many times and had always failed. During a period of years I had tried to get him to go to church and not one time did I get him into this house of God nor any other place of worship. One of his sons who was saved under my ministry had prayed for his father and had worked with me in trying to get his father to go to church. Both of us failed. This same son stood by me as we stood by the bedside of his father as he lay dying. The father swore one vile oath after another. It was almost im-

possible to stand by and see him die. The suffering that he was passing through was almost indescribable, yet in spite of his suffering he continued in his profanity and his blasphemy right down to his dying hour. Finally he died and another son who was in the room said, "I am glad to see Dad go. He is out of his suffering." This saved boy who stood with me said, "No, no, his suffering has just begun. What he has suffered during these past weeks is nothing compared to what he is going into now."

Sinner friend, the sufferings of a child of God are nothing now. He has something to look forward to at the end of the way. Oh, may it please God to reach down and save someone that is lost in sin, and may it please the Lord to save some wandering one today. May it please Him this morning that you shall be saved and that you can say with Paul, "I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us."

I am looking forward to that glorious day when His glory shall be revealed. Thus I say in the words of the poet:

"The stars shall shine for a thousand years,
A thousand years and a day,
But God and I shall live and love
When the stars have passed away."

Recipe For Happiness

A soul quite full of trustfulness
In God, Who knows our needs,
A heart well filled with hopefulness
To lighten all our deeds.
Then add to this a morning prayer,
To strengthen you alway,
And bother not too much with care,
But trust to God the day.
And mix with this true faithfulness
In all that you must do;
A smile or two for cheerfulness
You safely add, 'tis true;
And then you must have confidence
That God does all things well,
A patient trust in Providence
In all your ways must tell.
A kind word spoken now and then
To sweeten all the way,
All these well mixed with truthfulness
Will make a Happy Day!
—A. B. Voss

Man's Thoughts

(Continued from page one)
tions, we may learn the principal reason for God's denouncement of man's thoughts and ways. It is this: the sinful arrogance found in man's thoughts and ways. Though man's thoughts and ways are blighted by sin, he does not hesitate to take merit to himself. "Most men will proclaim to everyone his own goodness." Prob. 20:6. Through this unjustified presumption man does vainly assume a lofty bearing, as if he had already attained that which he imagines. "Every way of man is right in his own eyes." Prov. 21:2. This brazen attitude is magnified in our present day dictators. Nor is it confined to them alone, for universally the folly of man's presumption is evidenced in his haughty bombast. "Though the tongue be a little member, yet it boasted great things." Furthermore, the folly of man's

blind presumption is evidenced in the fact that he often becomes an enthusiast over some erroneous doctrine that has no foundation whatever, and thus he gets further under false pretenses and comes to sail under false colors. We get examples of this if we consider the inventions of man's own presumptuous imagination in matters of salvation. We find his thoughts run upon three methods of reform. First. The expedience of legislation or legislating a better condition. Men lay heavy stress upon legislation in our day. But this is not God's way. Second. Moral exhortation to betterment; urging the brotherhood of man, et cetera. Such a brotherhood discovers plenty of rascality. We have an excellent example of unregenerate brotherhood in Cain who slew his brother Abel. This kind of natural brotherhood is all deceitful imagination within man's mind. It is not the thought or way of God. In fact, men come to be tormented by the presumptuous opinion they have of things. What are the consequences of man's totally blind and stupid thoughts? Among many others, they are national arrogance, race animosity, political corruption, religious apostasy, and total inefficiency. Man destitute of spiritual understanding does not even possess sufficient foresight to foresee where all his leftist thoughts are leading him. And again and again he has become frightened by his own speculations. Third. The need of education is stressed. But the results from education are disappointing. Education has not eliminated the present predicament and confusion of man. Nor had education either approached nor directed itself to understand who is the true God. Men are not saved by education. For actual human conduct and organization continues without salvation, wherever man proposes salvation according to his own thoughts and ways. In this way there can be no merging of man's thoughts and ways with God's thoughts and ways. And this is not the way of God.

Yet another instance of man's perverted way concerns itself with benevolence or his way of dispensing charity. When man would pool some funds for this purpose, he does so by the most vain ways imaginable. He introduces his own folly into the whole procedure. Preposterously, he gets the people in the entertainment field, those who cater to his presumptuous and hilarious existence, to give the show which will raise the funds. Or perhaps, when he wants to do generously, he can do so only by the devious way of a benefit dance. Sinful man can do no good directly, for everything must be channeled through the erroneous way of his sinful thoughts. Worst of all, man's sinful assumption of himself rises to the point where he continually seeks to expel God from his thoughts. Remote is the idea of falling on his knees before the most high God, for this would require humble minded action by the renouncement of self. An overweening self love surely prevents him from becoming submissive to a superior being. But wherever man displaces the thoughts of God, he himself is displaced. Aimless, homeless, and harborless is man who ignores God. For without the Creator, the creature is out of his element, just as much as a fish out of water. It surely dies. So

What the Dollar Sometimes Signifies



"THE LOVE OF MONEY IS A ROOT OF ALL KINDS OF EVIL." 1 TIM. 6:10

If you do not want the fruits of sin, stay out of the orchard.

Man's Thoughts

(Continued from page three) man without God is spiritually dead. But before going further, we must draw a sharp distinction between the Creator and the creature. For between the Creator and the creature there can be no competition. For when there is on the part of sinful man conspicuous evasion and opposition against God, invariably the loss comes to man. Inability to function properly is his loss. The perversions and the substitutions which come to engage his own mind are evidences of this loss. And bemoaning, man's reward for permanently expelling God from his mind, is his eternal expulsion from the favoring presence of God. And this is an eternal loss.

Secondly, notice the greatness of God's thoughts and ways over against the thoughts and ways of man — "for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." It is no marvel that God's thoughts and ways are higher than man's, not any more so than the heavens are higher than the earth. The dimensions of Heaven are vastly greater than the dimensions of earth. We all know something of the magnitude of the Heavens and the littleness of the earth in comparison. The distance of the Heavens makes many things very obscure to us. But there is every indication that the Heavens have a superiority over the earth. Thus we may easily infer from this simple illustration the magnitude of God's thoughts and ways in contrast to the smallness of man's thoughts and ways. Man's thoughts and ways are like a drop in the ocean in comparison, especially so through the meanness of sin. But exalted deity must ever excel man, even though man were in a state of perfection. God's thoughts and ways in their surpassing exaltation and permanence, are linked to his eternal perfections, and distinctions from the creature. Just to give you some general considerations, may help you to see that this premise is well founded. We know full well, that God's thoughts do not shrivel like man's thoughts. Strictly speaking, there are those infinite perfections in God's thoughts which can never experience variable-ness nor contraction in scope. On the other hand, everyone knows what happens to man's thoughts when they deviate from God. They fall into a low ebb, and man's philosophy declines accordingly. Then we are acquainted with the fact, that God's thoughts are never canceled, like man's thoughts. "The counsel of the Lord, that shall stand." Prov. 19:21. "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. 14:24. Men's thoughts are repeatedly set aside and made void by changing succession and erroneous postulates. And it is said of man, in the very day he dies, his thoughts perish. Whereas there is no reverse of God's thoughts, nor do his thoughts ever perish. His thoughts are truly immortal. He is God eternal.

Again, in all respects, the greatness of God's thoughts and ways are clearly evidenced in His counsels. There is the immutability of His counsel, Heb. 6:17. Counsel based upon His will does not have to be altered, for it is right and wise. "The Lord is righteous in all his ways,

and holy in all his works."—Psalms 145:17. All His counsels stand firm, and should be heeded for that very reason. It was the Pharisees and the lawyers who rejected the counsel of God against themselves. And yet, it is nonsensical to prefer that which is fluctuating, to that which is settled. However, such is the preference of sinful man with his many dual ways and thoughts. Perhaps it is so with you; that you prefer see-sawing, shifting counsel, to that imperishable and fixed counsel of God. Setting at naught His counsel will find you adrift in a changeable sea, and you yourself will only register an inward, uneasy, restless condition. There are of course, God's counsels complete and full in their nature to which full recompense is attached, if we give heed. Among His many counsels which should be heeded in this day, is His counsel to a church that is deadlocked spiritually, having come to a complete standstill. For this purpose, His counsel to the lukewarm church in Laodicea applies and is still workable. Rev. 3:18, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." Again, if we want to see how much higher are the thoughts and ways of God above man's, we must see how God unravels the mystery of his will. Eph. 1:11. He works everything after or according to his own will. Everything? Yes, everything. How convincing this is, for it certainly means that God's will is translated into performance. You do not have any involvement of God's will, such as you find in man's will. Man wills many things which he has not the power to effect. God on the contrary enjoys a special ease in the performance of all his pleasure, and he is continually paving the way for the performance of all his will. In simple words, everything he wills is feasible. It is not so with man. For instance, how did God facilitate our knowledge of him? He is the one who made known the mystery of his will. Eph. 1:9. It is very evident therefore, that serious consideration of God's thoughts and ways would expel the hidden things of darkness and the thoughts and counsels of men which originate in a sinful level of existence. Further, God's thoughts do not originate by creature influence, nor are they conditioned by influential surroundings, which is generally the case with man. God's thoughts are in nowise limited by the creature. He does not have to borrow his thoughts from the creature nor base his knowledge upon learning. Since God is absolutely independent of all his creatures and all their actions; it follows that so must his thoughts be independently above the creature. This is proved, because God's thoughts and ways are completely beyond man's thinking and understanding, unless God open man's understanding. The Scriptures, both old and new, abound in the thoughts of God which confound and baffle the interpretation of man's carnal mind. Their lofty superiority above man's disordered and unsettled mind requires the Holy Spirit to bring them forth by first enlightening man's understanding, giving him a new mind. Even, it has not entered into the heart of man the things which God has prepared for them that love him. I Cor. 2:9.

We see further that the greatness of God's thoughts and ways are clearly evidenced in the Gospel of Christ. This contains

the plan, or shall we say the pattern of God's thoughts and ways upon salvation. There must be an adequate ground upon which salvation can be established. What is man's ground for such salvation? It does not even enter man's mind, the necessity of any such ground or basis for salvation. Hence every conception of man on the subject of salvation is groundless, worthless, and failing. It is utterly impossible for him to originate any workable foundation. Such attempts are but a defiance of God. Of a certainty God foreknew man's total inability, and therefore established an imperishable foundation in Christ and his atoning sacrifice. It follows that there is no parallel of similarity between God's thoughts and ways on salvation and that of man's. Man's unsound ideas of his own salvation are compounded of notions based upon self ability, as we have already explained. Whereas God teaches that man being mortally wounded and disabled by sin is unable to extricate himself, and the history of man confirms the fact that God is entirely right. The sinful background in which man finds himself surely is sufficient proof of man's failure. Likewise man's artificial ideas of saving himself are bound to fail, even as they have failed down through the centuries. History repeats itself. For this reason, one purpose of the gospel is to dispel man's thoughts on saving himself; especially, since all thoughts on salvation hatched in the brain of man are unsound. Thoughts on salvation must arise in man's mind from the Gospel of Christ, if they are to be sound. And this Gospel propounds the fact the wise forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord. Isa. 55:7. And there is no way to expound this text, except that God is seeking to dispel man's foolish thoughts and ways of getting along independently of him. "Except ye repent, ye shall likewise perish." Repent ye, and believe. Repent ye, and believe what? "Repent ye, and believe the Gospel."

DO YOU WORRY?

(Continued from Page One) 18 are a few). But we give as the last God's crowning antidote to worry to His people:

"Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall guard your hearts and minds through Christ Jesus."—Phil. 4:6, 7.

An Open Letter

(Continued from page one) 000,000,000 in 1948 from a mere \$2,003,000,000 in 1934 (first year of repeal). Figures aren't available for prohibition years—neither has repeal done away with the bootleggers.

Who are some of the professional prohibitionists to which you refer? Ashland is a town of 35,000 people, a majority of which are opposed to liquor and the vultures (advertisers included), who profit from the manufacture and sale of a product which degrades and destroys our fellowmen. Others are good moral and decent citizens, who love their community and who are sensible enough to realize we can never build a stronger and better America on booze and who know that alcohol is a deceiver and destroyer of

mankind. You know this, too, Mr. Bingham, but you are trying to justify a precarious position in the matter.

I have not read the article to which you refer in Collier's but I did read their recent articles on Skid Row and counted nineteen booze ads in the same two issues urging people to drink the stuff that would ultimately send them to Skid Row. Speaking of sincerity, Mr. Bingham, who is really "hell-bent"? You and Collier's or the prohibitionists? Both can't be going in the right direction.

You insinuate that Protestants have something in common with bootleggers but to most Protestants the bootlegger is as despicable as the licensed dealer, a booze funneling Catholic, or a booze sales promoting newspaper. Furthermore, bootleggers are ALL WET like you and I believe that the court records of any dry county will reveal that 95 per cent of all convicted bootleggers are former licensed dealers. The methods of distribution may change under prohibition, Mr. Bingham, but the distributors most certainly don't change. The only difference is they are declared outlaws and a menace to society, which they most surely are.

Christian people do not want to give the liquor business to anybody as insinuated in your mention of eastern Kentucky. Our desire and determination is to destroy the sinful, dirty, filthy, rotten business, but I suppose that before the job can be completed; men like yourself must first be converted.

As for Oklahoma, I am sure it would take hundreds of bootleggers, at the chance of being jailed, to smuggle as much of the poison into the state as one of your Louisville distilleries turns out, unmolested, in a single day.

Sure there were Capones during prohibition but Capone died in jail, a despised and dejected man, did he not? We realize, too, that the liquor boys would like to make their Capones respected members of society—daily dishing out deadly poison to their fellowmen and at the same time hold civic and political offices of trust.

Brother, if you think that legalizing the booze traffic has lessened "violence, graft and stupidity" you had better read your daily paper more carefully. Also read about Samish of California in Reader's Digest of November 1949. Without doubt Samish has counter parts in every other state legislature and

at Washington. These men are more dangerous to society than Capone but nothing can be done about it as long as the devil's brew is legal.

What can possibly be attractive about the liquor industry? "Be not deceived; God is not mocked—," Mr. Bingham. Neither can you and your boozy crowd deceive the people forever. Run your booze ads, if you need money that badly but for your wet propaganda and the lies that have been hatched in hell by satan.

If your reasoning were true about the booze traffic, then the best way to handle all sin and vice—narcotics, gambling, stealing, prostitution, sex crimes, murder, etc.—would be for society to license it. This makes just as much sense as your wet lies, Mr. Bingham, but God has passed laws against sin and says that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Thus, a society of God-fearing citizens will ever be fighting the booze traffic and other vice with man-made laws.

Your wet case is doomed, Mr. Bingham, but there is a way of escape for you, personally, and praying that you find that way, I am,

Most sincerely yours,

HEARSAY

(Continued from page one)

you are saying. The matter is so serious that I must see the person concerned. To this the lady said, 'Oh! don't say anything to her; it's all over, it happened three years ago.' 'Then,' said I, 'If it is all over, why are you talking about it now?' This treatment effected a cure, and I pass it on."

"A very high authority has said that the tongue is a test of spiritual character. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body! A man's tongue reveals his spiritual condition, and his words reveal his character. (a.) Some men hold a deep grudge against God. But a good man cannot be bitter against God or man. (b.) A man who is constantly imputing bad motives to others is simply describing his own state of mind."

"The tongue, then, is a tell-tale of the soul; the index of the dial of character and life. The secret of right speech is therefore, a sanctified, Spirit-filled heart."

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