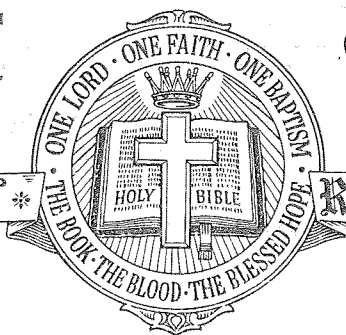


The Baptist Bulletin



IMPORTANCE OF A UNITED TESTIMONY

(An Editorial)

Once more we feel the need of a word being said on the matter of the importance of a united testimony among Baptists who have separated from Northern and State Conventions.

From information actually in hand we know that there are literally hundreds of Baptist churches in the Northern Convention territory who once fellowshipped with the Convention and no longer do so, or as in some instances, were organized as Independent Baptist churches and never were in fellowship with the Convention.

Multiplied numbers of these churches have united themselves in small local or State groups. There is an association of approximately thirty-five churches in California. Another of about the same number in Ohio. Another of fifteen or twenty in Indiana. There are at least sixty or seventy Independent Baptist Churches in the State of Michigan. There are fully that many more in the State of New York. Pennsylvania has a fine organized group. Iowa has another such organization. New Jersey and New England have quite a number of churches no longer fellowshipping with the Conventions. Illinois has a strong group of such churches. Wisconsin has just organized. These small local or state groups of Independent Baptist churches constitute one of the most important phases of the whole independent movement. We have always urged such groups to unite wherever there were even three or four independent churches, so that the local membership could fellowship in larger numbers than they could if the movement was confined to one great national fellowship. We cannot urge too strongly the value and importance of these smaller local groups. Neither can we urge too strongly the importance of all these churches declaring themselves in fellowship with the larger body, namely, the General Association of Regular Baptist Churches—North.

To date there are 172 of these churches which have by vote of the church, declared themselves in fellowship with the G. A. R. B. C. Actually there are scores of churches really

in fellowship with us but since they have failed to say so by an actual vote of their church, we cannot list them among the fellowshipping churches. And right here is the point of importance. We are constantly receiving letters from all over the country from pastors of churches who are completely fed up with the Convention situation, and are genuinely seeking a place to land if they should completely sever their fellowship with the Conventions. Invariably these letters ask the same old question—"How many churches are there in the G. A. R. B. C.?" If our conscience would permit us to use figures as recklessly as some folks we know, we would write them and say "500," "600" or even "700." However, we have no right to give such figures when only 172 churches have actually declared themselves to be in fellowship. The inquiring pastor looks at that figure "172" and immediately says, "Well, that's not sufficiently large and influential to attract my church to make the venture of a change in fellowship." The result is, a church honestly seeking to be delivered from Convention bondage is discouraged in its endeavor. If every Independent Baptist church in the North would take a simple vote declaring themselves in fellowship with the G. A. R. B. C., we could then truthfully give these inquirers a figure which would cause them to be encouraged to come all the way out of fellowship with the Convention and into the blessed independence which every Baptist church ought to enjoy.

There is absolutely nothing different to be done by a local Baptist Church after they declare themselves in fellowship with us than they have been already doing. There is no "Associational Program" for them to follow. They are as free as the air they breathe and, according to the Constitution of the G. A. R. B. C., no local church can ever be anything else than free. We maintain that every Independent Baptist church owes it to other brethren who are facing this same problem of liberty which we had to face to give them the encouragement

(Continued on page 3)

DENOMINATIONAL Dictatorship

By W. B. RILEY, LL.D.

(EDITOR'S NOTE: With the full knowledge of Dr. Riley, we are reproducing herewith, this editorial taken from his magazine "The Pilot" for March, 1942. We have tried to get our hands on a copy of the Board of Promotion eighteen point contract to which Dr. Riley refers, but have been unable to locate it. Evidently it had something in it which stirred the old warrior to his very depths. Dr. Riley says "For myself I confess frankly that had Minnesota adopted the Promotion Council Contract, I should have been strongly tempted to have quit it and with equally offended friends, set up another fellowship founded on the principles of real Baptists.")

There are many of us who have wished for many years that some day Dr. Riley would yield to this temptation.)

The trend of the age is in the direction of dictatorship. Everybody is talking about it; nobody is doing anything regarding it, except to indulge regret. I propose in this article to suggest reasons for and ways of resistance. I have watched this trend in the Baptist denomination for more than twenty years. I have marked its evil effects in dividing brethren, reducing missionary gifts and effective endeavors, and in cutting down our foreign mission force to the point where the World War became almost a welcome escape valve for its apologists.

THE MASTER MACHINE

The denominational machine is the antithesis of Baptist philosophy.

I have consulted the writings of the fathers, and without exception they are absolutely united in their agreement on New Testament church prerogatives.

Dr. J. M. Pendleton, the southern Baptist oracle on denominational polity, in his book, "Christian Doctrines" (a classic on that subject since its publication in 1878), makes three points and Biblically defends each in turn:

- "1. Governmental power is in the hands of the members of a local church.
- "2. The right of majority of the members to rule is in accordance with the law of Christ.
- "3. The power of a local church cannot be transferred or

alienated, and that church action is final. Neither can that power be delegated. There may be messengers of a church; there cannot, in the proper use of the term, be delegates."

I have consulted D. B. Ray on "Baptist Succession;" C. A. Jenkins on "Baptist Doctrines;" Thomas Armitage on "The History of Baptists;" "The Baptists Encyclopedia" by Cathcart, Volumes I and II; and even Henry Vedder, and Shailer Matthews, the modernists; and I find their testimony a symphony on this subject.

Ray speaks of "the independence and sovereignty of each church as the one principle which has always been esteemed fundamental by us."

Our far-seeing fathers greatly feared a possible convention control.

Dr. Thomas Armitage in "The History of Baptists" on page 715 says of the formation of the associations, "These began in simple annual meetings for religious exercises simply, but they naturally drifted into organic bodies including other objects as well. The Baptists were very jealous of them, fearing that they might trench on the independency of the Churches and come in time to exercise authority after the order of presbyteries."

Time has abundantly illustrated the intelligence of that alarm. The chief aim of the present Northern Baptist Convention—and it is coming to be equally so in the Southern Baptist Convention—is not counsel; it is control. This has been increasingly evident for at least twenty years past; but never so brazenly bold as now.

Think of the agreement—a contract, if you please—proposed by the Promotional Board of the Northern Baptist Convention to the State Conventions, covering eighteen points every one of which looks directly to the mastery of convention and the subservience of the local church. These masters of ours, not content with the voluntary service, seek to perfect a compulsory one, and even dared to go the length of taking from a State Convention the right to select its own officers without the approval of the Council. Some years ago at a Rochester breakfast in Indiana, a leader of modernists

expressed the hope to see a Rochester graduate in every state superintendence. This contract could bring his plan to perfection.

In the Board of Minnesota, we repudiated the procedure. In connection with that discussion, Pastor Clearwaters of the Fourth Baptist Church, Minneapolis, called attention to the editorial in the *UNITED STATES BAPTIST*, of January, 1942, in which it is proposed to shut off *THE AIR*, any and all Baptists who do not represent the official bodies, national and state; and, to show which way the wind blows, *BERNAD CLAUSEN* is suggested as an expert adviser to produce such a result. And, as if that were not enough, we are advised to "profit by the programs of the International Council of Religious Education"—the most anti-New Testament and utterly unitarianized company to be found, clothing itself in the name of that tattered rag, "Religious Education," having properly, and doubtless intentionally, dispensed with the qualifying word, "Christian."

DICTATOR METHODS

The method in this matter has been truly surreptitious.

It proposes counsel with the objective of control.

You can search your convention documents carefully, and you will find practically every one of them commencing, as the agreement in regard to Baptist Promotional work, with accepted plans and well-used programs, and winding up, as did that document, with tightening of the association's or convention's throttle-hold on local church life.

True to the Nazi custom of suggesting soft and sweet methods in "a Munich Conference" while moving to capture "free city" and country alike, they go from "advising council" to "executive control." This control now involves a program for every church which it is expected to adopt and push to a successful end, or suffer discredit; and every preacher, at some time or other, is sounded out by a salaried secretary on the subject of whether he will back "THE CONVENTION PROGRAM," and if he even declares his utter willingness to back it so long as it is in line with the will of God and the plain teachings of the New Testament, his answer

is unsatisfactory—a complete surrender being required, or else a grapevine agreement, between the secretaries, to discard his services.

This method, while more brazen now than ever before, is not new. Forty years ago THE HOME MISSION SECRETARIES of the Northern Convention, met in Detroit, Michigan; and in secret council they decided to refuse recommendation on their annual and official platforms to men who held the premillennial coming of Christ, or who believed and taught healing in answer to prayer. Inasmuch as I was clearly an exponent of both, my name was called; and the whole conversation was reported to me by a friend present, inside of forty-eight hours. Fosdick, who denies the deity of Christ, is still an acceptable convention speaker.

Later in the same city—Detroit—when I was nominated for place on the Home Board, Morehouse—the secretary—stood on the floor and made such an opposing speech as to offend my youthful feelings, and I refused to let my name be put. My mistake!

Because I have never been subject to easy control on the part of superiors (not always being persuaded that they really were) ten men, eight representing the University of Chicago in some capacity or other, and two from the Rochester Seminary, sat twice on *ex parte* councils and advised my church, forty years ago, to end my pastorate and send me adrift, discredited. Because I had some ability to take care of myself, and faithful men and women round about me, this diabolical endeavor failed; but I see them working the same now on many young men, and, in my advanced years, I dare to stand up as the defender of those who are not willing to become subservient dependents upon anti-New Testament powers.

THE DENOMINATIONAL MEN-ACE

This increasing dictator method threatens to destroy the denomination to which I belong. I believe that the Baptist denomination has, through the centuries, been more nearly a New Testament church than any other institution bearing the name of Christ. That's why I am in it. I was not placed there by my first birth. I was not ingratiated by my education. Graduating as I did from a Presbyterian college, I would not have been acceptable to some of the Secretaries of the pres-

ent day, not having breathed, in the college, a so-called Baptist atmosphere; but even my opposing brethren will not deny either my familiarity with Baptist polity or my fidelity to it. Through sixty consecutive years, I think I have demonstrated to the world, as well as to that branch of the church to which I belong, my loyalty to it and my love of its Master. And I declare here and now that my bitter resentment of this growing dictatorship is born of my affection for THE BAPTIST CAUSE.

This dictatorship has sadly divided our forces.

A large section of excellent men have withdrawn to form "The Regular Baptist." They are more detested in certain quarters than are other people who have long been sworn opponents of every Baptist position. When slavery was on in the South, there was no negro so hated as one who had bought his freedom, or made his escape from his master. The principle still applies. A few more steps in dictatorship, and the Baptist denomination will part at the middle.

For myself I confess frankly that had Minnesota adopted the Promotion Council contract, I should have been strongly tempted to have quit it and, with equally offended friends, set up another fellowship, founded on the principles of real Baptists.

This dictatorship threatens our denominational life.

It's the one thing that has accounted for our decrease in gifts. It's the one thing that has resulted in the recall of our missionaries. It's the one thing that has destroyed and closed college after college. It wiped out a score or two Baptist papers—friends of Conservatism. It emanated from and is pushed by men of Unitarian trend; and the true Christian—the Bible lover, the Baptist by conviction—will not, ought not, cannot surrender to such OVER-LORDS; over-lords disloyal to the local church; over-lords destructive to the fundamental faith; over-lords whose philosophy of life and religion has converted freedom into slavery, substituted falsehood for truth, discredited the only Book that has ever blessed the world, denied the essential deity of the Lord of life, and weakened and threatened with destruction the Christian growth of centuries—converting the Mission enterprises of churches into mere mediums of social services—retaining "the form of godliness, but denying the power thereof."

THE IMPORTANCE OF A UNITED TESTIMONY

(Continued from page 1)

of a united testimony.

The editor was recently in a Conference of Baptists on the East Coast and offered a few remarks on this matter and immediately a pastor of an Independent Church which has been independent for years said, "I never saw it that way before. You can count on me to take some action."

The only necessary action for a church to take is to pass this simple resolution: "We declare our agreement with the confession of faith of the General Association of Regular Baptist Churches and hereby wish to be considered in fellowship with the Association." That simple little resolution sent by the church clerk to Rev. David Otis Fuller, Wealthy Street Baptist Church, Grand Rapids, Mich., is all that is necessary.

Surely thoughtful brethren will be willing to do this in order to help the other fellow.

DR. CLARENCE MASON, JR., HITS THE NAIL ON THE HEAD

Fellowship with like-minded brethren is not only one of the sweetest experiences of the Christian life, but is *far more necessary* for ourselves and our churches than some of us Independent Baptist pastors have recognized. It is entirely true that each church is an independent unit in itself, answerable only to God. But as individual Christians need fellowship in a local church, so individual churches need fellowship with other churches. Because we have failed to find that fellowship, which we need, in the Northern Baptist Convention and its subsidiary affiliates, due to the alloy of modernists, middle of the roaders, and "pussy-footers," many of us have made the mistake of WITHDRAWING our fellowship from them rather than CHANGING our fellowship to those churches and pastors *with whom we are heartily agreed* on the great issues of the purity of the Gospel. And our danger has been to become isolationists.

We as pastors and our people need the STIMULUS of seeing and hearing how our brethren are doing their work in their churches; we need the value which comes from pooling our ideas and presenting a united testimony to the truth. Fundamentalists, as well as modernists, in the Northern Baptist Convention delight to

picture us as (and many honestly believe we are) *a disunited straggling group of malcontents* who can't get along with the NBC because we can't get along with anybody, *even among ourselves!* And when one considers the tremendously vital conscientious reasons that have led us to withdraw support from the NBC, it certainly appears that *if ever a group of churches had a basis for fellowship, we have!* I fear our actions have made our friends' and enemies' misconceptions of us *look rather plausible*, and we shall never be able to convince them that we are not mere seceders *unless we fellowship with one another ecclesiastically as well as personally.*

Many of us have found the general solution to our problems in the happy fellowship of the General Association of Regular Baptists as far as our general and national ecclesiastical status is concerned. This body does not say one thing to a church about how they shall run their affairs, but simply provides a fellowship for churches who feel no longer in fellowship with the NBC, and take a vote to say that they share the ideals of independent fundamental Baptists who compose the G. A. R. B. fellowship. And those of us who have so declared ourselves in fellowship with the G. A. R. B. wish that more of you brethren who see eye to eye with the G. A. R. B. would go through the simple formality of declaring yourselves in fellowship with us. BUT that is *your business* and we can only say "come on in; the water's fine!"

It goes without saying that we are all too busy simply to attend another meeting or foster an unneeded organization, however simple its mechanics, **BUT WE BELIEVE THERE ARE HUNDREDS OF BAPTIST CHURCHES** who would be encouraged to withdraw their support from the NBC and to become independent, fundamental Baptist Churches, **IF EVERY CHURCH WHICH IS NOW INDEPENDENT UNITED WITH THIS FELLOWSHIP AND GAVE US A UNIFIED FRONT.** So many churches, if they realized how many independent Baptist Churches there are, would be amazed and I believe interested and perhaps won by a united front on our part. And we would all be encouraged by the other churches in our Fellowship.

C. E. Mason, Jr.

**WATERLOO
MAY 11-14**

PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

CHAPTER 16

"THE PASTOR IN ORGANIZATIONAL MINISTRY"

Scripture—Luke 10:1; Ecclesiastes 4:9, 12

Any discussion of the sphere of a Pastor's work will lead to some mooted questions. We must face one in this issue. Perhaps no matter treated in this entire serial would arouse more divergence of opinion and varied slant than the subject now approached, namely Organizational Ministry and The Pastor's Relation To It. We trust that those who read these lines will read the Scriptures interwoven into what is said and other Scriptures such as would naturally suggest themselves in connection with such a topic.

LET US DISMISS A FALLACIOUS NOTION.

There is a current opinion receiving a disproportionate favor among Evangelicals to the effect that organizations are innately human and consequently wrong. Not a few leaders who ought to have too strong a sense of responsibility to spread the germ have taught numbers of believers that the absence of organization is a mark of divinity. How common and how general is a contemptuous attitude toward Boards. Great numbers of Christians are obviously antiorganizational. A certain Christian layman of our acquaintanceship was wont to say to the Lord in his prayer, "We thank Thee that we are an organism, not an organization." It was trite to hear him say it. The serious aspect of it is that in his prayer he gave expression to what numbers of real Christians believe.

Let no one mistake it, many of us hold to a rugged individualism. We are opposed to any philosophy that obscures the individual or suppresses his wholesome initiative or the exercise of his ability. Any plan of action for a church or a fellowship of churches that overlooks the supreme worth of the individual and his possibility is necessarily a carnal, unbiblical plan. If organizational activities are elevated to the distinction of substitutes for Holy Spirit power, Bible knowledge and "effectual fervent prayer" they are not only dangerous, they are diabolical.

We propose a denial in this chapter. Let it be denied that an organization is antithetic to an organism.

The writer has open before him the great word treasury, Roget's Thesaurus, to a page that treats of the question of organization. Under this heading the great authority on the fine shade of word meanings puts such terms as "arrangement," "allotment," "classification," "systematism" and "organism." In popular Christian thought the attitude is "organization versus organism." But in clear thought, organization means order, united effort. It means a place and a job for everyone. It means everyone in his place and performing his job. It means coordination of effort. It means the individual multiplied and intensified. Some people's concept of a Christian church is not unlike a truck load of furniture, much that is of great value but nothing accessible, usable or properly placed. Christian forces banded into an organization simply implies collective faith accompanied by coordinated effort.

The case may be stated more strongly. God has more than given inferential endorsement to organization in this vast universe of which He is the Creator. What synchronization, what distribution of stress and strain, what precision and array lies before our eyes whether we look down or up at God's creation!

A Pastor may be satisfied just to periodically corral a company of people who lend him ear attention and then disband and scatter but let him not think of such a work as being according to the Divine pattern. Christ dispatched the seventy in pairs for their great ministry. Whatever may be one's interpretation of Ecclesiastes no one will deny the simple postulate "two are better than one" and again "a threefold cord is not quickly broken." Does anybody know of a church anywhere that is functioning in a healthy manner that is not something of a specimen of real organization?

The favorite New Testament symbol of the Church of Christ is the human body. "For as we have many members in one body and all members have not the same office so we being many are one body in Christ and everyone members one of an-

other." Romans 12:4, 5. A human body, when it is normal, is not only an organism, it is well nigh a perfect organization. It is a mechanism without parallel. It is not life minus machinery but life plus machinery. A local company of Christians are less than they ought to be and might be if they are not properly organized, officered and engineered. As relates to other things, so in this case, good organization will depend somewhat upon the Pastor's leadership.

A WORD IN DEFENSE. Pastors do not need defenders, but a word of defense is in order here. Some laymen seem to enjoy twitting preachers with the insinuation that they are poor business men, unschooled in executive ministries and administrative work. Sadly enough this is sometimes true. One hour ago a Christian woman who sits regularly under the ministry of one who is an unusual exegete and a very animated proclaimer of Bible truth said that her church and related organizations are steadily declining. The natural deduction from her comments would be that her Pastor while a man of irreproachable character and great zest in his work is woefully wanting when it comes to leading people in concerted, well-directed spiritual ministries. In other words, he has no definite program for the young people, or the instructional department of the church commonly called the Sunday School. He does not lead his people in any united attack for Christ in the place where his works centers. His fields are preeminently the pulpit and the classroom. He is representative of some men in the ministry but only a limited number. People who institute comparisons between the success of a preacher in his sphere and other men who lend direction in other spheres fail to weigh the factors. An executive head of an ordinary secular concern has money at his disposal and is certain of more when it is exhausted. Men have to work for him, they are paid to do so. They often do so splendidly when they utterly despise him personally. Besides, a business house commonly has a tangible and what is readily admitted to be an indispensable product to offer. The Pastor-administrator has no such practical aid. Many a preacher is expected to operate his church on annual receipts totaling less than two thousand dollars. His lieutenants in the work are such on the basis of voluntary action. He does not have the power to hire and fire. Besides, he and those who

labor with him are offering to the world what the unilluminated consider a hindrance to man's enjoyment and freedom. Certainly an intangible quantity at the best. When the case is fully considered with these things in mind, many a Pastor must be rated as the best business man in his community. He accomplishes the maximum in results with the minimum in human assets at his disposal. Let any self-appointed critic of a measurably successful preacher abandon his lucrative position, the equipment at his command, all the forces that he has to enable him to succeed; let him step into the pastoral office and under the average Pastor's disadvantages see what he can do.

By the grace of God any Pastor can be just as effective in the general oversight of his church as he can be faithful in his pulpit presentation of redemption truth.

A WORD TO TRAIL-BLAZERS. Most men who are shepherds of churches are serving flocks that have deep-rooted traditions. To substitute new plans for old ones or to even modify antiquated ways of doing things is to wave a red flag. But a few men are frontiersmen in the spread of the Gospel! It is their good lot to mould churches that are still in their formative stages. As with a child so with a congregation, train up a congregation in the way it should go. We recall hearing a Pastor who served an extraordinarily large church say, "He sometimes wished that he could withdraw completely from a work hampered by generations of influence; betake himself to some needy place, preach, win new converts and then establish a church according to his understanding of the divine order." It is the lot of some to do that very thing. Why not begin well? That will mean make a modest beginning. A few people right in their relationship to God with their backs to the world, their faces toward the enemy, their hands to the plow are worth many fold more than a disorganized, carnal mob.

One who is setting out in a new work can exercise greater watch care in the choice of official helpers. Counsel may be received from any good source but there should be no attempt to imitate the intricate set-up of a large unwieldy church. If there are not enough men of right convictions, conduct and character, to have a large Board of Deacons or Trustees then restrict the number. *A few soldiers are always preferable to a battalion of*

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saps. The writer recalls a Baptist church that had eighteen deacons. But the history of the church has been one of shame less surrender and constant vagueness on vital religious issues. Any one starting a new work can put the emphasis on competency for the office to be held and the work to be done and not guided by some inflexible law of numbers.

CONSTITUTIONAL PROCEDURE. We are of those who believe that the church should have a written instrument that gives the substance of its faith and government. Humans may be able to make it for a while on an intuitional policy but they are certain to come at last into situations where it will mean something to have the recorded, collective enlightenment of the church by which to be guided. Some plain comments about a church constitution fall in well at this point.

A constitution should be brief and uncomplicated. Nobody cares to carry on an extended research to obtain light upon some simple point. Sometimes a small church over dignifies itself by summarily adopting a constitution and by-laws of a very large church. This is a very great mistake. An instrument that cannot be understood by a twelve year old child is much too involved.

There are many things in church life that simply should not be left to changing whims, off-hand decisions or private opinion.

The church constitution should contain the name, the purpose for which the people are voluntarily banded, a simple assertion on the basic principle in local church government (as for example, is the church self-governing or is it prepared to be answerable to outside forces). The constitution should contain an article embodying the broad essentials of belief held by the Pastor and people. This should not be lengthy but it should be pointed and clear. Thoughtless people refer to confessions of faith as lifeless creeds but creeds are not lifeless save when they are in the hands of dishonest people. Honest persons will remember the standards of belief of an organization to which they belong and will comply with those standards or withdraw from the organization. The constitution should state distinctly terms of membership in the local church, deal with the question of discipline and dismissal, give the spiritual and other qualifications of persons who are to serve on committees and boards, prescribe a plan of financing the church, designate the church's missionary policy, fix the

time and place of important business meetings. Often it is necessary to have a few simple by-laws which are the subordinate features of the constitution. It should not be necessary to deal with the multitudinous details of church life in such a document. The conduct of a regular or special business meeting need not be written into the church constitution, a good chairman proceeding according to the common parliamentary processes is sufficient here.

Nothing should be incorporated in the constitution that is evidently in contradiction to the plain teachings of the Bible or sound reason or the obvious lessons of human experience. The Pastor will do well in the forming of a constitution to consult men whose churches are known for good management. Hiscox's directory remains a good counselor on intra-church-procedure and inter-church relations.

A DANGER TO AVOID. The thing against which to safeguard ourselves in organizational work is that of bringing into being groups of people, directing them in the selection of a staff of officers and then leaving them to the mercy of their own notions as to what they are to do. It is at this juncture that the Pastor's function, is vital. A concrete illustration will help. Suppose a given Gospel church has an orchestra, of course for the purpose of aiding in some one or number of regular services of worship. That orchestra will be a tremendous spiritual asset or a very real embarrassment. The writer was able to hold a Gospel Band to its initial purposes, its foundation platform, by frequently appearing at the time of rehearsal and reminding the members of the orchestra or band who were very young of the reasons for its existence, of how fully he was trusting it to help in his ministry of the doctrines of the church and of the good work that it had already done. The forgotten organization like the forgotten man falls by the wayside. One who is utterly devoid of musical education may help to steady a choir first by an occasional word of sincere appreciation, then by a directive suggestion to the choir keeping it sensitive to the fact that it, like the Pastor, is engaged in a Gospel ministry. Deacons will have happy, harmonious meetings, they will assist the Pastor in his labors; trustees and deacons will avoid tramping on each other's territory and have good inter-board relations; all will move forward as one man if the eyes of

all are kept upon the central objectives of the church that has voiced its confidence in them. And what are those objectives: the sending forth of the Gospel, the bringing in of the lost, the building up of believers until they obtain spiritual maturity, the reflection of the holiness of Christ in daily life.

NOT A ONE STRING VIOLINIST. It will be noted by what has been said that a Pastor must be something more than a one-talented man. There are thousands of niches in the vineyard of Christ that need to be filled and can be by men of one-talent but a Pastor's work is of different sort. He who approximates the demands for this work must be a good Bible student, a virile proclaimer of the Gospel; a father to the faltering; a friend and hero to the young; a counselor when advice is necessary; a soldier in the face of stiff opposition; a leader among leaders and followers; he must be God's voice and God's business representative. A Pastor is not an errand boy doing many unrelated things in hurried fashion. He is Christ's ambassador doing scores of different things but with one central objective namely, to please Him from whom he receives his appointment.

Some will say when they read these lines, we do not need plans, systems or distribution of work, we need a great revival. Our own heart beats with the heart of all who crave a mighty spiritual awakening. But if we had five hundred revivals we should still have need of churches formed and functioning according to the pattern shown us in the mount of Christian revelation.

ORDINATION

C. W. WALKER

On March 5, 1942, a council met at the call of the Portage Park Baptist Church of Chicago, to examine Brother C. W. Walker as to his fitness for the Gospel ministry. The council unanimously voted to advise the church to proceed with the ordination and the ordaining service took place the same evening.

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RESERVATIONS
In for the
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EXPOSITIONS IN THE SONGS OF SOLOMON

By REV. H. E. KETCHAM

"OUR NEW HUSBAND" *Songs of Solomon 2:8-13*

In Romans 7:4, after Paul has given us an illustration of the effect of death upon the marriage relation, and that effect is to dissolve it, he tells us that we who are brethren are become dead to the law by the body of Christ; that we should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. The word "married" here is from the same word which is translated "joined" in Eph. 5:31 "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" Paul goes on to say that this oneness between man and wife is an illustration of the oneness between Christ and the church. Verse 32 "This is a great mystery: but I speak concerning Christ and the church.

There was nothing wrong with our first husband, as far as righteousness was concerned. He was holy, just and good. (Rom. 7:12) He was not sin. He was so holy and righteous, that it was only by him that we knew what sin was. We never would have known that covetousness was wrong except our first husband had said, "Thou shalt not covet." (Rom. 7:7) Our first husband was always saying, "Thou shalt!" and "Thou shalt not!" That which he told us to do was perfectly right, and that which he told us not to do was perfectly right. The fault was not with our first husband, but it was with us. But there was one thing our first husband could not do, and that was to forgive us when once we had disobeyed him. He had no delivering power from guilt. He could only condemn, and thus we were always under condemnation, because of the weakness of the flesh. But God had compassion upon us, and set us free from the bondage of our first husband. Rom. 8:2-4. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." In order to do that, Jesus, the Son of God, had to become sin, and also the sin-offering for us, and thus was put to death as us, for us, and instead of us. In the body that was

prepared for him he tasted death for every man. Christ died for our sins, as though he were the one who had broken the "Thou Shalls" and the "Thou shalt nots" So the marriage relationship between us, who believe, and our first husband has been dissolved by death, for God counts Christ's death as our death, his burial as our burial, and his resurrection as our resurrection. For every true believer it is as though he had been put to death for breaking the law. But HALLELUJAH! because it was Christ who died instead of us, and because he was the Lord from Heaven, death could not hold him, so after he had borne our guilt away he arose from the dead, and immediately set about to woo us and win us unto himself as his bride, and to so unite us with him that we would actually be his body. (1 Cor. 12:27) Now while we have been delivered from the guilt and penalty that rested upon us for breaking the law, and there is therefore now no condemnation to them that are in Christ Jesus, yet we are still under the obligation to fulfill the righteousness of the law. But HALLELUJAH! again, being married unto the one who delivered us from the guilt of it, by his death, we have now the power within us to fulfill that righteousness. Rom. 8:4 "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" The one who loved us and gave himself for us, arose from the dead to marry us, and impart to us his power, in the person of the indwelling Spirit, that we might obey. But if we do not obey, through the weakness of the flesh; (and we are still in bodies of flesh, and in a world that is continually catering to the flesh.) we are not put to death as under our first husband. If we will but confess our sin, our new husband is faithful and just to forgive us our sin and to cleanse us from all unrighteousness. If we do not confess, then he lovingly chastens us until we are willing to confess and then he forgives and cleanses.

Now would you like to see a picture of our new husband. Every dotting wife generally has her husbands picture around somewhere in order that she may proudly show it to visitors. So it is with us who believe. Let us go back to God's picture al-

bun and look at it. Turn now with me to the Song of Solomon, chapter 2, verses 8-13. Remembering that this book is setting forth, in simile and figure of speech, the relationship and fellowship that exists between Christ and the church, and that the two leading personalities are a Shepherd-King, and a lovely maiden, madly in love with each other, let us look at the description given here, by the lovely maiden, of her Shepherd-King lover.

The true lover proves his love, not by words, but by actions, and so it is with the lover of the soul. In v. 8 she says, "The voice of my beloved" Yes she knew his voice for he had spoken. Long before our Lord ever came we hear his voice in the Old Testament, promising to come, but those old saints all died in faith not having received the promise. But again she says, "Behold he cometh" She can see him now. So it was with Simeon and Anna that day in the temple, "Lord, now lettest thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation," and Anna "Coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem" (Luke 2:29-30 and 38) He is actually proving his love by coming. "Once in the end of the age hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:26)

Next she says, "He cometh leaping upon the mountains, skipping upon the hills." Well that is exactly the way our Lord came. "Leaping upon the mountains" speaks of might and power. Our Lord came manifesting the power of God in words and miracles until they who were looking on said, "We never saw it after this fashion before" What wonderful power he had to heal the sick, open the blind eyes and deaf ears, to raise the dead, and still the storm, but "skipping upon the hills" speaks of joy and gladness, and that is also the way our Lord came. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) "God anointed him with the oil of gladness above his fellows." (Heb. 1:9) She says her beloved

is like a roe or a young hart, a very swift animal. Well it is written that in "due time Christ died for the ungodly." (Rom. 5:6) Not too late, but on time, he came to give himself for us, because he loved us. "Christ loved the church and gave himself for it" (Eph. 5:25) Then he arose from the dead to court us and win us unto himself. So we read, "Behold he standeth behind our wall" v. 9. This lover of hers had come swiftly, powerfully and joyfully, proving his love, and now he stands patiently behind the wall waiting for an invitation to enter. That is exactly like our Lord. Having come and given himself for us, he now in the person of the Holy Spirit comes to call us and gain an entrance, and it is the wall of our will that he stands behind waiting patiently for an invitation to enter. He will not come uninvited and against your will, but he is standing there in order to make you willing. This Shepherd-King lover was not idle while he was standing there. She says, "He looketh forth at the windows." That, my friend, is a picture of the work of the Spirit endeavoring to look down into your soul, and convince you of your need of this wonderful one. Again she says, "He sheweth himself through the lattice." That is also like the lover of our souls, he is constantly endeavoring to reveal himself to us. It is the Spirit's business to take of the things of Christ and show them unto us.

In v. 10 she says that her lover speaks again, and this time it is an invitation to "Rise up, my love, my fair one, and come away." Well come away from what, and what for. He goes on to say, the winter is past, the rain is over, spring is here, the flowers appear, it is time for singing, the voice of the turtle-dove is heard, and it is the fruit bearing season. My what an inducement he held out to her to come with him. Well that is exactly like our Lord. He to is calling us to rise up, and come away to him, but come away from what and what for. Come away from the world and all of its disgusting, dissatisfying, debauching antics. Come away from its ungodliness, its lusts, and heart breaking scenes. Come away from its emptiness, its putrefaction and corruption. Now when we ask anyone to come away from that which they have and take up with us, we must have something better to offer them than that which they have. Well, praise His Name, he has just that. Jesus calls us to come unto him, because the winter is past.

Winter always speaks of death. Death is passed for the believer. "Whosoever liveth and believeth in me shall never die." (John 11:26) "Shall not come into condemnation, but is passed from death into life" (John 5:24) Beloved that is a mighty good inducement to come to Jesus. "The rain is over and gone." When we think of rain we always think of God's judgments that are to be rained upon the earth, but beloved, for the believer, the judgment is over and gone. "Shall not come into Judgment" (John 5:24) "Christ hath once suffered for sins, the just for the unjust, that he might bring us to God." (1 Peter 3:18)

Now in v. 12 she says that he told her it was springtime, the time when the flowers appear on the earth. Well so it is in the believer's life; it will be springtime, and his life will be all decorated and perfumed with the promises of God. Just as the flowers bring gladness and fragrance to spring, just so do the promises of God bring gladness and fragrance to the believer. "The time of singing is come." Springtime is the time for singing certainly, and it is only when the believer has come out of the winter, and the rain, and is surrounded with the promises of God that he can sing, but that is the time for singing and praise. Isn't it wonderful that while we are still in this world we do not need to be of it, and we can have a song of joy and gladness in our hearts in spite of every thing to the contrary, and there is plenty to the contrary. However, they that be with us are more than they that be with them. "The voice of the turtle (turtle-dove) is heard in the land." Yes, this is the day of the Holy Spirit. The dove is a symbol of the Holy Spirit, and this is the day when the Spirit is speaking, pointing us to Christ. In v. 13 "The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell." This speaks of fruitfulness. Yes that is what we are saved for. Christ set us free from the bondage of our first husband, that he might marry us, in order to bring forth fruit unto God. (Rom. 7:4) It is by bearing much fruit, that the believer glorifies God (John 15:8) But someday the fruit bearing will all be over, and we shall hear the shout "Come up hither." You will notice that the Shepherd-King repeats his invitation to her, to come away, after he has given her the reasons. Our Lord calls us from this vain world to follow him, and

bring forth fruit unto God. All those who hear his voice live by the power of it, and as they come away to him in a separated life and unselfish service, they truly bring forth fruit. But we are awaiting that second call, when with the shout, and the voice of the Arch Angel, and the trump of God, He himself shall descend from Heaven, to call us away from the very presence of it. What a wonderful lover and husband. He merits all our love and fidelity. He abideth faithful. Let us do likewise.

NEVADA AND UTAH AS HOME MISSION FIELDS

A few facts concerning these states may show you why we felt led of the Lord to come to this new mission field in our own United States.

Nevada is the sixth largest state in the Union. Although the population is sparse it is increasing very rapidly and many have no access to a church. Fifty-four towns have some kind of church but at least eighteen of these have no Protestant work. Approximately 275 towns and communities ranging in size from just a few to six hundred or more are entirely without any church. Some of these are more than fifty miles from their nearest church. Many of the churches never make a policy of having a pastor. Some whole counties have no resident pastor of any kind.

Within a radius of ten miles of Ely are eight towns having a total population of about nine thousand. Only three of these have churches and the only Protestant is Methodist. East Ely with six hundred has no church. This county and Washoe county where Reno is have over one thousand population for each church.

Pershing and Eureka counties have only one town each with churches, which leaves three-fifths of their population out of reach of any church.

Boulder City, third largest city in Nevada, has a Catholic, Episcopal, Mormon and a modern Community Church. North Las Vegas has only one (Community) Church for its over one thousand population.

Mineral county where we are located has only one other pastor (Episcopal). Hawthorne has four thousand residents now with another large increase expected soon for additional government work yet we have the only Protestant work.

There are six Baptist (N. B. C.) churches in the state.

Nevada as a whole is wide open to gambling in a way not known in other parts of the United States. Reno is the divorce capitol of the world.

Utah has eleven (N. B. C.) Baptist churches. Only one of these is outside the large centers of population. Many whole counties have nothing but Mormon work. Although Mormon churches are so prevalent in Utah, there are many towns and communities which are unreached by any denomination. In

many Mormon hearts there is a hunger for the gospel.

Are not the needs of these states great? Do not the cries of their religiously underprivileged thousands touch our hearts? Cannot we get a glimpse of the agonizing Saviour dying on the cross for them?

We both attended Kansas City Baptist Seminary; Mr Nichols pastored convention churches in Kansas, Nebraska, and Colorado before we became familiar with independent Baptist work. Whenever it was at all possible we would start some church service and Sunday School

in unchurched areas. Mr. Nichols felt this was the type of work the Lord really wanted him to do. God put these states upon his heart. When we were leaving the last pastorate a Mormon who had spent many years in Utah was expressing his sorrow in our quitting the Sunday afternoon service in his unchurched town. He said, "Come back to us." This also seemed a call to the many unchurched towns in these states. We are members of the First (Regular) Baptist Church of Hemet, California.

Frank and Dorcas Nichols.

THE CAPITAL PARADE IN THE LIGHT OF BIBLE PROPHECY

By DAN GILBERT

Director, Christian Press Bureau, Washington, D. C.

I am writing as I swing "around the circle" of America. I was in California when the Japanese struck at Pearl Harbor. Since then I have visited most of the important parts of our nation, taking time out only infrequently to return to the Nation's Capitol.

I am writing from Oklahoma, where I have been holding evangelistic meetings.

This part of the country is literally aflame—with indignation against the delays and obstructions cast athwart America's war program. I have witnessed hot political campaigns, but I have never seen the people generally so deeply and resolutely stirred.

The sentiment seems to be more pronounced in Oklahoma, Texas, Kansas and the other states of this region, but it is widespread throughout the nation. The people are definitely aroused. They are determined to win the war. They are dedicated to the making of whatever sacrifices that may be necessary to insure that end.

Woe unto the political or economic group that stands in the way of the people's determination!

In contrast to the grim determination and deep dedication of the people "back home," the spirit of "politics-as-usual" still prevails in the Nation's Capitol. The November Congressional election is approaching, and the old-time practice of "patching fences" is feverishly being pursued by the politicians of both parties.

Never in my experience in Washington have I seen a parallel of this

condition: in which the politicians were so completely out of touch with the people back home. Unless this situation is speedily changed, unless the politicians soon get into step with the people, there will be many new faces in the United States Congress after the November elections are over.

The politicians still seem to be listening to the voice of the "special pleaders for special interests," the high-priced and high-pressured lobbyists. They seem not to realize that the lobbyists themselves are out of contact with their constituents.

For instance, it was under the pressure of the labor union lobbyists that the House of Representatives decisively defeated the bill to abolish the forty-hour week in defense industries. Congress thought that "labor" was against the bill. The fact is that the labor union lobbyists and leaders assumed a position in opposition to the working people themselves.

If there is one thing that farmers, laborers, and business men are agreed upon, it is the policy of "all-out for victory." The people of America know that the war cannot be won on a forty-hour week. They are beginning to ask: what kind of sissies and mollicoddles are we?

In fact, the "forty-hour week" has never been anything except a special privilege extended to a small percentage of our people. I never knew a farmer who operated on a "forty-hour week." I never knew a faithful and successful pastor who functioned on a "forty-hour week." I never knew a doctor or a lawyer

who devoted himself to his profession for just forty hours a week.

For that matter, I never knew a Congressman to be reelected who followed the lazy pattern of "forty hours per week shalt thou labor." No Congressman could do all his work in that period of time. No soldier or sailor in Uncle Sam's military forces ever enjoyed the luxury of a "forty-hour week," and double-pay or "time-and-a-half" for overtime.

America was not built on a forty hour week. Nothing was ever created according to that pattern of indolence. France was destroyed by the forty hour week. This radical innovation is today the greatest threat to America's successful conduct of the war.

The people's ire is further nettled by the reflection that the greatest number of strikes and interruptions of production are occurring in the very industries that most carefully follow the forty-hour week pattern. The highest-paid, not the lowest-paid, workers are most extensively and intensively engaged in strikes.

There were more than twice as many strikes in defense industries in February than there were in January.

Yet, the labor politicians and their allies in Congress stubbornly refuse to outlaw strikes in defense factories. The Gallup poll shows that over 90 per cent of our people—farmers, labourers, and business men—are in favor of a law to make strikes in defense industries illegal.

Most of the workers in defense factories are themselves in favor of outlawing strikes. Most of them do

not wish to go on strike, but they are forced to by the autocratic command of labor union officials and politicians.

It has become an accepted principle in Washington that no law can be passed which is opposed by the labor politicians and radical bureaucrats. Even if 90 per cent of the people favor a law, it still cannot be passed without the sanction of a select group of important officials in the C. I. O.

The question arises: are the labor politicians bigger and more important than the people themselves? Are we a government of the people, by the people, and for the people? Or are we under an invisible dictatorship?

Democracy is fast approaching a crises in America. The outcome of this crisis may well settle the fate and future of our nation.

Some months ago, the question arose: Who is more important: the President of the United States or John L. Lewis? The President requested—and then demanded—that Lewis keep his miners busy in the so-called Captive Coal Mines, which supply fuel to the steel industry. Mr. Lewis declared that his miners would refuse to work until a closed shop or C. I. O. dictatorship was established in the mines.

In defiance of the President, Mr. Lewis called his men out on strike. They remained on strike until he was assured that his demand for C. I. O. labor dictatorship would be granted. The government of the United States was "successfully defied" by the nation's leading labor union politician.

The goal of communism is a "dictatorship of the proletariat," to replace democratic government. Toward this goal, the radical schemers are endeavoring to steer America. They have arrogantly said that even the war will not cause them to slacken their drive for "labor dictatorship" over this country.

American boys may be dying with General MacArthur's forces in the Philippines. They may be giving their all to their government. But the radical politicians and labor bureaucrats still insist on the "right to strike" in defiance of the government. Several million American boys in army camps may be devoting their lives to the cause of defense for \$21 a month, but the radical politicians still insist that workers in defense plants shall continue their strikes to increase pay-levels

which already are many times that of our soldiers and sailors.

This war, our President, says will be won in the factories of America. What is done in the factories of America is more important even than what is done on the battlefields abroad. Production will win the war. Lack of production will lose the war—generally speaking.

The elections in November may well give the answer: victory or defeat for America. America cannot win unless we have a Congress which will truly express the will of the people themselves. We must have a Congress which will smash the fifth column here at home, which will overturn the labor dictatorship, which will stop the trend toward Sovietism in America.

America must go to work. The 5-day, forty-hour week is the invention of men. It is contrary to the plan and commandment of God. God decreed that man is to work six days a week, from sun-up to sun-down. That is the way America was built. That is the way our fathers won through to victory in their struggles.

America must return to the law of God. We must live again as our fathers lived. We must believe again as they believed. We must fight again as they fought.

There is no short-cut. There is only one way to victory—along the path which our fathers trod.

WHAT ON EARTH IS AN "AOUDAD"?

By Dr. R. L. POWELL

This strange animal has a name which strikes nothing in our common understanding. The name is pronounced ah-oo-dad, with the emphasis upon the first syllable. Yes, it is truly an animal, and one that lives in far-away Africa. The Aoudad is a wild sheep. It may be something like our own mountain sheep of this country, and like them is a very wild thing.

It seems a bit strange to link up with the name, sheep, the word wild. They do not seem to be compatible—they just don't go together, somehow, do they? The fine animal which we know as the sheep, and which we know to be so easily domesticated and trained for man's use, seems to be wholly removed from the idea of a wild life, yet the hard fact stares us in the face that there is such a creature as the "wild

sheep" or aoudad. It is perhaps the chamois of the Old Testament. In spite of the fact that it is a sheep, it is a wild creature.

We are just wondering if the same sort of inconsistency does not strike all of us when we see one of Christ's sheep leading the life of a wild thing. There can never be any sort of justification for a truly born-again child of God turning back to the wild life of this world, and yet, we are all shocked now and then when we see it take place before our very eyes.

Of course, we are to keep in mind the fact there is a clear distinction in both the natural and spiritual realms between the sheep and the goats. A goat is regarded as being a very different creature from the sheep. And they will not mix, even though they have some resemblance. A goat remains a goat, and a sheep remains a sheep, regardless of how much they have their appearances altered except in case of a re-creation. This goes right down to the foundation fact of all science and religion. We are either sheep or goats in God's sight. There can never be any mixture between the two species. In nature, in disposition and in power of reproduction there is a permanent and insurmountable barrier so far as the creatures themselves are concerned; and it they are ever changed there must be the intervention of a law that nature knows about.

But the thing that concerns us right now is "wild sheep." There are plenty of goats in the world and entirely too many wild sheep. Sheep ought to be at least "tame." They have to be sheared, fed, sheltered from the extreme weather and protected from dogs and wolves, and if they are too wild the shepherds can not get to them to serve them.

Another thing that always bothers some is that the "wild sheep" are dangerous to the rest of the flock. They are always running off into the wrong grazing territories, getting on the devil's pastures, eating the devil's feed and drinking the devil's water. And not only that, but they are always bringing in among the flock, the habits and feelings which they have gathered in the wrong places. They even talk the language of the goats. They even seek to look like the goats with whom they have been running. Some of them get so confused by the devil's shepherding of them that they come to wonder just what they are—they have lost all assurance

that they are sheep. Then when they are asked to live like sheep, that sort of a life is entirely too tame for them. They want to take daring risks. They want to live in the danger zone all the time. They have developed an appetite for goat food and if any one suggests that they should not live on that sort of diet, they get furious and butt like goats. They even develop a sort of "Billy Goat Religion"—always "butt"-ing the program to death. A thing can be done "but"—and there they go with the difficulties and fears.

But the very worst they do is to make the goats believe that they are as good or better than the sheep. The goats will tell them that they see no advantage in being a sheep because the sheep are always coming over into the goat's territory for their associations. They see no good in the Good Shepherd because some of His sheep are always running away to the devil's pastures. It brings reproach on the Shepherd and upon the obedient, happy sheep of the Master.

In the field of Christianity, what do we mean by a "wild sheep." We simply mean one who professes to be a saved person and will seek all of his delights in the fellowships of the unsaved, eating, drinking, reading and playing the same things which belong wholly in the realm of the flesh.

After we have made this matter clear, let us say that one of the problems is not with these poor confused wild sheep but with the leaders who have had their training in hand. Their leaders have fed them on goat food, given goat exhibitions, smiled with complacency at the antics of the goats and all but commended the goat business. They have also denied them the true food of the babes in Christ. The Word of God has been denied them. They become starved in soul. They have not had spiritual development, hence their only taste is of the wild.

However, it ought to be observed that all wild sheep can't put the blame on their spiritual leaders and teachers. Some sheep just insist on getting into trouble and paying the price of their folly in broken power and lost joy. These seem to be like Israel of old, stiff-necked and rebellious in spirit. They have to learn by sorrow and suffering. They will surely learn though, and one day they will be willing to humble themselves under the mighty hand of God.

WHY DO BAPTISTS NOT OBSERVE LENT?

By REV. G. J. FLOKSTRA
Scripture Col. 2: 8-23. Gal. 4: 8-11, 5: 1

Introduction. At this season of the year we are often asked, "Do Baptists observe Lent?" When we answer in the negative we are then asked, "Why do Baptists not observe Lent."

In order to answer the question, it is necessary to understand the position of Baptist Churches as to their source authority. We are speaking for the Regular Old-fashioned Baptists, not for that modern group that have drifted away from the historic Baptist position, and therefore, no longer entitled to that name. Baptist churches are non-ritualistic and non-liturgical. We go for our authority, not to Church rituals, church liturgies, bishops, synods, conferences or associations, but directly and only to the scriptures, the Word of God. We believe the Holy Scriptures alone, are a sufficient rule of faith and practice in all matters of Christian life. They determine both creed and conduct of the child of God. Not decrees of councils, not traditions of the fathers, but, "Thus saith the Lord," settles all questions of faith and practice for Regular Baptists.

1. The first reason therefore, why Baptists do not observe Lent, is because we fail to find authority for such observance anywhere within the pages of Holy Writ. The word Lent, or that season spoken of as Lent, for special observance by such a large percentage of professing Christendom today is not even hinted at anywhere in the scriptures. Neither will you find the words or terms, Holy Week, Good Friday, Palm Sunday, Easter or any other special Sunday or Church Day even hinted at anywhere within the covers of the Bible. In our authorized version Easter is mentioned once in Acts 12:4, but this is correctly translated Passover in the Revised Version. The observance of these days and seasons have all been instituted by man, church conferences, councils, bishops, synods, etc. without one whit of scriptural authority or backing. In fact, Paul in our scripture lesson warns against these traditions of men. Col. 2: 8 "Beware, lest any man spoil you through philosophy and vain deceit, *after the tradition of men*, after the rudiments of the world, and not after Christ." And again, vs. 16 and 17, "Let no man therefore judge you in meat and drink, or in respect of an holy day,

or of the new moon, or of the Sabbath days. Which are a shadow of things to come; but the body is of Christ." We realize that in strictness of exposition these passages have reference to Christians observing Jewish religious days and seasons, but we ask why may we not apply them to the observance of humanly invented, and not divinely instituted religious days and seasons imposed upon the Church of Jesus Christ.

We have also discovered that in many cases Lent becomes a time of drudgery to those observing the same, in touching not, tasting not, and handling not, certain things during this forty day period. The Scriptures say, "Wherefore, if ye be dead with Christ from the rudiments of the world, why as tho living in the world are ye subject to ordinances, Touch not, taste not, handle not, which are all to perish with the using after the commandment and doctrines of men, which things have indeed a shew of wisdom in will worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh."

2. The Apostle Paul was instrumental in founding more Churches than any other one of the Apostles, he wrote many divinely inspired epistles to these churches, which being divinely inspired are authoritative for the Church of Jesus Christ today. In not one of these epistles is the observance of Lent, Holy Week, Good Friday or any other religious day or week or period of time, except the Lord's Day, the first day of the week, commanded or even hinted at. In fact when some of these Churches became ritualistic and legalistic in the observance of days and seasons, the Apostle writes to them as follows: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months and times and years. I am afraid of you, lest I have bestowed upon you labor in vain. Stand fast therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 4: 9-11, 5: 1. Again we realize that in strictness of exegesis this applies primarily to the Christians observance of Jewish religious days and seasons, but again we ask may we not apply these passages to the observance of humanly invented, and not divinely instituted days and sea-

sons imposed upon the Church of Jesus Christ?

3. And last of all we truly believe that a Christian is one who through personal faith and acceptance of Jesus Christ as Saviour and Lord has experienced a definite change of life which Jesus calls the new birth, which Paul describes as being a new creature in Christ. Old things pass away, and behold all things become new. We believe that one having had this experience desires according to the injunction of the scriptures, to be separate from this old world, not 40 days but 365 days out of each year. "Wherefore come ye out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Those who have had this blessed experience will not in the name of Christianity give up their liquor, beer, dances, cards or movies to prove their love for God, but because of the new life received when receiving Christ, and the new desires experienced as a result of the new birth have lost their desire for all these things forever.

Have you experienced this? If not, you may, for 'whosoever will, may come and take the water of life freely, and him that cometh unto me I will in no wise cast out,' said Jesus.

BAPTIST BIBLE SEMINARY

The U. S. Army was enriched by the entrance into its ranks of four Seminary students who were called into the service of our country this past month. A special chapel service was held in honor of Glen Swanson, Gene Smith, Arthur Saunders and Nelson Brown with spontaneous farewells from students and faculty after which they were each presented with a New Testament. In reply, they assured the student body that their testimony would be heard in the army camp, strengthened by their stay in this school.

Gospel teams have journeyed out of the Triple Cities for services in the following places: Gelatt, Sweet Valley, Pa.; Holley, Simprona, Conklin Center, Twin Orchards, New York City, Corning, N. Y.

Quartette Choir

Twenty four voices separated into six mixed quartettes form the un-

usual arrangement for choir music which Mrs. Elsie Bancroft Nichols, Director of Music at the Seminary, has organized from selected Glee Club members for the presentation of sacred concerts. Sunday, March 2, this group, the Quartette Choir, sang at the First Christian Church of Binghamton, over WNBF in the afternoon broadcast of the First Baptist Church of Johnson City, and presented a sacred concert at the First Baptist Church of Alton, N. Y. Other concerts will be given by this organization later in the year, and is, as the other talent of the Seminary, available for the Lord's service wherever it is possible to serve.

Victory Quartet

For the past two years the Ambassador's Male Quartet has traveled throughout the Northeast and Middle Western states with the message of salvation in song and sermon and presenting the work of the Seminary. Now that the members of that group are graduating another quartet has arisen from the freshman class to take its place. The "Victory Quartet" is a mixed quartet composed of Mr. and Mrs. Kenneth Ohrstrom of N. Tonawanda, N. Y., Miss Shirley Rogers and Mr. Lloyd Button of Waterloo, Iowa. They are planning an itinerary for the summer months similar to that followed by the Ambassadors. If your church would be interested in having them for a service please write—The Victory Quartet, Baptist Bible Seminary, Johnson City, N. Y. in order that they may include you in their itinerary.

Bible Classes Taught	89
Bible Club Meetings Conducted	255
Childrens Bible Club Meetings Addressed	170
Factory Meetings Conducted	13
Mission Meetings Conducted	21
Mission Meetings Addressed	17
Open Air Meetings Addressed	16
Open Air Meetings Conducted	2
Other Religious Services Addressed	345
Other Religious Meetings Conducted	174
Sunday School Classes Taught	609
Persons Spoken To	1718
Persons Professing Conversion	276
Backsliders Restored	33
New Testaments Distributed	51
Scripture Portions Distributed	431
Tracts Distributed	18561

Students Practical Work Report First Semester

Visiting pastors and missionaries are often asked to speak to the student body during the chapel hour.

Recently Dr. MacNeil of Washington, D. C., Rev. Samuel Fisk of Los Angeles, Cal., Dr. Bob Jones of Cleveland, Tenn., and Rev. Walter Warfield of Brazil have given messages which were a real source of blessing.

A Student Testimony

"The principles of the Baptist Bible Seminary are found in the school verse, Titus 1:9 - 'Holding fast the word . . .'" Its doctrines are founded entirely upon the Word of God. Its aim is to help Christians to become better acquainted with the Lord Jesus Christ of whom the Word is a revelation, and thence to make Him known to a needy and sin-sick world. I praise the Lord for leading me here and for the joys and blessings received, as well as the practical lessons learned here. The fellowship with the teachers and other students has encouraged me in my Christian life. My prayer is that by my words and actions I might be 'holding fast the faithful word'."

Miss Mary Sinclair "42"
Forest City, Pa.

MR. STOWELL PUTS IT IN BLACK AND WHITE

With foreign mission doors closing almost by the hour, the people of God must hasten to buy up every possibility of Gospel harvest while it is yet day, for the night cometh when no man can work.

A great religious body of the North recently announced the discovery that in their territory there were at least 150 new suburban areas in each of which there were not less than 5000 people without a church building of any sort. Liberalism is not doing much to grasp such opportunities. They neither have a message for today nor a missionary zeal with which to perform.

The key to the whole situation both at home and abroad lies in the schools for training Christian Workers. The churches of the land move or fall with the hearts of the preachers. Friends of God should be extremely interested in supporting both by prayer and gifts, schools that are sound in their teaching and training. Such a school is the Baptist Bible Seminary of Johnson City, New York, which is now in its tenth year. There are now over 200 students enrolled in the day classes of this school of which Dr. Earle G. Griffith is the president. The school is unique in that it has taken the best features of a Bible school and

of a theological seminary and combined them in a Bible Seminary.

The possibilities of such a school are unusual as is evidenced by the prospering hand of God in the ten years of its existence.

The needs of such a school are quickly seen by the following comparison: The Baptist Bible Seminary has no building of its own, using the fine property of Johnson City's First Baptist Church for

classes. Neither does it have any endowment. On the other hand the eleven seminaries of the Northern Baptist Convention average 147 students with an average of 7 buildings each. The average endowment of these schools is \$1,148,700.81 while only three of them have more students than the Baptist Bible Seminary, the largest having 313 enrolled.

The challenge facing the Christian

public to back in every way possible the Baptist Bible Seminary and similar schools is tremendous. The need for land and buildings; for promotion and for current expense weigh heavily on those in charge. Let all obey the scripture to "Bear one another's burdens" and share this load that God may continue to enlarge the ministry of this Annapolis of Baptist Orthodoxy.

—Joseph M. Stowell

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

Friend of my heart, there's a bridge
o'er the ocean

Built by prayer and a love
tried and true,

Bond that defies all the wild waves'
commotion,

For my blessed Saviour is your
Saviour, too.

This is the bright star which led
us together,

This is the strong seal Death can
never undo,

Miles flow between, but forever and
ever

Your loving Saviour is my Sav-
iour too.

God bless you, dear one, what'er
you are doing

Give you His peace and with cour-
age endue,

Working or resting, the comfort re-
newing

Of knowing my Saviour is your
Saviour too.

Far removed from all fronts, knowing little of what is actually happening in our country and other countries, we were surprised one evening upon our return from a service to discover the army, marching four abreast, dressed in the same uniform, their backs weighted sometimes to four times their own weight, struggling through mud, water, and sand. No, it was not the Brazilian army but an army of ants. They were coming from a neighboring yard some 400 or 500 feet away and they were carrying the corn for our chickens to their home. We were very careful not to interrupt their line of march for one or two of them in our clothes would make life very interesting and exciting for a time. The box was alive with them and it seemed nothing short of a miracle of God the way they would put a huge kernel upon their backs, march down the side of the box and

away through water and mud, up hill and down, through heavy grass and underbrush to their jungle home. It was interesting also to notice that even the younger generation would hunt to find a kernel that was managable and march away with it. At times we would find two of them working at the same kernel, it having turned out to be too much for one. To look at that steady column of ants, four abreast with the kernels of golden corn on their backs, reminded one of nothing else but soldiers on their way to battle. The only way the damage they do can be stopped is to suffocate them in their home with sulphur and arsenic. They strip clean trees, bushes, and other plants that happen to come to the attention of their scouts, this time it was our corn.

It may seem to be a far cry from ants to governors but that is what we are going to do for we want you to know about the visit that the men, Mr. Hocking, Mr. Trimble and Mr. Stull made to the governor of the state of Amazonas. Many of you know that Brazil is closed at least temporarily to the entrance of any new missionaries unless Brazilian authorities can be persuaded to intercede for us. We have received reliable information that if certain high officials would issue permits here in Brazil, the U. S. Authorities would permit the missionaries to come. With this purpose in mind the men made an appointment and called upon his Excellency. The three of them, dressed in their Sunday best, and with their best Brazilian and North American manners combined, were ushered into the presence of the governor with very little red tape or ceremony. He was at his desk in a "sala" furnished in red plush. They conversed partly in English and partly in Portuguese. One of the most outstanding differences between this official and his way of

doing things from officials in our country was that he used his own typewriter, with the "Columbus system." He seemed very kindly disposed toward our work and promised after we had supplied him with certain necessary information, to intercede for us with the director of foreign relations in Rio. It is very possible that our request may be pigeon-holed and nothing come from it but it is also just as possible that "He who doeth all things well," may make a way for us through red tape, man made laws, and present world conditions. We need the help of those who are being held at home, they are longing to come, lost souls are waiting, won't you PRAY?

And now about our Junior Missionaries—we may as well begin with the eldest first and follow on down the line. Faith Rebecca Hocking is growing into such a perfect little lady she would warm the hearts of all of you. She learns some new word practically every day. She says "doity" for dirty, and "boy" for Billy Boy, and many other things but we always understand. Her parents have never tried to teach her about giving thanks at the table but a few weeks ago they discovered that she was folding her hands, bowing her head, just as soon as her father says, "Let's pray." However, they have discovered that when she is exceptionally hungry, she sometimes comes out with the "Amen" before her parents are ready.

Tiny Grace Ann Trimble is as busy as can be. She finds it very difficult to take time out for the commonplace things of life such as eating and sleeping, she has so many interesting things to do. One thing that she does love to do is climb and the higher the better. She announces the arrival of a new day by a bright, cheery "oodle oooooo!" (cock-a-doodle doo) and Mr. and Mrs. Trimble know that another lively day has

arrived, and slumber is over. She was quite ill with a severe cough and cold but is much improved. Her eyes are just as blue and her curls are just as silky and golden as ever.

As to our Billy Boy he is a never ending source of joy to our hearts. He is at the squealing stage now, will soon be creeping for he is beginning to make the first attempt now. The little daughter of Dona Lee, the Barbadian washer woman, takes care of Grace Ann and Billy Boy at times. The other day they called me to the veranda to hear Billy laugh. He was just laughing all over and making a big noise. I tried to make him do the same thing and it didn't work. We finally decided that it was not that he disliked his mother but the little negro girl could roll her eyes better, her face was a little darker, and her white teeth showed up to greater advantage.

We've been reading quite a bit about objectives lately so we thought perhaps you would enjoy having a part in the objectives that we, as a group of missionaries, have marked out for our year's work here in Manaus. First of all we have decided that the results in the street car advertising have been so satisfactory that we should expand that means of scripture distribution. Therefore we are building signs similar to billboards to be placed on the other property owned by the mission here in the city. The property faces the street car line and the sign will be very readable by all who ride the cars. Then we have found that an announcement concerning our meetings and also containing salvation verses can be run very reasonably in the daily paper so we are hoping to begin that soon. One of the objectives, the Young People's Organization, has already come into being and we are very much encouraged at the interest that is being taken in it. Because of the fact that we opened the mission in a practically unreached district we have not felt free to take up offerings in our work but now that we have a nucleus of believers we have felt the Lord leading in this matter. Last Sunday night we received the first offering and considering the number of believers and the wage they receive we were thrilled at the results. Also looking forward to our first baptismal service in the work in Cachoeirinha, a class in baptism was begun last Sunday. At the end of four or five weeks we hope to baptize a goodly number. We are also looking forward to several improvements at the mission, a boy's class during

the week, and more visitation work. A choir has also been organized, directed by Willard and although he lacks trained voices, and many cannot read, still they sing as unto Him and He is pleased and the congregation is blessed.

These are days in which we shadow the radio, especially when there is any news to be heard. We are always eager to hear just what has been accomplished. Therefore we believe that those at home who are backing us in prayer are interested in knowing if any souls are being saved. We are thrilled and happy over the results in the jail, the girls' class, and the evangelistic services. After working in the jail for weeks without any visible signs that anything was being accomplished, three men suddenly came through for the Lord. We do not have very much information on these men and their offenses but we do know that the crime must have been serious or they would not have been punished. Please pray that these men may grow in grace and radiate lives before the others which will show the reality of salvation in Christ Jesus. Several little girls have just recently professed Christ in the Friday afternoon Bible and sewing class. But I think that special cases are always more interesting than generalities so we are happy to tell you of one experience. A little girl by the name of Luzia came to the Sunday School and received a New Testament upon her confession of the Saviour. She went home and at night, since she was the only one in the house who could read, would open the Bible, at the request of her father, and read to the whole family. Not long after that her sister, several years older with children of her own, was saved, and just last Sunday night her mother came to the Lord. The mother said, "I heard the Word at home from my little girl, and now I have come to accept the Saviour." Please pray for her that Christ may ring true in her life before the unsaved father in the home.

We wish some of you ladies would take an air plane trip here sometime and go visiting with us. This week Willard and I were in the home of one of the believers where a tiny new baby was the center of attraction. Our hearts went out in sympathy to the mother for the little one had some sort of dysentery and there were large scabby scores scattered through its hair and over its body. They were giving it cheap

canned milk and we believe that was the source of the trouble. There were three other Brazilian ladies there and the tiny morsel of humanity was handed from one set of arms to another for it would not do to let it cry. Almost all Brazilian mothers keep a rubber pacifier in the baby's mouth constantly until the baby is even as old as five or six years. In this home we met a Peruvian lady who told us many interesting things about the Peruvian Indians. She said one tribe she had encountered worshiped God as a Great Spirit who spoke to them always in the thunder. Therefore whatever they were doing at the time it thundered had angered God and so they immediately stopped doing that particular thing. For example this tribe ate human flesh but if it thundered while they were eating they stopped eating because it had angered God. She was sitting on the floor, barefooted, and was busy weaving belts out of bright colored thread. One of the little girls told us that she was her grandmother. We were quite surprised to hear this and when we had questioned her she replied, "I call her my grandmother but she is mother to no one." After another call we stopped at the home of one of our most faithful Christian women. She had been absent for several services because of having her teeth pulled. When urged to come out she said she had too much shame, that she wouldn't be able to come until she had the money to buy new teeth. Over and over again we are reminded that this is a proud, proud people with whom we are working.

The boat mail was a real blessing this month. It seemed that at Christmas time so many of our old friends thought of us and we received word from so many who seldom write. We have also enjoyed hearing from the various women's groups who have written. If our personal letters are a blessing to your society, keep on writing and we shall be happy to answer you.

CENTRAL AMERICAN LETTER NO. 1

(Editors note: Mr. and Mrs. Prior are making an extensive survey of Central America for Mid-Missions This is their first report.)

Dear Friends:

Some of you will not have known what has happened to us since the

last Indian letter. So a brief resume is in order. After arriving home from India we went down into Southern Mexico in search of good health and found it. Then back home and on to many meetings, presenting the need of India. When the year in the States was closing, we applied again for permission to return to India to continue our work. Governmental red tape held this up until war broke out between Japan and the United States and the last route to India was closed. We prayed definitely then that God would lead us into another field of service and the burden of the unevangelized fields of Latin America was laid on our hearts. Our mission organization has no work at present in Central America so it was decided that we go down into the Republics of Central America and gain the information necessary in order to send new workers out to claim new territory for Christ.

A sailing was arranged on a United Fruit Co. ship out of New Orleans for Puerto Barrios, Guatemala. Two days later a letter was in our hands saying that that ship was taken over for a troop ship. Another sailing then was fixed up for 24th of December through the same company. As we anticipated delay in obtaining the necessary visas from the consuls in New Orleans, we left home on the 12th of December 1941. We had a real carload of baggage: two trunks, two large duffle bags, one small bag and hand bags. Complete camping equipment was the first essential as we would be living in a tent in the wilderness for a year or so. It was very cold the morning we left Michigan but milder weather soon was in evidence as we went down through Louisville, Nashville, into the states of Mississippi and Louisiana. When we arrived in New Orleans we found spring-like weather with flowers in bloom and a carnival spirit in the air.

The visas were obtained much more easily than we expected and we sold our faithful Chevrolet for cash and were ready to go. Rumors were floated every day in the city as to the possibility of the ships sailing on schedule or not at all and those with bookings were not certain of really sailing until the gang-plank was cast off and we floated out into the river. It is always exciting to be on the dock on sailing day with the officials running here and there. Customs men watching everything, passengers and their friends chattering away and this scene was doubly thrilling this time

as we boarded a ship that had been newly painted a low visibility grey and for the first time the customs went through all baggage with a fine tooth comb BEFORE leaving the country. This last was purely a war time precaution. All letters and writing matter were also censored, even to the Christmas cards we were carrying in our pockets. Then the F. B. I. made their last trip through the ship, the whistle blew, the gang-plank drawn ashore and the familiar throb of the engines was felt as we started down the Mississippi river towards the Gulf of Mexico. The afternoon was taken up with stowing away our gear in the cabin and getting acquainted with the ship. Her name was Ulua and she was truly an old lady, made well before the last world war.

After a five hour run we were out of the river (did you know that New Orleans was that far from the Gulf?) and immediately the wind was more balmy and summer was with us again in December. After dinner that night we experienced another war time measure, black out. And what a blackout that was. We have traveled other blacked out ships but this was the worst job we had seen. The black out was real enough but accomplished without reason or consideration. Even down in the bowels of the ship where our cabin was located they wouldn't allow a corridor light that couldn't possibly be seen outside and we were in momentary danger of being brained as we stumbled about the ship. Then again the pursers, who ordinarily are responsible for the welfare of the passengers were both insulting and insolent. All in all, we once again came to the regretful conclusion that American ships, since the unions have destroyed ship discipline, are good ships to avoid traveling on as a passenger. That is, when there are no other ships available. I only say what I have because the service on this, as on another American ship we used several years ago, was lacking in common courtesy.

Now for four wonderful days and nights we sailed along on the Ulua. The weather was grand, the sea smooth at first and then rough enough to give variety and a big moon trying to make up for our black out at night. The days grew rapidly warmer until on Saturday, the day we were to dock, tropical weather was very much in evidence. Then at 3 P. M. on Saturday, we pulled up to the dock at Barrios, a sweltering little banana port on the eastern

side of Guatemala. We took our hand bags through customs here as we didn't yet know from where we would start our journey and the rest of it we put in bond and left in Barrios for the time being. At first we thought we might have to stay in Barrios all night as the train had already gone but due to the fact that the new minister to Guatemala from the United States was on board with us, the Government sent down a special train and to this they added another coach for the benefit of the passengers who were going up to Guatemala City. So we piled aboard this narrow guage car and soon were working our way through the dense tropical coastal region. Then darkness fell and we could see no more as we climbed 5000 feet to the city, arriving at one in the morning. By the time we got here coats were in order as it was quite cool. Did that hotel bed feel good!

Guatemala is the most stable and progressive of the Central American republics. Evidence of this is on every hand as we walk around the city. The first thing that strikes you is the absolute cleanliness of the city itself. There is no paper, no trash, not even dust in the streets. Every street in the city is swept by hand at least once a day and the main ones many times. Not with the stiff street brooms we use in the U. S. but soft, long brooms that collect the dust. The men that smoke even split the cigarette butts, sift the tobacco out and then roll the paper in a ball before throwing it away. Matches are put back in the pocket. It could easily lay claim to the cleanest city in the world. Traffic is strictly regulated with traffic police at almost every corner. Horns must be blown at every intersection and you can only go across or turn at a corner at the personal signal of a policeman there. No one crosses an intersection at more than ten miles per hour and traffic accidents are practically unknown. This is a modern, cosmopolitan city, yet made colorful by the old Spanish atmosphere and the bright costumes of the native Indians. It is easy to find your way around for the streets are all numbered with the avenues running north and south and the streets running east and west. The central plaza is very attractive and ablaze with color from the roses, phlox, gardenias, azaleas, hibiscus and lovely eight foot tall poinsettias. Off to the southwest are tremendous volcanic peaks, most of them active and the volcano of Agua being fully as symmetrical and perfect as that of Fujiyama in Japan.

The people of Guatemala are exceedingly polite and pleasant to the many times not so pleasant American and we are already charmed with them and their country. The conditions we have described are the result of the energetic administration of their President, General Ubico, who is said to be the finest administrator in all of Latin America. We were much surprised also to see many American soldiers on the

streets and soon met up with some of them. There is an interesting story in connection with that fact but we will save the censors trouble by saying nothing about it. Next we visited Rev. Sullenberger, the Presbyterian minister (missionary) here and he took us over to a clean little Spanish home where we could stay very cheaply and we moved and settled down to the job of arranging the details of our trip south

from Honduras, Nicaragua, Costa Rica, Panama, and then back through El Salvador to Guatemala. But that is a letter in itself and so for now we will have to say farewell and we will greet you next trip from somewhere on the trail for lost souls. Pray much for us that this trip will result in Glory for our God and fruit to lay at his feet.

Yours in His Service
Delos and Mona Prior

EXCERPTS FROM A MISSIONARY'S DIARY

By MISS SADIE BUSSE

(EDITOR'S NOTE: We have asked Miss Busse to write a series of articles based upon notes in her diary. Miss Busse is a missionary in the Philippines under the Association of Baptists For World Evangelism. She was home on Furlough when war broke out and is now unable to return. Her experiences through the years, as told in these articles, reveal much of the life of a missionary of which the public knows little.)

"He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that chastiseth the nations, shall not He correct? He that teacheth man knowledge, shall not He know? Psalm 94:9 and 10.

When I promised to write an article for the Bulletin each month I was confident that the January article would be a farewell letter and the February letter would be greetings from the Philippines. "I will matter little by what path He led us, If in it all we sought to do His will!" That little quotation is of comfort to me in these days when doors are closed to my return to the Islands. The Lord has shown me the need of going to those for whom He died, here in the homeland, and a special burden has been placed upon my heart for the six thousand Filipinos who are living in Los Angeles, married to women of many different nationalities. It is to these Filipinos and their families that I long to tell 'The Old Old Story'—The Gospel of Salvation, while waiting here at home.

It would be a joy to give you recent news from the Philippine Islands but since that isn't possible I have hunted out my diaries. The first one is dated almost five years ago. Until the Lord makes it possible for me to set sail again for the

Philippines, the diary of a missionary to the Filipinos will have to suffice.

It isn't easy to relive the parting hour, though I have done so, many times the past years. Hearing from the doctor's own lips that mother could not live until I reached the Philippines made it humanly impossible to bid her an earthly farewell; but oh, the grace of our Lord Jesus Christ! We who have tried Him know what it means to be upheld and sustained by the nail-pierced hands and to experience 'His Peace,' the peace which HE promised to give unto His own. The peace which enabled Christ to travel the Calvary road is a peace which enables missionaries to leave precious loved ones for the land of God's calling for them. The sobs which came from the depths of mother's heart, when she thought I did not hear them, shall never cease to vibrate in my ears, but I saw, too, the light of joy in the midst of tears as she said, "I gave you to the Lord before you were born. I praise God it is my privilege to see you go to the field to which He has called you."

The morning I sailed, a number of relatives and friends went to the pier with me. Finally the last "All ashore who are going ashore" was sounded. When the gaily colored streamers, thrown to us from the pier by loved ones and friends were severed and the S. S. Coolidge steamed out of the harbor, another Ambassador was on the way to foreign shores with a message from The King. As the last streamer was cut there was only one desire in my heart, that was to get alone with God. The stateroom which was to be shared with two others, was empty, and God met me there. Oh the rich blessings we miss so often because we fail to get alone with Him. Sorrows of parting vanished as the Saviour spoke words of love and comfort to my heart. When

the gong sounded for lunch I was ready to smile, and by His grace to witness to fellow passengers. My roommates and I shared a table with a Chinese professor enroute to Shanghai, China. While having lunch my roommates kept laughing and speaking about their embarrassing experience. In a few minutes I realized that they had attended the same uninvited Tea that I and my friends had attended also. The faithful old diary reminded me again of one of my most embarrassing moments, and because it is good for us to laugh during these days of gloom, I will relate the incident to you. When we reached the pier the morning of my departure from the West Coast, my relatives and friends got on the steamer with me to visit my domain for the trip to the Orient. Only my brother-in-law was acquainted with travel on a large passenger boat and he took us around. When we came to the Marine Tea Gardens and noted a party in progress I said "We can't go in there. They are having a private party." "Oh no," said Paul. "It is eleven o'clock and lunch is served for all passengers at this time." The members of our party needed no urging and everyone helped themselves to the dainty sandwiches, cakes, and tea. After all of us had a goodly share on our plates a very stately woman, much bejeweled, came to me. Raising her lorgnette, she said in a most icy tone, "Were you invited to this party?" I managed to stammer "no-o" and made a hasty exit with burning face. In the outer lounge a guilty party of fifteen looked at each other with dismay. Were our faces red? Misery likes company and I was relieved to learn that my roommates had behaved even worse than I had at the party. They had insisted on only chicken sandwiches and urged their friends to partake freely. The stately lady did more than

raise her lorgnette at them. Many times during our voyage we laughed about the incident even though we were too embarrassed to tell anyone else about it. When we were speaking of the feast to which we were not invited I told them of the invitation the Lord Jesus had extended to Whosoever will. They nicknamed me the little preacher but what a joy it was to speak to them again and again regarding God's plan of salvation. One of the girls was a Catholic and the other didn't know that Christ had died for her. Both of them were heart hungry and often asked me to speak to them of the things I believed and why. One day Clara came to me and asked me to pray for her because she really wanted to live a different life. What a joy it was to point her to One who removes our transgressions from us as far as the east is from the west, and remembers them no more.

We had a pleasant voyage from Los Angeles to San Francisco and after three days at that harbor we started on the second lap of our journey. We were going to the Philippines by way of Hawaii, then two ports in Japan, three in China and lastly Manila, the capital of the Islands. The band played "Aloha" as we left pier 44 and sailed through the Golden Gate. Almost as soon as we left the pier a dense fog settled over the bay and the fog horns began to wail dismally. The wail of the fog horns at Alcatraz Island, the government federal prison, seemed especially dismal. Forty minutes after we had left the harbor the Frank Buck Oil Tanker rammed our palatial ship, the S. S. Coolidge. All through the ship rang the call, "All on deck, all on deck," as red lights were flashed on throughout the ship. The life boats were quickly lowered and the dense fog lifted almost instantly. The entire crew of the Tanker was rescued by the crew from our boat and only one man was injured. As I witnessed the speedy rescue I saw as it were a sea of lost humanity. The red lights of danger which were flashed on again and again seemed like a cry from the lips of the perishing ones. Lost—Lost—"Lost in trespasses and sins," and again "No man careth for my soul." Where were the life boats? And where were they to whom the Master had said, "Go quickly and tell." To the rescue "Into all the world" pointing the perishing to Him who said, "Look unto Me and be ye saved," "Behold the Lamb of God which taketh away the sin of the world." Here and there it seemed

I saw a small boat to the rescue but there were so few who embarked to bring in the lost and dying. True many longed to go, they had heard the call of God and responded to the call only to learn there were no funds with which to send them and they must tarry in the home-land while souls in the sea of sin are crying out "Come quickly ere we die." No time or cost was spared to rescue the crew from the Tanker which was sinking. The world does not count the cost when a human life is at stake yet precious souls are perishing—eternally lost, and we, who know the value of a soul seem so indifferent at times. "Is it nothing to you?" cried the prophet. Would that God would grant us a clearer vision of Calvary and the price paid for the redemption of souls.

With the rescued crew on board our ship we limped back into port. A twenty foot hole was in the hull of the Coolidge and we were glad to leave the oil covered waters for the safety of pier 44. To our chagrin the band played "California Here I Come" as we slowly reentered the harbor. This took place on Saturday afternoon and on Sunday afternoon we left the Coolidge for the hotels of our choice. We had to take care of our own expenses so I chose the thirteenth story in the Federal Hotel. Dr. and Mrs. Hebbard, with their four little children, were on their way to India. They chose the same hotel and floor as I did and for the same reason—it was cheaper. Sunday night an earthquake shook the city of San Francisco with no gentle shaking. It was the most severe quake they had experienced since the one in 1906. The Hebbards and I met in the hall and decided it would be folly to try to get down to the street. The children were sleeping quietly and so their parents and I committed the little ones and ourselves to the One who neither slumbers nor sleeps. His promises brought peace and quietness to our hearts. "Fear thou not for I am with thee, be not dismayed for I am thy God" was a message from the heavenly Father to His children and we returned to our rooms with joy and confidence. The next morning when the little ones awakened they wondered at the debris in the streets, and we told them how God had safely kept us through the terrific quake while they were quietly sleeping.

In June 1936, after I had been accepted as a missionary to the Philippines, by the Association of Baptists for World Evangelism, the Lord gave me a wonderful promise found in

Isaiah 42:6 "I the Lord have called thee, I will hold thine hand, I will keep thee." When money for passage and equipment as well as a promise of support came, soon after my acceptance by the Board, it brought complete assurance of God's will and call. The 'fleece' had been put out and the conditions had been graciously met by a loving Lord. There was nothing left to do but to place my hand in His and go where He led the way. The afternoon our boat collided with the oil-tanker the Lord whispered, "I will hold thy hand." Was there need of panic when my Father held my hand? The night of the earthquake He came and whispered o'er and o'er, "I will keep thee." Called—Held—Kept. With the poet God's child can say,

'He is not a Disappointment!

Jesus is far more to me
Than in all my glowing day dreams
I had fancied He could be;
And the more I get to know Him,
So the more I find Him true,
And the more I long that others
Should be led to know Him, too!"

The morning after the earthquake found the Steamship Office crowded with the passengers who had been on the S. S. Coolidge. Some decided to go to Seattle and take a boat and others decided to take passage on another line. All reservations on the boat sailing from Seattle were to be made at once but no answer had come from the Missionary Headquarters and I did not want to make a reservation until word came from the Mission Board. The hour came when the Steamship Company said they must have my answer. I hurried to the hotel hoping word had come. There was no telegram and going to my room I fell on my knees before the Lord. It seemed impossible to go through the farewell ordeal a second time but if that was my Father's will He would give the needed grace and courage. Peace came and just then the phone rang. A telegram had come. Again the phone rang and the man at the Steamship office said, "We need to know NOW." The telegram said to do as God directed and so I answered, "Make the booking." We went by train to Seattle and took a boat from there to the Orient. The route from Seattle took us by way of Victoria, passing the Aleution Islands, near the Gulf of Alaska, and the Pribilof Islands, the Seal and Fish Reserves of the United States. Soon our boat was far out in the

FINE WORD FROM ST. LOUIS

Dear Friends & Co-Laborers:

"Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure." Hosea 8:8.

Pacific. Our next port of call was Yokohama, Japan. Each day the weather became more stormy and we learned that we had run into a heavy typhoon. The Captain told us later that he had never encountered such a storm during any of the fifty-six times he had crossed the Pacific. One night the warning was sounded and life belts were buckled on. Confusion and fright reigned in the hearts of those who knew not God. Many came to me that night beseeching me to pray. We heard men and women call upon God who did not know Christ and who had jeered the missionaries of the Cross so shortly before. "He maketh the sea a calm." With Dr. and Mrs. Hebbard's little ones clasped closely to us, we placed ourselves in His keeping and prayed that we might be witnesses to the last. The thought of seeing His face was so real that it mattered little if our bodies were destined to a watery grave. The joyous anticipation of beholding the Saviour face to face was suddenly dimmed with the word that the storm had subsided and the danger was over. Crew and passengers recognized the hand of God in the stilling of the storm. Six weeks after I had reached the Philippines a letter came from home, written by mother's own hand. The Lord had, in spite of the doctor's verdict, kept her to pray for her child the night the storm raged on the Pacific. Kept her to pray for her child during the four years that they were separated by thousands and thousands of miles. The night our boat sent out an S.O.S. to another boat my mother called my sister to her and told her that I was in danger. Together they prayed for my safety until mother said the burden had gone and she knew God had answered prayer. In checking with my diary I knew of a certainty that while mother was praying The Master of the Sea had spoken to the raging waters, 'Peace be Still' and there was a calm. "His ear is not heavy that He cannot hear nor His arm shortened that He cannot save." Is there anything too hard for the Lord? No, our God is a living God. He is the Almighty God, El-Shaddai, the All Sufficient One. In these days when men's hearts are failing them because of fear, we know that our redemption draweth nigh. May we be used in these days of distress to point many to the Captain of our Salvation. He has never lost a battle.

God bless you, and next month, the Lord willing, we will resume our journey by way of the diary.

What a true picture this is of conditions today. Indeed the Jews are no pleasure to the Gentiles and they are supremely conscious of the feeling of prejudice against them. A jeweler on Easton Avenue said to Mary and me when we called to see him, "I wish I had never been born a Jew." We asked him why and his answer was, "Everybody is against the Jew, he is born with two strikes on him and the third is ready to come across the plate." We read the following scripture to him, "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." Deut 7:6. After we had read this verse he was not quite so bitter about being born a Jew and we had the privilege of making the plan of salvation very plain to him. He accepted some literature, thanked us for coming to call and invited us to come again. The next time we went back he was glad to see us and said he read all the literature we gave him. As we talked to him about Christ and the fact that He was soon to come again and reign in righteousness on the earth, he said he would like to live to see it. We explained that only those who would accept Him as Saviour now would have the right to share in this righteous reign. This is hard for the Jews to see. Will you pray for this man?

You will remember the young man, Mr. Tannenbaum, that we wrote about in our last letter, who had promised to study the New Testament we gave him. I called to see him again a short time ago and when I entered the store he said, "Say, you sure have started something in our family. We were all together during the holidays and we had a regular family discussion about the things you showed me from the Bible. My sister agreed, as I repeated some of the things you told me, that they were reasonable but that we couldn't accept them because we had been taught differently all our lives." He said that was just the way he felt about it himself. Then he said, "But I'll say one thing, you've started me to do some serious thinking about these things

since you have been coming to see me. I'm ashamed to admit I never gave them any serious thought before." While we were talking two other men who were in the store moved up to the counter to hear what was going on and for more than an hour I read different portions of the Word to them. One of them was a young man who asked for a New Testament before I left. Mr. T. is still reading the New Testament so will you continue to pray for him?

The way in which the Lord leads, as we commit our way to Him when we go out to make our calls, is a real thrill. Last week Mildred and I had visited a Jewish woman on S. Broadway and were driving north to another store when we suddenly felt the urge to stop and see a tailor on another street. A young Jewish man came out to greet us and we learned that he was the son of the man we had come to see and that his father was in the hospital. The Lord gave us the privilege of having a long talk with this young man whom we had never seen before. He was very open minded and listened with interest as we read the word of God to him, and asked many questions. At first he seemed to think it strange that we should have a special interest in the Jews to want to tell them about Jesus Christ, but after we had shown him some things from the scriptures we asked him if he still thought it was strange for us to want the Jews to hear this message and he said he could understand why we were anxious for them to hear it. We left a New Testament with him which he has promised to read.

We enjoy the letters we receive from our many friends, and we appreciate your interest and prayers in this ministry. We praise God for His great faithfulness in answering prayer and caring for us in every way. Pray for the many Jews into whose hands we have placed either a portion of or the entire New Testament, that God's word will have its effect in their lives. Keep praying for the believers, that their faith may be strengthened, also for the boy's and girl's classes. Remember, too, our need for other missionaries, that, if it please the Lord, He will send us another man to help in the work.

Yours in the Gospel ministry,

Carl and Mildred Anderson.

***Don't forget to send in your
Reservations for Waterloo.***

PRAY FOR INDIA!

North Lakhimpur, Assam, India
January 1, 1942

Dear Friends,

While, with ceaseless course, the sun

Hasted thro' the former year,
Many souls their race have run,

Never more to meet us here

Fixed in an eternal state,

They have done with all below,

We a little longer wait

But how little, none can know.—

John Newton

The uncertainty of the protection we can receive from man-made defences grows each day, and men's hearts are failing them for fear. Yet, we who are believing Christians can turn to God's Word and find a refuge, "A strong tower from the enemy."

Today starts another year and we pray it will be full of rich blessings from our Heavenly Father for all of you. Last night we held a watch-night service here in the living room. The group was not very large as the school children are home in their villages. They gathered at our home a little early to enjoy the tea and cookies we had prepared for them and just as the New Year came in we had a season of prayer. — We need to pray much these days.

Robeson and I spent about three weeks in Miri villages last month. We spent our first day in Munda Christian village on a tea garden where three accepted Christ. This was encouragement to go on and preach in the unbelieving villages. Some years ago the local Christian churches sent several evangelists to these Miri villages but lately there has been no preaching there. It was not a case of them hearing for the first time, nor was a white man a foreign curiosity to them. However, a magic lantern operated with a pressure lamp, was new to many of them and many wide eyes watched us setting up the machine. Some evenings we had as high as 250 to see the pictures on the Life of Christ and The Lost Sheep. Robeson preached to them in Miri and I added what I could in Assamese. Many bought gospels and some manifested a real interest. We met a "gam" (village chief) who has been reading the Bible for some years. Jamud says he no longer follows Hinduism and wants more teaching. A Christian man will spend two or three weeks with him in February. It will be a big step for him to take, to openly con-

fess Christ, and there are many adversaries. We do not want him and others who follow him to be weak Christians, so pray much for this man.

Joyce has been home since the second week in November. She will return to Jorhat again this month for another examination, although she is feeling much better now than the last time we wrote to you.

Many of you are praying for us

and giving of the Lord's money to carry on the work here. The semi-annual report, on the back of this page, shows the distribution of your gifts. We wrote thanking each of you personally, but probably some of the letters have been lost. We take this opportunity to again express our appreciation for your prayers and gifts.

Your Missionaries,
Jimmie and Joyce Garlow

GLEANNINGS

Edited by R. F. HAMILTON

A HEATHEN HINDU FURNISHES THE CLUE why "Christian?" nations now suffer the wrath of a long-suffering God. During the last war an Indian maharaja, conversing with an American, asked him: "Do you know why God is punishing the Christians by letting them fight and destroy each other as they are?" Answering his own question he then said: "*If I paid as little attention to my religion as most Christians pay to theirs, I would expect God to punish me.*"

Then this Hindu prince explained that though less than one per cent of the officials in his employ were British, yet for their sakes he kept all his offices closed on Sunday, and had built two Christian churches, that they might have both time and place for worship. But he went on to say that services were held only about once in three months. "What do they do on Sunday?" he asked. "They are hunting, boating, tennis-ing, racing, playing cards. If you ask me why God is punishing the Christian nations, I think that there you have the answer." There is a Hindu for you on the subject of the Christian and the Lord's Day.—S. S. Times.

The news broadcast of several weeks ago told how residents of Singapore, with the city facing ghastly seige and capture, played their cards—attended their theatres—mixed their drinks—as usual!

America is as *guilty* as England!

—Wealthy St. Baptist Temple church calendar.

PASTORS AND CHURCH SECRETARIES, don't forget to send church calendars and other church news to this editor or his state correspondents. Also, please send the news and calendars while the news is fresh — not several months late. Re-

member that we must have our copy prepared for the magazine almost a month before it is printed. Copy goes to the printer on the tenth of each month. Your cooperation in getting the news in on time—yea, ahead of time—will be appreciated.

"Some people carry their religion on their shoulders like a burden, instead of in their hearts like a song."

WASHINGTON NEWS

THE NORTHWEST PACIFIC BIBLE CONFERENCE among Baptist Churches met with the First Baptist Church of Longview on March 6th and 7th. An excellent well balanced program was presented during the two day session. All the various themes of vital interest and importance to the local church were touched upon. The program was well flavored with both instruction and inspiration. Pastors participating were from the states of Washington and Oregon.

Dr. R. L. Powell of Tacoma began a fifteen minute radio program on March 1st. The program is broadcast over station KVI from 8 to 8:15 every Sunday morning.

A COOPERATIVE EVANGELISTIC CAMPAIGN is being sponsored by a number of the Baptist Churches of Tacoma from April 12 thru the 26th. Harry McCormick Lintz is to be the evangelist.

CALIFORNIA NEWS

REVIVAL MEETINGS are in progress among a number of our West Coast churches. Evangelist Sheldon Helsley conducted meetings for brother Paul Jackson in the Baptist church at Ceres. Many fine decisions were made.

The Calvary Baptist Tabernacle

of Los Angeles also has reported splendid results from the meeting with Evangelist R. L. Erikson. Brother Erickson's membership is with the Calvary church. Pastor Sweazy sent us a copy of a leaflet advertising the meetings which he reported were placed in over five thousand homes in their vicinity. The meetings continued through the month of March.

WOODROW T. YOUNG of the BEREA Baptist Church of North Long Beach has assumed the editorship of the "Regular Baptist" which has been "defunct" for the past several months. His brethren bespeak for him the cooperation of all the churches in the California fellowship.

THE WEST COAST BAPTIST THEOLOGICAL SEMINARY, due to the breaking up of the student body by the war effort, has postponed classes until the coming fall. Pastors of the state are soon to be called for council and prayer for the reforming of a new faculty and of an increased student body by September.

MISSOURI NEWS

A NEW FUNDAMENTALIST BAPTIST MISSION AND BIBLE SCHOOL has been started in Lavenworth, Kansas, 703 Broadway. Pastor Stanley H. Vogan, of the Independent Baptist Church of Easton, some 15 miles west of Leavenworth, is the Superintendent. The Directors are, O. W. Stanbrough, Pastor of the First Regular Baptist Church, Floyd Durham, Pastor of the Olivet Baptist Church, and Luthern Griffin, Pastor of the Gospel Baptist Church, all of Kansas City. The mission was opened January 11, 1942. To date three souls have been saved. There are two services a week: a Bible Class on Tuesday nights, and preaching service on Sunday nights.

THE PASTORS of the Independent Baptist Churches of Kansas City and vicinity have a fellowship which meets once a month, on the last Friday morning. The young people of the same churches have a monthly Rally meeting on the third Tuesday night of each month. The attendance is good and the spirit is fine.

THE FIRST REGULAR BAPTIST CHURCH of Kansas City, Mo., is now remodeling the entire basement of the church, for Sunday School purposes. We are needing a new addition on the east of our

building. Our building is 40 x 60. Our lot is 100 x 100. A two-story addition, 40 x 40 would take care of our present needs for expansion. Our membership is now about two hundred, and the average attendance at all services, including Prayer Meeting, is gradually increasing.

—O. W. Stanbrough

OFF THE RECORD

"My husband's pocketbook is made of pigskin," confided one woman to another, "Everytime it is opened he squeals." We wonder how many of the Lord's people have the same kind of pocketbooks? Many, if we can judge by the unscriptural methods of "suppers," "sales," "bazaars" et cetera to which many churches resort in an attempt to finance the work, and all of which but serves to perpetuate their "Selfishness." Let US NOT, reader, be numbered among those who are "stingy" with the Lord! Remember. He loves a HILARIOUS giver! Why? Because He is such. Learn to invest a good "tithe" in the Lord's work, and that, WEEKLY (not weakly). It pays, for LARGE investments yields LARGE returns.

K. R. Kinney.

IOWA NEWS

DES MOINES: The Bethany Baptist Church had evangelistic services, November 2nd thru the 23rd with J. C. Kastelein doing the preaching. Many visitors and friends from sister churches were present during the campaign. The church was greatly blessed and many found the Lord as Savior.

SWALEDALE: The first anniversary of the Tabernacle Baptist Church was observed last February 9th. A special program was arranged with Rev. Albert Rust as guest speaker who spoke on the theme, "Anniversaries in the Life of Israel." A time of fellowship followed the message. Although this group is small now, they are looking forward to great victories for Him.

WATERLOO: Sixty-five souls came to know the Savior during the Evangelistic campaign in February at the Walnut St. Church. The hearts of the Christians were revived and the church in general experienced a refreshing under the ministry of Evangelist Porter L. Barrington. The ministry of Brother Barrington is highly commended by Dr. Ketcham and his co-workers.

Open house was observed by the Walnut St. Church on March 2nd,

when the members and friends were invited to inspect the newly completed work of remodeling done in the church basement. \$3200 was spent in remodeling and redecorating. A beautiful Nu-Wood Composition ceiling was put in and all the old light fixtures removed and new fluorescent lighting installed. All who attend the coming annual meeting of the G. A. R. B. C. to be held in Walnut St. Church in May will have the privilege also of inspecting the new basement.

"Paul was different from a lot of us. He was content with his state but discontented with himself. Many of us are well satisfied with ourselves but dissatisfied with our lot."

"The humblest of new converts, whose changed life attracts the notice of his neighbors, can give a testimony which may have more influence than the most eloquent of sermons."

ILLINOIS NEWS

ALTON: BEGINNING MARCH 22nd and continuing through Easter, the Milton Heights church is to have Rev. Percy Ray of Collingsville, Ill. in special meetings. Then in May (17-22) Dr. T. H. Ballantyne of Toronto will be in the church for a Bible Conference. Beginning October 4th Rev. H. E. Ketcham is booked for two weeks of evangelistic effort. Thus has pastor Bob Mayer led his people into an aggressive campaign for the coming months.

COTTAGE HILLS: THE MISSISSIPPI VALLEY FELLOWSHIP met with the Cottage Hills Baptist Church for their regular monthly meeting on February 28th. A blessed time of fellowship was enjoyed by the pastors and their people. Speakers for the day were Elmer Walker of Troy and Carl Anderson of St. Louis in the afternoon session, and "Bob" Mayer of Alton in the evening.

The Cottage Hills church held its dedication service Sunday February 22nd. "Bob" Mayer of Alton brought the dedicatory message to an overflowing crowd. Pastor Hamby is doing an excellent work in this new field. Decisions for Christ are made on almost every Lord's Day.

BUNKER HILL: Pastor B. G. Ham had the joy of sitting under the ministry of his brother A. K. Ham during a few nights in February when A. K. held services for B. G. During the Christmas holiday,

B. G. Ham was quite painfully hurt in an auto accident while on his way to his folk in Minnesota. He reports that he is about fully recovered now. Brother A. K. Ham, whose pastorate is in Minnesota, drove B. G.'s repaired car back to Bunker Hill and then conducted these special services in the Berean church. During the meetings a new Orgatron was demonstrated to the members of the church.

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PANA: PREPARATIONS ARE BEING MADE by the First Baptist Church for the entertainment and comfort of their guests who they expect to have during the meeting of the Illinois Association of Regular Baptist Churches on April 13, 14, 15. The Pana people are hoping that the tire shortage will not keep many of our "regulars" away. An excellent program has been arranged by the state council for this occasion. Dr. Houghton of Moody Bible Institute was to have been with us, but other important matters coming up at that time have forced a cancellation. Dr. Earl G. Griffith of the Baptist Bible Seminary of Johnson City, New York has been given Dr. Houghton's feature place on the program. Other places on the program are taken by our independent pastors throughout the state. Space forbids our running the complete schedule but we do want our Illinois churches to know that an excellent program has been prepared and that all facilities of a fine church are being made available for the delegates. The church is also providing a free fellowship supper for all who come Monday afternoon. The dinner will begin at 6 o'clock.

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"If you want your neighbor to know what Christ will do for him, let him see what Christ has done for you."

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WISCONSIN NEWS

RAYMOND: THE BAPTIST CHURCH concluded a week of missionary and Bible teaching conferences held March 1-8 with messages by Rev. Howard Keithly of Grand Rapids, Mich. who spoke on Friday evening, and Elden Farrar, brother of pastor Herb Farrar, who spoke on Sunday evening.

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MERTON: M. L. Dowden, pastor of the First Baptist Church, is doing a splendid work in carrying the Word of God into the rural schools around Merton.

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MILWAUKEE: As the foreign

mission program is carried out so will God bless the work at home! This is the conviction of the Garfield Ave. Baptist Church, and of its pastor, William E. Kuhnle. At one meeting the church took on the full support of another missionary, Mrs. Wayne Barber, and then voted to purchase a new organ. Because of the serious condition prevailing in the Atlantic, the Barbers have reserved passage on the Pan American Clipper for April 29th.

The new Everette Orgatron, purchased by the church at a cost of \$1830, was dedicated on Sunday afternoon March 15th with Merrill Dunlop of Chicago playing the dedication recital.

The church surprised Pastor and Mrs. Kuhnle on the occasion of their fifth wedding anniversary. One hundred fifty persons gathered in the church auditorium on Friday evening February 13th. At the conclusion of the program a lovely kneehole desk, chair and desk set were presented to the Kuhnles.

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INDIANA NEWS

BOONVILLE: PASTOR PAUL HALL reports that the work at Calvary Baptist Church is progressing wonderfully since they have entered their new building. During the last of February and the first of March, Evangelist Marion Beene of Shawnee, Okla. was with the church in special meetings with excellent results. In the second week of the campaign there had been 20 forward and 13 additions to the church. Chairs were being placed in the aisles each evening to take care of the large crowd.

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PRINCETON: PASTOR ORVILLE YEAGER has made some changes in the mimeograph publication he has been fathering for some time. It is still a mimeographed affair, but is now set up in loose-leaf form, punched so as to fit into a large size note book. It is now "The Princeton Baptist Voice and Bible Expositor." The "Expositor" section is now featuring a verse by verse exposition of the Gospel of Matthew together with two pages on prophecy. The paper is mimeographed every Monday and sells for 5 cents per copy. The set up Pastor Yeager has inaugurated is a clever one. We commend him for the thoughtful arrangement.

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INDIANAPOLIS: A BIBLE SCHOOL TEACHER'S INSTITUTE was held by the 31st St. Church from January 12th through the 16th,

Rev. L. W. Martin assisted with the instruction. Pastor McCarthy reports that it helped greatly to increase the interest and attendance in the Sunday School.

On January 19th Brother "Bob" McCarthy finished his 6th year as pastor. An anniversary meeting and dinner was held in their honor. Great rejoicing was evidenced over the blessing of God upon the work thru these six years. At the beginning of his ministry the church gave only \$5 for the year to missions; this year it has amounted to over \$2500. Fifteen of the young people from the church are now in training for full time service.

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ON MARCH 7th the Lake Region Fundamental Baptist B. Y. P. U. met with the Hosford Baptist Mission in Gary. The Fisherman's Club from the Cicero Bible Church had charge of the service.

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JOHN R. RICE is scheduled for meetings with the Central Baptist Church of Gary from April 21st through May 10th.

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THE EXECUTIVE COUNCIL of the Indiana Association of Regular Baptist Churches met with Rev. R. D. McCarthy at The Thirty First Street Fundamental Baptist Church of Indianapolis, on February 19. Plans were made for a Pastors Conference May 4 and 5th to be held in the Walnut Street Baptist Church, Lebanon, Ralph Hubble, Pastor. An interesting program is assured, as some of the leading pastors of the State are being invited as speakers. Plans are also under way for the State Fellowship meeting to be held on September 14-15. The place of the meeting to be ascertained at the May conference. Speakers at the evening session were Rev. David Canine of Crawfordsville who presented a challenge to all as he spoke on "Soul Winning." This message was followed by one on "Faith" by Rev. Carl Brown of Michigan City.

—R. C. Carlson Sec.

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A YOUNG PEOPLE'S RALLY of the churches of central Indiana was held at the Beech Grove Baptist Church, R. C. Carlson, Pastor, on February 18. Despite unfavorable weather there was a good representation from the churches. Walnut Street Baptist Church of Lebanon, and the Thirty First Street Baptist Church of Indianapolis having the largest groups. Rev. P. R. Halvorsen of Gary was the prin-

ciple speaker using as his topic "A Good Soldier." Reports are still coming in of the blessings received from this timely message.

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WHAT A DIFFERENCE

WHAT A DIFFERENCE There is between GOD'S way and that of the WORLD. In the world men are exhorted to sacrifice that the government may have the money and men to prosecute the war, yet the government itself fails to set the example, being content in time of emergency to continue to play politics and exercise class discrimination. Not so with the Lord, however, for it is written: "When HE putteth forth His own sheep HE GOETH BEFORE THEM, and the sheep FOLLOW Him" (John 10:4). Yes. . . God never demands of anyone, what He, Himself will not or has not, done. How responsive then we should be to HIS leadership. How Faithful we should be to HIS cause. What does 1942 hold for the world? No man knows. . . BUT. . . God does, and we can safely trust HIM. So, let us follow the injunction of Mary: "Whatsoever He saith unto thee, DO IT" And He says among many things: PRAY. . . WORSHIP. . . WITNESS.

—Kenneth R. Kinney.

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MICHIGAN NEWS

THE EASTERN MICHIGAN FUNDAMENTAL BAPTIST FELLOWSHIP met with the First Baptist Church of Wayne, Michigan, Rev. Ralph L. Reed, pastor, on February 24th. Among the speakers of the day were Cecil Dye, David Gillespie, Fred Kendal, Dr. A. J. Bowen and Dr. Isaac Page.

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A BIBLE CONFERENCE program was held March 1 through 8 in the North Baptist Church of Flint. Among the speakers were Dr. Edman of Wheaton, Dr. Harry Ironside of Chicago and Dr. James Sutherland of Wheaton.

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REV. RALPH D. RHODES, for a number of years the pastor of the Edwin Ave. Baptist Church of Flint, on March 15th began a new ministry as pastor of the Baptist Church in Romeo. The Romeo Church was made vacant by the resignation of her pastor, Robert Savage, who with his wife are to sail soon as missionaries to South America.

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BEGINNING FEBRUARY 15th, a three weeks campaign was conducted by Evangelist John Carrara in the First Baptist Church of Lapeer — D. Walter Davis, pastor.

A spontaneous prayer meeting lasting for several days was inaugurated by one of the new converts who was so burdened for the lost members of her family that she asked for permission to stay in the church all night and pray for them. Other Christians joined her and continued the prayer service for several days. Three brothers of the young woman who began the prayer meeting were saved the next night.

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THE QUARTERLY BIBLE CONFERENCE of the Grand Rapids Association of Regular Baptist Churches was held March 9th with the Memorial Baptist Church, Jackson Michigan, of which John Mc Carrell is the pastor. Howard Keithly of the Berean Baptist Church, Grand Rapids was the evening speaker.

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"Instead of the 'Go ye into all the world and preach the gospel' of Christ's day, we seem to have adopted the defeatist attitude saying, 'Come ye to the churches and hear the gospel.' We need the forward marching spirit that was given to the apostles."

* * * *

"The man who is desperately in love with himself has one thing in his favor: he is not bothered with a rival."

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OHIO NEWS

MELVIN V. EFAW, pastor of the Grace Gospel Church of Huntington, W. Va. was scheduled to conduct an evangelistic campaign in the First Baptist Church of Elyria, Ohio from March 9th through the 22nd. Twenty-four hours of consecutive prayer were on the schedule as preparation for the special evangelistic effort with the prayer period beginning at 9 o'clock Sunday evening March 1st and closing Monday evening at 9.

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THE HOUGH AVE. BAPTIST CHURCH of Cleveland held a Missionary Conference the week of February 8th. Represented on the program during the week were our various independent Baptist mission agencies.

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THE HEBRON BIBLE CONFERENCE met with the Wellington Baptist Church on February 20th. Speakers in the afternoon session were Ralph B. Smith and W. A. Rogers. Harry Shepard was the speaker of the evening.

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"Daniel Webster, the great states-

man of other days, was once asked, "Mr. Webster, what is the most sobering, searching thought that ever entered your mind?" Without hesitancy, the staunch statesman replied, 'My personal accountability to God'."

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NEW YORK NEWS

THE TABERNACLE BAPTIST CHURCH of Ithaca is making preparations for the coming of Dr. Philpott, who is to conduct services from April 19th to May 5th inclusive.

On February 22nd Dr. E. G. Griffith and singers from the Seminary were guests of the church at which time an offering was taken for the land fund of the Seminary. Pastor Stowell noted that the Northern Baptist Seminary had 11 seminaries with an average of 147 students and 7 buildings each while the Baptist Bible Seminary had 200 students and only one borrowed building.

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A shoe salesman won Moody. A blacksmith led Spurgeon to Christ. Finney was prayed through by a group of young people. Talmadge was converted by an obscure rider, and Peter Bohler led Wesley into the light.

Said D. L. Moody, "The monument I want after I am dead and gone is a monument with two legs going about the world — a saved sinner telling about the salvation of Jesus Christ."—Tabernacle calendar.

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NEW JERSEY NEWS

DR. WILLIAM L. PETTINGILL, internationally known Bible teacher, spoke at a six day Bible Conference beginning February 22nd in the First Baptist Church of Atlantic City.

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TRI-STATE BAPTIST FELLOWSHIP MEETS. Independent Baptist Churches in New Jersey, New York, and Eastern Pennsylvania, held their first get together meeting Thursday, March 19th, in the Wisconsin Baptist Church, Rev. Gerald L. Stover, Pastor. Rev. Arthur F. Williams, pastor of the First Baptist Church, New York City, brought the evening message and others who appeared on the program during the day were: Pastor Stover, Rev. Coulson Shepherd, Atlantic City, N. J.; Rev. Carl Egli, Philadelphia; Rev. Enoch Moore, Doylestown, Pa.; Rev. Adam Lutzweiler, Newport, N. J.; Rev. Clarence Mason, Atlantic City, N. J.; Rev. William Lockhart, Philadelphia; and Rev. Herbert Hotchkiss, Philadelphia.

THE MONTANA BAPTIST FELLOWSHIP

During the past four years Rev. and Mrs. L. W. Zeltner have been working in the vast state of Montana. This state is the third largest state in the United States, but many areas are found where there are neither Sunday Schools or churches.

Three Baptist pastors were chosen to act on an advisory committee, in this work of building New Testament Baptist Churches and evangelizing of this neglected state. The members of the advisory committee are: Rev. K. F. Dodson, First Baptist Church, Mishawaka, Indiana, Rev. R. Orville Yeager, First Baptist Church, Princeton, Indiana and Rev. R. D. McCarthy, 31st St. Baptist Church, Indianapolis, Indiana. Mr. and Mrs. Zeltner are members of the First Baptist Church Mishawaka, Indiana and the headquarters of the Montana Baptist Fellowship are in Kalispell, Montana.

A great response has been received from the children's work. A radio program is conducted by the Fellowship and supplemented by a children's correspondence course which reaches into many neglected areas. Pray for this work, for there is a real need of established New Testament Baptist Churches in this area.

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THE EXILED PASTOR

The real reason why the Germans rearrested Pastor Niemoller after he had been declared innocent by the court which tried him has now been revealed in a word that has just come from Europe, and which we publish for the first time in any religious paper. The former U-boat Captain found himself in opposition to the Hitler regime because of his desire to preach the full Gospel of the Lord Jesus Christ. Pastor Niemoller said that he was bound to preach and declare that man is saved by the blood of Jesus Christ and not by Aryan blood, that the exclusion of converted Jews from the full privileges of Christian life is unchristian, that the Church of Christ must be ruled by God's Word alone, and not by the Government, that the denial of justice is the mark of an unchristian state, that political movements cannot be regarded as Divine revelations nor their leaders be venerated as messengers of God. It is Niemoller's refusal to withdraw from any of these positions that stands in the way of his freedom. Like Luther, "he can do no other."

—Dr. Barnhouse in "Revelation"

SPOILED CHRISTIANS

It is a very sad thing to find so many spoiled Christians. They began well, but they are spoiled. Some of them have been spoiled through blessing, success, spiritual gifts, and usefulness, and they have lost their simplicity, humility, and Christlikeness, and a subtle but unmistakable selfconsciousness and self-importance spoil all their best ministeries. The spoiled child in the family belongs in the same class, and like a wise and faithful father, God has sometimes to put His spoiled children under painful discipline to bring them back to the simplicity of Christ.

—A. B. Simpson.

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HEAV'N AND HOME

Oft times when night has settled here,

Nothing it seems my heart can cheer,

And troubles fill my soul with fear,
I long for heav'n and home.

Sometimes when vict'rys hard to win,

I feel the pow'r of inbred sin.
No hope it seems without, within,
I long for heav'n and home.

And when the cross is hard to bear,
My soul is filled with anxious care,
And I have burdens none can share,
I long for heav'n and home.

When I must take my stand alone,
My motives are by men unknown,
And I a pilgrim here doth roam,
I long for heav'n and home.

At time I feel His presence near,
And then is banished doubt and fear,

When soon I think He will appear,
I long for heav'n and home.

Whene'er I think of Him so fair,
And that blest place He doth prepare,
And all the saints with Him o'er there,
I long for heav'n and home.

—J. M. Carlson.
Decatur, Ill.

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RIIS PARK BAPTIST CHURCH CHICAGO. Rev. E. C. Beutler preached his first sermon when a lad in the Riis Park Baptist Church of Chicago. It is fitting that he should now be the pastor of that Church. He was called January 28 and started his ministry the first Sunday of February. He was ordained at the Portage Park Baptist Church (by an independent council) and licensed to preach by the Epiphany Baptist Church of Chicago.

go. He has had two years each at Moody Bible institute and the Northern Baptist Seminary. He has also had training at the Evangelical College of Dallas Texas and Pike's Peak Bible Seminary of Colorado Springs, Colorado.

He has held a number of pastorates. While pastor at Grand Prairie, Texas, he taught at the Dallas Bible institute for two years. He has held pastorates at Kennewick, Washington and Athena, Oregon.

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REV. J. C. KASTELEIN RESIGNS YARMOUTH. Rev. J. C. Kastelein, pastor of the First Baptist Church of Yarmouth, Iowa, for the past three years, resigned that pastorate and is now engaged in Bible Conference work. During Brother Kastelein's ministry the financial income of the church has increased more than six-fold. The missionary interests of the church have been greatly enlarged so that they are giving partial support to seven foreign missionaries and five home missionaries.

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TABERNACLE BAPTIST CHURCH, ITHACA, SHOWS FINE INCREASES IN ANNUAL REPORT. The Annual Report of the Tabernacle Baptist Church, Ithaca, New York, Rev. Joseph Stowell, Pastor, shows a total of \$10,726.73 as being received in the regular funds of the church for current expense, building fund, and missionary work. \$2,323.79 of this amount was for missions. The grand total shows an increase of 23 per cent over last year's giving.

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THE HAGERMAN BAPTIST CHURCH definitely knows that young people who are "born again" will insist on doing things for their Master. The Senior B. Y. P. U. is an active group at Hagerman and seemed to take on life when they pledged themselves to \$5 per month for the support of Grace Trimble, the baby of Rev. and Mrs. Garnet Trimble, missionaries in Brazil, South America. The president of Senior B. Y. at that time was Mr. Robert Richmond, who is now a student at The Moody Bible Institute. They have purchased 1,000 copies of the Easter "Visitor" and will on March 29th place one at the door of every house in this community. They are now considering taking a large part in the work and finances of building a room at the back of the church with a large glass partition in it, which room will make provision for the many mothers who

attend services with babies. This coming fall they also plan to promote a young people's evangelistic campaign. Souls continue to be saved at Hagerman, with some 10 or 12 to be baptized on Sunday afternoon, March 15th. The membership is fast nearing the 200 mark, having started on the date of organizing, Thanksgiving Day, Nov. 25, 1937, with 30 members. Besides other missionaries partly supported by this church, two of our own members, Rev. and Mrs. Winston R. Rogers, are fully supported. They are carrying on a fine work in the needy rural area near Bentonville, Arkansas. He is a brother to the pastor, Rev. Maynard R. Rogers.

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THE HORTON BAPTIST CHURCH, 5 miles north of Waverly, Iowa, has called Robert G. Gardner as their new pastor. Mr. Gardner, though coming from a Congregational pastorate in Swanville, Minnesota, is truly a Baptist and a graduate of The Northwestern Bible & Missionary Training School, Minneapolis, Class of '33. The Horton Church called a council of the Iowa G. A. R. B. churches on March 30, to consider the propriety of setting apart to the work of the Gospel ministry brother Gardner.

"THE LIFE THAT I NOW LIVE"

By Albert Rust.

This is an excellent manual on Christian Ethics for both old and young saints. The author presented the material of this book at the Des Moines Young People's Christian Life Conference in 1941. Its popularity was revealing and satisfying; revealing in that young people are very evidently not being taught this all important subject to sufficient degree, and satisfying in that it was eagerly received and requested in permanent form. The author deals with Christian Ethics under five headings: 1. The Definition of Christian Ethics; 2. The Decadence of Christian Ethics; 3. The Decalogue of Christian Ethics; 4. The Defense of Christian Ethics; and 5. The Dynamic of Christian Ethics. The many perplexing problems of modern youth are competently dealt with in these challenging chapters. The solutions presented are Scriptural and appeal instantly to hungry readers.

4½ x 6¾ inches; 25c; 78 pages, paper. To be secured from the author, Albert Rust, Corwith, Iowa; or the Bible Institute Colportage Association, 84 N. Wells St., Chicago, Ill.

THE EDITOR AT NORTH TONAWANDA

It was the editor's privilege to minister for ten days in the First Baptist Church of North Tonawanda, New York. We began our ministry on Tuesday, March 17th and closed Thursday evening, Mar. 26th.

The North Tonawanda Church is pastored by Rev. Clarence B. Hayden and in the short time that he has been pastor a veritable transformation has taken place in this church. Over and over again while we were there, members of the church would say, "You ought to have seen this place when Brother Hayden first came." The building was in a state of ill-repair and the church body itself was discouraged and at low ebb. In less than two years of ministry the Lord has enabled Brother Hayden to lead his church in a great renovation program which included both the building and the church itself. On Sunday afternoon, March 22, it was our privilege to deliver the rededication sermon when the church met for a time of praise and thanksgiving for the now very beautiful building in which they worship. It had been refinished and remodeled on the outside and refinished on the inside and is one of the most beautiful auditoriums we have been in. But far better than this is the evidence of the renovating, reviving power of the Holy Spirit in the body of Christ itself.

On Sunday night, March 22, the pastor baptized nineteen and later in the evening gave the hand of fellowship to twenty-one. The people are rejoicing under this manifested leadership of the Holy Spirit, with the result that all current bills are kept paid with usually a balance in the treasury. New missionary interests are being taken on and God is really at work. We congratulate the church and its pastor upon the progress made and venture a prophecy that if they continue to walk on with the Lord, that it will not be long before the present building will be inadequate for the needs of the fast growing work.

North Tonawanda is located midway between Buffalo and Niagara Falls. It is in one of the busiest industrial sections of the country. In the entire Buffalo area, there are quite a number of Baptist churches that have either totally withdrawn from the Northern Baptist Convention or are so near to it that they give very little if any time or money to the Convention cause. Nearly

every night of our stay in North Tonawanda there were from two to a half dozen pastors of such churches present and in nearly every instance they had with them large delegations of their membership. The pastors and their wives of several of these churches are already planning to attend the Waterloo meeting in May.

This group of Baptist churches in the Buffalo area have organized a young people's fellowship which meets once a month. It was our privilege to address this crowd on Monday night, March 23, in the North Tonawanda Church. Four hundred and ninety, most of them young people, were in this service and what a time we had. This crowd of Baptist young men and young women are really on their toes and are ready to go places for the Lord Jesus Christ.

Our stay in North Tonawanda was marked by many pleasant experiences in the way of fellowship with old friends. We had two or three hours together with Brother Harry Hamilton of the First Church, Buffalo, having lunch together and later just a good old-fashioned visit in his study. As is usually the case when you are around Harry Hamilton, the topic of conversation soon turned to the joys of big game hunting and big fish catching in the North woods. Brother Hamilton almost makes us wish that we were more inclined to outdoor life.

Another pleasant lunch hour and afternoon was spent in the home of Pastor Milton Arnold in Kenmore. He and his lovely wife were gracious hosts and we had a great time around some of the things in the Word that afternoon.

Our stay in North Tonawanda was made especially delightful by the lovely hospitality which we enjoyed in the home of Pastor and Mrs. Hayden. The only difficulty we experienced in this home was the difficulty of breaking off happy conversations around the after church lunch table and getting to bed before one o'clock in the morning.

Another highlight so far as we were personally concerned in the North Tonawanda meeting was the privilege we had of meeting many, many, old-time friends in former pastorates. Also it was our privilege to meet again, men and women who had been won to the Lord Jesus Christ in these pastorates. It was indeed a joy to sit with them in the church after services each night and reminisce about the old days when the Lord met them and saved them and in some instances called them out into full time Gospel ministry.