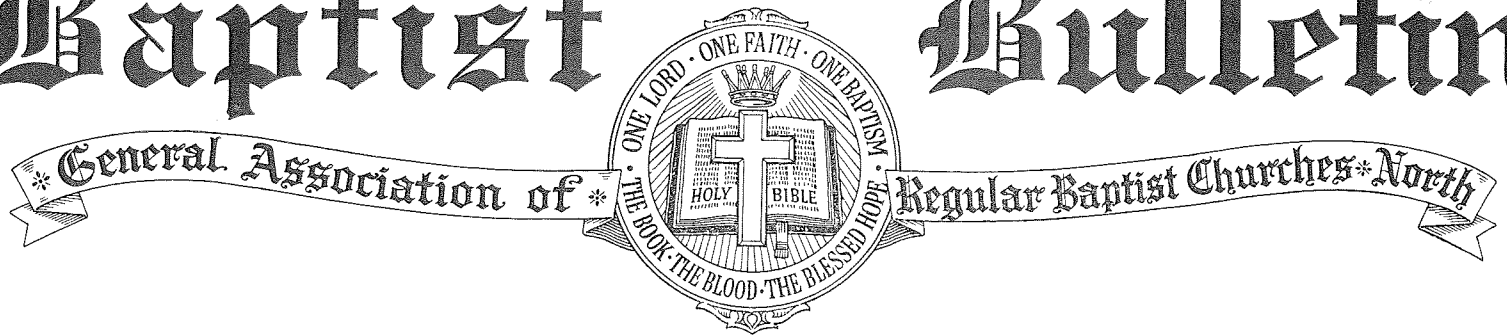


The Baptist Bulletin



Jesus Christ Through The Centuries

By RALPH T. NORDLUND, Charleston, W. Va.

When we seek for a full understanding of our Lord and Saviour, we study not only the Gospels, but the Epistles and Revelation, for they complete the picture. Nothing further is needed by the Bible believer, and yet it is profitable to go on in our study of Christ to the testimony of the centuries, for they also bear witness of Him. We read in Hebrews that Christ Jesus is the same, yesterday, today, and for ever. He is with us always, and so in a spiritual sense we are also his contemporaries, and testify as to what we have discovered in Him.

The significant thing about Christianity is that, like a good boy's suit, it wears. It stands the test of time, as other religious systems have not been able to do. Mary Baker Eddy's theories would not even stand the test of her own lifetime, and she had to put out corrected editions every few years. Pastor Russell had to change his prophetic dates several times, and now Judge Rutherford has revised Millennial Dawnism almost beyond recognition. Even the old, hoary religions of India and China are being modernized to meet the new day; but the old-fashioned truths of Christianity still wear.

It would be utterly impossible to review nineteen centuries in one sermon, and give a true picture of the history of all those years, but in a general way we can group them in four periods of time, and show how men in all those periods were compelled to bow the knee to Jesus Christ.

Beginning with the first three centuries, we can say that

CHRIST SCATTERED PAGAN DARKNESS and shone out as the Lord of human thought and faith. You remember the promise given to Paul on the Damascus road:

"I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou

hast seen, and of those things in the which I will appear unto thee;

Delivering thee from the people, and from the Gentiles, unto whom I now send thee,

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. . . ."

That promise was perfectly fulfilled, both in Paul's own work among the pagans of the Roman Empire, and in the continued work of the Christian leaders that followed him. In spite of ten periods of severe persecution, they were able to win so many converts from darkness to the light of Christ, that at last Christianity was legalized and soon exclusively favored.

Why did Constantine legalize Christianity in 313 A. D., and a few years later urge his people to become Christians? Because he was a good politician, who saw that the future was with the Christian faith. He knew that the Christian minority was more powerful than the pagan majority, even if as yet most of the nobles were pagans. There was a power in the Christian faith that made slaves and peasants rise; and though not many mighty, not many nobles had as yet been converted, the humble had a way of becoming mighty, once they were converted.

We see that same transformation in the Orient today, and it proves the living power of Christianity. Almost half of the high government officials of China are professing Christians, even though only about one tenth of one per cent of the people are yet Christians. In India the caste system has kept the Christians from the higher positions as yet; but that very system is breaking down today under the leavening force of the Christian faith. Christians are still coming largely from the outcasts and low caste people; but they cannot be called outcasts after they become Christians. They clean up, work up, study up, and

(Continued on page 3)

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT

(Editor's Note:—We have asked Miss Heidt to supply us with a monthly article covering her experiences in Brazil as a missionary under Mid-Missions. This is the first installment).

June 17, 1940

Dear Ones in Christ:

"Where Jesus is, 'tis heaven", and so I am led this morning to praise God for bringing me to the land of Brazil. And really there are so many things to praise Him for that I actually do not know where to begin. Last evening in the Portuguese Service a man, for whom the missionaries have been praying for a number of months, was saved. Thank God for answered prayer and for faithful prayer helpers at home who are remembering the workers in far-off Brazil. Then too we praise Him for supplying our needs, for journeying mercies across land and sea, and for happy, joyous fellowship with other missionaries. "Thank you, thank you, thank you, Lord Jesus."

But my task today is to tell you something of the joys, sorrows, and thrills which were my portion on the way from Waterloo, Iowa, to Manaus, Brazil. After the grand conference at Erie, Pennsylvania, I arrived in New York just in time to make the necessary arrangements and leave on the Banaderos. Some very dear college friends were at the boat to bid me "bon voyage" and there were telegrams, packages, flowers, and letters until I believe I almost know how it would feel to be some famous personage off for a pleasure cruise. It is possible to live without loving remembrances of friends and relatives, but O how grand it was to have those material expressions of affection as the boat pulled slowly away. One really does not appreciate America or realize the terrible tug at the heartstrings until the Statue of Liberty fades slowly away in the distance and all around there is nothing but sky and water.

There is a slang expression abroad in our land known as "nuff said", and that is my description of my first ocean voyage for I was flat on my back seasick for eleven days. If the time comes for my furlough before our Lord returns, I trust that Pan-American Airway will give mission-

aries a special rate, I prefer flying. Seasickness is very odd, one wants to die but never does, and the moment land is announced recovery is almost instantaneous.

After eleven days our boat anchored a few miles outside of Para and a dozen or more health officers came on board to examine our vaccination certificates. The rubber stamps are multiplied down here to make more work and truly there was a whole lot of red tape for the few things that needed to be checked. At about ten o'clock we were permitted to take our baggage and transfer to a smaller boat which took us to the dock. Some of you who remember my fondness for snakes will smile when I say that the first step I took on South American soil brought me a few feet from a man with a huge, live Cobra around his neck. I later learned that the venom had been removed so that it was entirely harmless but I let out a little squeal anyway.

Mr. Morris, a friend of Mr. Ross's and a representative of the British and Foreign Bible Society, was at the dock to meet us. He arranged for our luggage to be taken to the hotel, helped us through customs, changed our American money into Brazilian money, and did many other necessary things for us while we were in Para. He and his charming wife were all that English and Scotch hospitality could possibly be, and we thank God upon every remembrance of them.

I was very, very weak from the ocean trip. The buildings in Para all seemed to be weaving in the same motion as the waves, and there was a faint, vacant feeling in my head. The sun was HOT, and as we walked along the streets between the Umbrella trees, watched the dark skinned Brazilians at work, the strange new buildings and sights made me want to pinch myself and ask, "Lack-a-mercy on us, is it really I"?

If you really want an adventure go to some foreign country where no one understands a word you say and where you understand less of what is being said. Honestly there is a feeling of helplessness which cannot be equaled. Mr. Morris saw us conveniently located in the Hotel Central and then left promising to return at 2:00 o'clock. Before leaving he found that there was a clerk who

could speak English so we were quite confident that we could eat lunch without any difficulty. Well friends, I wish you could have been along. Mr. and Mrs. Hocking, the young couple from Michigan with whom I was traveling, and I walked bravely down to a table in the hotel dining room. The said English-speaking clerk came over to help us with the menu. However we had not progressed very far when it was very evident that the clerk knew about as much English as we knew Portuguese. We knew the word for soup so we ordered that first. Then the fun began for the menu was partly in French, some Italian, and the rest Portuguese. The clerk tried bravely to explain but he would have to say, "That is French, I don't know how to tell you". We finally went down the list and picked out one item from each course. Mrs. Hocking did not care for soup so we order her an omelette. Good old omelette! that was enough like the English word for us to recognize it. Well the food came and what an experience. The fear of the unknown can be very great at times. I would wait until Mr. Hocking had taken the first mouthful and then if he didn't think it too terrible I would bravely attempt it. The soup wasn't so good and it wasn't so bad but the fish course, oh me, we finally asked for lemon to see if it couldn't be improved but nothing seemed to help. About that time the waiter brought Mrs. Hocking a piece of steak with American Fried potatoes. Mr. Hocking looked at it with such interest that the waiter asked him if he would like one too. Of course he asked the question in Portuguese and so Mr. Hocking just nodded his head, and a short time later he became the recipient of a steak. We laughed until we were almost ill. The next item on the order was supposed to be vegetables but you wouldn't have recognized them as such. A small dish of very greasy, artificially colored green beans were placed before us. The appearance wasn't so bad, but oh the taste! I really had to give up on that course and let it go by. However, every cloud has a silver lining, and when our dessert came it was a dish of mixed iced fruits made up of bananas, pineapple, mamo (something like our honeydew melon), and

orange. We really enjoyed the fruit, but if we could have purchased a five-cent hamburger about that time we would gladly have given a dollar or two.

Adventure seemed to be waiting for us at every turn. Just before leaving Para Mrs. Hocking and I went out to purchase some cookies. We took a young friend of ours, Jimmy Lauriault, a missionary's son from Peru, with us to help us understand the price. Here in Brazil one doesn't purchase by the pound but by the kilos. I had Jimmy ask for what I thought was about two pounds of cookies but I came out with a sack about the size of a peck of potatoes at home. Mrs. Hocking knew a little more about the money than I did and explained carefully to Jimmy just how much she wanted but somewhere in the transaction the clerk or Jimmy made a mistake and she came out with a package costing five cents more than mine. We had cookies, cookies, cookies, and suffice it to say the next time we buy cookies we'll be a little more careful.

Time and space will not permit writing all the things that were new and interesting but the days were full of strange sights and different experiences. I should like to mention the lady with her pet monkey on her arm carried similar to the way American women sometimes carry fur pieces, and the man with a basket containing two bushels of eggs and carried on top of his head from shop to shop, and the feeling of homesickness which came over me when I heard the bang, bang of the street cars out of one ear and the lusty crow of plain old roosters out of the other.

And then after two full days in Para we boarded an Amazon River boat, called the Distrito Federal, for the long-nine-day trip up to Manaus. The boat used wood for fuel and almost every day we would stop at a little clearing on the edge of the jungle while two or three dozen dark-skinned natives wearing gunny sacks over head and shoulders would load ten pieces of wood about half the size of our fence posts at home upon their shoulders and run into the boat with them. One man would make approximately ten trips to earn 5c in American money. Now and then the boat would stop for cows, pigs, chickens, fruit, eggs, or some product which the people made such as baskets or wooden sandals. And I would not want to leave the description of the boat without taking you for a visit down

to the lower deck. If you can imagine a number of hammocks hung anywhere there was any available space, naked babies, soldiers, cargo of lumber and tile, wood, chickens, cows, pigs, and a very queer aroma all mixed up together you will have a little idea of what life was like on the lower deck.

Brazil is spoken of as the botanist's paradise and how often I was reminded of it as the boat glided quietly through the water with great tall trees and undergrowth on either side. There were hundreds of birds and I longed to be able to recognize them as new friends but that must come later. At night the stars shone so brilliantly that they cast their own reflections upon the water. I was reminded of the verse in Psalms, "He numbereth the stars, He telleth them all by name" and rejoiced that the God of stars was my Heavenly Father.

And then the glorious Sunday morning when we awakened to find ourselves anchored in the Manaus harbor. It seemed an eternity before we could get close enough to distinguish some people on the dock who looked like the Rosses (Mr. Ross because his size was more easily recognized) and Lois Martenson, Wayne Barber and Willard Stull. You can imagine the handwaving, shouting, and camera clacking that went on until we could really leave the boat. How our hearts thrilled to be really on Brazilian soil and home at last after so many days of traveling.

My next letter will have to carry my description of custom difficulties and the work here at Manaus. However I cannot close this letter without saying a word about our missionary family. They are all well and happy. We have times of blessed Christian fellowship together. Sunday afternoon when we met with the Barbadian Christians for the English service and began to sing some of the old songs the tears welled up just out of sheer gratitude for the joy of being able to sing praises unto Him who is the Altogether Lovely One. Mr. and Mrs. Ross are so good to all of us and are affectionately nicknamed Grandpa and Grandma. Wayne Barber is still walking around in a dream of happiness over the one whom God has seen fit to bring into his life. Lois Martenson is getting along so well with Portuguese that she reads the scripture aloud in Sunday School and gives fine testimonies. Willard Stull adds the musical note with his guitar, and

the Hockings seem like brother and sister. I still manage to say the right thing at the wrong time but thus far the others have graciously put up with me and I am digging into the language with a sincere desire and earnest prayer to master it as speedily as possible. There is much ground to be taken and since we have lengthened the cords we are praying that you back home will continue to strengthen the stakes.

Thank you again for all your lovely gifts. Many have already been used and the others will be in use as soon as I am permanently located in the new house. I shall not say, "Write when you find time," but "Won't you please write?" for letters mean a great deal here.

Your missionary to Brazil because of Calvary,

Grace Heidt.

JESUS CHRIST THROUGH THE CENTURIES

(Continued from page 1)

climb up, until the third generation Christian is a community leader in spite of caste.

What happens now in the Orient, happened to the Roman Empire in the first three centuries; and at last Constantine was willing to raise the cross and say, "In this sign I conquer." And when he said that, and Christians were free to evangelize, it was not long until Christ arose like the Sun of righteousness over the dark pagan world. The heathen priests could not compete with Christ for the hearts of men, and the heathen philosophers could not hold their own over the minds of men. Even a diluted Christianity, or Arianism, could not convince the popular mind of that day. In spite of all the spiritual superficiality that may have attended the Christian victory, the final testimony of the first three centuries was that Jesus Christ was God of very God, begotten and not created, and that he became man for our salvation and died on the cross for our sin.

The next period began in growing light, but slowly was clouded over with superstition and priestcraft. It began about 313 A. D. and ended in 1517, and so covers a period of twelve hundred years. How did Christ fare then? We can confidently answer that

CHRIST SHONE THROUGH CLOUDS OF ERROR

You have all seen the phenomenon that I am using to illustrate the facts

of that period of church history. The sky is covered with thin clouds that hide the moon and the stars; but when the sun arises, it shines through as a large, red ball. That was exactly what happened during the twelve long centuries of Roman influence over the church. Satan had failed to keep men in the midnight darkness of pagan superstition. Persecution and ridicule had failed to keep the Sun of righteousness from arising. Therefore Satan must find another way to defeat the truth. He stirred up dust clouds of error within the church itself to keep the light from shining.

He succeeded very well. Priestcraft and Baptismal regeneration theories were already creeping into the church when Constantine began to favor the Christian faith, and Mary was already being honored by some as the Mother of God. With those three initial errors, it was not hard to foresee the results when government favor brought thousands of pagans into the church without a change of heart. World conquest took the place of the old hopes for the Lord's return. Priestly claims and robes and rituals took the place of gospel simplicity. As our own president has turned to the president of the Federal Council of Churches for help in semi-religious matters, the emperors of Rome turned to the bishop of Rome and helped to make him into the spiritual ruler of Christendom.

We do not have the time or heart to go into all the sickening corruptions that turned the church into a half-pagan monstrosity; but suffice it to say that baptism and the mass took the place of New Testament regeneration; prayer books took the place of the Bible; and Mary and the saints took the place of Christ in the prayerlife of the people. And yet Christ as the Son of God shone through the clouds of error. The Bible moon might be dimmed. The pole star of salvation by faith might be hidden. The Venus of God's love might be blotted out. The Jupiter of grace might be clouded over. But Christ shone through, and the elect of every age looked to him and were saved.

The thing I mean is this: in spite of all the errors that were introduced during this period, the Deity and incarnation of Christ were not denied. I read in a Catholic Manual of Theology these questions and answers:

"Who is Jesus Christ? He is the Son of God, made man for our redemption."

"How many natures are there in Jesus Christ? There are two distinct natures in Jesus Christ: the divine nature, for Christ is God; and the human nature, for He is also man."

"Is Jesus Christ true God? Yes, Jesus Christ is true God, because He is the Son of God, and equal to His Father in all things."

We can thank God for those clear-cut answers. With all its errors, Romanism is to be preferred to Modernism. Through twelve centuries it allowed Christian truth to become more and more clouded over with error; but it did not deny our blessed Lord. He shone through.

Thirdly, we come to the Reformation period, which began in 1517 and ended approximately 1750. In some lands, as Bohemia, it began earlier; and throughout Europe there were foregleams of it in the work of the Waldensians, Anabaptists, and Lollards. How did Christ fare in that period of change and revolution? Did men break away from faith in Him at the same time as they broke away from the Catholic church? We can answer that while some did throw all faith overboard and became free-thinkers, most Protestants remained true to Christ, and that therefore

CHRIST ENLIGHTENED THE REFORMATION.

What we mean is this: Christ graciously poured out upon Europe a religious revival that kept the Reformation from becoming a secular and anti-religious movement. It came just in time to save the world from a pagan Renaissance. It saved Europe from such an anti-religious movement as France had in its Revolution one hundred and fifty years ago, and such as Russia has had in recent years. When Luther and Calvin and Cranmer rejected the authority of the Catholic church, they turned as true Christians to the authority of the Bible. When they rejected the infallibility of the pope, they turned to the infallible Christ. In Germany, in England and Scotland, in Switzerland, Holland, and Scandinavia, millions were led back to the Bible and Christ for their faith and hope; and the Reformation, instead of becoming a revolutionary period of reckless change and immorality, became a period of increasing godliness and enlightenment.

The free-thinkers and Deists and Unitarians of that day did not win. They gained their freedom to speak and write, but their voices were drowned in the shout of faith in Christ. Ninety percent of the Anabaptists were true to Jesus Christ and preached the New Testament gospel. Luther thundered aloud that Jesus Christ was God of very God, incarnate in human flesh, crucified for us, risen for our justification, and coming again. Calvin may have been wrong in urging the death of the Unitarian Servetus, but he was not wrong in his conviction that only an orthodox view of Christ could bring men to a saving faith. Knox and Cranmer and William of Orange, and Gustavus Adolphus, and every other Reformation leader, confessed to his faith in Christ as the only begotten Son of God. The feeble protest of unbelievers can scarcely be heard. The Reformation period speaks with a voice, that we must never forget, that it is not change that we need so much as it is Christ. It is not reform in government that we need so much, as reformation in the church—a reformation that means a return to Christ and the New Testament.

From 1750 to the present day can be called the modern period. I need say very little about it, for the period is familiar to us all; but we can say that

CHRIST HAS ECLIPSED MODERN DOUBT

and still shines as the only Sun of righteousness.

This has been a period when Christianity has been severely tested. As we have already indicated, the Reformation was not altogether a religious movement. It was saved for religion by the revival work of the Reformers; but it was built upon the base of a secular awakening of civilization. A few turned to infidelity, and others to Deism and Unitarianism. Out of this ferment of ideas there came the "Enlightenment" movement of the eighteenth century. Men like Rousseau and Voltaire and Hume thought themselves much too enlightened to believe the miracles of the Bible, or in the Deity and Virgin birth of Christ. We may think these folks were quite backward, reading by candle-light plowing with oxen, cooking over a fireplace, fighting battles without bombs or poison gas, but they thought of themselves as ultra-moderns. They wrote scientific books and encyclopedias to prove the Bible

a volume of superstition, and flooded the world with novels and poetry to displace the old religious reading of the Reformation and Puritan periods. Then, after the Enlightenment had spent its force, the modern scientific period set in, and again faith in Christ was challenged by evolution on one hand and higher criticism of the Bible on the other. Every word of the Bible has been subjected to searching criticism from hundreds of scholars. Every miracle has been ridiculed in the name of science. Every known substitute has been offered as an improvement over Christian faith.

How has Christ met all these attacks? He has indeed shown himself to be the living Saviour, who alone has the power to save men, and has eclipsed the faint lights of human learning. Not only have Christian scholars more than met the arguments of the critics in each generation; but men like Wesley and Spurgeon and Moody have turned the wisdom of men into foolishness by demonstrating Christ's power to save the most enlightened of men. Jonathan Edwards in America, and John Wesley in England, just about put the quietus on "The Enlightenment" by simple evangelism. Moody did the same to Ingersoll and the infidels. He proved that the God of Elijah still lived, in the miracles of regeneration that were worked through the faith of the Gospel. It was like the challenge of Dr. Wilberforce to an English infidel. The infidel wanted to debate. Dr. Wilberforce offered to present one hundred converts to Christ, who would tell what the Saviour had done for them, if the infidel would produce one hundred converts to infidelity who could tell how they had been saved from drunkenness and immorality by their unbelief. There was no debate.

We could go on to tell the story of the rise of Fundamentalism, which proves again that Christianity is not dead, but manifests an ever-living power; but we might close by letting the critics and Modernists contradict themselves. The outstanding result of one hundred-fifty years of Biblical criticism is that Christ has completely baffled all men who have honestly studied him. He has not fitted into their theory of evolution, however much they thought they could fit Abraham in. He has remained as a colossal, superhuman figure, after all their critical subtractions from the gospels. Renan thought he had disposed of every-

thing but Christ, but of him he said:

"Jesus is in every respect unique, and nothing can be compared with him. Be the unlooked for phenomena of the future what they may, Jesus will not be surpassed. Noble Initiator, repose now in thy glory! Thy work is finished, thy divinity established. A thousand times more loving, a thousand times more loved since thy death, than during the days of thy course here below, thou shalt become the corner stone of humanity, insomuch that to tear thy name from this world would be to shake it to its very foundations. No more shall men distinguish between thee and God."

But more than that: the critics are beginning to feel the need of Him. Karl Barth and hundreds of his followers in Europe and America are disillusioned critics and modernists. They have trodden the slippery paths of unbelief, until tired and baffled, they have cried out for some blessed certainty to which their hearts could cling. The explorer's spade has proven most of their higher critical theories wrong. The wars of today have proven all their social and evolutionary theories wrong. In the midst of chaos and destruction they are saying, "Give us the Christ of the Bible, give us a Christ who is God?"

If that is the cry of the critic, why should it not be your cry as a plain man of the street? If nineteen centuries have proven Him the one and only Saviour, why should you hesitate to trust him today? If He still exercises saving power after all these years, he is surely the risen, reigning Son of God, and you cannot go wrong in committing your soul to him. Nor can you possibly be right and reject him. The Christ of history demands the allegiance of your soul.

ORDINATION

At the call of the First Baptist Church of Elva, N. Y., an ordaining council met for the examination of Mr. Webster Muck. After a thorough examination the council unanimously recommended his ordination, which was carried out by the local church the same night.

THE BAPTIST BULLETIN

—for—

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THE NORTHERN BAPTIST CONVENTION

By W. B. RILEY

(Editor's Note: We publish in full Dr. Riley's editorial in the July Pilot. When Dr. Riley gives up it must be about hopeless!)

The Watchman-Examiner is truly a great Christian magazine and Dr. John Bradbury, its editor, is a keen observer and a competent writer. In an editorial on, "Observations Regarding the Convention at Atlantic City" he says, "Pointing out weaknesses as well as benefits is an observer's responsibility." That exempts us entirely from any obligation concerning the Atlantic City assembly of Baptists. We were not present, and that from preference only; we were in the East and could have attended, but preferred not to do so. This is not because the Northern Convention is of no interest to us. After fifty-seven years as a member of it, we are still vitally interested in all that it is and in all that it does; but when one's convictions are not in accord with those who wear the label—fundamentalist—and is in direct antagonism to those who, whether they confess it or not, are modern, it's a sane decision that if one cannot improve a condition, he can at least save himself and others trouble by letting it alone; and, in the judgment of this writer, the conditions of which Bradbury's article takes note are non-improvable at present.

The Watchman-Examiner editor says, "There was practically no time given to a frank facing of the situation now confronting Northern Baptists." . . . "This must be done if we are to solve such problems as face Northern Baptists. As a Foreign Mission Society, we are steadily going out of business. We have entered no new field in forty years. We have fewer missionaries this year than last year, and next year we shall have still fewer. The Home Mission agencies are struggling with deficits and debts. The Ministers and Missionaries Benefit Board has not been able to solve the social security problem of all our ministers and lay workers. Some Northern Baptist Colleges are in dire danger and cannot continue unless help is forthcoming. Do we not need to deliberate on these? And yet we left Atlantic City with not one of these grave issues even partly solved. This is not written to disparage what was done. 'These ought ye to have done

and not to have left the others undone.' When will Northern Baptists face up to their crisis? At what stage of decline will they stop and consider?"

When did this decline begin? With the capture of the Convention by modernism! From that fateful day in Denver until now, the decline has gone on. There is only one thing that could stay it, and, in our judgment, that is not the least likely to occur. It would be a frank confession of failure on the part of the men who have administered for fifteen or twenty years, and a gracious stepping down from office, just as Chamberlain did in England some weeks ago, with the request that orthodox men take over the job.

We doubt, however, if, at this juncture, even that long-needed change would effect improvement. The Chamberlain management of English affairs continued until his successor accepted at his hands an impossible situation. Our heart goes out in tender pity for the man who will succeed Franklin D. Roosevelt; he will have to accept a country—bankrupt; a people—divided in opinion, split into fighting factions; and a citizenship—so weighted with taxes and so harried with conflicting philosophies, that even a Super-man would not be able to save Constitutionalism for the country, or Christianity for the churches.

We have watched this down-grade for nigh twenty years with increasing conviction that there would be the exact results that Bradbury now recites: Foreign Mission Societies steadily going out of business, Home Mission Societies burdened with deficits and debts, Colleges dying and being buried, and even churches in constant decline.

Deism, when it swept Europe and was wafted across to America, wrought a kindred result; and the doctrine of Evolution has repeated for both government and godliness the same debacle. It is interesting to see how year after year the Convention is whipped up for the sake of attendance, and the shouts of "All abroad" increase; but the cause in the name of which the assembly is called, "goes down."

It reminds one of an illustration that I heard sometime since from Dr. Will Houghton. He said how at 123rd Street, or somewhere in that

vicinity in New York, the subway becomes an elevated in crossing a deep ravine. At that point it is provided an escalator, intended, of course, to carry the people to the great heights. Some time since, being at this spot, he saw a foreigner (of what nationality he knew not) who came up to this thing and looked at it, and seeing the people on one side get on it and ride up, he swung around the crowd and took the opposite side, and when he put his foot on it and found it was carrying him down with his enormous load on his back, he quickened his pace and tried to run up the steps; and, in spite of his heavy load, he was capable of such action as to keep himself at least on the escalator's steps, but of course was being carried back about as fast as his quickest steps carried him up: The people saw him, but knew not how to help him, for he understood not a word of English. Finally, a man arrived who could speak his tongue, and shouted, "You're on the wrong side. It carries you down. Step back and come around here and take the steps on this side."

That fellow, foreign as he was (and like the present leaders of our denomination—heavily loaded), incapable of a word of English—still had good sense enough to quit the down-going side, and at his newly-made friend's suggestion, "Take the other." Momentarily to his delight he found himself rising without an endeavor, and carried up where, with a smile of comfort, complacency and conquest, he stepped off at the top.

When will the brethren cease the endeavor of carrying the denominational load from the down-going or heterodox side of the denominational escalator?

Those of us who stood for orthodoxy have not found what we controlled going into eclipse. When the colleges were stolen from us by modernism; and a decent endeavor to recover them failed, since the ecclesiastical machinery had been so utilized as to make its every wheel a part of a crushing tank, some of us simply stepped aside, and began to start our own schools; and the favor of God upon them has been amazing.

Think of John Brown—the Methodist, who single-handed and alone, with the help of God and His peo-

ple, is now running successfully, five schools.

Think of Bob Jones, by the help of the same Holy One, building a college in Tennessee that is attracting world-wide attention.

If a personal reference can be pardoned, when with seven students I originated the Northwestern Bible and Missionary Training School thirty-seven years ago, and without a penny or a confederate, I little suspected that by 1940 I should have a school enrolling 1,045 people, owning four great buildings in the down-town and sadly in need of a fifth, with a faculty of twenty-four efficient professors, and an annual expense of from \$80,000.00 to \$85,000.00 promptly met. But such is our history, with 127 graduates the past year.

God lives, the Truth is still effective; Orthodoxy has been discarded by many, but is not out of date or is impotent where it is employed. There is still plenty of money in the pockets of God's people for a school that is worthy to live; and, in our judgment, schools that have been guilty of teaching the Evolution theory, ought to die, and fundamental Baptists ought not to try to save them from decent burial. In fact, at present, such seems to be the approaching fate of still others of them. Apparently Modernism prefers death to the Divine Will and Word!

REPORT ON MRS. MOFFAT'S CONDITION

Many readers of the Baptist Bulletin have been asking recently concerning the condition of Mrs. Lois Ketcham Moffat. We are happy to report that Lois has improved to the point where she is playing the piano for our regular Sunday afternoon broadcast. This is the only responsibility that we have yet given her but she does spend most of the day looking after her young and lusty son, Jackie. She tires easily, is still unable to stand any strain, is rather unsteady on her feet and extremely nervous. At times we see quite a marked progress for a period of two or three months and then things seem to stand still for a while. But on the whole, while it is fearfully slow, yet it is progress. The accompanying picture was taken late last March.

"IS GOD A JEW?"

The April issue of The Defender, published by Gerald B. Winrod, carried an article from the pen of W. D. Herrstrom, under the above caption, namely, "Is God a Jew?" Mr. Herrstrom's article is so ridiculous that it is hardly worthy of anyone's notice, but it does reflect a growing attitude in certain quarters toward the Jew. While the article is in our judgment wholly without foundation in sound thinking, yet it reveals how far this Anti-Jewish attitude will carry one when once he surrenders to it.

We quote herewith a few of the opening sentences of Mr. Herrstrom's article:

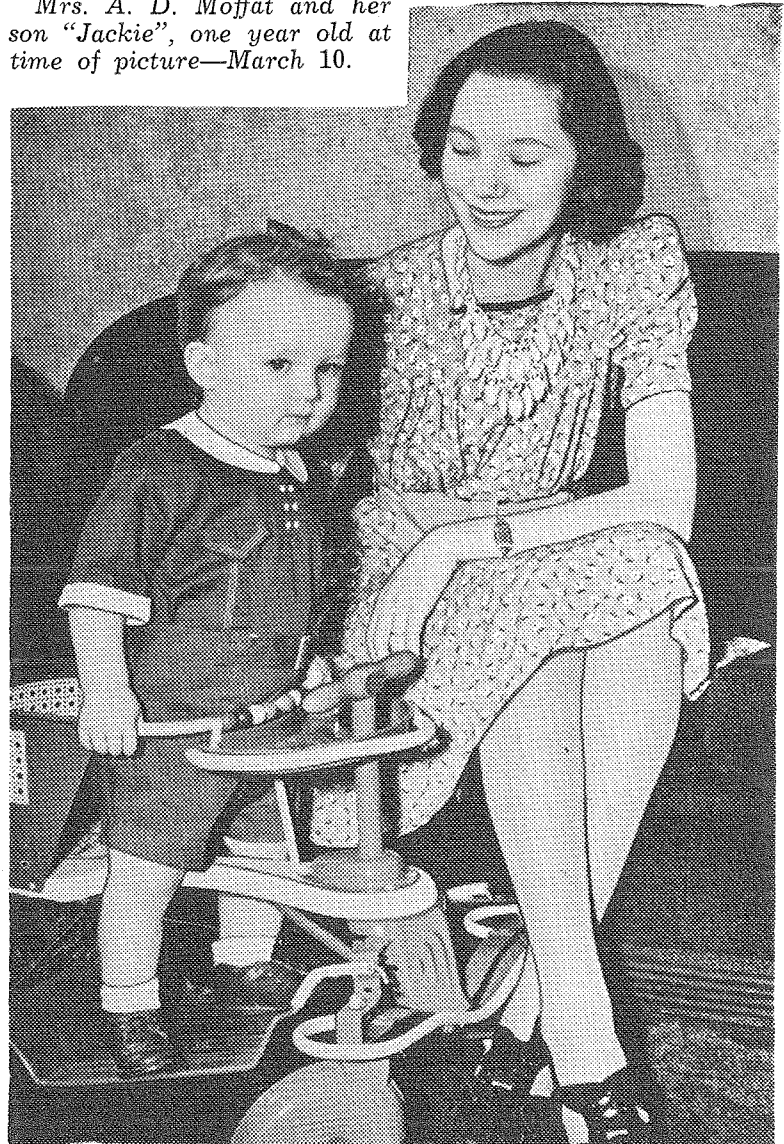
"Is God a Jew? The question sounds ridiculous. Yet if we are to accept the testimony of some, the answer is an em-

phatic "Yes!" Over and over again we hear 'Jesus Christ is a Jew'. Of course, Jesus Christ is God and therefore the statement is tantamount to saying, God is a Jew".

Surely this is going far afield in an endeavor to extricate one's self from the embarrassment of being Anti-Jewish and at the same time Pro-Christ.

We remember back in the old Ku Klux Klan days, that one of the outstanding leaders of that movement (a defunct Baptist preacher) created quite a stir by coming out with an article in which he claimed that he had gone to the bottom of the question of the ancestry of Christ after the flesh and that he was in no respect whatever a Jew. Naturally with the attitude which the Klan carried in those days regarding the Jews and at the same time trying to

Mrs. A. D. Moffat and her son "Jackie", one year old at time of picture—March 10.



maintain a profession of admiration for Christ, they had to do something to get rid of his Jewish complexion.

And now in the ranks of certain Fundamentalists, who see in every Jew a potential communist, we see this same endeavor to relieve Christ of any Jewish complexion. Mr. Herrstrom certainly ought to know that when the statement is made that Jesus Christ is a Jew, that it refers to his humanity and not to his deity. The charge is utterly ridiculous that in recognizing the Jewish character of Christ's humanity that we turn the God of heaven and earth into a Jew.

Certainly the people of Jesus' day recognized him as a Jew. Never once in all of the railing against Jesus Christ by the Israel of his day, do we hear a denial of the fact that he was a Jew after the flesh. He came to them as their King and laid claim to his kingship by tracing his ancestry down from the father of Israel. He came unto his own and his own received him not. He entered into every custom of the Jews of his day, going into their synagogues and keeping their feasts.

The irresistible downrush of sheer logic plus the inescapable facts of the Divine Record stand opposed to Mr. Herrstrom's attempt to extricate Jesus from a supposed Jewish dilemma.

*The
Bulletin
has more
than doubled
its Subscription
list during
the last
two years.
Let's double
it again
this Year!*

THE PEACE OFFERING

By REV. R. W. NEIGHBOUR

The United States Congress met Thursday to determine what they could do to keep the United States out of war. Thousands of telegrams and letters flooded the offices of our Representatives. Practically all of these letters pled for peace. There may have been some disagreement concerning the method of obtaining peace, but the country agreed together that they did not want war.

Nobody ever wants war. War is a terrible thing. We have not forgotten the tragedies of the last war; but there is a war in which everyone is involved that is far more serious than any European conflict. It is a war between man and God. It had its beginning in the Garden of Eden, when Adam and Eve rebelled against the Lord. The cause of this war with God was the anarchy of the human heart. Men have rebelled against God's law and God's standards of righteousness—they have rebelled against God Almighty. The ruthless leader of this war is none other than Satan. Huge armies of millions of people who are sinners have joined these armies of Satan against God Almighty. The greatest battle of the age was the battle of Calvary's Cross, in which God met sin and fought it to its bitter end.

But God has offered a peace pact to every man who is willing to make peace in his soul with God. God is willing to forgive his sin and his rebellion, and to restore him into the favor of God Almighty. God never offended man; but man offended God, therefore, God, as the offended, is the one who is in a position to offer peace. Man must accept God's plan or reject it. Man may not offer a plan of salvation to God; your ideas of what you must do to go to heaven are worthless, you will have to accept God's way.

In this great battle of the ages, the battle of sin, God is the victor; man the loser. You can not ever expect to conquer an almighty God. The wise thing to do is to seek peace with your Maker.

In the Old Testament, in the Book of Leviticus the third chapter, we read of a peace offering that was offered by the old Jewish patriarchs to God. When we worship God today, we worship him with song, prayers, and words, but the Old Testament patriarchs offered sacrifices to God which represent, in picture,

the adoration and worship; while we express with our words and songs. When a man rejoiced in the fact that he had made peace with God, that his sins were forgiven, and that he was on a friendly basis with God Almighty, he brought an offering to the Lord and expressed his joy over this peace pact with God through this offering. Under the rules set down in Scripture, he was permitted to bring one of three animals, an ox, a lamb, or a goat. In that animal that he brought, he saw the person of Jesus Christ represented. The ox pictured Christ as the strong patient servant; the lamb represented Christ as a meek and gentle sacrifice for sin; the goat represented one who was despised and rejected of men. The offering had to be without blemish, representing the sinless character of our Lord. The animal could be male or female, thus picturing Christ as a ruler who came in subjection.

When the animal was offered, the offerer had to place his hand upon that animal, thus he identified himself with the sacrifice, showing God that he offered himself in full surrender. When General Grant accepted the surrender of General Lee, General Lee gave Grant his sword. Even so we must give ourselves to Christ and accept Jesus as our sacrifice for sin if we are to have peace with God.

Then the man who sacrificed the animal raised his hand and slew that beast. Even so sin must be paid for. God has given His own Son into the hands of man to be crucified. Christ has taken the punishment for sin that we deserve—somebody had to pay for the penalty of sin—Jesus paid it all.

When the patriarchs offered their sacrifice, they next took the blood and sprinkled this blood upon the altar around about. The blood was springled in evidence of the fact that one had died in their stead. The blood of Christ of Calvary is our evidence that Jesus paid for our every sin.

Next, the inward parts of this beast were taken and burned with fire. Fire is a type of judgment. The innermost heart of Christ was broken under the judgment that was placed on Him when He paid for our sin. He died of a broken heart. If we are truly repentant, we repent from the depth of our heart.

Thus the Old Testament Patriarch, Sabbath after Sabbath, week after week, rejoiced in the death of Christ as a means of peace between sinful man and a forgiving God. Hundreds of these sacrifices went up weekly. Man was not permitted to forget that Jesus would some day come and pay for the penalty of sin. Today let us rejoice that Christ did come, and that He did pay for our sins. We need not picture what will happen by offering sacrifices, we may rejoice in the reality of the fact that Jesus paid for our sin that we might have peace with God.

Could you possibly conceive of a war in which a truce was declared wherein both parties won the war? That is the case when one receives Christ as his Saviour and a sacrifice for sin. God rejoices in that the penalty of sin has been paid for and the requirements of justice have been met. God rejoices in that the wayward sinner has come back to God. The sinner rejoices because

his sins are forgiven and because he is bound for the Heavenly Home.

Fellowship is established when there is peace. During war-times there can be no diplomatic relationship between warring nations, but when peace is declared they exchange ambassadors of peace. Even so when we take Christ as our Savior, we establish new fellowship with God. What joy there is in this fellowship. When peace is declared enemies become friends; when we declare peace with God we love the One whom we formerly hated.

When peace is declared constructive work takes the place of destructive work. The man who takes Christ as his Savior, as his peace offering, from that moment henceforth lives righteously endeavoring to please God rather than to live sinfully destroying that which is good.

When peace is declared, rest transplants fear. Is your heart filled with fear? Are you dreading death? Are you dreading the future? Make

peace in your heart with God. Let divine rest fill your soul. What a burden will roll away from your heart if you will take Him as your Savior.

During peace love transplants hate. The man whose heart is filled with the hatred of sin is not happy. Let God's love fill your soul and permeate your being. You will rejoice in this peace. Peace will mean life instead of death. "For the wages of sin is death, but the gift of God is eternal life." Have you made your peace with God? Why not this very moment accept Jesus Christ as your sacrifice for sin and make peace with God. Christ said, "I am the way, the truth, and the life; no man cometh unto the Father but by Me." Truly that is so. For God, the offended, offers to you a plan for peace. Jesus Christ, a sacrifice in your stead, is the only acceptable peace offering you may bring. Will you come in the name of a crucified Christ and make peace with God right now? May God help you to do so.

THE HOLY SCRIPTURES

By G. H. DAHLBERG

"Forever, O LORD, Thy word is settled in heaven." Psa. 119:89.

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

"All scripture is given by inspiration of God." 2 Tim. 3:15-16.

The subject of the "Holy Scriptures" is as exhaustless as the Atlantic Ocean, and one might as well try to empty that great body of water with a spoon as to say the last word about God's Holy Word. But it always is profitable to study the Blessed Book to see what it says about itself. It might also be pertinent to say that the Bible needs no defenders. It is a sufficient defense unto itself. The text at the beginning of this article affirms that. For this present discussion we shall confine ourselves to four main thoughts.

- I. ITS DIVINE AUTHORSHIP.
- II. ITS SUPREME AUTHORITY.
- III. ITS PERFECT ARCHITECTURE.
- IV. ITS GRAND ADMINISTRATION.

We will by no means have space enough here to say all that could be

said on these four subjects, but if any reader is stirred to make a personal search through this book by this message, our purpose is accomplished.

I. ITS DIVINE AUTHORSHIP. This Book claims for itself as having come from God; that it is in every real sense the very Word of God. It affirms that God is its Author. "All scripture is given by inspiration of God." (2 Tim. 3:16). "These are the faithful and true sayings of God." (Rev. 19:9). Its divine Authorship is seen in at least four ways: (1) Its Inspiration, (2) Its Signature, (3) Its Subject Matter, (4) Its Preservation.

Inspiration means "God breathed". That is the sense and meaning in 2 Tim. 3:16. It is therefore a "living" Word—because it is "God-breathed." Peter affirms the same truth in his epistle when he says, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved (borne along) by the Holy Ghost." (2 Pet. 1:21). This means that God's Spirit so came upon men of old that what they said and wrote was wholly without error and in very essence "the Word of God." This fact does not eliminate the per-

sonality of the writer, but the Holy Spirit moved upon them to write in their own language and with their own peculiar expressions, the message given them by the Holy Spirit of God. His presence with them safeguarded the accuracy and authority of its subject matter. We have said that this Word is a "living Word". An illustration of this may be seen in Gen. 2:7 "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." As Adam became a "living soul", so also the writings of men became the "living Word." The same wonderful Spirit performed both. This is inspiration.

The Holy Scriptures are inspired in a way that no other book is inspired. Some will say that Shakespeare was inspired. Not at all! His writings were not inspired by God as the Scriptures were. The dictionary gives at least four shades of meaning to this word "inspired". The Latin base of the word is the true sense of its Biblical meaning. While influence and impulse may have moved Shakespeare to write certain things, still, whatever he wrote was the product of his mind and thought, and not the mind and

thought of God. It is true that he quotes much Scripture. But even so, he could not claim inspiration any more than the writer can do so for this article. The Holy Scriptures claim to be inspired and evidence inspiration. There is no other book like it in all the world. We see then, its divine authorship in the fact of its inspiration. "These are the faithful and true sayings of God."

We see its divine Authorship in its Signature. This Book the Bible is not an anonymous writing. Blackmailers, jealous critics and dead, useless professors of religion may send unsigned notes and letters to the object of their hate, but not so with God. God hates sin but He loves the sinner and has not omitted the signature from His love letter to men. Where is this signature found? In these words: "God said"; "The Lord spake saying"; "The Lord commanded"; "The Word of the Lord came unto me saying". Someone has said that in the Pentateuch alone the expression "Thus saith the Lord" appears at least six hundred eighty times. In the whole Bible this expression appears no less than 1919 times. This is sufficient signature for any fair mind. Other forms and variations of this divine signature appear throughout the Book but space forbids presenting them. Sufficient to say that we see its Divine Authorship in its Signature.

Again, we see its Divine Authorship in its Subject Matter. The Holy Scriptures deal with history, prophecy, doctrine and moral law only as an infinite, all-wise One could possibly know it. This Book presents the past as well as the future, both with equal accuracy and authority. It uncovers the unknowable and brings it out into the Light only as the Creator Himself could do it. These Scriptures go back into the timeless ages of the past with as calm assurance as they deal with the present, the present which can be verified by observation. Man is limited to vague and wild guesses when he invades the realm of the mysterious past before there was a man on the earth. No two scientists agree as to the age of the earth or how it came to be. But the Holy Scriptures tell us. And these simple statements of origin are yet to be refuted and disproved by science. On the contrary, science has been compelled to verify its claims, that God created the heavens and the earth. When? Who knows, but God? He says "In the beginning." These Scriptures uncover the unknowable as well as that which may be known.

It even enters heaven itself and displays itself a little of the marvelous beauty of that place. Without this Book we would know nothing about heaven, for telescopes cannot scan it. We would know nothing about hell, for the well-digger's drill cannot reach it. We would know nothing about the unseen world for chemists, radio electricians, physicists cannot measure, feel or see it. We would know none of these things except it were given us by a divine revelation. This revelation we have in the Holy Scriptures. Thus we see its divine Authorship in its subject matter.

We see its divine authorship in its Preservation. Through all the centuries past, men and Satan have sought to destroy these writings but we still have it with us as the world's "best seller". Other writings of men have come and gone gone but "the Word of the Lord endureth forever." Nothing has been lost from it. Published in 927 languages and dialects it still is the most potent instrument in the affairs of mankind. The very fact that it is here is proof of its divine Authorship. No other book has been preserved in such a remarkable degree as has this Bible. As A. Z. Conrad well said, "In spite of atheists, agnostics, storms, hate, flames, kings, higher critics, modernists—there it stands."

So it shows its Divine Authorship by the fact of its Inspiration, Its Signature, Its Subject Matter, and by Its Preservation. It is verily the Word of God.

II. ITS SUPREME AUTHORITY. Words are used carefully here for we know full well the Satanic ambition to remove the true character of its message that men might be deceived. The adjective used is "supreme". We might well have used the word "absolute" with equal truth and accuracy. Dr. A. T. Pier-son in his volume entitled "Knowing The Scriptures" says, "Any theory of inspiration or interpretation which sacrifices or diminishes this majestic authority is fatal to the claims of the Word of God, such as, upon man's acceptance and obedience."

This is the heart of this message. The Holy Scriptures are Supreme in Authority in all realms, whether it be of man, spirits, creatures, animate and inanimate things, seen or unseen. Its authority is supreme in the whole universe. There is no higher law or code. It is absolute and supreme in its authority or it is not authoritative at all. Its au-

thority is firstly, based on the character of its author, the Lord of the Universe, Creator and Upholder of all things, the Eternal God. The Scriptures derive their authority in the fact that the God Who gave them is Supreme God. This is enough. Since He is Creator of all He must be Ruler of all. When man makes a machine he expects to be master of that machine. If the machine could possibly refuse to yield to this rulership, the man would destroy it and make another. The machine must not master the man, but the man the machine. This principle operates in all the universe as well. There was a time when a creature rebelled against his Creator, and from that moment the creature's destruction was sure. We refer to Lucifer who became Satan. All rebellion in any realm must submit to the certain judgment of the Lord of the universe. He will not be mocked. He will not be defied. He will rule. So the Word of God derives its authority from this fact.

There are three other considerations in this connection. The Holy Scriptures are supremely authoritative in matters that speak the mind of God. Distinction must be made between the accuracy of the record and God's sanction of the deeds recorded. While the Bible contains the accounts of men in acts of sin and wickedness, we must not infer from that that God for a moment sanctions such acts. Inspiration assures us of the authenticity and accuracy of the record; that they really happened; that they are not fables. While the Holy Spirit records them He also condemns them. "These are written for our admonition and learning." These unholy acts of men do not represent the mind of God.

The Scriptures record other deeds and ambitions of men which, in themselves are not sinful, but were not after God's mind. For instance, David's expressed desire to build a house for the Lord, because it was not right that he should live in a building of ceiled wood and the Lord dwelt in a tent. Nathan the prophet approved the project. For the moment it seemed a most noble thing for David to do. But wait. God speaks to Nathan and orders him to tell David that He doesn't want him to build the house, but has reserved the work for his son Solomon. It was not God's mind that David should build it. So David's plan and desire was not God's mind. The record is accurate regarding

David but the mind of God was something else.

When we come to a "Thus saith the Lord" we know we are reading the mind of God. All such sayings in the Scriptures are clothed with Supreme Authority. They express His mind for all. Private counsel, such as that of Job's three friends, does not necessarily indicate God's mind for Job unless God had first given the counsel to his friends. Their repartee was for the most part, human logic. God rebuked them and turns directly to Job. When Job hears His voice he is humbled and submissive. Now he knows what is the mind of God.

We have said that the Scriptures are absolute in authority: absolute in all or not at all. Someone has said "He is Lord of all, or He is not Lord at all." If the Word is not authoritative in an absolute sense, then it is not authoritative in any sense. Take a New Testament illustration from I Thess. 2:13-14 "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:"

They received the Word of God, calmly, candidly, carefully.

They received it heartily, by faith, and with confidence and joy.

They did not receive it as the word of man. This is the great mistake in the church. Too often a "Thus saith the Lord" is received as the opinion of the preacher, hence disobeyed and rejected.

They received it as God's revealed Word, with reverence of its divine character, with assurance of its infallibility, with obedience to its authority, with experience of its divine power.

Therefore, it worked effectually, in their hearts to change their affections and emotions, in their minds to conform to heavenly purposes, in their lives so as to produce the image of Christ by regeneration, in their characters so as to make following Christ their highest desires.

Thus we see it working effectually. It produces the same results in all who will believe and receive it. (Spurgeon's outline).

Our emphasis here is upon its authority. While it was the writer's

privilege to serve in the American Expeditionary Forces overseas in 1918-19 there occurred an experience that might serve as an illustration at this point. After the Armistice had been signed it became necessary to ship large quantities of food and supplies, clothing and equipment into Germany to the Army of Occupation stationed there. Soon it became apparent that someone, either soldiers or civilians, were breaking in these freight cars and pilfering its contents. So, as a protective measure, two entire companies of soldiers were assigned to the task of conveying these trains from loading to destination, each train having a detail of ten enlisted men and one officer. Our responsibility was to safely deliver the train to its consignee, get his signature, release the train to him, and get back to the company in France within ten days. Usually it took but three days to deliver a train, leaving us seven days to occupy as we saw fit, just so that we got back within the time limit. Each one of us was given a slip of paper typewritten in both French and English, stating that we were to be given every courtesy by all the allies, ride on first class trains without charge, stop at the best hotels at Uncle Sam's expense, eat at any mess hall or camp as one of the company. Then at the bottom appeared the personal signature of General John J. Pershing Commander in Chief of the American Expeditionary Forces. We had but one or two occasions when any one questioned this authority. But in the end, that name cleared the way. Incidentally, in this manner, we saw a great deal of France and Germany and Luxembourg on sight-seeing tours. But our point is, General Pershing's authority was supreme in his realm. No one dared question or disobey what he had signed. So it turned out to be:

The Holy Scriptures are also supreme in authority in life and conduct: in the church, in the individual, and in the world. The Church being the body of Christ, must look to the Scriptures as supreme in authority in all matters of church government, doctrine and discipline. The church must conform to the Word in these matters or it stands indicated as false or rebel. Any religious group that does not conform to divine standards, substitutes its own mode of government, adopts its own man-made doctrines, and exercises its own human authority in discipline, cannot be regarded as

having any divine charter. Thus the Roman Catholic system cannot be accepted as The Church. The Bible has nothing to say about a pope, yet this system has a pope. The Word of God says nothing about a College of Cardinals ruling in the church, yet they have that. This system holds to the infallibility of the pope, while the Holy Scriptures affirm that God's Word only is infallible. All religious systems are brought under scrutiny and rejected if they do not harmonize with this Word. It is supreme in authority in the Church. Let us who profess to follow its plan and program beware lest we add to its subject matter and be guilty of promoting extra-biblical doctrines.

This Word is supreme in authority in relation to the individual believer, in matters of his life, conduct, faith and service. If you do not accept it as such it can have no force in fashioning and conforming your life to divine standards. When we read it, do we sense the fact that we are holding a God-breathed Book in our hands, which speaks with absolute authority to us in all matters, and that we are divinely obligated to heed and obey it? A celebrated Frenchman once said, "I know the Word of God is the Sword of the Spirit, because it has pierced me through." How readily we can see its condemnation of John Jones life, but how slow we are to see its accusing finger pointing at something in our own life. Has this Sword cut you through, revealing yourself to yourself so that you had to cry out, "Create in me a clean heart, O God, and renew a right spirit within me." Or, do we put the Blessed Book aside because it is so candid, and neglect it altogether so as not to have a troubled conscience? Far better that we would come to it, see things as they are, throw ourselves upon the mercy and love of God, like David, and have the cool, healing, refreshing Hand of our Heavenly Father, wipe away the guilt and stains, and know that "he restoreth my soul." When this Word speaks "Go ye into all the world and disciple all nations" it addresses itself to the individual believer with equal authority. It must be obeyed. We dare not resist Him who speaketh from heaven. We must "go". No other position in this matter is tenable. It is "Go YE". The Book tells us how we must live, how we must walk, what we must believe, how and where we shall serve. Soul-winning and witnessing is obligatory upon the Christian. "If ye love me

keep my commandments." If we reject or ignore its commission and its responsibilities, how can we claim its blessings?

No doubt most men will agree that the Holy Scriptures are supreme in authority in the church and in the believer's life, but not in the world. We must insist that this, however, is the teaching in the Book. It is supreme in authority over kings, over kingdoms, over democracies, over all intelligencies, over Satan, over all evil spirits, and over all men of all ages. One day Jesus stepped out of a boat on the sea of Galilee near Gadara and was met by two men possessed with demons. As the Lord approached they cried out, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" They knew that their judgment was already rendered and were waiting the day of execution. They knew they had no appeal before God's court regarding their sins. The evil spirit world knows the authority of this Book. So also does Satan, though he is still the malignant criminal of the universe. It is true that the world does not accord the Holy Scriptures their rightful place, but one day all must bend to it. What is written will be fulfilled to the letter. Not one jot or tittle shall fail. God has delineated the course of this world, and thus it will go. Omnipotence and foreknowledge assures that. So, in spite of world anarchy against God and God's authority, the Holy Scriptures are still supreme in authority in the world. What if God bides His time? Doth that neutralize His power or His purpose in the world? We believe not.

Some one has said the Word is "a Mirror to show us ourselves, a Hammer to break the will, a Fire to melt the heart, a Sword to pierce the conscience, a Seed to quicken the soul, a Laver to cleanse the way, a Light to show the path.

III. ITS PERFECT ARCHITECTURE. The Holy Scriptures are like a great building, in completeness, in unity, in universality, in mathematical and geometrical precision, in adaptability, in infallibility, and in indestructibility. Nothing has been omitted from it that is necessary to man. There is a nine or ten story office building in downtown Detroit, beautifully ornated on the outside, but quite empty and unfinished on the inside. Depression caught the builders without sufficient funds to complete it. There it stands, empty, useless, yes even a hindrance. Not

so this Bible. It is perfect in its completeness. It has everything in it. Meets every need of the human soul. In unity it is knit together into one whole. Sixty six books, yet One Book, harmoniously linked together from Genesis to Revelation. It is without contradictions or errors even though thirty-six writers living over a period of sixteen hundred years wrote it. In most cases there was no possibility of collusion or comparison. Each wrote as he was moved by the Holy Spirit. This produced unity because of its One Author. The universality of this Book is seen in its adaptability to all races, all peoples, all conditions of men, all localities in which men live. We find this Book everywhere. In the matter of its mathematical precision we must forego the joy of going into that, except to say that whenever the Book speaks of days, weeks, hours, or of any numerals, we can be sure it is precise. When Jesus said He would be three days and three nights in the heart of the earth, we can rest assured that is exactly what He was. Three days and three nights, no more, no less. Hence we affirm for the readers' study this statement: Jesus Christ was crucified on Wednesday, not Friday as tradition and the Roman Catholic church teaches.

Can we find a volume in all the world that has the adaptability of the Bible? Tell its messages to a child and it converts his soul. Take it into the sickroom and read its message to the gray-haired old man lying there dying, and it redeems him. Bring it into the darkest jungles of Africa or South America and tell it to the cannibal, the headhunter, the savage Indian, the ignorant blacks, browns, yellows or whites, and see it transform their lives and change their hearts so that what they once loved, now they hate; and what they once hated, now they love. Savagery gives way to humility, tenderness, loyalty and love. Instead of war and conquest, there is peace. Give its message to the educated Sauls and Gamaliels and it changes them into Pauls and pillars in the church. How adaptable is this Word. There are no errors in this Book. It is infallible, without possible error. Buildings have been known to crumble and fall because of structural errors, but not so this building. There are no weak points in it. The cement that holds it together is the Holy Spirit, Who also is the One that holds us together in Christ. Therefore we see the Holy

Scriptures are also indestructible. They have weathered every storm, every flood, every flame, every earthquake, every inquisition. There it stands. Perfect in its architecture. "For ever, O LORD, thy Word is settled in heaven."

IV. ITS GRAND ADMINISTRATION. The Lord Jesus Christ is at once both the Theme and the Administrator of the Holy Scriptures. (Luke 24:27). Since its theme is the Lord Jesus Christ, its subject matter deals with Salvation. It is God's love letter to a lost world, and Jesus Christ is God's love gift to believing sinners. Since John the apostle identifies the Lord Jesus Christ as the Living Word, we understand that He is the unfolding of the Written Word. In the language of Dr. A. T. Pierson "the written Word is the Living Word enfolded: the Living Word is the Written Word unfolded. Our Lord is found in the Word, in the letter; the Word is found in Him in the life." Jesus Himself said, "Search the Scriptures; for they are they that testify of me." So when anyone believes the Word, that is tantamount to believing in God and in Jesus Christ. "He that heareth my Word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24). Believing the Word and believing on the Father are united in this verse. Such believing brings eternal life. Luke 24:27, 44, 45 tells us that the law of Moses, the prophets and the Psalms, all spake concerning Him, the Lord Jesus Christ. These three classifications comprise the entire Old Testament, so that we may say that Christ is the theme of the entire Old Testament. Surely He is its theme in the New. He is its Grand Administrator and its Theme.

The Holy Spirit is its Interpreter. He Who wrote it is qualified to interpret it. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." (John 16:13.) What a blessed thought that God did not leave us to dig and search and probe with our puny intelligence to learn the mind of God, but gave us the ministry of the Holy One as an indwelling Guide to reveal and make real His holy Word. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14). This answers the question, Why does not the world understand the Bible?

Scholarship is not sufficient equipment to know this Book. One must have the Holy Spirit, and when one has Him, be that person ever so unschooled, he may know the treasures of this Word and bask in the sunshine of its promises. And, note this final word. The Holy Spirit will always exalt the Person and Work of the Lord Jesus Christ as the FULL revelation of the Godhead.

Thy thoughts are here, my God,
Expressed in words divine,
The utterance of heavenly lips,
In every sacred line.

Each word of Thine a gem
From the celestial mines,
A sunbeam from the holy heaven
Where holy sunlight shines.

Thine, Thine, this Book, though
given

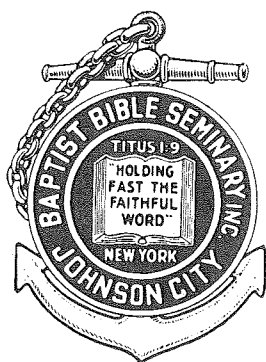
In man's poor human speech,
Telling of things unseen, unheard,
Beyond all human reach.

Against this sea-swept rock
Ten thousand storms their dill
Of foam and rage have wildly spent;
It lifts its calm face still.

—Horatius Bonar.

THE BAPTIST BIBLE SEMINARY

DR. EARLE G. GRIFFITH, Pres. DR. EMERY BANCROFT, Dean
DONALD B. STOWELL, News Editor



From the present correspondence, it appears that the Freshman Class this fall will be the largest in the history of the Seminary. We praise God that He is calling many young people to train for service, regardless of world conditions. Applications are coming in daily, some from states not hitherto heard from. About thirty-five applications have already been accepted, which is a number much in excess of any other year at this early date.

"Faculty News"

We praise God for answered prayer. Dean Bancroft's health is reported to be improved and Rev. Hull of the Tabernacle Baptist Church in West Endicott has recovered sufficiently to return to his pulpit.

Miss Elizabeth Fletcher is resuming her duties, as usual, at the Montrose Bible Conference. Miss Hazel Vibbard is visiting relatives in Albany. Miss Mabel Thomson taught at a Girl's Camp at Lake Ariel, Pennsylvania, from June 24th to 27th. She expects to be at the Cumberland Mountain Mission in Virginia on July 13th and 14th. From July 15th to 19th Miss Thomson will attend the National Conference of the Virginia Asshur Business Women's Council in Flat Rock, North Carolina.

"The Goings of the President"

Since the 19th of June, President Earle G. Griffith has been filling speaking engagements in the western states. He has spoken in Bunker Hill, Illinois; Alton, Illinois; Kasson Minnesota; Morristown, Minnesota; Faribault Minnesota; Maynard, Minnesota; Park Rapids, Minnesota; Bemidji, Minnesota; and Austin, Minnesota. He plans to attend the Saginaw Bay Bible Conference at Sebewaing, Michigan, from July 15th to 22nd. He will return to the New York territory in August.

"The Gospel Ambassadors"

The Seminary male quartette are soon to leave on their summer tour. Their itinerary includes: Thompson, Pennsylvania; Ithaca, New York; Jamestown, New York; Indianapolis, Indiana; Michigan City, Indiana; Mishawaka, Indiana; Erie, Pennsylvania; and others. Members of the quartette are Kenneth Elgena, Karl Elgena, Raymond Poludniak and Merle Hull.

"1940 Graduates"

Members of the 1940 graduating class are busy for the Lord. Miss Inez Hills is out on deputation work, preparing to sail soon for Joazeiro, Brazil, under Mid-Missions. Rev. William Fish is substituting for Pastor Carl Brown of the Poplar Street Baptist Church in Michigan City, Indiana. Miss Florence Sutter, who has delayed in going to India due to war conditions, is entering Booth Memorial Hospital in New York in August for medical training. Rev. Harry Babcock was ordained to the ministry on June 7th at Richmond, New York. President Griffith was present and spoke at the ordination service. Rev. Babcock had planned to sail for Liberia, since war conditions would not permit him to enter

French Equatorial Africa, but the boat he had booked his passage on has been cancelled. Pray that God will open the doors for those who are ready to go. Mr. Karl B. Smith, pastor of the South Jefferson Baptist Church has had special meetings with Dr. M. E. Hawkins as the speaker. We praise God for the work of the 1940 and previous graduates.

HOW MUCH FURTHER?

By Dr. J. B. Rowell, Pastor
Central Baptist Church,
Victoria, B. C.

"Be of good cheer!" were wonderful but surprising words addressed to men who were shortly to be visited by bitter disappointment and sorrow. But they were just the words needed. And they are just the words we need today, as news comes from a war-torn world telling of death and disaster, multiplying the number of aching, saddened hearts. Our Lord had not hidden the worst from the Disciples, but on the contrary, He had told them of His betrayal by Judas; His being denied by Peter, and of His own death on the Cross of Calvary, but He added, "These things I have spoken unto you, that in Me ye might have overcome the world." (John 16:33). The reason our Lord spoke in this way of "peace" and "good cheer" was that He could point to the Glory beyond the Gloom, and guarantee His presence and the power of the Holy Spirit every step of the way. "Because I live, ye shall live also."

THE UPWARD LOOK UNTIL THE UPWARD CALL:

The moment when we shall see our Saviour face to face may not be far away. World conditions seem to indicate that time to be very near. How near, no one can say, but this we know, "the coming of the Lord draweth nigh." The Lord Jesus said, of His own, "I will come again, and receive you unto myself." Until that gladdest day dawns, let every Christian take the UPward look.

Many Christians are so sad and discouraged, that many, who are not Christians wonder what Christianity can mean in a *practical* way. God has not failed. The riches of God in Christ Jesus are available for every child of God. Look at Philipians 4:4-7, and notice the *FOUR* U. Ps. U and P spell up, and it is the UPward Look that this Picture gives.

UNBOUNDED
UNFAILING
INCREASING
UNBROKEN

PRaise
PRESENCE
PRAYER
PEACE

Unbounded Praise: "Rejoice in the Lord always: and again I say, Rejoice." (ver. 4). Observe the *Sphere of a Believer's Rejoicing is IN THE LORD*. Very few can find any occasion for rejoicing in their circumstances; but, come what may, we can ever rejoice in God's love and faithfulness, in His grace and power. We have sufficient cause for abounding joy. Our Lord emphasized this joy, when He said "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. (John 15:11). Then the *TIME* of rejoicing is worthy of attention *ALWAY*. This is not to be a spasmodic experience.

God of all grace; and as abiding as The joy can be as permanent as the Christ Himself—"Jesus Christ the same yesterday, and today, and forever."

Unfailing Presence: "The Lord is at hand." "The Lord is near." God says to you, as He said to Moses, "My presence shall go with thee and I will give thee rest." (Ex. 33:14). Repeatedly, the testimony is given, "The Angel of His Presence saved them;" while the Lord Jesus gave His pledge, "I will never leave thee nor forsake thee."

Unceasing prayer: "Be anxious for nothing; but in *EVERY THING* by prayer and supplication with thanksgiving let your requests be made known unto God." (ver. 6). Because of God's unfailing presence, the believer can rely on His promise, "My grace is sufficient for thee: for My strength is made perfect in weakness." Hence the exhortation. "Be anxious for nothing." *ANXIETY* is not *TRUST*! Let us come unto God's presence with *thanksgiving*. Acknowledge the goodness and loving kindness of the Lord, and give thanks. Then present your petition unto the Lord, and, in your prayer, follow the exhortation of the Psalmist. "Commit thy way unto the Lord; *TRUST ALSO* in Him: and He shall bring it to pass." (Psa. 27)

Unbroken Peace: And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

(Phil. 4:7). First comes Peace *WITH* God (Romans 5:1) and here we have the Peace *OF* God. What a priceless possession for this day of war and wickedness. As the heart is yielded to the Lord, He reigns there as the Prince of Peace. His promise is, "Peace I leave with you, My peace give I unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27).

THE REST OF THE WAY:

"O fathomless mercy! O infinite grace!

With humble thanksgiving the road I retrace;

Thou never hast failed me, my Strength and my stay!

To whom should I turn for the rest of the way?

"Through dangers, through darkness by day and by night, Thou ever hast guided, and guided aright:

In Thee have I trusted, and peacefully lay

My hand in Thy hand for the rest of the way.

"Thy Cross all my refuge, Thy Blood all my plea, None other I need, Blessed Jesus but Thee!

I fear not the shadows at close of life's day,

For *THOU WILT GO WITH ME* the rest of the way."

FLASHES FROM FOREIGN FIELDS

WEIMERS AVERAGE ATTENDANCE IS 623

April 9, 1940.

Our hearts were thrilled last Lord's Day by the testimonies of three of our Christians, Koumassi, Nguialo and Marteau. These with their wives will leave for our Native Bible School at Fort Crampel this week. Each one testified of God's saving Grace from a life of sin, saying, "that since they have believed they have longed to give out God's Word." Koumassi in particular said, "Even though we may become poor in clothes, food and money, we will be learning the Word of God. Should the Lord come before the three years are up, then we shall all

meet in heaven." Following their testimonies we committed them to the Lord in prayer. During prayer we were prompted to ask the church for a love gift to help pay their head tax which they had not been able to pay. No sooner was the announcement made to the congregation until gifts were brought to the table. What a joy to see this! Gifts were sufficient for their taxes with nothing over. Our people were thrilled and the audience was radiant with smiling faces. This church has never witnessed such a sight before as these are the first to leave our school. Will you bear these up in prayer? The church will be able to give them all the financial help they will need.

No doubt you are following with

interest the work of our station. Since we have just finished our quarterly report, we thought that a few of these items would give you a clearer idea of what is going on. Our average church attendance has been 623, S.S. 580. There have been 66 children's scripture memorizing classes with an av. att. 51. We missionaries have held 86 village meetings with an average att. of 71. Our voluntary leaders in the villages have held 751 meetings. We praise God for these men who daily testify before their people. There are other smaller details in the report but we thought that these few would not weary you. There are five workers here on the station.

Our work in the villages is very encouraging. Every once in a while

some one comes asking us to come to a new group that is meeting in a certain village. The natives enjoy our gathering with them. Each day we usually visit a village somewhere. These handfuls of purpose that the Lord leads us to gather up are many times the joy of a harvest. A man came to us after a meeting saying, "I am living much for devil, it is not good to poison people, the devil he make me do many bad things, I want Got to help me, pray for me." These are his words as he spoke to me in Pigeon English. This man is a Nigerian. Last Sunday this man walked 25 miles to church. On Monday, in his village he begged me to ask the people to come with him to church.

Here is the latest bit of native psychology. One of our missionaries gave a man some powder in paper to take for his ailment. He returned for the second and third time for his powders. The third time he asked for powders in the same kind of paper as the first was wrapped in. The missionary explained that it was the same medicine, though the paper was different. The native insisted on having the same kind as the paper of the first was easier to chew.

Due to the political catastrophe that has taken place in Europe, we want our friends to know that some of our mail is not reaching us. So if in case you are one of the unfortunates to have written and never had an answer, just please excuse us and blame it all on the war and write again. Airmail letters are coming through fairly well. Letters that are received are more often delayed. Our gifts from home are coming through okay, thank the Lord.

This leaves us all well, happy, optimistic, persevering and determined.

We are,

Yours in Christ,
Ted and Lila Weimer.

GOD BLESS THE PRIORS

Report No. 29

March, 1940

"What on earth is the matter with this boy?" So we ask ourselves as we look down into the suffering face of Tamar, one of our smaller school boys, the son of the head man of a village near the border. For two days he had a stubborn case of diarrhea and vomiting. This morning we found that the mouth was very sore and red, and the gums were seemingly rotting away from

the teeth and bleeding profusely. After going through our book on tropical diseases we felt sure that he had pellagra. Subsequent treatment proved this to be true. In the meantime his mother had come to see him and had brought a witch doctor or an 'oracle' as they call them. She insisted at first on sacrificing a chicken to cure her boy but we told her that if she did that we would stop treatment and if the boy died that it would be her fault. So she agreed to put it off after trying her best to show us that it would only be playing safe to continue treatment and to placate the evil spirits at the same time. "But you don't understand, Nyigom," she would say, "if we Abor people don't sacrifice to the evil spirit that is making my son sick, he might be very angry and come to our village and kill us all." But we finally persuaded her to leave it in the hands of Jimi (God) to take care of her boy and also to handle the evil spirits. So we hung up a mat at one end of the boys sleeping platform and she stayed with her son day and night until the bleeding had stopped and the boy had started to recover. But she insisted on taking him home with her for the time being. Mother love is very strong with these people. Both the fathers and the mothers of our lads come down as often as they can to see their sons and they beam all over when they see their 'shining lights' trace out some words in Abor on their slates. Before going they always come to us and tell us how they love their sons and ask us to take care of them, "Just as if they were our own sons." This is our first case of pellagra we have seen.

We would like to direct your attention away from the Abors for a moment to a related tribe, the Miris. We have mentioned them many times before and I have often preached in Miri villages. During this last year we have supported three Miri boys in school. Two at the Baptist Primary School in North Lakhimpur and a young man in the Bible school in Jorhat. Our new missionaries, Rev. and Mrs. Garlow, have taken these people into their hearts and are on the way to a lifetime of service to these very needy people. Theirs is a very hard job, to say the least, and they will ever be in need of all the prayer help you can give them. These Miris migrated to the plains many years ago and were taken into the Hindu religious system. Although they were placed low in the

caste scale, they are very stubborn in their belief and it will be no easy task to teach them to see the light of Jesus. They will meet with opposition and even persecution in some villages. Mona and I hope that these three Miri boys we are keeping in school will some day prove to be of value to Jim and Joyce in their work. Their fellowship here at Laimakuri is highly valued and both are good pals. Pray much for them for there are many difficult problems to be faced. The language problem is not the least of these. As with us, they shall have to learn two languages, Assamese and Miri, for in some places one is used and in other villages the other. So remember these young people as they take on this task which has been shunned or given up by missionaries in this part of the world for many, many years.

It is possible that this letter might repeat some items given in previous letters. If so, please forgive it for this is being banged out a long way from home and the preceeding letters are not available. Why am I a long way from home? Well, that story goes back to the twentieth of this month of which we write. On that date two momentous letters arrived with our Abor mail runner. One was good news and the other, well, not quite so good. But the good was so overwhelmingly good that it must be dealt with first. This was the soul warming news that from those generous men of the Chevrolet factory, the members of the North Baptist church of Flint, Michigan, and from relatives and friends at Mona's home and many others, an Easter offering of breath taking magnitude was on its way to us. It is impossible for my humble vocabulary or indeed for words of any kind to tell you how this made us feel. Now, we thought, here is the means for the printing of the school books we are preparing for publication. Now we can get a hymn book in print! Now, we can put up a more permanent building for the boys to sleep in next year. But, God knew all the time what this money was needed for, as we later discovered.

The other letter was from Dr. Crozier. He had had word from a certain Government official, an old and consistent enemy of missions, giving certain supposed defections in our obligations as residents in Political Area as reason for refusing a request made by another member of our Mid-Missions. This word

forced us to our knees in the realization that neither effort, time nor money could be sufficient for the successful working of the Lord's appointed task. It was sufficiently serious to cause me to pack immediately and go down to see Dr. Crozier and take steps to counter this unfair attack. Please keep in mind that it isn't the British Government causing this difficulty, but simply one man who happens to be in a position at present to make trouble. We have found the attitude of the British Gov't. fair and friendly in all things. So, taking hurried leave of Mona, Jim and Joyce, and the school boys, I was off the next morning for Silchar. The boys almost had a row deciding who was going to carry my baggage down to the river. Into the dugout and with two Miri boatmen, started for Dibrugarh on the other side of the Bramaputra, going down stream and arriving seven hours later. I could hear the boys shouting "Kumbu" as we glided down the river, meaning—"WE are praying." Taking a train to Dibrugarh, we arrived at the first change in the evening. Here I had to set up my cot and mosquito net in the waiting room and slept until five A. M. when my train pulled out for the south. An all day's ride and another night trying to sleep in a noisy waiting room. Here I met an Australian engineer and his wife and we joined forces. They were a middle aged couple and fine Christian people. He had been in the employ of Krupps engineering firm and the war had thrown them out of employment. So they too were riding lower class and we were together all the next day. He had a fine trick of putting coffee in the pot and every time the train stopped a few minutes, he ran up to the engine and got some boiling water. So we had hot coffee with our cold lunches. I regretfully left their company in the evening and took a branch train arriving at Silchar at eight o'clock. Dr. Crozier was waiting for me and in a few minutes we were at the Compound. We left right after Easter for Shillong, hoping to see His Excellency, the Governor. While at Government House, arranging for an interview, I was suddenly taken ill with another of those attacks that have been bothering so much this last year or more. Taken immediately to the Welch Mission hospital, I was admitted for observation, I am in the hands of one of the finest surgeons in the East, who is an ordained minister and a true man of God. The hospital is right up to the minute in

every respect and so we now hope to find the root cause of all this trouble and eliminate it. Will be able to tell you far more in the April letter as I was admitted here the thirtieth of March. It is in His hands, working through the skill given to one of His servants, Dr. Roberts, a Welch missionary. So we are content to leave it at that.

Much love and more news later.

In Him,

Delos and Mona.

Dear Faithful Friends:

The announcement of your Easter offering arrived just before Easter and the money only a few days later. Now that Delos is ill it will be used to take care of the expenses. How we do thank God for having supplied this need even before it had arisen, and you for your part in it. Delos is improving steadily but will not be able to leave the hospital for awhile yet. He has recovered from the operation but the malaria is proving more stubborn.

The showers of cards and good wishes have served to eliminate the distance that lies between you there at home and us and how precious and strength renewing have been your prayers. "I thank my God upon every remembrance of you."

Yours in Him,

Mona Prior.

SPECIAL

As we go to press word comes that Mr. Prior has had another attack of malignant malaria and is being rushed home to the States. PRAY!

PRAY FOR WORKERS IN ILOILO

(Copy of Letter Received Via Regular Mail June 24th, 1940 From Kay Friedericksen)

Dear Dr. Commons:

Perhaps you could use the enclosed in the Message with a picture. We feel so much the need of prayer help.

There is great need that the expenses will be covered for this particular work. So far we have been shouldering the demands ourselves, but the drain is telling. The rent for the land, pay for a caretaker, gasoline to run the generator for lights, money to buy the generator, and innumerable current expenses all mount up. We do not doubt the Lord's ability to supply, but we do covet the prayers of Christians.

Just now we have had a siege of sickness in our home. All of us have been ill (heat indigestion, I think). It helps to show us how frail we are in ourselves and how much we need to depend on our Saviour. Greetings to yourself and Mrs. Commons. We remember you daily in prayer.

The applications for students are coming in fine. We pray now that there will be money to take care of all that want to come. Surely our God is able!

Love in Jesus,

(Signed) Kay H. Friedericksen

ANSWERED PRAYER

Coming back to the sweltering plains after a time spent in the cooler mountains, our hearts were happy with the prospect of getting meetings started in Iloilo to reach the thousands of benighted people.

God had heard our prayers for a tent and we praise Him for the fine new 30x50 foot canvas that glistens pure white in the brilliant sunshine. It seemed but a matter of a day to set the tent up, and Paul began the work with one native helper in great hopes. But, the terrific heat which alone is insufferable, dry sandy soil, the heaviness of the canvas and the provocativeness of ropes and bamboo were overcoming to the novice! After struggling for a day and a half, the tent was just in the "droopy" stage—all loose ends and generally depressed!

Right across the street in another empty lot, the weary workers noticed another platform being erected with loud speakers and a large sign

saying that there would be nightly meetings held there by the Catholics. Open air meetings are unheard of amongst the Romanists, and this seemed the last straw to Paul.

But God has ways and means that we do not always realize. The discouraged toilers came home and spent much time in prayer, and **HE ANSWERS PRAYER**. The next day they went ahead and finished the tent and had all in readiness to begin the meetings on Saturday night.

In the meantime the Catholics were having full sway. Ripping and tearing at all Protestants and the Bible and everything in general, they had good audiences for the Filipino loves an argument. It was a clever scheme to hinder our message when we began our meetings, but it was just a little **TOO** clever. When we began our services the contrast of the two attitudes of the speakers and the joy of the Lord our meetings radiated, showed the people the contrast so clearly that our tent has been crowded and the other meeting very lonely indeed.

You would have enjoyed watching the song services. Such a sea of happy faces and lusty singing is enough to cheer the gloomiest unbeliever. We estimate about four hundred have attended each night except when it has rained. The hearty laughs at my halting Visayan as I try to lead the songs and Visayan choruses all help to give a happier atmosphere.

But the Catholics have not given up. They blare away on their loud speaker at full blast, playing popular music and jazz songs. It reminds one of Elijah on Mt. Carmel. One side of the road attacking all that is good, ranting and raving and denouncing; and on the other side the victrola plays the Hallelujah chorus and Lead Kindly Light, and the object talks, drawings, choruses and messages all give the simple Gospel as it is in the Word of God.

Especially I want to tell you about one night when the opposing loud speaker was so loud that we could hardly hear ourselves think. We had had special prayer for the meeting all through the day since we feel so strongly the hindrance of Satan and wonder what his next tactic will be. We carried on as bravely as possible, cheering the people with the songs and joy of the Lord. The interest was high but the noise was **AWFUL**. Then it began to rain! We found it hard to suppress a smile. . . . The Lord had won the

day for us again, and the Catholics scuttled for shelter and their noise ceased (they have no tent)! The Holy Spirit descended upon all present with us and the burden of prayer was heavy upon the Christians. In peacefulness the message was given and the invitation was hallowed by His presence. When the invitation was first given there was silence for a minute, then one young man started toward the front. Others followed, and we had the joy of seeing many come forward to be dealt with personally. Especially I rejoiced with five young men who gave clear testimonies and seem happy in their new-found Saviour. We pray that some of them will find themselves coming to Doane Evangelistic Institute for training for service for the Lord.

Truly the Lord answers prayer. **O** that we might pray more! We realize the power of the enemy, and pray that the Lord will keep the testimony going forth in blessing. Please pray with us that the tent may not be burned (as often happens) and that we may have another suitable place to put it when we move the location. Above all, pray that the Lord will save many souls in this wicked City.

WALTER CARVINS CORNER

"THE OUTLOOK VERSUS THE UPLOOK"

The **OUTLOOK** is dark but the **UPLOOK** is bright. The *world* has the outlook but the **CHRISTIAN** has the uplook. The newspapers give the outlook but the Bible gives the uplook. Yes, the outlook for the world is black. Who would dare to deny it? Statesmen and politicians, educators and financiers are all sounding out the one word "confusion". The outlook is confusion. It is true the outlook for the world is black but it is a true which is sounded forth in the Bible as well as the fact. Listen to Paul as he gave us the prophetic view of the world's outlook. "In the last days perilous days shall come". Listen to James as he gave the prophetic view of capitol and labor at strife." Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a wit-

ness against you. . . . Be patient therefore, brethren, unto the coming of the Lord. The coming of the Lord is the uplook. The strife among capital and labor is the outlook. Listen to our blessed Lord who when on earth gave us the prophetic dark outlook. "As it was in the days of Noah so shall it be in the days of the coming of the Son of Man". What! do you mean to say we will return to the filth of Noah's day? Well, look at facts. In the days of Noah they were eating, drinking and giving in marriage (remarrying) and today we have returned to the three plagues. But have you noticed that Noah had the **UPLOOK** rather than the **OUTLOOK**. There was but one window in the ark and it was in the roof of the ark. **NOAH HAD TO LOOK UP**.

Then again, Paul closed his Epistle to the Corinthians with the **UPLOOK**. He closed with the word "MARANATHA". (I Cor. 16:22). I sometimes do the same by writing "Maranatha" instead of "Sincerely yours". The early Christians did the same. We have found letter after letter by these early Christians, closing with that Greek word. Many of our readers do not know the meaning. In English it would read "The Lord Cometh". Oh, that we might have the **UPLOOK**. When Jesus said, "Watch and be ready for ye know not the day nor the hour when the Son of Man cometh" he said, **LOOK UP** and to **LOOK UP** is to have the **UPLOOK**. And not only **LOOK UP** but **KEEP LOOKING UP**.

CROZER MODERNISM EXPOSED

"Shall We Crozerize Our Baptist Churches?" is a pamphlet just published by Ralph T. Nordlund, pastor of the Randolph St. Baptist Church, 213 Randolph St., Charleston, W. Va. It gives just the material fundamental leaders need to show what the modernist seminaries teach and why it is so dangerous to allow the state secretaries to fill Baptist pulpits with the graduates of these schools. The last few pages apply especially to West Virginia, but the pamphlet can be used anywhere to good advantage. It is filled with facts rather than with fulminations, and will appeal to people who wish a reason for our fundamental protest. Orders for them can be filled if sent in to the author before September first, at 10c a copy, 25c for three, or 60c per dozen.

WITNESSING TO ISRAEL

During the past six months we have, in our personal visitation, witnessed to 495 Jews, in addition to giving the gospel to 12 individual Jews who came into the mission reading room. We distributed 328 pieces of Jewish literature, 352 gospel tracts, 28 gospels of Matthew, 16 New Testaments, and 2 Bibles. We also held 20 classes for girls, spoke concerning our work in 10 different churches, and drove a total of 2465 miles.

We have much for which to praise God. We thank him for every faithful helper he has given us to labor with us in giving the gospel to the Jews, both by their prayers and gifts. We give Him praise for the way He has enabled us in giving out His word and for the way He is working in the hearts of His Covenant people, causing them to be more ready to listen to the Gospel of Jesus Christ.

Pray with us concerning the needs of our work. There has been a decided decrease in our mission offerings by comparison with the previous six months, and it is not possible to carry on an effective work for the Lord if the means are lacking to take care of it. Pray that we may be able to obtain a permit to hold open air meetings. Pray for Miss Dowding's health. She has been unable to do any of the visitation work in recent weeks due to physical disability. Pray that God will lay the burden of this work on the hearts of His people in the churches, that they may desire to have a part in carrying it on. The time is short, and we need to avail ourselves of the opportunity left us to preach the gospel. We rejoice in the privilege of praying for the churches and pastors who are faithfully ministering for the Lord Jesus Christ, and desire that we may work together for the furtherance of the Gospel and the glory of His name.

75 Cents
Per Year
In Clubs
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or more.
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Separate
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GLEANNINGS

Edited by R. F. HAMILTON

THE YOUNG PEOPLE'S CHRISTIAN LIFE CONFERENCE OF IOWA closed their sixth annual conference in Des Moines on June 29th. Hereafter the camp will be known as the Young People's Christian Life Camp of Iowa and sponsored by the Regular Baptists of Iowa, inasmuch as they have been the main support of the camp heretofore.

The first annual camp had 57 enrolled, this last saw an enrollment of 300. The Fair Grounds in Des Moines provides an ideal place for such a meeting as there are almost unlimited accommodations. Rev. Robert Arthur of Ames was elected chairman of the conference to succeed Rev. J. M. Carlson, now of Decatur, Ill. Rev. Carlson and his young people from the Riverside Baptist Church of Decatur, chartered a bus and drove the longest distance and had the largest representation of any church. The young people were divided into two groups, those above high school and those below high school. A very able staff of teachers served without remuneration in order to keep the cost as low as possible. Dr. R. T. Ketcham of Waterloo was one of the main speakers, and the night that he spoke 34 young people were saved. A great many young people yielded their lives to the Lord fully during the conference. Great blessing has thus resulted to the churches that were represented.

THE CENTRAL BAPTIST CHURCH of Gary, Indiana continues its upward climb under the able leadership of Rev. William Headley. On the second Sunday in June, a large group of the members covered a section of the city in house-to-house tract distribution one Sunday afternoon under the auspices of the outdoor evangelism committee of the church. The church recently completed payment on a bus and a large neon sign which will soon grace the front of the church. A new Kimbal pipe organ has also been ordered and will soon be installed.

SUMMER BIBLE SCHOOLS for the children of the church and community have been reported from

numerous Regular Baptist Churches. Central of Gary, Berean & Wealthy Street of Grand Rapids all have reported very successful schools this summer together with a number of other churches scattered across the continent. Increasingly these schools are proving their worth in reaching the children for Christ. We thank God for them.

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THE ILLINOIS ASSOCIATION OF REGULAR BAPTIST CHURCHES will hold their annual meeting on September 23, 24, and 25 with the Riverside Baptist Church of Decatur, of which J. M. Carlson is the pastor. Dr. John R. Rice of Dallas, Texas has been listed as one of the main speakers on the three day program.

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THE FIRST BAPTIST CHURCH OF ATLANTIC CITY held an eight day Prophetic Evangelistic Campaign starting June 23rd under the leadership of George Dewey Blomgren. Many important up-to-the-minute subjects were discussed and illustrated, some with sound motion pictures.

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THE CARTER AVE. BAPTIST CHURCH of St. Louis, according to a report we recently received, has had to give up the fine church building they were renting and move into another section of the city and rent a store building because the building they were using was sold to another church group. We regret to learn of this as we had hoped that they might be enabled to purchase the fine building they were renting for their permanent home. Remember them in prayer.

* * * *

THE REESE EVANGELISTIC PARTY concluded a three weeks campaign on June 30th with the First Baptist Church of Pana, Ill. The meetings resulted in more than 50 decisions for Christ among the children and young people. More than 30 young people responded during the call for dedication of life. The fine gospel messages were forcibly presented by Evangelist Reese. Mrs. Reese and Ralph Carr Jr. did an especially fine work among the children.

* * * *

THE EVANGEL BIBLE INSTITUTE & SCRIPTURE MISSION of St. Petersburg, Florida is seeking to secure a fine piece of farm property in Florida for the establishing of a Bible institute for the training of negro pastors in the Word of God. The work is headed by Louis A. Jacobsen, editor of "The Evangel". The white Christians of the U. S. A. have certainly been neglectful of this great missionary challenge in our own home land. False isms are making great inroads among our negroes. We should wake up and do something to meet this great need.

* * * *

PETER CLASPER CLOSES A LONG MINISTRY of 13 years with the First Baptist Church of Lapeer, Michigan on the last Sunday of July. Although having only a membership of 55, the church is entirely free of debt and holds a balance of \$1,000 in the treasury. The Lapeer ministry was the second of the only two charges Brother Clasper has held, both being of long duration.

Peter Clasper was a graduate of Southern Baptist Theological Seminary in '21 with the degree of Th.G. and also studied Arts and Theology in McMasters in Canada. He has had a wealth of preaching experience, having preached in Scotland, Canada and this country. Mrs. Clasper is also a well trained co-worker, having been graduated from The University of Wisconsin, had postgraduate work in Chicago and Columbia Universities. She also taught in Broadus College years ago and was Director of Education at Salem, W. Va. They have a girl age 13 and a boy of 10½.

The Claspers have no set plans for the future as they are leaving all that in His hands. Any desiring to contact them may do so for a brief time at Lapeer.

* * * *

R. C. HUTCHES, PASTOR OF THE GLEN PARK BAPTIST CHURCH of Gary, Indiana, was ordained to the gospel ministry on Friday, June 21st. The examination took place that afternoon with the ordination following that evening. The Glen Park Baptist Church was formerly a mission of the Central Baptist Church and Mr. Hutches the director of the mission for a number of years. It was at the request of this editor, that Mr. Hutches took over the work of this mission which has grown so remarkably under his leadership. The last figures we possessed showed this new church to have slightly less than 100 members and between \$6,000 and \$7,000 in

the bank toward their new building. At the present they rent a store building for the work. We believe that there is a great future for the Glen Park Church under the able leadership of our brother Hutches.

* * * *

WHICH CHRISTIAN ARE YOU?

Many crowd the Saviour's kingdom,
Few receive His Cross;
Many seek His consolation,
Few will suffer loss
For the dear sake of the Master,
Counting all but dross.

Many sit at Jesus' table,
Few will fast with Him
When the sorrow-cup of anguish
Trembles to the brim—
Few watch with Him in the garden
Who have sung the hymn.

Many will confess His wisdom,
Few embrace His shame;
Many, should He smile upon them,
Will His praise proclaim;
Then, if for a while He leave them,
They desert His name.

But the souls who love Him truly,
Whether for woe or bliss,
These will count their truest heart's
blood
Not their own but His:
Saviour, Thou who thus hast loved
me,
Give me love like this.
—Author unknown.

"Because to you it hath been granted in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf". Phil. 1:29.

—Clipped from Reg. Bap.
Bulletin, K. C., Mo.

* * * *

ASSISTANT EDITOR HAMILTON is still at the old stand making the same requests of our pastors, etc. Please send us items of interest for this column. Especially do we urge the sending of announcements of forthcoming activities so that we can get them into this column before it becomes stale news. Your co-operation will be appreciated.

* * * *

SHALL I BECOME A SMOKER?

(The following facts are taken from a pamphlet issued by the National Education Association of Washington, D. C. This is not a Christian organization, and does not deal in definite Christian things by any means. They have carefully verified all of the figures which they publish. We reprint them here as

an added proof of the imperative need for Christians to keep their bodies as well as their minds clean for service in the work of our Lord Jesus Christ.)

This information is taken from a pamphlet published by the N. E. A. "Shall I Become A Smoker?" written by Arthur H. Steinhilber, Professor Psychology, George Williams College, Chicago, Illinois. Personal growth Leaflet Number 103.

In 1937 Americans smoked 162,500,000,000 cigarettes for which they paid over a billion dollars. (The yearly amount spent for Missions in all Denominations does not exceed \$12,000,000.) The president of the Lucky Strike Company received a salary of \$380,976.17. He wants you to smoke.

Nicotine is the most harmful substance in tobacco. If 60 milligrams (28,350 mgs. make an ounce) of nicotine were injected into a man's blood he would die. Of the 18 mgs. of nicotine in a cigaret only about two are absorbed by the lungs in smoking. A cigar equals five cigarettes. One man died after smoking forty cigarettes and twelve large cigars within twelve hours.

The shakiness of your hand can be measured by having you hold a needle in a small hole in a metal plate. Each time the needle touches the edge of the hole it is recorded electrically. After one or two cigarettes shakiness may increase over 100%. In one case after twelve cigarettes there was a 330% increase in such nervousness. Nicotine also excites the heart to go faster. In the course of twenty-four hours a smoker's heart may have to beat 30,000 extra beats. These extra strains very likely contribute their share to deaths from heart and circulatory diseases.

—Clipped.

* * * *

AND YET

By NORMAN C. SCHLICHTER

All things are God's! These lives of ours;

All life by which we live.
How then be true to Him and not
Our substance freely give?

Our substance? Nay, we have no thing

That is not gift divine.
How small must be in His dear sight
A tithe of yours and mine!

And yet, for giving this mere mite
Of things we do not own,
The windows of Heaven He opens
wide;
Pours blessings from the Throne!

Such is the Love that asks for tithes;
For portions small returned
Of priceless gifts, seen and unseen,
And every one unearned.

—S. S. Times.

A REMARKABLE STATEMENT

Frequently we hear or read a statement that has some element in it wholly contrary to what we understand to be the Truth, but yet there is also an element of truth associated with it or contained in the statement of the untruth. Such things have a sort of familiar ring but leave us disquieted and a bit uncertain, even when we can't always get the full meaning of such statement.

We are quoting a very interesting and even remarkable statement below. It may have some suggestion of real values which you have heard before but it is certainly WHOLLY an untruth when used as it is here given. In this connection, let us learn once more that truth when taken out of its relationships and Divinely-given emphasis, is often turned into an untruth. Setting the devil's lie in the gold of truth never changes the lie to the truth but often greatly cheapens and destroys the value of the truth. But let us look at the statement.

"If God dwelleth in me, my body is His body—and I am God. It's truly wonderful. It's indeed wonderful."

This may sound very religious and even very pious to some people, but it is such a statement as could not be attributed to a born-again, Holy Spirit-filled, Word-taught Christian. Rather it is something akin to all things which are coming out of the pit these days. Many of these false religions are truly inspired of the devil and are paving the way for the reign of the Man of sin.

The above statement is said to be the utterance of a man who claims to be god. There are many degrees of this sort of religious delusion but all come from the same source—the devil. It is very interesting to note that the nearer people get to demon possession or insanity the more they seek to glorify themselves.

A number of years ago a religious fanatic led a large company of peo-

ple from all over the country into some kind of a colony in New England. It has been reported that a Baptist preacher became an exponent and follower of this movement. Everything worked well until one fine Sunday morning this leader told his colony that he was Abraham. They began to realize then that something had come loose in his head but it was too late to salvage the situation and numbers of them lost large sums of money and others no doubt lost their "religion."

One bright day I received a call from a lady who said that God had revealed a certain very important matter to her. She was a woman of culture and apparent Christian experience. I listened patiently for about an hour to this new revelation. Here was the gist of the whole matter: God had revealed to her, so she said, that she must leave her husband and three or four fine children, and take up with another man. There were two things which seemed to interfere with her plans. Her husband was very unsympathetic and the other man seemed unable to see the spiritual vision which had been so wonderful in her eyes, but she was undiscouraged because she said that God would surely work it all out. That poor soul was sick, awfully sick, and she did not merit my scorn but needed the prayers of God's people. So she needed hospitalization which she has since received. But the devil often uses people at such critical times for destructive purposes—if nothing else he seeks to destroy them.

There has not been a time since our Lord's earthly ministry when the enemy was as foxy as he is today. He is appearing as an angel of light, or as a new revelation from the Lord, or as a Saviour, or as a prophet of God, or as a teacher of truth but with a new light on the subject.

If there has ever been a time for God's people to pray for both knowledge and wisdom, it is now. We must have spiritual discernment but it must be from the Holy Spirit; we must have wisdom, but it must be a gift from God; we must have holiness, but it must be heavenly holiness; we must have truth but it must be THE truth. There are such clever, adroit, deceptive devil-inspired movements and schemes abroad today that even the elect of God are saved only by His eternal purpose.

We are told that in the last days perilous times shall come. We are

also reminded that strong delusions will come in the last days. All of this leads up to the preparation for the advent and glorification of the man of sin. Such a spiritual movement will eventually find expression in great demonstrations of power as is shown in Rev. 13:11-14: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live."

In the light of what we have said, let all of us be exceedingly careful not to get too far from base on any essential truth. Some people are running after every wind of doctrine and every strange or peculiar teaching that comes along. The fellow who can bring in strange fires upon the altar of God is especially attractive these days. We are tired of such old-fashioned "cranks" as Elijah. We want something that savors of the largeness of the worldly movements.

Just around the corner there is a religious Hitler or a Stalin or a Mussolini, ready to accept the worship and following of millions who may be ready to follow. Just as these political leaders have inspired the wildest enthusiasm and fanatical devotion to their own persons and plans, so ultimately some *supernatural* man will rise up out of the human sea and call out such devotion from those whose lives are not completely protected by the sovereign will and power of God.

God has appointed His own methods, plans, institutions and purposes for such an hour as this. We read again:

"I will build my church; and the gates of hell shall not prevail against it."

And again,

"All power is given unto Me in heaven and earth. Go ye

therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

And again,

"My sheep hear my voice, and I know them, and they follow Me."

There are all sorts of teachers and religious leaders who would have us believe that they are much greater than the church of the Lord Jesus Christ. By this subtle method they inject their fifth column ideas until some church members come to believe that it is unspiritual to be loyal to the local church of the New Testament type. Those who call themselves prophets to reveal the things of God for the future and those who allow themselves to be called prophets in that sense must have other credentials than their own fanciful imagination. The church of the Lord Jesus Christ must see far more important evidences of trustworthiness before accepting the confusion of voices as the voice of God.

ences of trustworthiness before accepting the confusion of voices as the voice of God.

Now let us say a very timely word. As God's people we must not allow false teaching regarding any truth, or delusive and deceptive interpretations of the truth, to drive us away from the full and blessed acceptance of all that the Lord would have us believe and receive. One does not have to be queer or cracked or cock-eyed in order to be deeply and profoundly spiritual. One need not get rabid or silly notions in order to believe in God's power and the evidence of that power.

There is grave danger right here. Some otherwise fine Christians are often driven to the wrong position with reference to certain truths, because of unwise things preached and practiced by others. We want to say right here and now that we trust that the Lord will not let us go after folly in either direction. We don't want to be run into a siding and then have the switch thrown on us. We are not planning on being driven into the camp of any extreme or radical group. Nor do we propose to give ourselves to any kind of op-

position to any of God's real truths because some one has distorted them, or incorrectly interpreted them. We steadfastly refuse to follow anybody who has an axe to grind.

On the other hand, let us wholeheartedly and most enthusiastically accept by faith the blessed infilling of the Holy Spirit, the glorious work of God in and through human agency, the mighty evidences of spiritual power and the literal answers to prayer—all of this in accordance with the revealed Word—no more and no less.

—By Dr. R. L. Powell, in
"Temple Tidings, Tacoma,
Wash.

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"SHALL WE CROZERIZE OUR BAPTIST CHURCHES?" is the title of a pamphlet recently published by Pastor Ralph T. Nordlund of the Randolph Street Baptist Church of Charleston, W. Va. The pamphlet deals with the liberalism of the Crozer Theological Seminary, Chester, Pa. and the effects of their teachings among the Baptist churches. They may be secured from Pastor Nordlund for 10c each, 3 for 25c, or 60c a dozen.

BARNEY ANTROBUS SAYS

DEFINITIONS

The Twentieth Century dictionary says of the word "egotist:" "One who talks about himself inordinate-ly; one who magnifies his own achievements and faculties." Of the disease of egotism the same dictionary says: "The practice of speaking and thinking much about oneself; vanity and self conceit as manifested in the too frequent use of 'I'; the practice of magnifying one's attainments or importance."

In a religious journal of wide circulation we counted over fifty times the editor and his work were mentioned, and in addition there were six or seven pictures of the editor, all in one issue. Proverbs 27:2 says: Let another praise thee, and not thine own mouth; a stranger and not thine own lips." The apostle Paul likewise expresses by inspiration the danger of this disease and his abhorrence of it. "We dare not make ourselves of the number, or compare ourselves with some that commend themselves. They measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10:12.

VULGARITY IN THE PULPIT

The last generation in the pew was regaled at times by what was called "athletic religion." Cowboy and baseball evangelists abounded. A catch word with young people's leaders and general wisecrackers was "spizerinctum." Militant evangelists and pastors abounded who strained at the dictionary for athletic words and phrases to get the gospel out.

Now many pulpits have gone the past one better and we hear of "he men" and "she women" as necessary gospel trumpeters. Off-color illustrations of a near-vulgar variety abound. Song leaders put on a swing band effect and by the time the service is over the dizzy congregation wonders if they have been to a house of God or a burlesque show.

* * * *

DESTINIES

We have never known why God chose Abraham to head a race around which the history of the world would be made to revolve for millenniums but He did. Neither do we know why He has chosen to extend the influence of the Bible and

Christian literature, ninety per cent, through the English speaking peoples, but He has for the last four hundred years. Through this same source the missionary program has had its greatest expansion. What an amazing fact!

Now Satan's wrath has reached the bursting point and the three frog spirits of Rev. 16 seem moving to wipe out the Anglo-saxon race and its most glorious civilization, substituting the iron fist serfdom of the Beast. The last line trenches for democracy and human liberty will be defended by Anglo-Saxons

* * * *

BUT DAY BREAKS FOREVER

At Armageddon the red-ripe iniquity of the bloated boasting Roman beast will meet its doom along with the bloody religious harlot that reeks with filthiness of her politico-religious fornications of many centuries. While Armageddon runs red with blood to the horses' bridles the Lord will appear in the full glory of His kingly power and smite the Beast and his armies to the ground and shall utterly destroy them.

As the angry wind-whipped sea laid down like a shepherd dog at

His feet when He spake to it, so will He command peace for one thousand glorious years on earth, while men will be compelled to behave themselves, and after that the eternal ages will begin to unroll their peaceful cycles. Sorrow and sighing shall flee away. There will be no more death, no more sickness, no more pain, no more crying.

* * * *

REVOLTING TO THE FLESH

The cataclysmic end of civilization as plainly taught in the Scriptures is an intolerable doctrine to human pride. No wonder the Modernists despise the fundamentalists. It overturns the whole scheme of man's philosophy of human history.

Post millennialists not only set themselves squarely against the plain teachings of the Bible but they willfully refuse to face stubborn historical facts. The deeper students of history can see that the total sum of human misery increases rather than decreases when weighed against the increasing light of each century.

The World War of twenty-five years ago coupled with the unspeakable human slaughter now going on wipes out completely any possible gain in human morality for past centuries. General Hugh Johnson, "crack-down Johnson" of the New Deal incipency, said recently "this is a devil's world."

Yes, the prince of the power of the air rules this world under the permissive will of long-suffering God who will allow Satan to do his worst before casting him into the lake of fire. We believe his worst is just around the corner. The white horse rider of Rev. 6 may even now be riding forth to establish his false peace and the Modernists along with all impenitent sinners will accept it.

* * * *

LEARNING AND GOVERNMENT

Some old theologians taught that knowledge was to be taken in limitation, as aspiring to it was the original sin. To which Lord Bacon the great English philosopher replied, that "it was not the pure knowledge of nature, by the light of which man gave names to all the creatures in Paradise, agreeable to their natures, that caused the fall, but the proud knowledge of good and evil."

Then Bacon goes on to say: "There is no danger in filling the mind with knowledge. It is when taken without true corrective that knowledge has somewhat of venom in it." Then he adds the true corrective. "We should not place our felicity in knowledge so as to forget

mortality. We should use knowledge so as to give ease and content, not distaste and repining. We should not presume by the contemplation of nature to attain to the mysteries of God."

Then the great philosopher goes on to reason that periods of history when men of learning governed were the most peaceful and prosperous periods. And this leads us to say that the present world brutal blood lust is led by three uneducated men, Stalin, Mussolini and Hitler, wild beasts out of the raging sea of humanity thrusting their bloody hands up through the crust of decent civilization.

* * * *

THE STRUGGLE AGAINST FALSEHOOD

A good man once spoke out boldly in our presence and stated a falsehood. When corrected he humbly remarked: "I wish I could keep from lying." He had meant to tell the truth but was not informed sufficiently. He was not lying in an evil sense but his falsehood could have caused harm.

The statements of many good people have to be divided by two. Not that they habitually and deliberately falsify but they lack self control in speech and are inaccurate in narration. Many people think illogically, consequently their conclusions are inaccurate. Likewise many are poor listeners and any report of a conversation they may make is unreliable.

With others a too lively imagination supplies "facts" that never did exist. We knew a boy who ran to the house saying he had found a nest full of eggs. Upon a kindly but keen questioning by his father he admitted he had only seen a hen going from a brush heap cackling.

These faults in our makeup are mostly inherited. Education and rigid self discipline will rid us of most if not all of them. The Bible tells us to let our moderation be known unto all men. Phil. 4:5. Of all people in the world whose "yea and amen" should never be discounted let it be the followers of our Lord Jesus Christ. We know an evangelist who never held any but "great" meetings; "great crowds" thronged his meetings and "great numbers" were converted. This man is not a liar. He was born with seeing things in the large. It is a prenatal affliction.

* * * *

LIARS

Alexander when wounded, said to one of his flatterers who was wont

to ascribe divine honors to him: "Look, this is the blood of man." The Roman Caesars assumed, or were given, the status of divinities, and early Christians were bidden to worship them on the pain of death. But it is safe to say that not one of these Caesars believe they were supernatural. They were plain liars.

A Baptist missionary said while he was in Africa a medicine man came to his tent at two in the morning pleading for prayer to be saved. The missionary asked the wicked old wretch if he believed in his boasted witch craft, and the old man replied that he never did believe in it; that he was conscious all the time that he was practicing a lie.

All liars shall have their part in the lake of fire.

Paul says in Titus 1:12 that the Cretans were always liars. A bad historical reputation for the inhabitants of the island of Crete. Paul was quoting Epimenides, a pagan writer who knew a lie when he met it even among his own kind.

Some men and some nations are always liars. Their words and promises and treaties and attitudes are always lies. The devil is a liar and the father of lies.

* * * *

WIDE READING

It has been a matter of dispute since the fathers of the first, second and third centuries whether Christians should engage their minds with the philosophies of the unregenerate. Paul must have been a well read man as he quoted from at least three pagan authors, and we do not know how many more. He quotes Epimenides, Titus 1:12; Aratus, Acts 17:28 and Menander, I Cor. 15:33.

It may be argued that Paul became familiar with these authors while living in the city of Tarsus and before his conversion. Even so did he not hesitate to quote them to make a point with his informed listeners, and the Holy Spirit has seen fit to preserve it for us.

The apostle's plea for the "books" and the "parchments" to be brought to him in prison is a touching picture of his intellectual hunger; whether he means his classic authors or the epistles to the churches then in process we do not exactly know.

As one great philosopher has said, "a small variety of reading shuts up the mind to a few authors and narrows their activity like the body shut up the cells of a monastery, keeping the mind ignorant both of history and nature, causing men to spin out a small quantity of web which is

extant only in the few books they have read."

The variety and extent of one's reading may be altogether a matter of one's calling and capacity and adaptation. Let each exercise his proper gift before God in this matter.

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STUDY YOUR AUDIENCE

Surely every preacher must study the Bible to show himself approved unto God, a workman that needs not to be put to shame, but it seems to us that he as surely must study his congregations. Maybe we are dead wrong but we have thought many, many times, that if the preacher had as carefully studied his audience as he had his sermon he would have doubled his efficiency at that time.

We have heard them say, times without number, it seems, blast

away on a thoroughly sound theme, with proof texts sufficient to convince any jury, yet the effect on the audience was a long sigh of relief when the sermon was done. The preacher was lost in his sermon, and also lost to his audience and their needs at the time, and that time was all the time he and they had. We fear we have transgressed in this thing ourself at times, hence we are sensitive on the subject.

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DO I SOUND LIKE THAT?

Many years ago a class of young preachers in The University of Chicago was taking instruction in elocution from Prof. Blanchard. One of the boys was so dull and monotonous in his delivery that Prof. Blanchard went to the piano and thumped out a doleful dirge, and said to the astonished student: "Now, that is

the way your sermons sound."

As the class walked away the poor preacher boy said to John M. Cauldwell: "Really, Cauldwell, do I sound like that when I preach?" Cauldwell replied: "I am sorry to say, brother that is exactly the way you sound." "Well, then," replied the disillusioned preacher, "I wonder that anybody ever listens to me five minutes."

Do you ever listen to yourself when you preach? Do you ever get the echo of your own voice? And how do you like it? Does it sound harsh and ranting? Is it belligerent and impudent or is it tender and persuasive? Do you get into a monotone and find it impossible to get out, or do you have your voice under control at all times and do you make it behave and be natural for Christ's sake.

THE CAPITAL PARADE IN THE LIGHT OF BIBLE PROPHECY

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Most of my readers are familiar with the famous letter which Lord Macaulay, the great English historian, wrote to Thomas Jefferson at the time of the founding of the American republic. The document is remarkable for its penetrating and prophetic insight. Writing long before the term "fifth column" had been invented, Lord Macaulay plainly predicted that our nation would be destroyed by "enemies within our gates", born and bred within our own institutions.

While Rome was pillaged by barbarians coming from without, America would be destroyed—he forecast—by subversive elements spawned by a perversion of the very processes of our democratic system. That prophecy is being fulfilled before our eyes. The greatest force in the direction of the life and thought of our nation is state-supported education.

More than 47,000,000 Americans are between the ages of five and twenty-four. Eighty-two percent of the children between the ages of five and seventeen are in public schools. Six million are in high school alone. One and a quarter million are in colleges.

Our vast system of state-supported education was set up for the purpose of strengthening both the state and the church. Bible Christianity and Constitutional Americanism

were originally the twin pillars of the public educational program. The Bible was the basic textbook. The slogan was popularized that the "little red school house on the hill is the cornerstone of Christian democracy." But that was when the school building was just painted red on the outside—that was before there were red teachers functioning from the inside to paint the nation red through propagandizing school children with communism!

Our school system once reinforced the religious faith and patriotism of our people. In signing the first act of Congress appropriating federal funds to support schools in the Western territories, President Washington declared that religion and patriotism were the dual-foundations of our nation, and that to nurture and encourage them, educational institutions should be fostered by the government.

The converting of our schools into agencies of anti-American, anti-Christian propaganda is a capital illustration of that process which Macaulay understood to have the potency to produce the death of democracy by snapping and sabotage from within. As a nation, we are being bled to death internally. Our own institutions are the means being used for our own destruction. The taxes paid by Christian Americans

are being used to destroy Christian America. We are being obliged to finance America's assassination as a nation.

Another famous English writer, John Ruskin, made some pointed comments regarding the process of paganization to which youth has been subjected in English-speaking countries. What he wrote years ago, is doubly true today. He observed, "The pagan system is completely triumphant; and the entire body of the so-called Christian world has established a system of instruction for its youth, wherein neither the history of Christ's Church, nor the language of God's law, is considered a study of the smallest importance; wherein, of all subjects of human inquiry, his own religion is the one in which a youth's ignorance is most easily forgiven; and in which it is held a light matter that he should be daily guilty of lying, of debauchery or of blasphemy, so only he write Latin verses accurately and with speed."

He continued, "I believe that in a few years more we shall awake from these errors in astonishment, as from evil dreams." Ruskin clearly foresaw that brutal militarism would overrun the world, when a generation of youths grew to manhood under the influence of a type of training that ignores religion and morality,

while glorifying strength of body and cunning of intellect.

Ruskin predicted the rise and reign of that system for which Hitlerism and Stalinism stand. Under these streamlined systems of militarism and regimentation, every ounce of man power and every accomplishment of science and intellect are seized upon and utilized for purposes that have no relation to spiritual or ethical ends. Youth is taught to be strong. Youth is trained in physical and mental prowess. Youth is taught to be smart. But youth is not taught to do right; he is not even taught what right is. On the contrary, he is taught that the old standards of morality are no longer binding and that the authority of the Word of God need no longer be recognized.

In our own country, education has come to be compounded of athleticism plus idolatry of intellectualism and science. Muscular achievement on the gridiron is apotheosized. Scientific learning is much sought after. Brain power is highly developed. These things are all right in themselves, if linked to a higher purpose and subordinated to spiritual ends. Strong bodies, strong minds, and scientific knowledge are beneficial if used in the Lord's service. But they are a curse if squandered in pagan pursuits. Hitler has put a premium upon physical excellence, intellectual vigor, and scientific genius. These are the means by which he seeks to conquer the world.

Ruskin looked back into the "Christian era" which preceded present-day neo-paganism. He asked, "What do you suppose was the substance of a good education in those days? What was taught to a boy as soon as he was able to learn anything? First, to keep under his body and to bring it into subjection and perfect strength; then to take Christ for his Captain, to live as always in His presence, and finally to win other men unto Him."

Ruskin pointed out that the dethroning of Christ in educational life had been accompanied by the dethroning of Him in national life. There was a day when the governments of so-called Christian nations were guided by the Word of God. They accepted the Scriptures as a final authority. "Now what is the custom of your British Parliament in these days? You know that nothing would excite greater manifestations of contempt and disgust than the slightest attempt to introduce the

authority of the Scripture in a political consultation. That is denying Christ. It is intensely and peculiarly modernism."

Ruskin dwelt at some length upon the increasing tendency in "modern times" for so-called Christian nations to compromise the faith of the fathers, to pay lip-service to Christian ideals which once found expression in the very heart of the people, to preserve the forms of Christian allegiance while denying the inner spirit of true obedience. "Anything which makes religion the second object, makes religion no object. God will put up with many things in the human heart, but there is one thing He will not put up with in it—a second place. He who offers God a second place, offers Him no place."

Ruskin showed how, in English-speaking countries, the forms and pretense of Christianity are maintained, while civilization itself diverges from the Biblical pattern and is deliberated recast in a pagan image. A vain 'show' of Christianity is made, but no serious effort is made to carry it into effect. Christianity is accepted as a far-away "ideal", but repudiated as a way of life, a faith, a belief, a hope. The Bible code is idealized, but is neither believed nor practiced, in present situations.

What Ruskin said of England is equally true of America: "The form which the infidelity of England has taken, is one hitherto unheard of in human history. No nation ever before declared boldly, by print and word of mouth, that its religion was good for show, but 'would not work'. Other nations have taken the position 'either there is or is not a Supreme Ruler; we consider of it, declare there is not, and proceed accordingly.'

"But we English have put the matter in an entirely new light: 'There is a Supreme Ruler, no question of it, only He cannot rule. His orders won't work. He will be quite satisfied with euphonious and respectful repetition of them. Executions would be dangerous under existing circumstances, which He certainly never contemplated.'

The Russian communists considered the question, Is there a Supreme Being? They answered the question in the negative and built their system of bolshevik rule upon that negation.

In the beginning, America faced the question fairly, answered it in the affirmative, and the national life of the United States was founded

upon the fact of God and the faith of the fathers in His Infallible Revelation.

Today, the existence of God is admitted—generally. But His right to rule is denied. Our people order their own lives, in the main, without reference to the will and purposes of God. Jesus Christ is acknowledged to be a great man and a great teacher. But He is not permitted to reign over us. His teachings are not considered "practical" in our times.

Andrew Jackson, the second great Democratic president of the United States, declared that "The Bible is the rock on which this republic rests." But the leadership of our day does not accept the authority of the Scriptures. Lip-service is offered to the "ideals" of Christ. But his specific teachings are repudiated. Multitudinous divorces in the official "first family" of the nation have been carried out with sheer brazenness, while the Mistress of the White House has written magazine articles in which divorce for reasons of incompatibility or disagreement is upheld as "right and proper." Christ declared that divorce for such reasons is not right and not proper. But, while His Name may be unctuously mouthed, his teachings are no longer followed.

America is in the throes of this strange kind of "infidelity" of which Ruskin wrote. We have compromised the faith of the fathers. We have rejected the rule of God while not having the courage to deny that He is the Ruler of the Universe. We have repudiated the teachings of Christ while still conceding His right to teach, but not His right to command obedience. We have renounced the binding authority of the Scriptures, while not daring to withhold recognition from their Author. We speak respectfully of the Ten Commandments, but do not feel that they need to be taken too seriously.

America has sunk into a form of godlessness which is more cowardly than that of defiant, outright atheism. And over this craven form of adulterated infidelity we plaster the label of "a Christian nation."

In this crisis, it is time that we dropped the pretense. Unless we are willing to come out blatantly for godless paganism, let us take our faith seriously. Let us get down to fundamentals. Let us accept the full reign of God in our hearts and lives. Let us make God first in our national life. Let us crown Him Lord of All.