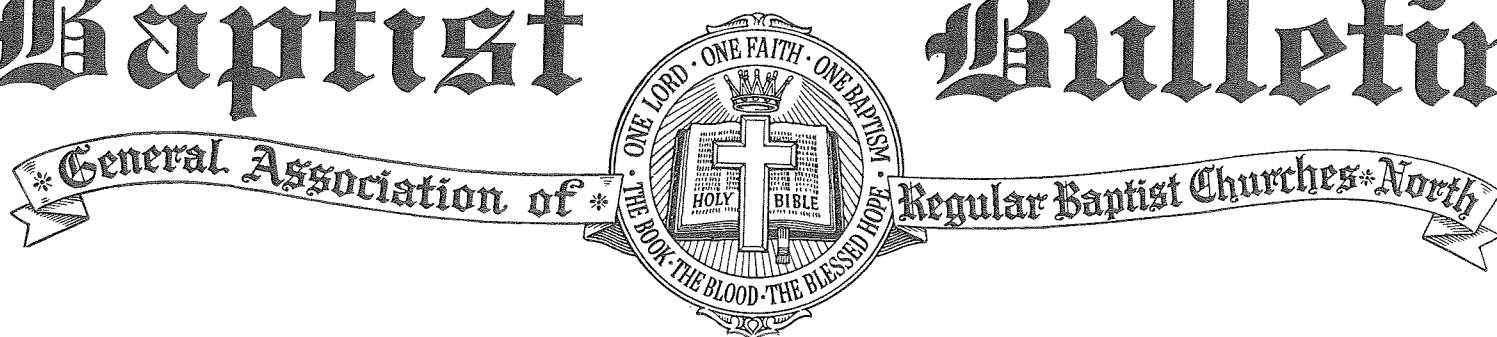


The Baptist Bulletin



"AN ISSUE OF THE PRESENT HOUR"

By the REV. CARL McINTIRE

The January issue of *United Evangelical Action*, a four-page bulletin issued officially by the National Association of Evangelicals, carries a double editorial entitled, "An Issue of the Present Hour." It will be, we believe, for the strengthening and discernment of God's people to discuss this matter in the spirit of Christian charity and with a desire to exalt the truth of the Word of God. We shall first present the paragraphs from the article, and then an analysis of it. The entire article maybe read by following through the italic type. The comments are in the usual Bulletin type.

The more important issue of the hour is not Fundamentalism versus Modernism, but the growing chasm between two schools of thought among those who undoubtedly have a firm belief, at least intellectually, in the great verities of the faith.

We need some definitions. If there is to be any discussion which is understandable and which joins issue, there must be a definition of terms. What is modernism? Modernism takes various shades and degrees, but generally we may say that modernism is the denial of God's word and of essential evangelical doctrines within the church of our day. The inerrancy of the Bible, for instance, is questioned. The virgin birth of Christ is doubted. The blood atonement is cast aside, and the so called social gospel is substituted or is emphasized to the loss of the simple Gospel of the grace of God.

What is fundamentalism? Fundamentalism is the word which has become attached to those who hold to the historic Christian faith, believing the Bible to be the supreme and final authority in all matters of faith and life, without error, and given unto us by God by supernatural revelation through the prophets and the apostles.

Is the issue between these two important? To us it is the most important issue of the hour. God's Word is denied. Divisions between men over principles of action and policies, founded upon the infallible Word, are very important in the service of Christ, but they are not to be compared with this issue. Those who embrace modernism are lost for eternity.

But what is meant by the "growing chasm between two schools of thought among those who undoubtedly have a firm belief?" The editorial does not mention the schools by name, and one is left to make his own application. Anyone informed, of course, knows what schools are spoken of. The National Association represents one, and the American Council represents the other. In this editorial the National Association is contrasting its position with that of the American Council. Definitions and names of what we are speaking of will bring us down from the clouds, and put our feet on ground where we can deal with facts. We certainly do not see a "growing chasm," and we will speak of this as we continue our analysis.

I say it is more important because nothing could please our common Enemy more than to have us dissipate our energies in fighting each other instead of combining in a common cause against him.

This assumes that the two groups have a common enemy. The common enemy it not mentioned. It is further assumed that there is danger of dissipating energy by fighting, the two schools fighting instead of "combining in a common cause against him." Is Satan the common enemy? He is, of course, of all God's people. But how does he manifest himself in this present issue? Is modernism the common enemy? And how does modernism manifest itself? What is the representative of modernism in our day? I do not think there can be much dispute about it, but modernism in our present day has headed itself up under the leadership and control of

the Federal Council of the Churches of Christ in America.

Please observe, as we continue our analysis of this editorial, that there is no reference made to the Bible or to any Scriptural passages.

Right now we must stop and ask ourselves, What does the Bible say that a Christian's attitude should be toward modernism? Can a Christian believe modernism? The answer is, No. Doubt the blood of Christ, and there is no salvation. "Without the shedding of blood is no remission" (Heb. 9:22). Can a Christian support modernism? The answer is, No. Paul says that if an angel from heaven preaches any other gospel, let him be anathema. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). Can a Christian have fellowship with modernism? The answer is, No. What fellowship has light with darkness, belief and unbelief? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17). But what do we mean by fellowship? Let us be specific. We are dealing with God's Word and its application to our conduct. Fellowship is another word for "communion." To be in fellowship with modernism is to be a member of the same communion with it. When unbelief comes in, either unbelief must be put out of the church or God's people must get out. This is the solemn demand of God's holy Word. It is not left for us to follow our own idea or personal policy.

Take this Scriptural truth and apply it now to the battle between modernism and fundamentalism. A word of history may be of help here.

The American Council of Christian Churches was established in September, 1941, as a testimony to the evangelical faith and against the Federal Council. It came into existence to unite all those of like precious faith who were willing to stand up and be counted as against modernism's supreme representative in America, the Federal Council. After the American Council was organized, the Rev. J. Elwin Wright, now promotional director of the National Association of Evangelicals, and Mr. Ralph T. Davis, general secretary of the Africa Inland Mission, met on October 27 and 28, 1941, with a group of ten or twelve other Christian

leaders in Moody Bible Institute of Chicago to talk over a plan which they had had in mind of a somewhat similar organization to coordinate the interests of mission boards particularly. Dr. H. McAlister Griffiths, general secretary of the American Council, Dr. Harold S. Laird, vice-president, and the Rev. Carl McIntire, president, met with this group for two days. Agreement could not be reached on the one point of taking a stand against and mentioning by name the Federal Council of the Churches of Christ in America. They were not willing to combine in a common cause against our common enemy. The representatives of the American Council present offered to resign their positions and step out of the movement if that group would take over and maintain the Christian testimony demanded by God's Word to the truth and against modernism and the Federal Council. Statements similar to the one quoted above were made by the American Council's representatives. It would be confusing for the National Association's group, as the men there later became, to turn and attack the American Council, as this editorial now does!

This group then issued a call for a larger meeting to be held in St. Louis in April, 1942. There again the representatives of the American Council were present, and the one issue that divided the group was the fact that those who later formed the National Association of Evangelicals refused to go on record as taking a stand against the Federal Council, or common enemy. It was openly said that the American Council's position was negative because it was against something.

At St. Louis again the president of the American Council offered to resign and step aside if the National Association leaders there would come into the American Council and maintain the testimony. Every effort was made to keep the two organizations from "fighting each other."

Therefore, although tempted to answer the misleading statements made in the attacks upon us, we will leave the matter with the Lord and let our actions be our answer.

In the debate which is now going on in the country concerning the issue raised between the National Association and the American

Council, issues cannot be joined and fair-minded people make a conclusion unless facts are presented. There must be both facts and definitions. Without definition of terms men cannot talk and without facts they cannot "reason together."

We certainly would like to know any misleading statements by any of the American Council's constituents or representatives in an attack upon the National Association. So far as we know there have been none. The assumption is here made that such statements are in existence, but the American Council is absolutely at a loss to make an apology for them or to defend their truthfulness. The American Council of Christian Churches has not spent its time attacking the National Association. As a matter of fact, it has been busy with its great task of helping God's people everywhere to see the tremendous harm which the Federal Council has done. The guns of the American Council are trained directly, and have always been, and will continue to be trained upon the citadel of the Federal Council—its modernism, pacifism, and near-communism. It wants the Lord's soldiers to join in passing the ammunition and recruiting as large a standing army as possible! We are not ashamed of the figure of speech followed here, either!

Since the meeting of the National Association in April, 1942, in St. Louis, when three groups were in the American Council, seven other denominational groups have gone on record favoring the American Council. The American Council has a Commission on Chaplains in Washington, recognized and functioning. Representatives of the American Council were even privileged to come to grips with the Federal Council itself in its Cleveland meeting, and to bear testimony against its pacifism, modernism, socialism, and in behalf of the old Gospel of the precious blood of Jesus Christ.

But in regard to the statement here that they will not answer the "misleading statements," let us point out two things. First, in this same issue of their paper there is a column entitled "A Question Answered." We quote the question and the answer: "The Executive Committee of the National Association of Evangelicals for United Action has been asked regarding its attitude to The American Council of Churches in two phases: (1) As to why the National Association

does not recognize or affiliate with the American Council of Churches." Answer: "1. Those active in developing the National Association do not consider either the organization of the American Council of Churches or the personnel engaged in its promotion fit and proper media for the achievement of the desires and hopes of evangelicals." Please, please tell us what it is that makes us unfit as an organization or as persons. Please, do not go around the country telling everybody that we are unfit. What have we done? It seems to us that this raises suspicion concerning our character and our motives in the service of Christ. It is akin to back fence suspicion and underground gossip!

But notice the second question with the second answer: "(2) As to the National Association's attitude toward the Federal Council of Churches." Answer: "2. Those active in developing the National Association do not believe in restricting the democratic action of the constitutional convention to be held in Chicago, April 27-30, for the purpose of framing suitable permanent rules and policies by making preliminary commitments. The policy of the present interested persons is that the National Association shall not be established on negative foundations but on positive doctrines and principles. These we hold will be a definite answer to the heresies in organization and truth which are peculiar to our times, whether as expressed through the Federal Council of Churches or any other media."

The National Association is not to be established on negative foundations, but on positive doctrines and principles. But the editorial appeal is to making a "common cause against" the enemy. This is being negative! At St. Louis the National Association leaders openly said that to take a stand against the Federal Council would be negative, and the group there refused to stand against the Federal Council.

But, notice the second negative statement. No sooner does the editorial say that they will leave the matter with the Lord than in bold type the next two paragraphs emphasize the "WRONG VIEWPOINT" and "WRONG ATTITUDE" which are supposed to be a description of the viewpoint and attitude of the American Council. Do they attack the American Council's position or do they not attack it? Are they leaving the matter with

the Lord? Actions are certainly an immediate answer in the very next two paragraphs. If they are going to leave the matter with the Lord, why this editorial?

No, my friends, there is a very real issue. A debate is on. And it should not be conducted in the midst of suspicion and charges of bitterness. Because of this, we are endeavoring to point out the false reasoning of the unscriptural position here maintained.

WRONG VIEWPOINT

Militant fundamentalism has been in action for a generation. Justly or otherwise, it has attained a reputation for bitterness, rancor, carping, and ranting. One thing is sure. It has not won any major victories against modernism. It can point to few citadels taken. Not one denomination has been lost to the Federal Council during all the years of controversy. Few modernists have openly confessed their error and have returned to faith. Because of this fact, the radical group of fundamentalists have concluded that once a man becomes a modernist he is hopeless and there is no harm in "giving him the works." This group has more and more come to the position that all the established denominations are hopelessly apostate or that they have so compromised with error that there is no hope of a change.

There is one word here which we really like. "Militant fundamentalism has been in action for a generation." "In action"! That is where it should stay. There is a battle on. The next sentence, of course, is a gratuitous statement. No evidence is presented to support it. Among whom has it attained a reputation for bitterness, rancor, carping, and ranting? Pick out any single fundamentalist leader who has been in the very heart of the battle for Jesus Christ. Talk with those who know him. Of course, enemies will say anything about a man. You can believe an enemy's statements if you wish, and even spread them. It helps their cause.

Most of the leaders of the American Council have sacrificed all that they had ecclesiastically in the fight against modernism. They did it out of love and loyalty to Jesus Christ and His Word. They knew not where the battle against modernism would lead them, but they knew

that wherever they ended, Jesus Christ would be there. In God's gracious providence He has placed the leadership of the American Council in the hands of such men, and given to them the tremendous advantage that the American Council has right now. This is God's doing; not ours! It is not numbers or power that count with our God, but strict adherence to His truth and uncompromising obedience to His commands. He will always bless such!

Whether, in the estimate of the writer of the editorial, fundamentalism has won any major victories against modernism or not, one thing is sure—like present-day China, it has not quit fighting. Amen! There has been no surrender. Neither have there been any Vichys established. It has been a witness! It has kept the flag flying. It has been in the field. We think there has been no tremendous citadel taken as the result of the long battle in which there have, of course, been many mistakes, as there are in any kind of warfare. The time has now come when groups from the Presbyterian, from the Methodist, from the Baptist, from the Independent, from the Old Catholic, and from other churches, who have been seasoned and trained in the battle, have joined together and have lifted up a flag on the top of a high mountain called the American Council of Christian Churches. From that citadel, in a free country, it has challenged the right of the Federal Council to a monopoly and to its claim to represent all Protestants, and that challenge is being heard. The American Council's position and testimony is such that at the last meeting of the Federal Council the presence of the representatives of the American Council and the protest they made against a proposed action of the Federal Council was such that it actually brought confusion to the Federal Council's gathering itself. Of course, this was not a major victory against modernism, but at least it is a testimony to the fact that the rapid advances and increased power of modernism in the American church has not crushed the army of its enemy. We are saddened by the fact that few modernists have returned to the faith, but the fight which the militant fundamentalists carry on has been used of God to keep scores from getting into the grasp of the subtleties of present-day modernism.

So far as giving the modernists

"the works" is concerned, we do not know exactly what is meant, but we do think that when a man becomes a modernist he is a wolf in sheep's clothing of the worst kind, and God's people ought to be informed about it. He should be singled out and everybody warned, just as society names the bandits and warns all against them! A modernist is a thief and a robber (John 10). Our prayer for his reclamation cannot lead us not to warn the sheep against him. So far as the position that all established denominations are hopelessly apostate is concerned, of course, no member of the American Council would admit it. There are a number of the established denominations in this country which are still true. But modernism has leavened the whole lump of some of the larger groups. The writer can testify personally that this is true of the Presbyterian Church in the U. S. A. In such churches the position of highest honor is given to men who deny the blood of Christ and who call the inspiration of the Word of God a theory. When it is impossible to drive out the unbelievers, then God's people must separate from them. This is the demand not of men, but of our glorious Christ, who said, "If ye love me, keep my commandments."

WRONG ATTITUDE

Having this conviction, they see but one course to pursue—to form new denominations which will adopt a militant policy toward modernism and ALSO TOWARD ALL WHO DO NOT LEAVE THE ESTABLISHED DENOMINATIONS AND FOLLOW THEM IN THE ESTABLISHMENT OF NEW ONES.

This paragraph is very acceptable. The capitals should be on the first half of the sentence, rather than the last. The only attitude that God's Word gives people to take against modernism is a militant attitude. Our Saviour was more than militant in Matthew 23. Thus he warned, "Take heed and beware of the leaven of the Pharisees and of the Sadducees" (Matt. 16:6). We have fallen on dark days. None can deny it. The Roman Catholic Church was not as far away from the truth in the days of Martin Luther as is the present modernist position of the churches. Luther and those associated with him saw the sin of the apostasy in Rome

and the hopelessness of cleaning up, they went out to start a new denomination and the whole world was blessed. It took a long view of things, however, in Luther's day to see it. The logic of the position is undeniable.

As to the militant attitude toward those who do not leave the established denominations and follow them, it should at least be remembered that, when men come to a realization of the truth that obedience to God's command is separation from sin, they have a right to tell their brothers. If a man finds his own home on fire, his attitude toward the fire should be a militant policy against it. When he realizes that the fire cannot be put out, then his attitude should be also a militant attitude toward all those who are left in the house—to take them out and go to a new one. But further, there is a principle here. A Christian cannot support a modernist, and a Christian cannot support a Fundamentalist who will give aid and comfort to the modernist! A Christian cannot support a fundamentalist who will join with the modernist in "building the church." There are two ways a fundamentalist can give money to a modernist cause. First, give it directly. Second, give it to a fundamentalist working with the modernist and let that fundamentalist give it to the modernist in the great united church program. There are two ways in which the U. S. A. can give scrap iron to Japan. One way is to send it direct to Japan. We did that once, and our boys have the bullets in their bodies. The other is to send the scrap to some neutral friend and let him ship the scrap on to Japan. The U. S. A. will not follow either of these two ways! For this reason a Christian realizes that a fundamentalist who works with the modernist is misleading God's sheep and actually helping the enemy.

We cannot refrain from musing upon the first chapter of Paul's epistle to the Philippians. Something is certainly being accomplished by the writing of these Evangelicals in such editorials as these. Certainly the statement of this position, though put in the wrong light, can be used by the Spirit of God in the hearts of His people, for the truth stated here, supposing to add difficulty to the American Council and its leaders with this "reputation of bitterness, ranting, carping, etc.," God can use. Praise His

name. Regardless of how it is presented, as Paul said, we do therein rejoice!

HOPE OF THE HOUR

The other group of Bible-believing Christians, whom we will designate as evangelicals for the purpose of distinction, also see the grave danger of the present modernist movement. They realize that the denominations are spiritually sick because of modernist infection. But they do not believe that the situation with many of these denominations is yet hopeless.

Now the National Association comes to describe its own course and policy in contrast to what has been presented above. In the first sentence, describing the American Council's position, the word was used, "in action." In the first sentence, describing the position of the National Association, the word is used "to see the grave danger." This pretty well describes the difference. One sees it and is ready to do something about it; the other sees it and just continues to see it. But the second statement is a very valuable one. "They realize that the denominations are spiritually sick because of modernist infection." A few moments ago they were denouncing the American Council's position because all the established denominations are hopelessly apostate. Now they themselves use the words, "The denominations are spiritually sick," and they use another powerful word, "infection." What is infection? It is poison. Modernism is poison. Now the question arises, What are we going to do with an infection? What does God's Word say should be done with unbelief? What does a surgeon say should be done with infection in the human body? If a body is infected, one of two things always happens. Either the infection is cut out and separated from the good flesh, or the infection spreads and the life has to move out of the body. If an infection has such a hold on a body that it cannot be removed, then the situation is pretty hopeless! Can modernism be removed from these denominations?

If these brethren do not believe that the situation is hopeless with the infection in the denominations where they are, we have only one question to ask them, Why don't they do something about it within

the denominations where they are? That is where all their energy and time are needed to remove the infection. There are in the disciplines of most denominations ways in which remedies may be sought. Let these brethren use those remedies as their vows require. For instance, every Presbyterian minister took the following solemn vows: "Do you promise to be zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the church, whatever persecution or opposition may arise unto you on that account?" Now, they admit the impurity, the infection, but what are they doing within their church to cut out the poison?

The supreme tragedy is that even the militant fundamentalist started too late in the battle. The infection had gotten too strong a hold before efforts were made to remove it, and in the ensuing battle the side of the "infection" won.

They remember that materialism, deism and other maladies have swept through the church in past generations and that through prayer God has been pleased to send revival and quicken the churches. They believe that God may do it again in this generation. In this hope they are uniting in a great movement throughout the country which, if the vision of its leaders does not become dim, will certainly center in evangelism of a more effective type, whatever else may be included in its program.

The first sentence here, of course, is a reference to church history, and a lengthy discussion could be engaged in. There have been maladies in the church which have been put out; but present-day modernism, a denial of the authority of God's Word, the assault upon the deity of Christ and the blood within the church, have not been paralleled. The nearest parallel we have to it in church history is the Protestant Reformation. Certainly Luther, Calvin, Zwingli, and the other reformers did not reform Rome. They came out and started true churches. The thought which is expressed here and runs throughout the following paragraph is that through revival the infection is going to be removed. But did Luther say the way to testify against the sins of Rome was not to mention them or expose them, but just preach the positive Gospel? Had he done this,

there would have been no Reformation. We would like to ask the question, Can revival come with infection or within it? God says, "A little leaven leaveneth the whole lump." A Little infection infects the whole lump. Before you can have a true lump, or revival out of that lump you must have a removal of the infection. Instead of going after each denomination in which the members of the National Association find themselves and meeting the infection where it is, they are now attempting to band themselves in some supra-organization outside their denominations with the hope that this great super-extra-denominational organization may be used to purify the corruption within the separate denominations. The logic of the whole position is, and it has been stated over and over again, don't worry about the infection, just preach the Gospel. A surgeon does not tell you, "Don't worry about the infection; just pour food down the throat of the patient."

Beside all this, at St. Louis, Dr. William McCarrell asked the question, What will be the attitude of the National Association toward modernism within the denominations where the National Association members are? Mr. Wright, now promotional director, replied that they would not enter into the internal affairs of the denominations.

WAY TO VICTORY

We will be accused of being too optimistic regarding revival. It will be pointed out that many have waited through the years for a change for the better and no change has come. But I am convinced that we who profess to believe are greatly to be blamed. What has been our reaction to unspirituality in OUR churches? Have we let it become an occasion for deep heart seaching, as we sought a new power for witnessing? Have we interceded in the privacy of our closets for our leaders? Have we sought a new infilling of the Holy Ghost that we might be used to rescue those who have lost faith? Have we yearned after the unbeliever and the apostate and sought to bring them back to God? Or have we let "righteous indignation" turn to cold anger, and criticism to bitterness in our denunciations,

(Continued on page 6)

THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

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

by

GENERAL ASSOCIATION OF REGULAR
BAPTIST CHURCHES
(NORTH)

(Independent and Fundamental)

SUBSCRIPTION RATES:

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

Editor ... ROBERT T. KETCHAM, D. D.
Assistant Editor R. F. HAMILTON

Editorial Office

Walnut St. Baptist Church, Waterloo, Iowa

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

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until we have lost our power to be of any assistance in bringing backslidden churches to Christ?

Here again is a word regarding revival. Can God use a church which is infected to go out and bring in the lost and keep the saved established and blessed? The whole teaching of the Bible is that in the last days the apostate church, bride of the Antichrist, is corrupt, infected, the cage of every unclean bird (Rev. 18). It simply is not Biblical to expect a revival through corruption.

The second emphasis here is that, since revival has not come, the members of the National Association turn to introspection and searching of their own hearts. Of course, men must search their hearts at all times in the service of Christ. But why do they not examine the infection a little more closely? There is not the slightest intimation that the infection recognized above needs to be examined or treated, or amputated. The whole policy of the National Association is not even to mention the infection, or its greatest manifestation—the Federal Council. To take a stand against this infection would be a negative and therefore wrong and harmful!

May we say that a true yearning for the unbeliever and the apostate is involved in getting rid of the infection—having a true, clean fellowship into which to bring the unbeliever that he may come to believe and then grow healthfully in grace.

Of course, there is righteous indignation. It is a tragedy of the highest magnitude that the Protestant Church in our day has come to a time where unbelief walks abroad in high places and cannot be put out. The enemy has captured the citadel of some of our larger denominations. But where is the evidence of cold anger? A recognition of this terrible condition has inspired those of the so-called militant fundamentalists, warmed by passionate love for Christ and His commands, to recognize the grim realities of the situation and to make the most of it for Christ. No matter how small the remnant, how futile the cause appears, how powerful the enemy seems, God's servants must stand without the slightest wavering for His holy Word. This is a dark hour. Men must take their eyes off circumstances and conditions that we see about

us, and look only at the blessed commandments of Jesus Christ, and obey those commands, let them take us where they will. Jesus Christ is the Captain. The battle is His. The grand strategy is His. He tells us that we cannot support, live in, or be a part of infection.

How about the "growing chasm" between these two groups which is spoken of in the introduction? These two groups have always been. The positions represented by them are not new. Our deep sorrow is that these particular men leading the National Association, whom we love in the Lord, have become the champions of this false position. May they see the error and futility of it and embrace the position of the American Council and join in the conflict with them. The chasm, we believe, is not as wide today as it was a few years ago. When the militant fundamentalists were carrying on the battle within the church to purify it, these men who now call themselves evangelicals were sitting on the side lines, using the same terms — bitterness, rancor, carping, ranting. They did not join the forces to go up to the help of the Lord against the mighty. They said that the methods of the militant fundamentalists were wrong or the wrong persons were leading the fight. They sat comfortably at home. That phase of the battle was lost. The militant fundamentalists, many of them, were driven out. The chasm was greater then, for had they been willing to join in the great battle against modernism within the church, even though it imperiled their personal positions and security, the chances to have won that battle perhaps would have been better. The position represented by those men then is the same position represented by these men now. If the National Association of Evangelicals were to take a stand against the Federal Council that would impair its usefulness or hurt it in the slightest, these men would find the ground on which they are standing, within their denominations, shaking, for the ecclesiastical machines of those groups would see that the ground shook. The Federal Council is their cherished pet child. It sings one tune—Unity; let all unite, no matter what you think about Jesus Christ.

Let us use a figure in closing. The main battle line is drawn between the modernists of the Federal Council and the fundamentalists of

the American Council. Within the denominations represented in the Federal Council there are men who, unwilling militantly to oppose the modernism in their own churches, nevertheless silently in their hearts refuse to go along with it. They are represented in the numerical count of their denominations in the Federal Council. They are actually counted and claimed by the Federal Council in all of its activities. Actually they are with the Federal Council. In heart they are against the Federal Council, and so they go outside of their denomination to set up an organization which they think will be able to express their view and not hinder their position in the church. Yet their effort is nullified by their actual membership in the Federal Council.

The militant stand of the American Council raises issues clearly before all the people. Members of the National Association are questioned about these issues. They will not attack the Federal Council as an organization at all. Individuals in the group may do so at their own personal peril. But they united in calling the American Council unfit and unworthy, and are counted by the Federal Council in the battle against the American Council. No truer illustration of the text that Jesus used, "He that is not with me is against me," could be found than in the attempt of the National Association to stay in the denomination and be represented by the Federal Council and not come out and take a stand with the American Council. This is all illustrated by their continual emphasizing of this issue and attempting to discredit in vague and general words, without giving facts, the leadership and the policy of the American Council.

Beloved, we write this, we have entered into this debate, we have attempted to give this analysis, in order that the Spirit of God may take it and use it for the good of your own souls. As these issues confront God's people in the Christian world today, they may take their stand for Christ regardless of the cost. Light will never hurt God's people and the cause of Christ. The issues are alive, and for us not to discuss them specifically would only help people to be confused and perplexed. The Spirit of God will guide always according to truth. The cause is Christ's; the Kingdom is the Lord's. Join in the battle for Christ. There is a man power shortage.

STUDIES IN GENESIS

By J. IRVING REESE

LESSON XI

THE WAY BACK TO GOD

Chapter 3:22—4:7



INTRODUCTION: The prophet Habakkuk but stated a principle of divine grace when he prayed, "in wrath remember mercy," (3:2). The blackest storm-clouds of judgment are again and again shot through with the provisions of grace and the offers of mercy. This is graphically illustrated in this lesson.

I. MAN UNDER JUDGMENT IS DRIVEN FROM THE PRESENCE OF GOD AND EDEN BLESSING, verses 22-24:

A. Sin awakened man's conscience.

Conscience is the knowledge of sin. The Dispensation from the Fall to the Flood is known as "The Dispensation of Conscience." The heathen still are under conscience: Romans 2:12-16, "For as many as have sinned without the law shall also perish without the law: and as many as have sinned in the law shall be judged by the law; (. . . For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts (reasonings) the meanwhile accusing or excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." The miserable failure of conscience as a guide is revealed by the condition pictured in Romans 3:9-23. To know the right is no guarantee that it will be done. Even the heathen in darkest Africa knows better than he does. If there are any who do by nature that "law written in their hearts," their number is infinitesimal. Over the shattered portal of every life must be written the sentence, "Sinned, and come short of the glory of God," while within is not a glimmering spark of divinity, but a conflagration of depravity.

B. Sin shuts man out of heaven's best—eternal life.

Death, as we learned in Lesson

X, is separation, reversely life is union; eternal life is eternal union with God. Adam because of his sin severed, both for himself and his posterity, that union and plunged the race into death, now every one born of Adam's race is "dead in trespasses and sins," with the wrath of God resting upon him, John 3:26.

1. The man and his wife were "sent" forth to labor, this might only speak of commission to service, but

2. They were "driven" from the presence of God, and this signifies judgment; God could not have them in His holy presence while sin rested upon them, turning to Habakkuk again we read, (1:13), "Thou art of purer eyes than to behold evil, and canst not look on iniquity." God must drive from his presence all sin.

II. A MEETING PLACE FOR GOD AND MAN PROVIDED, verse 24:

A. At the "east" of the garden, which speaks of promise, compare Ezekiel 43:2-6.

B. The Cherubims symbolize the Redeemed:

Study Ezekiel 1:4-28; 10:1-22; 25:17-22; 26:1; Revelation 4:6-11.

1. They were one with the mercy seat. The mercy seat was a type of the Lord Jesus Christ as we see by a comparison of Exodus 37:6, 7 with Romans 3:24, 25, and the Believer is one with Christ, see I Corinthians 6:17; Hebrews 2:11.

2. Their eyes were constantly fixed upon that blood-sprinkled mercy seat, "toward the mercy seat shall the faces of the cherubims be," (Exodus 25:30), thus the eyes of Believers are always turned upon Him who died for them, "They looked unto him and were lightened: and their faces were not ashamed," Psalm 34:5, see also Hebrews 12:2.

3. They join in the song of the redeemed. In Revelation the fourth and fifth chapters we see these "living creatures" joining with the twenty-four elders singing, "Thou art worthy to take the book, and to

open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

C. The flaming sword spoke of a divine Redeemer.

The correct translation of verse 24 is, "And he (God) dwelt between the cherubim at the east of the garden of Eden, and a fierce fire (of 'shekinah') unfolding itself to preserve the way to the tree of life." Notice then

1. God dwelt between the cherubims. Other Scriptures agree with this, Exodus 25:22 reads, "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony," and the Psalmist says (80:1) of God, "Thou that dwellest (art enthroned) between the cherubims, shine forth." In short God took up his dwelling at the gate of the garden.

2. The "fierce fire" was "unfolding itself." In the vision of Ezekiel of this same throne it is recorded (1:4) that there was "a fire infolding itself," which is literally, "turning back upon itself," by this we are forcefully reminded of God's word in Zechariah 14:7, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts," as well as Isaiah 53:5, 6 and I Peter 2:24. (a) The "Shekinah" is an evidence of a reconciled God. After the crossing of the Red sea when He led them in victory the "pillar of fire" went before them (Exodus 13:20-23); when the tabernacle for sacrifice and worship was established the "cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle" (Exodus 40:34); when the temple was dedicated (I Kings 8) the Shekinah came upon it. In the New Testament when the Saviour was born, He in Whom God dwelt to reconcile the world unto Himself, the Shekinah again appeared, for I believe the Star of that first Christmas to have been that same manifestation of God, while at the anointing of the Church, when God came to take up his dwelling in that Temple, the fire was again seen. Acts 2:3, should read, "Then there appeared tongues of what seemed to be flame, separating, so that one settled in each of them; and they were all filled with the Holy Spirit." So the manifesta-

tion at the gate of the garden of Eden was not that of an angel standing with a flaming sword as we sometimes see pictured, but it was the presence of God Himself with the lightning of His judgment flashing forth but only to return upon Himself again, gloriously beautiful symbol of the great purpose of God in salvation in which the sword of divine justice is sheathed in God's own heart in the person of His Son. In other words immediately after man's sin God not only promised that the seed of the woman would bruise the serpent's head, but also set up a flaming monument to the fact that that "seed" should be God Himself.

D. This manifestation undoubtedly furnished the place of worship.

God has always designated the place as well as the method of worship, in the Old Testament it was the tabernacle, then the temple, in the New it is "in the name of Jesus."

III. THE GROUNDS UPON WHICH MAN COULD AGAIN MEET GOD, verses 3:24-4:7:

A. *Substitutionary sacrifice.*

1. Not the "cherubims" but the "sword" kept (preserved) the way to the tree of life—God's plan of bearing man's guilt Himself made possible man's continual approach to God. (a) This was typified in the Old Testament sacrifices as the experience of Abel and Cain illustrate; Cain was not rejected because his offering was less beautiful, or less costly, but because it was bloodless,—there was no element of substitution in it—no life for a life. We are told in Hebrews 11:4 that Abel offered in faith, he believed the revelation that God had given of a coming God-provided, substitutionary Savior. God's answer to Cain (4:7) should read, "If thou doest well, shalt thou not be accepted? and if thou doest not well, a sin-offering (i. e. a lamb) coucheth at thy door." (b) This is why the sacrifice of Christ becomes the perfect sacrifice: Hebrews 10:10-13, "By the which will we are sanctified by the offering of the body of Jesus Christ once for all. And every high priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Read also John 10:9; 14:6.

CONCLUSION: Today the tree of life is fully restored in Christ Jesus, see John 6:53, 54; 10:28. Today we meet "in the name of the

Lord Jesus," Matthew 18:20, and are accepted on the grounds of His sacrifice, Ephesians 1:6, 7.

PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

CHAPTER 26

"THE MEASURING LINE FOR MINISTERS"

Scripture: I Timothy 4:1-7

"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy for filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

No responsible minister of the Gospel will ignore the value of the experiences and counsel of others. It is spiritual sanity to read, to confer, and to observe. But no amount of practical wisdom thus acquired can offset the plain teachings of the Bible. The unalterable rule for what we are to preach and what we are to practice is the Word of God.

The preceding paragraph adds up to this: the most superb thesis on Pastoral Theology is advanced by Paul under inspiration and recorded in I Timothy 3 verses 1 to 7. A perfect sequel or supplement to this is placed in Titus 1:5-11, both passages concern a bishop, or elder, his life and office.

There seems to have been among all Christians in the Apostolic Era a very favorable impression of the minister's work. "If a man desire the office of a bishop, he desireth a good work." There is also a very excellent flavor given to that statement in the translation by Dr. Weymouth, "If any one is eager to have oversight of a church he desires a noble work."

History, colored as it is by human tradition, has wrought infinite havoc upon such words as bishop and

elder. In the more democratic Christian circles the term bishop is made the butt of mere jocular talk. In denominations under highly mechanistic management the name bishop refers to a man of super dignity and special religious powers. Among Christians in general there is a current opinion that, "Bishop and elder" designate different persons engaged in different ministries with different degrees of eminence. All of this argues for a return to closer examination and exegesis of Pauline writings and references on the subject.

BISHOP AND ELDER REFER TO THE SAME PERSON. Please read carefully the following quotations. "That during St. Paul's lifetime no difference between elders and bishops yet existed in the consciousness of the church is manifest from the entire absence of distinctive names." See Popular and Critical Bible Encyclopedia Page 288. Again, "Episkopos (Gr.) literally an overseer . . . whence English 'Bishop' 'which has precisely the same meaning' as found in Acts 20:28, Philippians 1:1 . . . 'Presbuteros,' an elder, is another term for the same person as bishop or overseer. See Acts 20:17 with verse 28. The term elder indicates the mature spiritual experience and understanding of those so described. The term bishop or overseer indicates the character of the work undertaken." Reference taken from Expository Dictionary and New Testament Words by W. E. Vine, Volume 1. Plenty of other authorities would concur in this scholarly viewpoint. But neither scholarship of an unusual nature, nor Christian history are required to prove the case. Paul addresses Titus saying, that the latter was placed on the Island of Crete to ordain elders, in every city. He immediately proceeds with standard requirements for the eldership and in that connection says, chapter 1 verse 7, "For a bishop must be blameless as the steward of God,"

etc. In other words the eldership and the bishopric were referred to interchangeably in one and the same passage. In Acts 20:17 Paul summons together the elders from the church at Ephesus. Then in verse 28 he imposes upon them the requirements and ministry of a bishop who is a feeder and an overseer of the flock. We believe that the case supporting the claim that bishop and elder were one and the same person in New Testament times is indisputable. To have kept this in mind, would have averted much confusion that has obtained among Christians. The word bishop obviously refers to the official functions of a minister as a supervisor, superintendent or spiritual overseer of his flock. The word elder refers to the same man but puts emphasis upon his maturity of experience or training.

A RIGID SEVENTEEN POINT STANDARD IS LAID DOWN BY INSPIRATION FOR BISHOPS. In advancing this standard the apostle Paul causes the pendulum of thought to swing to and fro between positive and negative. There is in that a little thought for all who decry negations. Paul lucidly declares what we are to be and not to be, and do and not to do. Only very hasty reference can be made to this seventeen point requirement.

1. "BLAMELESS." Differently stated it means, "irreproachable character." It does not say flawless. It does not say sinless. No minister with a shadow of humility should claim such attainments. But we can be unblamable. We can live above just censure. God's Spirit and Word will so enable us.

2. "HUSBAND OF ONE WIFE." It is doubtful if the import of the text is to teach that all pastors or bishops, or elders must be married and have children to function according to New Testament designs. We believe this text to be a definite repudiation of bigamy or polygamy. It cannot be shown that all the apostles were married and had families. It would seem sufficient to say that the statement, "husband of one wife" means that only those loyal to the marriage vow, when they have entered into it, are worthy the confidence exercised in one who is raised to a position of overseer among Christians. Ordination councils will have something to answer for when they come before the Judgment Seat of Christ, if they have commended for Gospel ministry those who have a colorful and objectionable domestic background.

3. "VIGILANT." The various renderings and marginal readings on this do not carry the thought of mere alertness. That of course is required in anyone who is answerable for the spiritual well being of others. The word has the import of being discreet, or temperate. There should be a nicety of judgment and discernment and something of moderation among all who serve Christ, especially those in foremost places.

4. "SOBER or SOBER-MINDED." It does not say somber, or stern, or hyper-pious of face and vocal tone. Some confuse and confound holy merriment with sensuous vulgarity. Leaders among Christians should not be incapable of laughter. On the other hand, he who watches over the souls of men must realize that he grapples with eternal issues. He can never take either his message or ministry lightly. An ambassador at a foreign court, or a general in actual combat, cannot claim that weightier decisions and actions rest upon his shoulders than is the case with a true minister of Jesus Christ.

5. "GOOD BEHAVIOUR." It may be read well behaved. That may sound like a nursery exhortation and quite unnecessary. Such was not the case in the First Century nor is it now. The morning mail for the writer of these lines reported two successive failures in a given pastorate as a result of common dishonesty and infringement upon the seventh commandment. The greatest of ministers since Pentecost said, "I know that in me, that is in my flesh, dwelleth no good thing." That being true there is need of perpetual reliance upon God to maintain the highest standards of spiritual behavior.

6. "HOSPITALITY." That word is to be taken at its face value. It is put even stronger in Titus 1, "A lover of hospitality." In our detestation for social Gospel and magnification of social relations, many evangelical Christians have come to feel that the Christian life has no social import. Every Christian should master the art of being a gracious host in his home and in relation to church life. It means something to know how to be cordial to strangers and visitors. Consideration for others is a primal virtue. A practical manifestation of it should be demonstrated by every minister. Above all preachers should not live unto themselves. Commonly they do not do so.

7. "APT TO TEACH." One

should never be recognized as fitted for any branch of Gospel ministry who is void of native or acquired teaching ability. Of the shepherd and bishop of our souls it is recorded, "He opened His mouth and taught them." A word of caution fits at this point; dry, colorless, vapid teaching is not the sum total of sound ministry. Some men find fault with the intelligence of their hearers, saying that they cannot appreciate the teaching gifts when the real fault is traceable to the meatlessness, and spicelessness of the instruction given. At the same time anyone engaged in any form of public ministry should be able to explain, to expound and to unfold the Word of God.

8. "NOT GIVEN TO WINE." This prohibition is repeated in Titus 1. It is beside the mark of this chapter to enter into discussion whether the original language refers to fresh grape juice or fermented wine. In principal it puts up a plain stop sign in the face of all of us respecting indulgence. Those who decry unholy habits and practices simply must not yield to them. The use of hard drink is fast becoming the bane of our day. The hour is already here when ministers will have to raise their voices against this body and mind destroying octopus. Certainly every preacher should be a shining illustration of the wisdom of self-control. A railway conductor told some of us some time ago that it was a common thing for him to have to aid the religious leaders of a certain large denomination from his train because of intoxication. Perdition is not farther removed from paradise than the practice of such men from the high standards of Paul.

9. "NO STRIKER." A simple explanation of this is that men of our high calling are not to depend upon fisticuffs for their defense. It may sound plausible to be called "A he, or red-blooded man." Such descriptions ill suit a representative of Jesus Christ. For him, "The Lord is a strong tower the righteous runneth in to it and is safe." We shall have to try to kill our enemies with kindness.

10. "NOT GREEDY OF FILTHY LUCRE." In our own language that means, "not money mad." It means not to be mercenary. It does not mean self pauperization. It does not mean the total dispossession of all things earthly. It does not mean the loose scattering of

one's earthly goods. It does not mean a light attitude toward the daily demands of one's life or family. It does not mean the absence of any preparation for the adverse day. It cannot help but mean that one in whose heart Jesus Christ is enthroned will not make earthly possessions his aim. Above all things he will not exploit either sinners or Christians for self gain. He will aim to feed without fleecing the flock. It is to the eternal credit of ministers that not many of them are greedy of base gain.

11. "PATIENT." This word speaks of the need of gentleness. The ministry is no place for brusque, hard, soulless people. One can be gentle without being weak. St. Francis said, "There is nothing so strong as gentleness and nothing so gentle as real strength." Christ could flare forth in righteous anger, or manifest a moderation not excelled by the most considerate mother. "A bruised reed shall He not break and a smoking flax shall He not quench."

12. "NOT A BRAWLER." This is a very significant restraint. The word "brawler" in its derivation ties in with the word wine. It implies in this case the spirit of persons who tarry too long in the wine cellar. Such persons are apt to employ in relation to people they do not like an abusive attitude and language. So Paul is here decrying rude, harsh speech in one who is summoned to the ministry of proclaiming "Good News." He has not gone to church often who has never heard a minister employ a pulpit style and that would befit a semi-intoxicated man. This preacher served a church where according to the reports of responsible persons there had been a shepherd who would so lose himself in fits of temper as to hurl his Bible and employ the language of an irate football coach. That is brawling. If one cares to attract, he will not brawl.

13. "NOT COVETOUS." That swings the reader back in thought to the last of the commandments. We are not under law. We are not under it for either salvation or sanctification. But the practical righteousness of the law is to be lived out through the power of the indwelling Spirit, in every believer. Covetousness may be far beyond the range of another person's wealth or wife. A minister is advancing when he can rejoice in the equipment and singular opportunity at the command of a fellow minister and not hunger for it himself.

14. "ONE THAT RULETH WELL HIS OWN HOUSE." It is not the case that minister's children are uniformly the notorious and horrible social examples of the community. Contrariwise the vast majority of them are mentally acute and morally upright. But there are some exceptions. No pastor can hope to induce the children of God of his congregation to live in an orderly way if those children see in the pastor's home offspring who are little less than anarchists in spirit, speech and behavior. A preacher above all people should insist that his word to his children shall be final. Children are pretty likely to read over into the ways of God the kind of treatment they have received at the hands of their own parents. That treatment should be a display of unfailing love guided by a firm, inflexible hand. Could anything be more deplorable and lamentable than instances where a preacher and his companion are unwelcome in the home of friends because of the unmanageable deportment of their children. The ideal preacher's home will have a king and a queen on the throne and no rebel subjects.

15. "NOT A NOVICE." The translator previously mentioned puts it, "not a new convert." There have been countless instances where persons who had little more than a few months experience as Christians were given positions of oversight. This is folly. As the text implies hasty advancement in this field commonly leads to swell headedness, a defect so glaring that none can tolerate it. Christians are guilty of a strange contradiction. They universally want men of experience to engineer the trains on which they ride; men of much seasoning to represent them in courtrooms; men of long wearisome years of training and practice to give their bodies surgical attention when necessary; but any mouthy claimant to divine grace and a smattering of knowledge of the Truth may prove sufficient as shepherd of their souls. Inspiration cautions that such people are easy prey of the Devil. I Timothy 3:6.

16. "HE MUST HAVE A GOOD REPORT OF THEM WHICH ARE WITHOUT." No minister can afford to say I do not care what people think of me. In so far as he can control his reputation without compromise as to doctrine and practice he should do so. It is not difficult. Truthfulness, honesty, moral uprightness, hard work, and a

friendly attitude will guarantee him good standing with all reasonable people.

17. "HOLDING FAST THE FAITHFUL WORD." This injunction appears in Titus 1:9 instead of I Timothy. It is very vital. The bishop is above all people entrusted with maintaining Christian doctrine in its purity and power. And according to the instruction given Titus he is to do so at the cost of strong and persistent disputation. He is not for the sake of sentiment, or for the sake of retaining friendship ties to forego his loyalty to Jesus Christ and His Gospel of Grace. This means that in any critical hour, when assailants of the Bible are multiplying in numbers or when its message is being discredited by feeble compromise the true bishop or elder of the Lord Jesus Christ will take his stand with the friends of the faith and at the cost of his life defend that faith.

WHICH ARE WE?

There are two kinds of church members: carnal and spiritual. If anyone questions this distinction, let him remember that when Paul wrote "unto the Church of God which is at Corinth" he included these words: "And, I brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." He also wrote, "But he that is spiritual judgeth all things." Some churches have a large proportion of one kind of member, some of another; but it is obvious that we have the two kinds on our church rolls. The outward distinction between the two is not always clear-cut, for human nature and differing gifts cause as many variations as there are people. But there are a few characteristics by which we may check ourselves,—and it is better to use this measure upon ourselves than upon others. Carnal Christians lay much emphasis on social affairs; they want "attractions;" object to the sermons, if the pastor is a faithful preacher of the Word; sponsor plans to "raise" money; avoid the fellowship of "all-out" Christians; find Bible study a tedious task. Spiritual Christians attend prayer meetings; like Gospel hymns and preaching; support the pastor; tithe and give money; enjoy the fellowship of other Christians, and know and love their Bibles. It is God's will that we should all be of the second group, for He commands us, "Be filled with the Spirit."—Sel.

EXPOSITIONS IN THE SONGS OF SOLOMON

By REV. H. E. KETCHAM

THE CHRISTIAN'S CONCERN FOR OTHERS.—S. of S. 8:8-14.

This wonderful little book closes with just the right thoughts necessary to complete the picture of the relationship, and fellowship that should exist between Christ and the Church. The result of such a wonderful union and communion as we have in Christ, should be anxiety and concern for others. Yea, together with Paul, we are compelled to say: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and the unwise, so, as much as in me is, I am ready to preach the gospel to you that are at Rome also." (Rom. 1:14-15).

This is pictured, here, in the words of the maiden concerning her sister, verse 8, "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?" The "sister" pictures the "others" for whom we are responsible to get the message of Christ to them.

The "breasts" are emblematic of love and affection. Yea, they speak to us of the very "love of God," because one of the names of God is El Shaddai, translated Almighty God, and means primarily, "God, the breasted One." Read Dr. Scofield's note on page 26 of the Scofield Bible. The Hebrew word "shad," means "the breast," and is used, invariably, in the Scripture for a woman's breast. God is "Shaddai" because he is the Nourisher, and the Strength-giver. As a fretful unsatisfied babe is not only strengthened and nourished from the mother's breast, but also is quieted, rested, satisfied, so El Shaddai is the name of God which sets Him forth as the Strength-giver and Satisfier of His people.

The "little sister," in this passage represents the one who is destitute of the "love of God." She hath no breasts. "What shall we do for our sister?" for some day she will have to stand before God. Think of the multitudes around us that are destitute of the Love of God. They don't know the God of Love. They know nothing about it, and yet must stand before that God some day to give account of themselves. We who have such wonderful fellowship with the Lord; we who know Him as "the breasted one," whose love is poured into our hearts, what shall we do for them.

In the face of the fact that the world is filled with hate. In the face of the fact that they are trying to instill hate into the hearts of our soldier boys in order to make them better killers; what should you and I be doing to help to counteract this terrible force. Hate is a terrible force, but love is a greater one.

In this passage, the maiden is appealing to the Shepherd-King. This pictures the first thing we should do for those who are destitute of the love of God, We should pray for them. Some of them are just backslidden children of God, and need to be restored to the joy of His salvation; others are not saved at all, and need to be brought to a knowledge of Christ as Saviour. The Shepherd-King answers her in verse 9. "If she be a wall, we will build upon her a palace of silver." A wall speaks to us of something established or fixed. It is as though he said, "If she be already fixed and established we will build upon her something more." There are many souls, today, that are not enjoying the love of God, nor the joy and peace of God, and yet they are saved. They are the Lord's because they have been saved by grace, but they have become disobedient, and they are out of fellowship. They are miserable and unhappy. They have a lot of unconfessed sin in their lives, and El Shaddai is chastening them. "If we would judge ourselves we should not be judged; but when we are judged we are chastened of the Lord, that we should not be condemned with the world." They haven't judged themselves, therefore God is chastening them, because he loves them. Whom the Lord loveth He chasteneth. Such need to be restored to fellowship, and service, that they may continue to build their spiritual house. (See 1 Cor. 3:8-15). If they will come back to Christ and his fellowship he will build upon them a palace of silver. Silver is a type of redemption. Such an one restored and living for Jesus is a manifestation of the redemptive work of our Lord, and that is what we are saved for anyway; to show forth the salvation of our God.

The Shepherd-King also says: "If she be a door, we will enclose

her with boards of cedar." A door speaks to us of an entrance into something. Jesus said: "I am the door, by me if any man enter in he shall be saved, and shall go in and out and find pasture." If one has not entered into the door of the sheep-fold, and is not saved, then God has a way of shutting such an one up to his sins. He has a way of hedging one about with circumstances in order to bring one under conviction of sin. He does that work through the Holy Spirit working in the lives of consecrated and yielded members of the body of Christ. The Holy Spirit dwells in the believer, and in the yielded believer, he can convince the sinner, who is destitute of the love of God, of his sin. If the sinner is already saved, but out of fellowship, he will restore him, and continue to work out his purpose in redemption. If the sinner is not yet saved he will enclose him; shut him up to conviction of sin, that he might be saved.

In verse 10 the maiden bursts forth with an expression that pictures the ideal state in the Christian life. "I am a wall, and my breasts like towers: then was I in his eyes as one that found favor." She is fixed and established. She is filled with love, and she has favor in his eyes. So it should be with the Christian. What a joy it is to know: "Whom you have believed, and be persuaded that he is able to keep that which you have committed unto him against that day." Upon such knowledge as that, how our hearts rejoice in the love of God. "Rooted and built up in him, and established in the faith as ye have been taught, abounding therein with thanksgiving."

In verse 11 she speaks of her lover's vineyard at Baal-hamon. This word means: "the place of a multitude." The vineyard speaks to us of the place of service. Truly our service is among the multitude. "He let out the vineyard unto keepers." They were to produce fruit from the vineyard and bring him the money for it. How this does picture, for us, the nobleman going into a far country, to receive for himself, a Kingdom and to return, and leaving his goods in the hands of his servants. Some day he will return and ask for the fruit of the

vineyard. How will we stand beloved, at that day? You know he has chosen us that we should bring forth fruit to the glory of his name.

In verse 12 she speaks again of her vineyard. In Chapter 1, verse 6 she said her own vineyard had not kept. She had been so busy keeping other vineyards that she had neglected her own. Here, in verse 12, she is enjoying a full fellowship with him, and her own vineyard is not neglected. No matter how busy we are in our service for Him, we ought to, like Mary of old, take time to have fellowship with the one who owns the vineyard. A service is pictured here, that shows both the Lord and the Christian enjoying the rewards. Each enjoying their inheritance in the other.

In the last two verses we have a picture of the longing that should always be in the believer's heart, viz., to hear His voice, and to see Him personally. "Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it. What a day it will be when we hear His voice reverberating through the heavens; that day when the Lord himself shall descend from heaven with a shout. "Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices." In other words, make haste, Jesus and come quickly from heaven, from which place blows the sweet fragrance of holiness, and goodness and righteousness of God, as over against the sin, vice and wickedness of the world. Beloved, let nothing interfere with your fellowship and service to Him. And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." (I Jno. 2:28).

LOST YOUR APPETITE?

George Muller of Bristol, England said:

"It is a common temptation of Satan to make us give up the reading of the Word of God and prayer when our enjoyment is gone, as if it were of no use to read the Scriptures when we do not enjoy them, and as if it were of no use to pray when we have no spirit of prayer; while the truth is, in order to enjoy the Word, we ought to continue to read it, and the way to obtain a spirit for prayer is to continue praying, for the less we read the Word of God, the less we desire to read it, and the less we pray, the less we desire to pray."

"HIGH LIGHTS OF JOSHUA"

By ROY HAMMAN

INSTALLMENT 2

"Obedient To The Word"

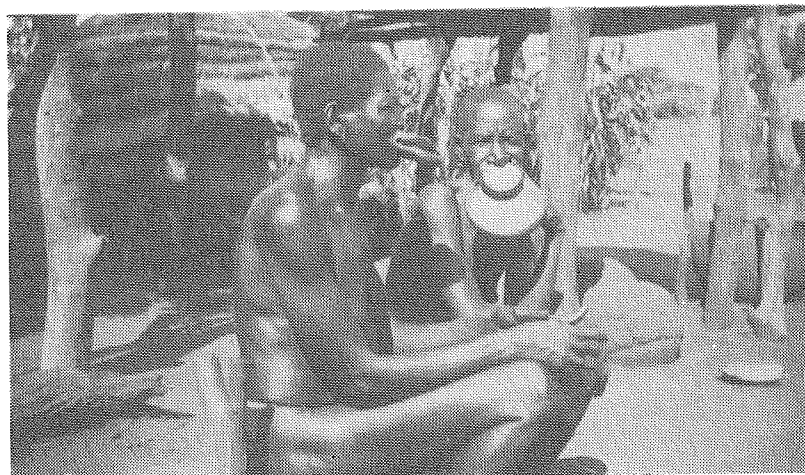
(EDITOR'S NOTE: Roy Hamman and his wife have been for the past few years missionaries to the hitherto untouched disc lip natives of Kyabe, French, Equatorial Africa. The Hammans fully realized the tremendous task before them in entering this untouched tribe, but already God has worked far beyond their expectations. We are reproducing in this article some pictures of the people with whom the Hammans work, which were run some years ago in the Bulletin. Mr. Hamman is a missionary under Mid-Missions. The missionaries of this Mission in Africa hold an annual conference. Mr. Hamman was asked to bring three messages at the conference this year. It proved impossible for him to be present in person, therefore, he wrote out three messages on the Book of Joshua. The first one is entitled "Filled With The Word." The second one is "Obedience to the Word." And the third is entitled "Defense of the Word." We have received the manuscript for these messages and have been so impressed with them that we believe our Bulletin readers would receive great blessing from them.

In our introductory message yesterday, with the exception of a few remarks about the book in general and a glance at some of the types

found therein, we confined ourselves to the 1st chapter and primarily to the 8th verse. We saw God's first and foremost pre-requisite for a "prosperous and successful" life and that it is absolutely essential for us to meditate in, and be filled with the Word of God in order to obtain to a life of victory. We learned that to be filled with the Spirit, meant also to be "full of faith" and that both hinged on being filled with the Word. Col. 3:16-17—Eph. 5:18-19—Acts 6:5; 11:24.

For this second message we shall ask the Holy Spirit, our Divine teacher, to direct us to the lessons He has for us in chapters 3, 4 and 5. We shall take time, in passing, only to mention that beautiful picture in Chap. 2 of God's marvelous, infinite grace in saving the harlot Rahab and to remind ourselves that it was this same "Amazing grace that saved a wretch like me."

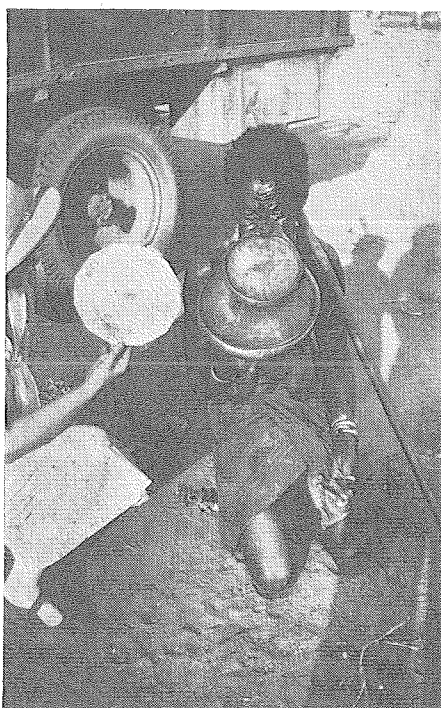
Chap. 3 opens with the arrival of Joshua and the children of Israel at the bank of the Jordan. There they remained for three days, hearing day and night the roar of the turbulent waters rushing by on their way to the Sea. This was undoubtedly to try their faith. The Jordan was the barrier which kept them from the inheritance God had for them. In verse 3 the people were commanded to keep their eyes upon the Ark and not upon Jordan's roar-



Disc-Lip Natives of Africa

ing waters if they expected to cross this barrier and reach the land of their inheritance which was also the land of victory. God has a glorious future inheritance reserved in heaven for us. 1 Pet. 1:4, 5, but he also has a present inheritance for us to enjoy day by day which is not unlike that of Israel, namely victory. God never intended for Christians to live lives of defeat, but has made full provision for us to enjoy our inheritance of victory. The enemy will put barriers in our way, but if we keep our eyes upon the Ark (Christ) we shall go right (a) through, (b) under, or (c) over them. *Through*, as Israel went *through the Jordan*; or *under*, as they passed safely *under* the judgment of the Death Angel flying over Egypt; or *over*, as Peter passed *over* the waters safely so long as he kept his eyes upon Christ of whom the Ark was a type.

In verse 4 Joshua reminds them that they are going a way they had never gone before. To have daily victory this coming year may mean going a new way in our missionary work. I am more and more convinced that only by a victorious life can we even remain on the field, much less be of service to the Lord and the natives. If we are not living in victory then when discouragement comes and things look dark, the first thing we shall want to do is pack up and go home. How many promising young men and women have gone to a mission field only to return to the Homeland disappointed and discouraged with missionary life because it did not hold the romance and the series of interesting events which they had expected. The ignorance and lack of interest on the part of the natives, the monotonous routine station life and diet, the lack of fellowship with fellow workers for months at a time between conferences, the terrific heat of dry season and the mosquitoes of rainy season were more than they could bear. About six months before I arrived in Paris in the spring of 1933 a brilliant and talented young man had gone to North Africa as a missionary. The directors of the mission as well as his friends expected great things from him, but before he had been on the field a year he was obliged to return home, broken in body and in spirit. I was still in France when he passed through on his way home and I shall never forget how discouraged and despondent was the poor fellow.



He had been a success at home, but a failure on the field. I repeat that only by a life of victory will we dare remain on the mission field.

In verse 7 God said unto Joshua, "This day will I begin to magnify thee in the sight of all Israel." We remember that it was on the banks of this same Jordan, at His baptism, that God began to magnify Jesus, the greater Joshua, in the sight of all Israel. Joshua then commands the people in vs. 9 to come near and "hear the Words of the Lord your God." Before you see the mighty works of God I want you to hear His Word that you may compare them together and they may illustrate each other. All through his life Joshua had a high regard for the Word of God, because he was filled with it and meditated in it day and night which accounts for his life of victory.

The Ark of the covenant was to guide them. "The cloud guided Moses because Grace under Moses (who was a type of the law) was wrapped up in a cloud and covered with a veil, while in Christ, our Joshua, it is revealed in the ark of the covenant unveiled." We notice that the story of Jordan's crossing is in very simple language. It is not garnished with the flowers of rhetoric, for as Mathew Henry says, "Gold needs not to be painted." Most of the great truths in God's Word are stated in very simple language and it behooves us as His servants to make our messages simple enough for a child to un-

derstand, yet so filled with His Word that even the most mature Christians shall be fed and satisfied. When Moses smote the Rock God turned the standing rock into flowing waters, but here through Joshua He turns the flowing waters into a standing rock. Let us never forget that God is not tied down to any one method, manner or means in dealing with His people. He works in many and sometimes mysterious ways His wonders to perform. He uses some men who spend many hours each day upon their faces before Him in prayer. Then too, He uses others mightily who by comparison spend little time in prayer. God does not call all of His people to be a "George Muller" or a "Praying Hyde." True, He calls us all to a holy life of prayer, but to some, that is their particular ministry. I once heard of a missionary who was led to give up all of her class work and teaching and devote her whole time to intercessory prayer, but God does not call us all to do that. The important thing is to find out God's will for our individual lives and then obey Him in that. With emphasis on the word obey. Joshua enjoyed victory on every occasion when he was obedient to the Word of the Lord, either written or spoken. He suffered the humiliation of defeat when he did not consult the Word.

Now as we leave this 3rd chapter we see the beautiful illustration of obedience in the priests who bare the ark of the covenant. They were the first to enter Jordan and the last to leave. They remained in the midst and never thought of leaving until "The Lord spake unto Joshua, saying, Command the priests that bear the ark of the testimony, that they come up out of Jordan." The place where they stood was dry ground (a place of security). It was holy ground (a monument was erected on the very spot where their feet had rested). All this because they were in the way of obedience. If we want to walk a daily life of victory in security, on holy ground, we shall only do so by the way of obedience to the Word of the Lord. Not half hearted obedience as Saul when he failed to utterly destroy the Amalekites, but saved Agag, their king and the Kenites alive along with the sheep and oxen, which caused the prophet Samuel to utter the following heart searching words, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice

of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams." I Sam. 15:22. As I have said in conference messages before, the Lord wants our obedience more than our sacrifices. When the Lord asks us to make a sacrifice for Him, then we should be ready and willing to make it, but sacrifices of our own choosing are an abomination unto Him.

We have entitled this message, Obedience to the Word as one of Joshua's pre-requisites for victory. We shall now take time to look at his exemplary life of obedience. In each of the 24 chapters, with the exception of chapters 2 and 9, we find that he is obedient to the direct Word of God or the written word of Moses. Chapter two deals with the spies sent to Jericho and is therefore parenthetical to us in our study of Joshua as a man. Chapter 9 is the one sad chapter in his life for in it we read, that he, "asked not counsel at the mouth of the Lord," which explains his failure to utterly destroy the Gibeonites as God had commanded concerning all the inhabitants of Canaan. However, we must not let this one failure mar the beauty of the rest of his life of obedience.

He was:

Chap. 1—Obedient to God's command to be filled with the Word and meditate therein. For proof of this we turn to chapter 3:34, 35 which inform us that after the victory at Ai, "He read *all* the Words of the law, . . . There was *not a word* of all that Moses commanded, which Joshua read not before all the congregation of Israel."

Chap. 3—Obedient in all the details concerning the crossing of the Jordan.

Chap. 4—Obedient in erecting the monuments at Gilgal as God directed.

Chap. 5—Obedient in circumcising again the Children of Israel and in keeping the passover.

Chap. 6—Obedient by interpreting literally the Word of God concerning the conquest of Jericho, despite the fact that to the natural man the methods prescribed would have seemed the height of folly.

Chap. 7—Obedient in the stoning of Achan to put away sin.

Chap. 8—Obedient in the conquest of Ai, and in building an altar as Moses had commanded in Deut. 27:5.

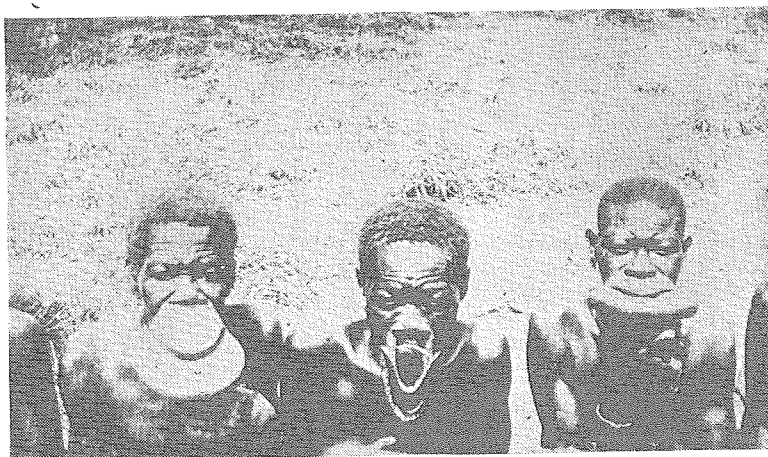
Chap. 10—Obedient at Gibeon

where he was victor over the 5 kings.

Chapters 11 to 21—Obedient (a) in the dividing of the land. (b) in giving an inheritance to the daughters of Zelophehad, "according to the commandment of the Lord." (c) in setting up the Tabernacle at Shiloh, Deut. 12: 11. (d) in building the cities of refuge. Deut. 19: 2.

Chapters 22 to 24—Obedient in counselling the Children of Israel according to the Word of God as God gave commandment to Moses in Ex. 23: 20-33.

Joshua was not, as we sometimes are, obedient *after* we have tried *our own way first*. One thing which characterized him was his *instant* obedience which can easily be seen in the following passages:



Chap. 4:15-17—"And the Lord spake unto Joshua saying, Command the priests that bear the ark of the testimony, that they come up out of Jordan." And in the same breath we read, vs. 17 "Joshua *therefore* commanded the priests, saying, come ye up out of Jordan."

Chap. 5:15—"And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot for the place whereon thou standest is holy.—And Joshua *did so*."

Chap. 5:2, 3—" . . . The Lord said unto Joshua, . . . circumcise again the Children of Israel.—And Joshua . . . circumcised the Children of Israel."

Chap. 6:2, 3, 14—"And the Lord said unto Joshua, . . . ye shall compass the city all ye men of war, and go round the city once. Thus shalt thou do six days."—"And the second day they compassed the city once and returned into the camp: so they did six days."

Chap. 8:1-3—"And the Lord said unto Joshua, . . . Thou shalt do to Ai . . . as thou didst unto Jericho."

—"So Joshua arose, and all the people of war, to go up against Ai."

Chap. 11:6-9—"And the Lord said unto Joshua, . . . thou shalt hough their horses, and burn their chariots with fire."—"And Joshua did unto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire."

Chap. 11:15—See his *complete* as well as *instant* obedience in this verse. "As the Lord commanded Moses His servant, so did Moses command Joshua, *and so did Joshua*; he left *nothing* undone of all that the Lord commanded Moses."

After pondering over such magnificent statements we do not wonder at Joshua's life of victory. We too shall live a life of victory by following his example of *instant* and *complete* obedience to the Word.

We shall now go back to chapter 4 where they have already noted Joshua's obedience in erecting the two stone monuments or memorials. The one in the midst of Jordan and the other on its west bank in Gilgal. We mentioned before that the Jordan was a type of death, and this pile of stones at Gilgal would confirm such a belief for all through Joshua a heap of stones speaks of death, "they raised over him a great heap of stones." In Chap. 8 after the king of Ai had been hanged they took his carcass down from the tree, and raised thereon a great heap of stones. The five kings of Chap. 10 were hanged, cast into a cave and great stones laid in the cave's mouth. These memorials in Chap. 4 were set up to remind Israel that they had passed through death. We need continually to remind ourselves that we have reckoned ourselves dead unto sin, and have crucified the flesh with the affections and lusts.

The children of Israel came up out of Jordan on the 10th day of

the 1st month just 40 years to the day, after they had chosen the paschal lamb for their 1st passover in preparation for their departure from the bondage of Egypt. Their wilderness wanderings ended just exactly when God said they would, that is after 40 years. Not one day more than the number God had promised them in Num. 14:33. God always keeps His promises. We read in Chap 21, verse 43 "And the Lord gave unto Israel all the land *which he swore to give unto their fathers.*"

Verse 44—"And the Lord gave them rest round about, *according to all that he swore unto their fathers.*"

Verse 45—"There failed not ought of any good thing *which the Lord had spoken* unto the house of Israel; *All came to pass.*"

Because God keeps His promises and His Word is so full of promises we should be feeding upon the "old corn" of the Word as the Children of Israel did on the morrow after their first passover in Canaan. We read in Chap. 5 verses 11 and 12 "And they did eat of the old corn of the land on the morrow after the passover, . . . And the manna ceased on the morrow after they had eaten of the old corn of the land."

The manna served them well while they were wandering in the wilderness, but now that they have entered the land of victory they need new food. Peter says that new born babes should desire the sincere milk of the Word while they are wandering in infancy, but once they have become adult Christians they should leave the bottle and seek the "strong meat" and the "old corn" of the Word. As the writer of the Hebrews puts it, "For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5:3, 14).

Joshua was one who nourished himself with such food and at the close of the 5th chapter we see him alone, perhaps in the act of quiet meditation, digesting the Word, when he finds himself in the presence of "the Captain of the Lord's host." "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our ad-

versaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. This was none other than our Blessed Lord Himself before His incarnation. Joshua had gone the way of obedience in all the preceding chapters and now we find him on holy ground in the very presence of the Lord himself. All ground is holy ground when we are in the way of obedience and the "Captain of our salvation" is present with us. The Lord appeared unto Moses on the back side of the desert and he was informed to remove his shoes, for the place whereon he stood was holy ground. We have already noticed that the priests bearing the ark of the covenant (God's presence) were standing, in obedience to the Word, on holy ground in the midst of Jordan. In this account before us Joshua is alone, having crossed the Jordan and about to begin the conquest of the land, when the Lord graciously appears to comfort and encourage him by letting him know that he need not rely upon the arm of flesh for victory. The Lord has a host to fight for you Joshua, and the Lord Jesus Himself is the Captain. You can depend upon Him to lead you into victory. We too can depend upon our Great Captain to lead us into daily victory for this coming year when we, like Joshua, have gone the way of *obedience to the Word* which leads to *holy ground* in the *presence of the Lord*. He Himself, as our Divine Captain leads us from victory unto victory, conquering and to conquer, as we possess our inheritance in Canaan, the land of victory.

I've entered the land dearly bought
by His blood,

Passed over Jordan, surrendered to
God;

I've found His sufficiency here in this
land,

Glory to Jesus forever!

The manna is gone and the corn is
my food,

Dead to the world and I'm living in
God;

I've ceased saying can't since I found
that He could,

Glory to Jesus forever.

"THE GARDEN OF THE CROSS!"

REV. ENOCH S. MOORE, Th.M.

"Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid."—John 19:41

A garden in the place where our blessed Saviour was crucified! Some have held that this is no more than a topographical note introduced merely for the sake of accuracy. But it is quite in John's manner to attach importance to these apparent trifles and to give no express statement that he is doing so. We humbly believe that there is symbolical meaning here for us, if we have ears to hear, and eyes to see. We might suppose there would be an arid patch of ground, bleak and forsaken. No, the place where our blessed Saviour died was in a garden, or nigh to it. The year was at spring. The fresh green of resurgent life was on the world. And being spring time in Palestine, that land of flowers, close by the cross were blossom and fragrance.

And ever since in the place where He was crucified has been a garden, mystical and beautiful. The old legend tells of a saint who became the possessor of a small fragment of the true cross. The evening it was received the good man placed it on the altar as an offering to the Lord. Next morning at sunrise he hastened to the chapel, and lo! the sacred wood had budded in the night, and the trailing flowers filled the sanctuary. Only a legend, no doubt: yet it holds the hint of the profound spiritual truth that when the life is yielded to Christ, the heart becomes a garden of the Lord. "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me." "In the place where he was crucified there was a garden."

"I come to the garden alone,
While the dew is still on the
roses;
And the voice I hear, falling on my
ear;
The Son of God discloses."

At this blessed Easter season let us take with us our baskets of faith and gather some flowers from the beautiful garden of God's Word, for its central glory is, "the place where he was crucified." As we walk along the bright path, shall we not drink

in the beauty that abounds on every hand. Have you ever seen such a riot of colors, such artistic arrangements of form and design; and have you ever smelled such fragrance as these blooms provide? Look at these precious passion flowers! Of them let us pluck three. One for the world: "God so loved the world that He gave His only begotten Son;" one for the Church: "Christ also loved the Church and gave Himself for it;" one for you and me: "He loved me and gave Himself for me." Pause for a moment before these rare roses. Of these let us pick three; the red rose of forgiveness, "in whom we have redemption through His blood, the forgiveness of sins;" and white rose of purity, "though your sins be as scarlet, they shall be as white as snow;" the golden rose of glory, "the glory Thou gavest Me I have given them." Further down the path stoop for this sprig of hearts-ease: Let not your heart be troubled, neither let it be afraid." And lest we forget, let us gather a cluster of forget-me-nots: "Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a mother forget her child? Yea, they may forget, yet will I not forget thee." Stop now just where you are, and let us bend over these heavenly flowers and smell the fragrance, "Thy Name is as fragrance poured forth." Stand where you are in the garden of the Word, and lift up your eyes and look into the face of the Divine Gardener for a moment. "Yea, He is altogether lovely!"

"Jesus, Thou art enough
The mind and heart to fill;
Thy patient life—to calm the soul;
Thy love—its fear dispel.

O fix our earnest gaze
So wholly, Lord, on Thee;
That with Thy beauty occupied,
We elsewhere none may see!"

One summer evening some years ago our train stopped at Lake Ronkonkama, out on beautiful Long Island. From the station platform came the clear tones of a happy country lad, "Water lilies! water lilies! a dime a bunch, they'll open fair and sweet in the morning." We could not refrain from taking a bunch home with us. Next morning, there they were, little floating palaces of rare beauty, each with an ivory throne, a crown of gold, and an altar of incense.

When our beloved in the Lord

leave us, and depart to be with Christ, the house of the body in which they lived, like the water lilies, sleeps through the night. In the glad morning of our blessed Saviour's return, God's sleeping flowers will awaken, clothed in fadeless beauty; whiter than the water lily's robe, their glistening garments brighter than the water lily's gold, their crown of life; sweeter than the water lily's breath the fragrance of their praises; "fair and sweet in the morning." "Sermons in stones and running brooks," surely, William Shakespeare; also in the water lilies of a country lad, "They'll open fair and sweet in the morning."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is!" At this blessed Easter season let us humbly thank God from our hearts that our eternal destiny is with Him Who said: "I am the resurrection and the Life!" Because He lives, we too shall live, who have accepted Him as our own Saviour and Lord.

"He lives, He lives, Christ Jesus lives to-day!

He walks with me and talks with me along life's narrow way.

He lives, He lives, salvation to impart!

You ask me how I know He lives? He lives within my heart!"

~~Enoch S. Moore~~
~~Riverside Baptist Church,~~
~~Buffalo, New York.~~

SEMINARY NOTES

MRS. NICHOLS HONORED AT FAREWELL LUNCHEON

Mrs. Elsie Bancroft Nichols has resigned as head of the music department at the Seminary to assist her husband in the musical work of the several chapels which he has charge of as chaplain of the Army camp at Neosho, Missouri. A farewell luncheon in the dining room of the First Baptist Church, Tuesday noon, February 23, sounded the appreciation of the students for her faithful work. There were musical numbers from several of her students and musical groups and then a beautiful travelling case was presented to her as a gift from the school.

PRAYER MEETINGS

The senior and junior classes have set aside one noon-hour for their respective groups to gather in the dining room with their lunches. After the lunch period the regular weekly class business and prayer meeting is held. First conducted as an experiment it has become a permanent feature by the acclaim of those that attend.

DR. GRIFFITHS ANNUAL REPORT

Board and Committee	
Meetings	85
Services Attended	395
Messages (Including Radio) .	271
Personal Interviews	592
Preached Different States	
(Kans. & Okla., new)	10
Different Localities	
(Preaching centers)	72
Mileage	33,000

PRACTICAL WORK REPORT

First Semester 1942-43

Bible Classes Taught	32
Bible Club Meetings	
Addressed	276
Bible Club Meetings	
Conducted	136
Church Services Addressed ..	183
Mission Meetings Addressed .	5
Mission Meetings Conducted .	22
Other Religious Services	
Addressed	189
Other Religious Services	
Conducted	159
Radio Services Conducted	
& Addressed	9
Singing	1,066
S. S. Classes Taught	387
Testimonies	1,289
Visitations at Hospital	428
Visitations at Homes	1,657
Persons Spoken To Concerning Salvation	1,106
Conversions	136
Backsliders Restored	13
New Testaments	
Distributed	1,434
Scripture Portions	
Distributed	956
Bibles Given	10
Tracts	16,390

WENATCHEE CHURCH PASSES FINE RESOLUTIONS

The following resolutions were voted upon and passed by the First Baptist Church of Wenatchee, Washington, at a regularly called business meeting held on March 10, 1943:

Resolved, that, for good and sufficient reasons known unto ourselves, we now declare all affiliation between the First Baptist Church of Wenatchee on the one part, and the Northern Baptist Convention, the Washington Baptist Convention, the Central Baptist Association, and all their related affiliations and organizations, to be hereby terminated.

Passed by the Church:

George W. Kehoe, Pastor
Mrs. Vesta Wilson, Clerk

Recognizing that the Declaration of Faith and Polity of the General Association of Regular Baptist Churches (North) are in general accord with our conception of Biblical truth and with the Confession of Faith to which the Articles of Incorporation commit this First Baptist Church of Wenatchee: and recognizing that it is the will of Christ that we as believers in the Lord Jesus Christ and members of the Church, His body, should seek and maintain fellowship with such believers and churches as are committed to and upholding our common faith:

Be It Resolved, that we hereby declare our fellowship with the believers and churches, which constitute the General Association of Regular Baptist Churches, (North), and we do now pray that said believers and churches accept our fellowship as one with themselves.

We also call our membership, each and all, to seek to preserve unity and harmony among ourselves, by each giving himself freely to become informed concerning the activities and interests at home and on the mission fields, which are connected with the General Association of Regular Baptist Churches (North), or having their approval, so long as they shall uphold and preach the doctrines of grace and teach the Bible as the pure Word of God. This is also to be interpreted to signify that the believers constituting the membership of the local church are to engage to refuse any and all subversive activities that tend to hinder and destroy this harmonious fellowship.

Passed by the Church:

George W. Kehoe, Pastor
Mrs. Vesta Wilson, Clerk

GLEANNINGS

Edited by R. F. HAMILTON

NEW YORK

NORTH TONAWANDA. Under the leadership of Rev. C. B. Hayden, a special gospel song broadcast was carried out on February 25th, in honor of Mr. George Stebbins, the great hymn-writer whose ninety-seventh birthday occurred Friday, February 26th. A special letter of appreciation was received by Pastor Hayden from Mr. Stebbins.

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JOHNSON CITY. In conjunction with the bi-monthly meeting of the Regular Baptists of Binghamton and vicinity, Glenn H. Klamm was ordained to the gospel ministry on January 11th. Dr. Earl Griffith brought the ordination sermon.

The First Baptist Church had occasion to rejoice in the continued blessings of God, when, at their third quarterly business meeting held February 3rd, the treasurer showed a total of \$7,759.86 was received during the previous thirteen weeks, of which amount \$1,589 went to missions. Says Pastor Kinney, "This represents a gain of more than \$1,500 over the same quarter a year ago." We congratulate Kinney and his people and pray that they may continue to prosper both materially and spiritually.

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PENNSYLVANIA

ERIE. The Bethel Baptist Temple, under the Leadership of Hall Dautel, continued to move forward in the work of Christ. A special Sunday evening prayer service before the young people's hour has been started. The first meeting on February 28th had about forty present, half of them men.

Special attention is now being given to the Sunday School, with emphasis being laid on punctuality, both teachers and pupils. Late comers must have a written excuse or lose out in the rewards that are offered. Good results are being observed.

Miss Jessica Minns from French Equatorial Africa was a guest of the church, and gave stirring missionary addresses.

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OHIO

ELYRIA. Rev. Bronwen Davies Clifford, youthful evangelist, opened

an evangelistic campaign with the First Church Monday, March 1st. The meetings are being sponsored by the young people of the church. Although but twenty-five years of age, Mr. Clifford has gained nation-wide fame as a preacher. He has spoken before an estimated 1,500,000 persons in the United States and Canada.

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MICHIGAN

LAPEER. The First Baptist Church has extended a call to Rev. E. C. Shute, pastor of the Oak Street Baptist Church of Ponca City, Oklahoma. Rev. Shute will begin his ministry in Lapeer on the first of April. He succeeds D. Walter Davis, who is now pastor of the Faith Baptist Church of Saginaw, Michigan.

The Oak Street Baptist Church of Ponca City was formerly known as the Tabernacle Baptist Church, but several months ago it was unanimously voted to change the name of the church in order to avoid confusion with other groups using the name "Tabernacle." On February 21st to 26th, Brother Shute was engaged as special instructor to the student body of the Midwest Bible and Missionary Institute of Salina, Kansas, at the same time conducting radio work and a Bible conference with afternoon and evening sessions at the City Bible Hall of Salina. Brother Shute leaves the work in Ponca City in good condition, all indebtedness removed, the church property renovated, and many other improvements made, all of which was done on a cash basis.

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FLINT. Six years ago the Riverdale Baptist Church had an income of about \$7.00 per week. From that low point, the church has steadily grown, until last month was recorded as one of the best the church has ever had, and this in spite of bad weather. The mortgage on the church has been reduced to only \$547.00, which means that about \$4,500.00 has been put into the building in a little over two years. The missionary offering for the month was \$101.00. Merle T. Huffmaster is the pastor.

LANSING. Dr. E. G. Griffith of the Baptist Bible Seminary was guest speaker at the 77th monthly meeting of the Central Michigan Bible Conference Association, held in Lansing on Monday, March 1st, at the Inter-City Gospel Tabernacle.

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INDIANA

INDIANAPOLIS. Sponsored by the young people of the Berean Missionary Baptist Church, a conference was conducted February 18th through 21st with Dr. M. E. Hawkins as the speaker.

Since the latter part of December, the Berean Bible Hour has been broadcasting direct from the church. This is heard every Sunday morning from 8 to 8:30 over station WISH.

Pastor Ford Porter's mother, Mrs. Mary A. Porter, passed away on December 31st, at the age of ninety-one.

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ILLINOIS

DECATUR. The Riverside Baptist Church enjoyed the ministry of Dr. John Linton for the week which began March 22nd.

Mr. L. C. Trowel, special feature writer for the Decatur Review, was present in the morning services on February 14th, and gave a very favorable write-up to the church. He makes it a business to attend the services of various churches and report his observations in the paper on the following day. Among other things, he wrote, "We know of no church which has shown so great a degree of favorable change in the physical surroundings in the same length of time," by which he means since he was last at the church two and one-half years previous.

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PANA. Dr. E. G. Griffith of the Baptist Bible Seminary is scheduled to be with the First Baptist Church March 24th through 28th in a brief Bible conference.

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IOWA

THE STORY OF THE GRANDVIEW PARK CHURCH. "On the last day of 1922 a small one room house was rented to conduct the first Sunday School. It was a small beginning but little is much when God is in it. Out of this work there was organized a mission in 1923 under the auspices of the Calvary Baptist Church of Des Moines. But by 1931 the work had become self-

supporting, and the Grandview Park Baptist Church was organized. God honored the faithful labors of the people and the pastors who served during those early years. During those years a church building was erected, seating 250. The membership grew to 180 by the year 1935.

"The present pastor was then called. The work continued to grow, and in 1936 a larger building was necessary. In spite of limited finances, plus a mortgage on the first building, the church determined to make room for the ever increasing attendance in Sunday School and Church. In fact, so determined were they to do their part, that the members labored with their own hands week after week far into the night. Finally the building was completely remodeled and enlarged to accommodate 350.

"But still crowds kept coming until even these improved accommodations were insufficient to care for the growing work. Many a Sunday night there was standing room only. However, there was only a thousand dollars in the treasury and banks were unwilling to lend. Yet the church felt led of God to begin the erection of a new \$40,000 auditorium.

"The indebtedness of the past had been cared for, and with confidence in Almighty God, the new project was undertaken. Again most of the labor was donated, and in 1940 the present building was dedicated. It can well be called a modern miracle. The auditorium seats 600, which with the original building provides Sunday School space for 1,000.

"Then another path opened up. On March 1, 1942, the church took another step of faith in launching the FAITH AND HOPE HOUR, broadcasting the Sunday morning service direct from the auditorium. No appeals for money have ever been made over the air, yet approximately three thousand dollars has been paid out for broadcasting time! The heavy end of this financial burden has been borne by the members of the church. However, here and there God has touched the hearts of radio listeners, who sent in an offering.

"We are happy to report that we have definite knowledge concerning souls who have been saved and multitudes of shut-ins who have been blessed through this broadcast. Many letters of encouragement have been received through the year from the listeners.

"Much of the success of the broadcast is due to the splendid cooperation of the chorus choir under the capable leadership of Mr. Gus Lindquist.

"Your prayers for the continuance of this work are appreciated. And as we begin the second year of this ministry, we invite you to visit us and see this broadcast go out some Sunday morning."

—Pastor A. D. Mohr.

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WISCONSIN

WISCONSIN RAPIDS. At the annual meeting of the Calvary Baptist Church there was much cause for rejoicing. In the past year fifty-three new members were received into the church, thirty-eight by confession of faith and baptism, thirteen by letter, and two on statement of their Christian experience. Many new improvements in the building were noted, namely a new pulpit, new offering plates, a new communion set, new hymnals, and the auditorium floor was resanded and finished.

* * * *

WASHINGTON

WENATCHEE. Dr. R. L. Powell, pastor of the Temple Baptist Church of Tacoma, conducted a week of special services with the First Baptist Church, beginning February 15th. Rev. George W. Kehoe is pastor of the church.

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COASTAL AREA BAPTIST MISSION

"Just a few weeks ago a small group of Baptists got together and took a step of faith in the Lord. They agreed to employ a missionary and underwrite his salary and expenses. It was a pure faith project. We did not know that such amounts could be raised. We simply took a forward step of faith, believing that it was the mind of the Holy Spirit for such a work to be done. Now the first month has passed. Did the Lord provide? "God's work, done in God's way, will never lack God's supply." We are happy to report that the Lord has not failed us. We have ample funds to meet this month's expenses, counting a little that had been donated prior to this step by praying friends. We do not have a large surplus. Until the mail is opened tomorrow, we do not know that we will have received within the month more than enough to meet the demands upon us. We are simply awaiting the outcome.

Tomorrow will close the first month, or rather, it will open the second month. We hope to have enough contributions in sight to cover all the needs in addition to the amount which was already on hand for missions. This would give us assurance of larger blessings. Will you put this mission in your daily prayers?

The name of this new faith project is "Coastal Area Baptist Mission," with Rev. Cecil C. Brown as chairman, Rev. Bernard Ramm, vice-chairman, and our own pastor secretary-treasurer. Rev. L. B. Sigle is the first home missionary."

—Dr. R. L. Powell
in Temple Tidings
* * *

"CHRISTIAN TESTIMONY"

"What do ye more than others?"
Mt. 5:47.

There should be a difference between the way a Christian lives and the way an unbeliever lives. A Christian should be different in his walk, for he ought to walk as Christ walked. He should be different in his talk, for a clean heart calls for clean lips.

A Christian should do more for others because more has been done for him. As King Saul was head and shoulders above all the people, so a Christian should be head and shoulders above the people of the world in his daily life.

There are those who pretend to believe but not work; and there are those who work but believe not. Thus the world is confused. Let us who are Christians not only believe right, but let us live right, so it cannot be said of us, "What do ye do more than others?"

* * *

THE SUPREME TEST

A martyr in Switzerland was standing barefooted on the faggots, about to be burned to death. He accosted the magistrate who was superintending his execution, and asked him to come near him.

"I am about to be burned to death for my faith in my Lord Jesus Christ. Lay your hand upon my heart. If it beats faster than ordinary, DON'T BELIEVE IN MY CHRIST."

—Selected.

**DON'T LET YOUR
SUBSCRIPTION
EXPIRE**

FLASHES FROM

FOREIGN FIELDS

JACOBSONS BACK IN AFRICA

Bangassou, Oubangui-chari
French Equatorial Africa,
January 4, 1943

Dear Faithful Helpers in Christ:

Greetings and glad tidings from this distant land of waving palm trees, just four degrees above the equator. We are stationed at Bangassou, about five hundred miles southeast of our former station in the Tchad. Mrs. Rowena Becker has been here alone working and in real need of a couple to help her. We are just across the Oubangui River from the Belgian Congo, and from this high plateau we get a good view of the broad, winding river below us.

When Mrs. Becker first came to this station the natives said that this hill was the Devil's Hill and that the echo was the voice of the devil telling them not to do as the missionary said but to follow the Evil One. After she had been here for about eight months one day crowds of natives came to her to bow and greet her. She asked the meaning of it, and she was told that when she had first arrived there the witch doctors had boasted that they would soon defeat and kill her with their charms and medicines, but for eight months they had tried everything, even the most powerful charms they knew. Finally they had to admit to the people that they could not kill her and that it must be that she was sent of God. For that reason the people came to greet her. The echo has also disappeared now because some of the tropical forest at the top of the hill has been cleared away. But yet this is a real stronghold of Satan, and only the power of the Almighty One and the covering of the Blood of Christ can overcome. Be faithful in your prayers for the work here, especially for the Christians. Now the Spirit of God is working in every service in the church, for souls are being saved and backsliders restored. But let us bear before God the need of a real outpouring of His Spirit and such conviction that the people in the densely populated villages in this region will be drawn

to hear the Word and will be convicted of sin until they cannot rest until they come to Jesus. The Christians are going out to the villages every Sunday afternoon. Twenty-four loyal soul winners went out yesterday. But others in the church are yet carnal, living for self, and not surrendered to Christ. Pray for them. Today a woman came and told me that her parents died before the missionary came, without a knowledge of Christ. "Lift up your eyes, the fields are already white unto harvest."

Both of us are well and glad to be at last back in the work after a journey of exactly three months from New York to Bangassou. Today the first letter came from the States,—was it welcome? We will try to reply to any received here, but we would advise you to write airmail. Perhaps two could write on light stationary and put the letters in one envelope, thus sharing the cost. Address us Mr. and Mrs. Nils Jacobson, Bangassou, Oubangui-chari, French Equatorial Africa.

God bless you and supply your every need, dear Fellow-workers for Him. "He gives His very best to those who leave the choice with Him."

Yours in our Ever-Present Saviour,
Nils and Alta Jacobson.

PRAY FARTHING'S BACK TO AFRICA

Dear Friends in Christ:

Over a year ago we landed on the coast of the United States and throughout the past year we have had the opportunity to visit many places to tell of the work in French Equatorial Africa and how the Gospel is the power of God unto salvation to every one that believeth, yes, this even includes the African, steeped in sin though he is.

We have been amazed at the seeming lack of compassion that the average Christian manifests when the condition of these poor, benighted people is brought to their attention and our hearts are made to bleed when we are asked "Do you really believe the African has a soul?"

Friends, the African has a soul even as you and I have a soul and the African that refuses to accept Christ is lost and bound for a godless eternity even as you and I were lost before we accepted Christ as our Saviour. There is one difference, we here in the States have had the gospel for years and can hear when we choose to while there are many in Africa waiting to hear for the first time and this brings to our minds "How can they believe on Him of whom they have not heard, and how can they hear without a preacher and how can they preach except they be sent?"

Our year furlough is over and now we are looking forward to leaving at the soonest possible time, I have my release from the draft and permission to leave the United States and most of our outfit is in and some of the funds for passage are in and so we are eagerly awaiting the time when we shall be thrust forth into the harvest field which is so white unto harvest.

Many have thought it impossible that we could return and that we were here for the duration but God has opened the door and quite a number of missionaries have returned just recently. There is no reason for thinking that we cannot return for our Lord is sending us forth and we know that with the order to go also comes enabling grace.

This letter is a request for prayer. Please lift up your eyes unto the harvest and PRAY the Lord of the harvest to thrust us forth soon. The Lord willing we shall leave in March, we will answer all letters that we receive at the soonest possible time.

In His service
Bob and Retha Farthing.

BARBERS BUSY IN BRAZIL

Dear Friends at Home:

While you are buttoning up your coat, against snow and ice, we are forever carrying umbrellas, and wading through mud! The rainy season is really here. We get three or four days at a time with very little sun. We miss the hot sun, believe it or not, for without it our clothes get musty and damp, so do our bedclothes, our towels, and at times Mrs. Hocking has to iron her baby's diapers dry! Moreover our books get all mildewed, our sugar and salt melt and typewriters and other metal shows rust. The cool-

ness is wonderful, but when the sun comes out during the rainy season, the humidity makes it hotter and heavier than in dry time. The river is way down, when you go down to the dock, the floating dock is way down, and you walk a steep incline to get there. When we came in July there was no incline, the boardwalk went right out level with the street, but now with the rains it is already beginning to rise. Forty feet is the average rise and fall in a year.

But in the wet and mud, and humid heat, we had as blessed a Christmas as any one of you at home. For Christ is our Christmas, isn't He? At the church, we had our services on Christmas Eve. Walter Warfield had done the decorating with palm leaves, making a little manager shelter in one corner, and the whole front of the little Mission was just a mass of green palms and flowers. The services was interspersed with little pieces and songs by the children, just like at home, only in Portuguese, then the Young People gave a little representation of the Manger scene with the Shepherds and Wise Men. As the Shepherds were adoring, one of them recited so meaningfully, "The Lord is my Shepherd, I shall not want." We used our colored slides on the birth of Christ, flashing them on the wall as an "Angel" explained to a "Sinner" the way of salvation through this One Who has come. The best part of the whole program was that afterwards a woman came to Martha Hocking saying she wanted to be saved, and after leading her to the Lord, Martha learned that she was the mother of a little girl who was converted about a year ago, and who gave a good testimony even though the priest had threatened to put her in an oven and burn her. So the one conversion on Christmas Eve was a sequel to a little girl's faithfulness, and thrilled us all.

Now I want to tell you about a young girl named Jandira, (John-dear-a), and we wish that you would take her on your heart and pray for her, because it is so easy to stumble and fall. She is Martha Hockings' servant girl, and accepted the Lord one day while having her ulcer treated. After spending all her life in a Catholic school and one of the most devout students, she came to Martha's on her first independent job. But she found more than a job and pay—she found a mighty Saviour. Immediately after accepting the Lord her trials began. Knowing that she need pray no more to idols, she gave me the image of Mary to

which she prayed every night for the souls in purgatory, and with it she gave me other trinkets—indulgences, I think you call them in English. Her friend, my cook, immediately raised a furor with her, and vowed that SHE would get the things back from me, because I was a Protestant. One day, Jandira asked me for the idol back. I said, "Are you sorry you accepted Christ?" "Oh, no, but I am so accustomed to pray to Mary that I cannot sleep nights, I heard the souls in Purgatory calling my name in a dream last night, because I did not pray for them anymore." After I explained that it was we who were calling her name trying to wake her up last night, and showed her the Word of God some more, she decided she didn't want the idol. Now she reads the Bible aloud just before she goes to bed, and that takes away her fear.

Then her friends told her she would suffer all kinds of misfortune and already, since then, she has burned her foot with hot water, and had three days of vomiting. One day she informed us she was going to Santa Casa, the Catholic Hospital, but would not explain why, except that she was going to stay. We tried to find out why—Was she sick, was she lonesome for the sisters, was she tired of her job here? But she only kept sobbing and answering no. Finally she told the thing that she was trying not to tell, for she had received letters from a sister who had known her since her childhood, ordering her to leave us and come to the hospital to live and work. After explaining to her that she was of age, and that they could not make her do this thing, she felt better, but how would you feel if one of your teachers who should have been a mother in-the-Lord, wrote you, "I would rather hear that you are a Catholic Prostitute, than to hear you are a Protestant believer." She is carrying the wound deep in her heart. Won't you make her a special matter of prayer, that the Lord Himself will be to her, her guide, her teacher and friend. Pray earnestly, that I may be able to tell you later, a story of wonderful triumphs by His grace in this life that wants to be all His.

I wish I could send you a movie of our Wednesday afternoon class for children. We arrange our benches in front of the house of some friend of the gospel, our organ is in front and flannel board and blackboards leaning against the house. As I play, Wayne is doing all sorts of tricks to get the kiddies attention. When they

sing, he goes pretending to listen to each one, if a head is turned looking someplace else, he turns the little head around facing front again. Sometimes the Grandfather of the house comes out with us, often the mama brings a pillow to the front window where she leans on her elbows. We believe that some mamas have been saved during some of these children's meetings. Washerwomen passing by will stop and listen, last week a malaria inspector and helper stopped and stayed quite a while. It is very thrilling to see the little gospels of John in every hand, even if they can't read, and they love their "Livrinhos" (Little Books).

We are thanking God for your prayers for each of us here, when you didn't know that last week little 2 year old Faith Hocking was lying close to death with diphtheria, *you prayed*, and our God, who knows each need on this field, answered your prayer, for we know no other way to explain her rapid recovery. Although she is still pale and quiet, she is better, and beginning to gain. The Warfields are still troubled with boils, and Martha Hockings is so worn out that she gets dizzy and faint at times. If this letter comes into the hands of those who are prayer helpers and friends of Hockings, I want to suggest to you that you seek the Lord's will about your responsibility in getting the dear ones home before their health breaks. Even Mr. Hocking, who was boasting of his good health six months ago, has been taken down a bit, since then, it seems one of the devils favorite tools down here. We thank you for your many letters; be patient and someday you'll receive our delighted reply. Meanwhile, as we fellowship together, serving Him together, across the miles, remember the important part that prayer is playing in winning souls for Christ here in Amazonas. "I can do all things," but only "through Christ which strengtheneth me!"

Yours in happy service,

Wayne and Elva Barber.

DETAILED NEWS OF OUR MANILA MISSIONARIES

(From "The Message" of the A. B. W. E.)

Following the brief announcement in our last issue we are glad to publish herewith the details of Miss Nina Gemmell's two letters to her relatives at home and to the China In-

land Mission headquarters. Miss Gemmell of the C. I. M., together with Miss Brittain of the China Bible Seminary of Shanghai, was en route to this country for furlough when the war caught her at Manila.

These letters graphically tell her own story and we are grateful to her for the news of our missionaries and to the China Island Mission for their thoughtfulness in sharing the letters with us. In one or two places we have felt that wisdom necessitated the deletion of statements which might have unfortunate repercussions if the Japanese knew of their publication. Apparently the letters were uncensored, having come to this country via Chungking.

Shanghai, China
October 2, 1942

"Dear Ones:

"It is ten months since I wrote to you and longer than that since I heard, but have much to praise God for. He has been with Miss Brittain and me in wonderful power all the past year. I had thought there was no way to write even in Shanghai, but last week I found this way and today I sit down to say how much I love you all and have prayed unceasingly for each one.

Now I shall give briefly what has transpired with us. You remember my last letter said that I did not expect to leave Shanghai, but Miss Brittain was sailing December 5 and on December 4 the urging of the Chinese teachers and Miss Brittain saying she thought it was God's will that I go home—on account of poor health—so I packed until 2:30 A. M. on December 5 and we got off together on the steamer—I shall not give its name—and arrived in Manila on the evening of December 7. It was too late to disembark so we waited till morning. The morning paper brought the news of the treacherous bombing of Pearl Harbor—then I knew the war had really begun and that we could not possibly leave Manila for some time.

Miraculously we were led to the Compound belonging to the Association of Baptists—after being refused board and lodging at other places—but we were taken in here and lived with two of the ladies, Miss Ruth Woodworth and Miss Evelyn Congleton until a month ago yesterday. These two ladies edged over and gave us comfy places in their wee home which was smothered in tropical foliage.

After two and a half weeks of

bombing the city changed hands, the U. S. and Philippine Forces withdrew to Bataan and Corregidor and we were in Japanese hands. That was on New Year's Day. As soon as they got settled they went to (all) the homes of Allied Nationals arresting them and taking them to the internment camp at Santo Tomas (St. Thomas) University (Catholic). We then supposed they would come for us so we got ready. But they did not come and on the 10th of January there was a notice in the paper to say all who had not been apprehended must deliver themselves up or it would be considered a hostile act. So on the 13th we piled into two taxis and went to the camp. But we were only two days there, for on the 15th the authorities called all the missionaries together and made us quite a speech in which they said the Japanese Army knew the value of religion and had decided not to intern the missionaries as they hoped we would continue our religious work as usual—so we all went happily home again and our group of Filipinos and missionaries enjoyed celebrating my birthday the next day!

There is not time or space to describe the camp just now—there are about 3,300 Allied Nationals there yet—it is like a jail! How wonderfully the Lord provided for our food all those months and it is a long story but briefly it is this:

Extra Food Supply

Before the Japanese occupation, an ex-Baptist Missionary (Editor's note: Our "Captain" Skolfield) now in the U. S. Navy as advisor, came often to see us. He warned us that food would be short and we should buy up some and suddenly appeared at our front door with one-half of an army truck full of U. S. Army supplies! We were astonished no end and asked where he had got them and he said when the Navy left there was just that much left over which they could not take and so this big-hearted man brought it up to his Baptist friends! He specially stipulated that we two China missionaries should share equally with the others—so we were fed on plenty of canned milk, canned salmon, beans, spinach, fruits, jams, etc., and flour, sugar, baking-powder, etc. Of course, we bought things on the market whenever possible to save the tinned stuff. We divided this with other missionaries and so had extra blessing.

In addition to this our three splen-

did Chinese graduates who were working in Manila came weekly to see us and always brought meat or vegetables or medicines or clothing, etc., etc., and refused to take any money for it, they were so pleased to have us in their midst, they said. Surely the Lord will reward all their love. Then the Filipinos gave to Miss Woodworth and their missionaries and we shared some of that too—so that we were specially cared for and borne along in peace and safety.

Classes Being Carried on

"Then the Lord opened a service for me—that of teaching the Filipino Institute students a class in Bible Study and Teaching Methods and I thoroughly enjoyed teaching the fourteen of them. The classes extended all the time we were there and when we were restricted from having classes I taught them singly which took up all my time. That is such a Catholic country and I was grieved to see the idolatry and superstition that enslaves the people. But I like the Filipinos very much and they are so loyal to U. S. A. and some are not quite sure whether they want their total independence in 1946 or not. I should like to see them made a state of the Union—I believe Hawaii would like this, too.

Return to Shanghai

"Then our return to Shanghai is equally wonderful. We had seen absolutely no hope of getting out of Manila for some time and hoped to return to Shanghai if possible and from here to America if we could do no work. But even returning here seemed hopeless, but at God's time the door opened, and toward the end of August there was rumor that a boat would be available for Shanghai residents! So we made application to go. But none of our friends were in favor of it because it had no guarantee of safety—we could not find out one thing about the boat until we got on it. But we felt that if God allowed us to get on, that He would take us safely and our friends were willing to pray just that. So we went ahead slowly and on the 12th of September we got a hurry-up call to come go aboard. We hurried down bag and baggage and got on the old Japanese cargo boat, in third class with 111 other Allied Nationals and the boat sailed next day! We were so happy that we scarcely noticed the hard boards at night nor the bad air, etc. We only knew we were going to Shanghai! and getting away from hot Manila! We were nine days on the boat and paid a lit-

tle less than \$4.00 gold to return, and that was for the Japanese food of which we had three meals each day. We came safely spending two days in Formosa (we could get off) and nights were moonlight and as we came north the air became clearer and cooler. Imagine the surprise of all our Shanghai friends—C. I. M., Seminary and otherwise, when on the evening of September 21 we telephoned from the wharf that we had arrived! What strings of guests we have had ever since and with a few business items our time has been full.

And now we hope to sail for U. S. A. via Mozambique, South Africa, when the next boat goes. We had to sign up for repatriation. It seems the powers that be are determined to get rid of us, so we shall arrive in New York about two months after the boat starts some day this week—whenever that is. Meanwhile I send lots and lots of love to each of my darling ones—how I ache for news of you all, how are all the children? I hope you are all well. I am well just now too. God bless you. /s/ Sister Nina."

Second Letter

'Dear Dr. Glover and Mr. Griffin:

"How I praise God for His mercies to Miss Brittain and me during the past nine months while we were at Manila. The enclosed letter is to my sister and I would like you to open and read it, then pass it on to her. I have written briefly of our experiences and will tell more when I see you.

"Also would you please advise Mr. Commons of the Association of Baptists of our sincere gratitude to those dear ladies at 404 Pennsylvania Avenue in Manila for their generous and loving hospitality: We left them on September 12 and all were well, but beginning to show the long strain of the war and the continuous heat, but they are happy in the Lord and are living in their own home and can go about freely and have plenty to eat. Mr. Bomm is still interned, though Mrs. Bomm takes food daily to him. They are well; and Miss Kemery stays with Mrs. Bomm. At Miss Woodworth's home is Miss Congleton, Mr. Smallwood eats there. The Baguio friends—Palmer and Roberts are well but still interned.

"The Language School from Peking is interned in Baguio, but having fairly good food. I do not know whether they continue study or not. Mr. Cyril Brooks and the Brethren group are still here in

Manila and all well. Miss Catherine MacKenzie of Vancouver and Miss Terry of the Bible Institute of Los Angeles are with them and are well. Miss Amstutz of India is also with them and is well.

"I hope both Dr. and Mrs. Glover and Mr. and Mrs. Griffin are all well. May God's rich grace and blessing rest upon all in these difficult days. With warm regards from

/s/ NINA E. GEMMELL."

THE WILSONS REPORT FROM BRAZIL

Missao Velha, Ceara,
Brazil, So. America.
February 11, 1943

Dear Intercessors:

Greetings to you all in the name of Our Blessed Lord!!

Is it possible? Yes it is! It's been almost three months since our last letter went out to you dear folks in the homeland. This of course, does not mean that we have forgotten you. On the contrary we are reminded daily of the blessing of your continued faithfulness on our behalf.

Since last writing you we made a trip to the coast to take care of some business and buy some groceries. An account of it can be given in a few words. The trip was long and plenty dirty as usual. The business that needed our attention was of a long drawn out nature, because as long as there is a tomorrow they will say come back tomorrow. With prices so high it didn't take us long to do our shopping. Even though the canned vegetables that we bought are as precious as gold, we are enjoying them very much.

The Christian fellowship of the coastal missionaries and the native Christians was a real joy. Christmas programs were planned for both native and American soldiers. It was a happy group of soldiers that gathered in the church in memory of the birth of our Blessed Lord, to sing once again, praises to God in the native tongue. There was a real blessing. Many a tear was seen in the eyes of our boys as their minds were not only directed to the Christ of Bethlehem, but also to loved ones in the homeland. Our boys are not living a normal life because they have been forced to make such a drastic

change; so they need your prayers very much.

The news of our going to Fortaleza spread like wildfire among the natives. The day that we left Missao Velha about nine of the natives who desired money came to us. After living and working in Brazil for almost two years we have learned that it isn't wise to give them money, so we had to turn them away. Oh, they all just had to have money because there was either a sick aunt, uncle or grandfather who was dying from hunger. We had learned that these were stories, used to fool the public.

We weren't in Fortaleza very long until we began getting letters from the natives asking us to hurry home. These petitions along with our own desire to return home made it very difficult to remain there until our business was all finished. It was a happy moment when everything was in order and we were on our way back.

When we arrived in Missao Velha all the believers were at the station to meet us. I wish that you could have seen them all dressed in their "Sunday best." It was a happy reunion with a regular native welcome home. We had quite a procession right to our front door, and after they had helped us straighten the furniture in the house they left us to rest. We had just a small sample of what joys are in store for us when we return to the states to loved ones and friends.

Since arriving home we have been very busy. We had only been home a short time when people began coming for treatments. I began to think that God had passed a judgment of "sore eyes" upon these people. It seemed as though every one was suffering with them. From the tenth to the thirty-first of January we treated about eighty people. With the help of the Lord and some medicine many have recovered and the rush is over. Many of these people resent the Gospel, but they will listen and accept tracts and small Gospels that we hand out to them. Won't you pray that some of them will come to know the Lord as their personal Saviour through reading of the Word.

Just recently two families of believers have been added to our little flock. Due to the fact that our Brazilian brothers and sisters believe in raising a family (7-14)

our Sunday school also has grown. My classes of children and grown ups have grown. Eighteen squirming boys and girls are anxious to learn and at present are making a City of the Bible. This is the method we are using to teach them the division of the Bible and the books of the Bible. On Thursday they are learning about the salvation of God. Just last week I gave a clear, lengthy explanation of salvation. Telling them that it was a gift of God and not something for which we had to work. So of course, after class I was anxious to know how much of the lesson they had gotten. I asked them how they could be saved? Without exception they said "by good works." Imagine my disappointment? I was both discouraged and enlightened, because I knew without a doubt, that the teaching of the Catholic church had a firm hold on the minds of these little ones. This lesson will have to be taught many times before it can make an impression on them.

Because of the heavy rains that we have been getting it has been impossible to do any traveling to our out stations. We trust that our next form letter will carry news of these stations.

We are especially grateful for your constant prayers and gifts that come so regularly.

Brazil for Christ,
Florence and Jim.

Psa. 98:2

NEWS FROM MEXICAN GOSPEL MISSION

"THE PAGEANT OF THE HOLIDAYS"

The Holiday Season is now history and such a history as we have seldom had. This is the first Christmas we have felt the reality of being at war. For the first time since our mission was started there was no candy; no nuts, and no fruit; in fact, our mission, as such, did not give gifts to our little friends which before had run between five and six hundred. This year we gave a few toys that the Lord provided through some of our eastern friends, in making calls in the homes and in the children's classes. Two weeks before Christmas when we learned that we could not buy candy at any price, we decided to give our children an opportunity to give something definite for the cause of Christ in Mexico and so we proposed a missionary offering to be

taken as a gift for the memory of Christ's birth. To our surprise, we received an offering of seventy-nine dollars from those who gathered in the tabernacle to give honor and glory to our blessed Lord Jesus.

The desire for expression on the part of our young people was fully met and we only wish we could photograph them in the costumes that were worn by all who took part in an original pageant on Thanksgiving Day and the Christmas play which was given in the tabernacle on Christmas Eve. In both of these, our young people and some of the older ones as well, portrayed their roles in a fine way and thus added to the interest of the occasions. Our people love pageantry and we try to take advantage of this in giving expression to that which we believe is true but we are very careful not to detract from the Scriptures or to convey the idea that we are in favor of any worldly show. In fact, this year marks the fourth that we have not had either a tree or a Santa Claus which things we believe do not belong to the Christian observance of our Lord's birthday. We are happy to report not only real fellowship and blessings for our people but also definite gains in favor with the way we celebrated these occasions. We hope soon to be able to influence a greater part of our Spanish-speaking people in order to do away with some of the heathen practices that are still clinging to the so-called Christian celebrations and for this we need the prayers of God's people.

"WATCH NIGHT AND PRAYER SERVICE"

For many years it has been our custom to have a meeting beginning around eight in the evening and taking time for our annual business meeting with the election of officers for the new year and a little review of the year's work before going to prayer and having a consecration service immediately before the new year comes in. We were surprised, after we had had a fine business meeting and some definite talks with the various groups in our church, at the interest and willingness to do away with the tamale supper to celebrate the New Year; for many of our people could not bear the thought of enjoying a feast while so many of our boys would probably be in "fox holes." By common consent we

omitted the feast and after having our regular meetings, ten minutes before twelve o'clock, we knelt for a time of earnest intercession before the Throne of God. We were waiting for the blowing of the whistles and the shooting of guns which have long been the signs of the coming of the new year. We waited in vain for five minutes and then I realized anew that we were at war and there would be no firing of guns. We solemnly arose and greeted our people with the customary new year hug which is also a tradition among us. All of these things make us very conscious of the fact that we are at war but we praise God that we are looking for the complete victory.

"THE SICK CO-WORKER AND THE WONDERFUL ANSWER TO PRAYER"

We knew that our dear Brother Lopez in Nogales, Sonora was endeavoring to do all he could for the work of the Lord in his field without the help of his wife for she was working across the line in Arizona in order to help with their livelihood, but we did not know that she was nigh a breakdown. She had a hemorrhage however and was ordered to bed by the doctor and when we heard of it we went to our Lord in prayer about it and also told some of our California friends with whom we had contact recently so they too might pray for our sister. We are so happy to report now that God answered prayer wonderfully and that she has recovered sufficiently to be up and around helping her husband. God also touched the hearts of some of our California friends to help these people in a special way for which we praise God. Our brother sends us the report that in the past month, fifteen souls have found the Lord Jesus precious to their hearts and have confessed Him before men and so we praise God for this and we know they are worthy of our continued prayer and support.

"BOYS IN SERVICE"

Little by little the number of our boys in the service has increased until we felt it was necessary to recognize them in a special way and we have secured a service flag which we are dedicating this last Sunday of January. We are placing upon this flag a star for each one of our boys and also for a few whose Christian parents have come to us begging us to include their sons even though they are not mem-

bers of our church but they attend and are sympathetic and they know the power of united prayer. We will have twenty-one stars to begin with and I don't know how many more by the end of this year. Two of our boys are in Hospitals, now wounded and about ten of them are overseas, and several others who are on the verge of going. As a church we are not ashamed of our record and neither are we unmindful of the needs of these boys in a spiritual way and hardly a service is held but that prayer is offered for their safety and the blessing of God upon them.

"GIRLS IN OVERALLS"

Phoenix has become quite a center for war industries. The Good-year Aircraft Corporation has a large plant in Litchfield, twenty-three miles west of us and there are several other smaller plants in and around the city using literally hundreds of girls and women as employees. Among these many of our Mexican girls have found their place in the service for their country. One of those who has donned her overalls is our former secretary of the Sunday School and recently one of our volunteer workers who has been with us from the beginning of our work and has taught in the child evangelism classes, has also joined the ranks of the overall girls and is now managing machines in a tool factory.

"THE MUSTS OF RADIO"

Preaching the Gospel of Christ to literally thousands of our people throughout this southwestern territory has been made rather complicated by the war as our program comes under the title of "Foreign Language Broadcasts." For over five years it has been our great privilege to preach Christ and Him Crucified over station KOY, 550 kilocycles in Phoenix, Arizona but in the last year we have had to put down in writing every word that we broadcast over the air, every word of songs which we sing and even the prayer has to be written and read. Then again every word has to be translated into English and a copy of the actual reading and its English equivalent has to be turned in to the station to be cleared before going on the air. This has of course made it necessary to spend much more time on my part besides five hours actual stenographic work for every fifteen minutes broadcasting. We praise God however for this opportunity

although it has made it doubly hard on our office time.

"NEW FULL TIME WORKER"

We praise God too for a new full time helper who, just now in the midst of this dictation, has definitely surrendered her life to Christ in full time service and after having lived for nine months with Miss Lynes and learning to live by faith, she has today decided to cast her lot with us and help in the children's work and in the office or in any other way the Lord may call her. This year she was elected church clerk and secretary of the Young People's group and from now on she will assist Miss Lynes in the office and we trust she will also be a joyful companion with her in all the work of our Lord. We are publishing her picture on the front of our news letter what you may get acquainted with her and pray for her as she joins us in our happy missionary family serving the Lord here at the home base. Her name is Evangelina Miranda and we wish you would pray that God may make her a true Evangel.

"A GREAT GIFT AND ITS FAR FLUNG INFLUENCE"

During our short but wonderful trip to Northern California, last month, we spoke at a missionary conference in Chico and here we met for the second time a very dear brother who has been doing a marvelous work among the sailors all over the world, Brother Oscar Zimmerman, who was one of five missionaries on the same program. After hearing of the work which God is doing among our people, this good brother asked us if we could use a large quantity of his pamphlet, "What Awaits You" translated into Spanish. Having used these pamphlets on a smaller scale before, we immediately said, "Yes," to his offer and God put it into this brother's heart to send fifteen hundred copies to be used both here and in Old Mexico. It is wonderful to see how God can use this literature and in order that you too may rejoice with us in the blessedness of giving out this literature, we give you the following instances.

1. A MAD PRIEST. One of our volunteer workers with about a dozen of the pamphlets, saw the priest coming toward him and smilingly put out his hand to greet him. The priest shook his hand and noticing that he did raise it to be kissed as is the usual custom, asked him what kind of papers he had

there. The brother gave the priest one of the pamphlets saying, "They are very good sir and will be of great benefit to you, I am sure." The priest took the book and without looking inside noticed the Scripture portion on the outside and in fury tore it in two. Then he tore it again, throwing the pieces up in the air. "This is what we do with that kind of literature and if you will give me the rest I will show what I can do with it." Our brother, looking at the priest again smiled and said, "The Lord have mercy upon you, but I will not give you any more books." The priest then getting still more indignant informed our brother, "I warn you not to come around with your literature again," whereupon the brother replied, "The Lord have mercy upon you for I am doing missionary work and I am trying to do the people good, so I shall continue to come." The priest then became terribly indignant and in a threatening way, shaking his fist at our brother, scolded, saying, "If I catch you on this street again I will break your nose," Looking him straight in the eye, our brother who is a former sailor and who before his conversion would have needed no more words for a good bout with the infuriated divine, smiled at him and answered, "I can only pray that the Lord will have mercy upon you" and then left and went his way. He is writing a letter to the false disciple of Christ and telling him how little his example fits in with the profession of being a servant of God and of course he will do more than this in his letter—he will point him to Christ. Far from dampening the desire of our brother to continue the work, this incident has spurred him on and Sunday afternoon he and another one of our brethren led a soul to the Lord Jesus Christ, after reading portions of the booklet and of God's Book, the Bible.

2. **LEFT BUT NOT LOST.** One of the booklets, evidently did not meet with the complete desire of the curiosity of the man who had promised to read it or else after he arrived at the pool hall and got interested in his game, he forgot the booklet and left it on one of the benches. Someone else, coming in to play, picked up the booklet and became quite interested in it and remembering that he had heard something similar to what was in the book in a battery shop some days before, he kept on reading it. Finally, his desire to know about it led him to go to the battery shop

to see one of our Christian men who runs the shop. Brother Abie wasn't there, but his wife was and so when this man began asking this Christian woman about the booklet and where he would find the things it spoke of, our sister then led him to the Book of God, The Bible. We thus see, how even these booklets which are not read completely by one person, will later become a means of blessing to someone else.

3. **A REAL SOURCE OF CONTACT.** Another one of our volunteer workers came in to prayer meeting saying, "I have names and addresses of nineteen people who have not only promised to read this booklet but have begun to read it already and have promised to let me come back and explain some of the things they did not understand and Oh! Brother, this is what I've been wanting to do, for now, I have many open doors where I can go and I know I have a welcome because they received something from me and now I'll have a chance to tell them of our Christ. Thus this Brother is making this a means to an end—witnessing for Christ in every home he enters, while on the other hand the names and addresses of these people will serve as an item for prayer and an opportunity to send other literature later on.

"AN ASSOCIATED WORKER"

For more than a year now, our Brother Stanley Yovich, who was called from Cleveland, Ohio to come out to the Arizona cotton camps and preach to the people in the Salt River Valley, has been known to us and we have had real fellowship in the work of our Lord with him. He has seen the necessity of taking the Gospel to our scattered Mexican camps and because he is not able to speak the Spanish language but loves the Mexican people, he began from the start to enlist our help in furnishing someone to go with him that together they might sow the seed of the Gospel regularly in these scattered camps. We feel that our praying friends ought to know this brother and also to know that he is helping us in a very definite way every Sunday with his car and his gasoline and thus he is taking a real part in distributing the Word of God through the printed page and also through the spoken word by one or two of our volunteer workers. This work is being done regularly now since the coming of our Brother Yovich and we trust our friends will pray for him and for those who

help him in this undertaking. "The fields are truly white unto harvest" and both adults and children respond readily to the Gospel call. Three camps are being visited and the Gospel is being preached with the aid of a loud speaker which reaches practically all of each camp.

PRAISE GOD FOR:

1. Liberty to proclaim unhampered the blessed Gospel in sermon, song and through the printed page and radio.
2. Fifteen hundred booklets to be used both here and in Mexico.
3. Health and strength of the workers thus far.
4. Special help that came for our co-worker in need.
5. Souls saved and Christians edified.

PRAY ESPECIALLY FOR:

1. More time on the radio.
2. Means to extend the work in Mexico further south.
3. God to call other workers and raise some from our fields here.
4. Means to "consolidate" our "positions" in the home base and expand also, as the fields are truly "White unto harvest."
5. God's Holy Spirit to fill each believer and guide each one into a richer, fuller and more abundant and victorious Christian experience.
6. For special wisdom for the directors in the decisions of a growing work.

1943 PROGRAM FOR G. A. R. B.

Elsewhere in this issue will be found the printed program for the 11th Annual Conference of the General Association of Regular Baptist Churches. In spite of the difficulties and handicaps in building such a program, the Committee has done its best to assure another great time of fellowship and blessing. A glance at the speakers on the program will assure everyone that times of blessing in the exposition of the Word and the exaltation of Christ are assured. The music this year will be in charge of Mr. Howard Jones of Milwaukee, Wis. Mr. Jones is nationally known for his musical ability and there are few if any who can excel him in the use of his trombone. His vocal ability is also widely recognized.

Also in this issue is a personal word from Rev. Kenneth Kinney, Pastor of the host church, which should be read and heeded by all.

FACTS FOR BAPTISTS TO FACE

Every once in a while we hear the statement being made that things are now sufficiently improved in the Northern Baptist Convention, so that fundamentalists no longer need to withhold full cooperation. In 1935 when this editor published his book entitled "Facts for Baptists to Face," everywhere the hue and cry was raised that my charges were not true. It ought to be said, however, that not one single statement made in that booklet has to this hour been successfully denied. Dr. W. B. Riley wrote a critic of the book upon one occasion, stating that he had read it from cover to cover and that to his certain knowledge every charge in the book was true. The point we are trying to make, however, is that the modernist and the middle-of-the-road fundamentalist at that time said the charges were not true, that no such conditions existed in the Northern Baptist Convention. The interesting thing is that now seven years later they are saying "Well, those things Dr. Ketcham charges in this book *were* true at that time, but they have all been corrected and do not exist now." If we had time, and the disposition, we could publish another book the same size, with facts just as up-to-date now as ever.

The overlordship of denominational officials in connection with sovereign Baptist churches and God-called preachers is just as flagrant now as it ever was, and in some cases more so. We present the case of the Rev. K. R. Mead which has recently come to our attention. At the time the story opens Mr. Mead was pastor of the Baptist Church at Canton, S. Dak. He was president of the Minister's Conference of the State, and as such was preparing the program for the Annual Minister's Retreat. He wrote Dr. John L. Barton, Executive Secretary of the South Dakota Convention, and asked that a discussion concerning the Lord's return might be featured that year (1941). Dr. Barton, under date of January 11, 1941, refused to allow such a subject to be presented because it was "controversial." The closing paragraph of his letter is as follows: "As long as the State Convention is sponsoring the Pastor's Retreat and paying the traveling expenses of the men, I cannot be a party to putting in any of these controversial matters. We are serving all the ministers of all theological

flavors. It is not because I am afraid of the post nor the pre doctrines that I say this, and no man in South Dakota knows where I stand on the matter because I do not know myself. I am studying the question and I may come out as a pre. Who knows?"

"Very Cordially yours,

John L. Barton

Executive Secretary."

Thus the doctrine of the Lord's Return was ditched BUT instead Dr. Barton brought to that very Minister's Retreat, a Jewish Rabbi, who discussed the book "The Nazarene." The Lord's Return was ditched because it was controversial, but an unbelieving Jewish Rabbi could discuss the person of Jesus with full executive permission.

Later Mr. Mead resigned the pastorate at Canton and became associated with the radio ministry of Radio Chapel, Mason City, Ia. from which place he applied for a commission as Chaplain in the United States Army. The Commission turned him down because of information received from those who were familiar with his work. We quote herewith, Dr. Mead's reply to the Northern Baptist Convention Committee on Army and Navy Chaplains. Mr. Mead, in spite of his excellent record as a pastor and wise leadership, was barred from the chaplaincy simply because he had incurred the displeasure of a pussy-footing State Secretary:

205 North Hampshire Place
Mason City, Iowa
January 21, 1943.

Northern Baptist Convention,
Committee on Army & Navy
Chaplains,
212 Fifth Avenue,
New York, N. Y.

Dear Mr. H. J. Mason:

Received your letter stating that "in the light of all the information presented to our committee by those familiar with your work, it seems to us that you will be more useful in some other work than in the chaplaincy. In view of this fact, the committee did not see its way clear to approve your application."

If I may ask what was the source of the information that made it impossible for your committee to approve my application as an Army Chaplain?

I have served two pastorates in South Dakota, one at Summit and Marvin combined and one at Canton. I was at Summit about 3 years and at Canton 5 years. I am not ashamed of the work done in either place.

When we took the Canton Church in 1937 in order to attend Sioux Falls College we found only twelve active members in the church. In the five years we were there we increased the membership 300 per cent. What more could any Pastor of the N. B. C. do? We took into the church 41 members in the 5 years. I challenge any church in the N. B. C. to show a greater increase. The Sunday school was increased over 100 per cent. The church had a debt with the Home Mission Board of \$500 that was borrowed from them to remodel the Church. Not one cent had been paid on this debt previous to our coming to Canton. In the 5 years we paid back \$400 of this amount. We went over the entire parsonage redecorating it inside and outside. A new furnace was put in the parsonage and paid for. New sidewalks were put on the West side of the Church and a new cement baptistry was put in the Church. I painted and presented to the Church an oil painting of Christ in Gethsemane valued at \$100. There were two notes held by the local bank of about \$250. This was paid also during the 5 years we were there. The home mission board has my reports covering this 5 year period and you can easily check these facts from the written records. I am not ashamed of the records. Successful Vacation Bible Schools were held during each of the 5 years. Rev. King who is with the Edifice Department was with us and helped in raising some of this money. Rev. Joe Cooper was also with us in an evening service when extra chairs had to be carried in to accommodate the crowd. He said it did his heart good to see such an audience. I ask you to look up these facts and verify them for yourselves.

I surmise that the "information presented to your committee by those who are familiar with my work" can only refer to the Secretary of South Dakota Baptist Convention as he is the only one I have worked under in Baptist Churches. I was Pastor of a Community Church in West St. Paul for 5 years which was under the auspices of the Twin City Baptist Union. Rev. Finstrom is head of that group. He can report of my work there in St. Paul of which I am not ashamed.

I admit that my relation with Dr. Barton was not on the most friendly basis as he tried to dominate the entire Convention and all its Organizations. I was elected President of the Minister's Council for two years. Rev. Kenneth Nelson of Pierre, S.

D., and I desired to discuss the Second Coming of Christ at one of our retreats but Dr. Barton forbade us this privilege saying that it was controversial. That doesn't remove it from the Bible where it is taught and believed by many. With the so-called freedom of Baptists this subject would have met with a warm response if it had been presented. What subject isn't controversial? But, and this is what riled me up, a Jewish Rabbi was invited in to discuss with the Pastors at their Retreat the book "The Nazarene." I told Dr. Barton that this was controversial to me to have a Christ rejecting Jew who believed that our Jesus was a Bastard and have him discuss the Nazarene with us. This did really burn me up in more than one way. A number of the men felt as I did in the matter but because of diplomacy they held their peace.

I was elected First Vice President of the State Convention (the men at least did not oppose me and my ideas) and the State Convention Constitution was up for revision. In so worded that a Bible Institute man the clause regarding Ministers it was would not be recognized in the Convention as a First Class Pastor but as a second-rater. I objected to this distinction and it was struck from the new constitution but it did not enhance my position in the eyes of the State Secretary.

Some of us Pastors objected to the expense of the State Office with so few churches in the State. The Mission money raised each year was about \$10,000 and much of this was blood money given by people from the burned out areas and hard-scrabble districts. Of this money about \$5,000 went to support the Secretary, the Office and other expense. Some of us thought that it was too much for a small Convention to put fifty cents out of each dollar into a Secretary who drove around the State in a large car while the poor preachers trundled about in a Ford.

There must be something wrong in a State where so many of the Preachers are getting out. I have been thinking over the men who were in the State when I went there in 1937 and the number who left in that period. Just check the record and you will notice a large exodus from South Dakota. I know the men, have talked with them and know why they are getting out of the State. They are not happy under the present Dictatorship now in control. Some of us lifted our voices, a Baptist privilege, and now I am

beginning to feel the pressure because of that outcry. I can count 25 men who have left the State in the last few years. Don't you men in New York ever wonder when there is such an exodus? Or do you just feel that State Secretaries are perfect and it MUST be the fault of the men? Check these facts. Talk with the men as I did for five years. I know things going on in the State that would bear looking into and checking over. There is a general unrest among the churches. I have held meetings in various of the churches in different parts of the State and I heard and saw things that doesn't make me wonder why the men are leaving as fast as there are openings elsewhere. You will notice a much greater exodus now that other churches are calling for men.

These are some of the facts in the case from my side of the fence. I can prove the statements I have made and my records for the past 5 years are there with the Home Mission Board. Check them over please and see if you don't think that we did a little at least while at Canton. Then compare the records since we left in May and see if there is any difference in what is being done now and then.

Whether you will reconsider your recommendation for a chaplaincy or not is of no great importance to me. I am in the Lord's hands and if He wants me in the army as a chaplain he will see to it. But I would appreciate a FAIR consideration of the matter. I am sure my recommendations from the Banker at Canton, who by the way is a Lutheran, and from the Lawyer in Sioux Falls and from Rev. C. J. Sentman here in Mason City were without reproach.

Thanking you for your splendid cooperation, I remain

Still in His service,

K. R. Mead.

IMPORTANT WORD FROM PASTOR KINNEY

TO OUR BAPTIST FELLOW- TRAVELERS ACROSS THE COUNTRY

Greetings from Johnson City:

We are expecting a great Conference here in May when the annual meeting of the G. A. R. B. comes to town, and we hope, despite the difficulties of the hour that all who are interested will be able to be present. We of the First Baptist Church believe the Program Committee has done a splendid job

in its choice of speakers, and we anticipate the finest Conference yet, as each successive conference seems to be.

Now just a word about arrangements. The other "Regular" Pastors of this area are cooperating with us splendidly in all the arrangements we are making, as are the people of "First" church, BUT, here in the East we are really feeling the pinch of War in many ways, but especially as it will affect the conference, in the matter of HOUSING and TRAVELLING. New defense industries which have "mushroomed" almost overnight are bringing new people to town by the thousands and houses are at a premium, and as to driving, well, we will have to keep our guests largely within BUS travel distance. So, we will need the cooperation of all our friends who are coming as we know you will give it.

Last year at Waterloo, there were more than five hundred registered out of town guests to be cared for, many of whom came without previous registration. And while we wish to take care of everyone who comes, let us remember that the G. A. R. B. has now grown to such proportions as to make it imperative that all who desire FREE entertainment as to bed and breakfast, make PREVIOUS registration. Due to present circumstances here, we feel that we cannot GUARANTEE to take care of more than THREE HUNDRED messengers. We want our friends to know we will do our best to take care of ALL who come, but, we can guarantee to care for only 300 so far as free entertainment is concerned, and, it's FIRST registered, FIRST served. Remember, last year, more than FIVE hundred registered, this year TWO hundred less are being GUARANTEED free lodging. So, don't put off getting your registrations in. And, the DEADLINE for registrations is SATURDAY, MAY FIRST. Any registering after that date, or coming without previous registration, come, definitely, "On their Own." We'll do our best, but can make no promises, after that date.

This word may be unnecessary, but, here in the Eastern zone, the officers don't appear very sympathetic toward those who travel OVER 35 miles per hour, so if your accelerator foot feels "heavy," put a prop under it. Otherwise it may take you longer to get here at 40 or 45 per hour, than at 35.

Yours for a great conference,

Kenneth R. Kinney.

PROGRAM
GENERAL ASSOCIATION OF
REGULAR BAPTIST CHURCHES, NORTH
FIRST BAPTIST CHURCH, JOHNSON CITY, N. Y.

MONDAY, MAY 10

EVENING

- 7:30 P. M. Song and Praise Service—Howard Jones
Prayer
Exposition of the Word—Dr. Arthur Williams, First Baptist Church, New York City

TUESDAY, MAY 11

MORNING

- 10:00 A. M. Prayer and Praise Service—Rev. Hall Dautell, Erie, Pa.
11:00 A. M.—Doctrinal Sermon—Dr. Robert T. Ketcham, Waterloo, Ia.

AFTERNOON

- 2:00 P. M. Song Service—Howard Jones
2:15 P. M. Address of Welcome—Dr. Kenneth R. Kinney
2:30 P. M. Bible Message—Rev. Howard Young, Lock Haven, Pa.
3:15 P. M. Missionary Message

EVENING

- 7:15 P. M. Song and Praise Service—Howard Jones
8:15 P. M. A Bible Message—Rev. A. G. Annette
Reception of Churches

WEDNESDAY, MAY 12

MORNING

- 10:00 A. M. Prayer and Praise Service—Howard Jones
10:15 A. M. Bible Message—Rev. Carl Sweazy, Los Angeles, Cal.
11:00 A. M. Missionary Message—Rev. David Gillespie

AFTERNOON

- 2:00 P. M. Song Service—Howard Jones
2:15 P. M. Bible Message—Rev. Carl Egli, Philadelphia, Pa.
3:00 P. M. Jewish Missionary Message—Rev. Carl J. Anderson, St. Louis, Mo.
3:45 P. M. Exposition of the Word—Rev. Orville Yeager, Princeton, Ind.

EVENING

- 7:15 P. M. Song and Praise Service—Howard Jones
8:15 P. M. Exposition of the Word—Dr. T. T. Shields, Toronto, Canada

THURSDAY, MAY 13

MORNING

- 10:00 A. M. Song Service—Howard Jones
10:15 A. M. Bible Message—Rev. E. V. Howell, Clendenen, W. Va.
11:00 A. M. Associational Hour and Election Committee's Report.

AFTERNOON

- 2:00 P. M. Prayer and Praise Service—Howard Jones
2:15 P. M. Report on Approved Missions
2:45 P. M. Baptist Bible Seminary Hour
3:45 P. M. Bible Exposition—Rev. A. D. Mohr, Des Moines, Ia.

EVENING

- 7:15 P. M. Song and Praise Service—Howard Jones
8:15 P. M. Address—Dr. T. T. Shields.