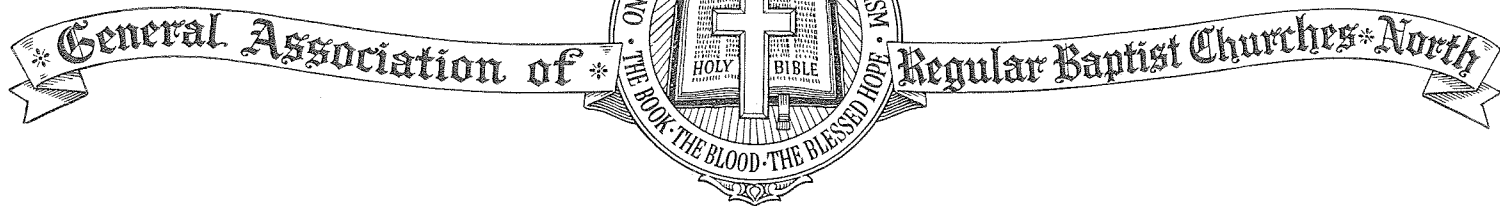


The Baptist Bulletin



"BEHOLD THE LAMB OF GOD"

By RAY POLUDNIAK

(EDITOR'S NOTE—This address was delivered by Mr. Poludniak at the Commencement Services of the Baptist Bible Seminary in June. Mr Poludniak was President of the Class of '41. His message so impressed us that we asked him for permission to run it in the Bulletin).

The Bible is often referred to as a Treasure-house of truth, and the portion of Scripture which we are now considering gives glowing evidence of this fact. For, in this passage alone there is presented one of the most intensely evangelical and vital Gospel sermons ever delivered by the tongue of man or angel.

Some parts of the Bible are veritable nuggets of knowledge and instruction in righteousness for the believer; other parts, though smaller, are immeasurably rich in comfort and assurance to the soul of the oft-wearied saint; while still others as pearls and precious stones are "the exceeding great and precious promises" of God's Word, given to all those who meet its condition of faith.

So it is, that among the treasures of God's infinite storehouse, John 1:29 stands out as one of the most precious, single passages of redemptive truth in all the Word of God. It was with these words upon his lips that Roger Clark, an Englishman, met death at the stake. With the courage of the first martyr Stephen, he faced the crowd before him, and cried, "Behold the Lamb of God which taketh away the sin of the world." How suitable such a cry from a child of God about to seal his faith in the Lord Jesus Christ with his own life's blood.

What a furor and ferment arose among the people concerning the preaching of this man called John the Baptist. Multitudes flocked to the country about the Jordan River to hear him—this stern, solemn preacher, this rugged prophet of the wilderness with the voice of a whirlwind. Dressed only in a camel's hair garment and a leathern girdle (the garment of the prophet of old), he proclaimed boldly everyone's need of repentance for the remission of sins! "Bring forth, therefore," he cried, "fruits worthy of repentance"!

Luke tells us that "the people were in great expectation, and all men mused in their hearts of John, whether he were the Christ, or not." Unmoved or unaffected by what might have turned the heart of the hireling prophet, he answered, "I am only the voice of one cry-

ing in the wilderness, Make straight the way of the Lord, as saith the prophet Isaiah. . . The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." To all their questionings, he said, in effect: I am only the herald, not the King himself; I am only a Voice, and not the Expected One.

And so reads the record of the Word of God. The next day John seeth Jesus coming unto him, and saith, "Behold the Lamb of God which taketh away the sin of the world." This was that One who should come—the promised Messiah, the Christ of God! This was the Son of man who should "come to seek and to save that which was lost." "This," he bare record, "is the Son of God."

Thanks be unto God "for His great love wherewith He hath loved us". When he might have decreed deserved judgment upon the sons of man as He did upon the ungodly world of Noah's day, and upon the wicked cities of Sodom and Gommorrah, instead, "God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

History itself affirms that there never was a time when the world was more reprobate, yet more conscious of its needs. Greek philosophers admitted their helplessness in reaching God through any human or natural means; their poets were crying for light and guidance. The Jews of that day were a chastened and dispersed people—scattered over all the earth—praying for deliverance. The pagan idols and idolatry had left their followers in pollution and poverty. Into such a dark picture stepped the Son of God:

Out of the Ivory palaces
Into a world of woe,
Only His great eternal love. . .
Made my Saviour go.

It is true that many like spoiled, wilful children refused to receive the loving Physician
(Continued on page 8)

The Conflict Between the Modernists and the Fundamentalists In the Northern Baptist Convention Since 1920

By G. H. MOULDS

Chapter VII—The Controversy over Ministry and Officialdom

(Continued from last month)

State Secretaries

A phase of the Fundamentalist-Modernist conflict that bears directly on the independency of the local church is that centering in the activities of the executive secretaries of the various State Conventions. Fundamentalists, especially those who refuse to cooperate, have alleged that these state secretaries threaten and intimidate Fundamentalist pastors, and even force them out of their churches and prevent their securing new charges.

The State Conventions, as well as the City Unions and the Home Mission Society, have made it a practice, where the need is evident and when sufficient funds are available, to pay a portion of the pastor's salary or make a loan on the property of a church that is in financial distress. In addition, the Conventions have at times founded new churches, the title to whose property resides with the Convention. Under such circumstances it may be argued that it is no more than good business for the Convention, through its Executive Secretary, to see to it that its property and investments are so used as to bring in the greatest possible returns. Such a policy would involve taking measures to secure the cooperation of the pastor and his church with the Unified Budget and other Convention programs. The liberals will ask if it would not seem incongruous for the State Convention to continue paying the salary of a pastor that "bit the hand that fed him" by branding the Convention as apostate. And equally inconsistent would be the State Convention's continuing to allow the use of its property for meetings wherein it was denounced as "sold out" to the Devil.

Affirming that some churches had already lost their property because of Fundamentalism, while others were threatened with a similar reprisal, the Baptist Bible Union, meeting at Buffalo, New York, in 1929, resolved that churches should examine their legal status so that the Modernists would have no chance to wrest their property away from them. In that same year, to meet the needs of Fundamentalist pastors

ousted from their pulpits and of churches desirous of Fundamentalist ministers, Dr. Harold Strathearn, formerly of the evangelistic staff of the New York Baptist Convention, organized the Interstate Evangelistic Association, with headquarters at Rochester, New York. This Association now operates through some fifteen states; and in its efforts over a decade to bring together Fundamentalist pastors and Fundamentalist congregations, it claims to have been of assistance to over six hundred ministers and churches.

In considering the activities of state secretaries, the real question, applicable to all the Baptist churches in the state, is: just how far can the Executive Secretary go in attempting to bring the churches of his state into line with the cooperative program? Should he come into a church without the consent of the majority of its members? Fundamentalists contended that that was an encroachment upon the liberty of the local church. Should he aid and abet a minority within the church that wished to cooperate with the Convention? Fundamentalists asserted that the state secretaries stirred up dissension in the churches through the use of small coteries of malcontents.

In the case of those churches that have ceased all cooperation with the Northern Baptist Convention, the State Convention, and the Association, or have formally withdrawn from all three, there have been a number of instances where the church has charged that the State Convention was attempting to gain possession of the church property on the grounds that because of non-cooperation or withdrawal the church was no longer Baptist.

In a few cases the controversy has gone into court, and has been settled only by the judge's decision. The most recent case of this nature has been that of the First Baptist Church of Princeton, Indiana. Rev. Ford Porter and his congregation voted on January 31, 1938, to withdraw fellowship from the Evansville Baptist Association, the Indiana State Convention, and the Northern

Baptist Convention because of their alleged modernistic tendencies. Those voting against withdrawal were recognized by the Evansville Association as the true First Baptist Church of Princeton, Indiana. This minority party attempted to gain court recognition of its right to that title, and hence to the church property. Dr. T. J. Parsons, Executive Secretary of the Indiana Convention, the principal witness for the minority group, testified that in withdrawing from an Association, a church was withdrawing from "the denomination." He further contended that even were but one member to vote against withdrawal, he could constitute the true church. But Judge Eby's decision, given on January 19, 1939, was quite to the contrary: "I cannot see how a church can be said to have departed from the faith and practice of the denomination, when it withdraws from an association when the rules of that denomination say that the church cannot be forced to join it, and neither can it be forced to stay within it." The case was retried in another Indiana court, but the decision was again handed down in favor of the majority.

The Fundamentalist-Modern controversy has been examined from several different angles during the course of this chapter. There is a thread of unity, however, that must not be lost sight of. It is the question: what is the Northern Baptist Convention, a bureaucracy or a democracy, the lord of the churches or their servant? It would appear to have been designed as the latter. Whether or not it has lost that character will be left for the reader to decide. In parting it may be said that in a day when democracy is on the defensive, Northern Baptists will do well to consider whether their organized life continues true to their democratic traditions.

(EDITOR'S NOTE: Forthcoming chapters of this article will be thrilling and helpful dealing with such questions as "Interdenominationalism" (Federal Council, etc.), "The Missionaries", "Social Action", etc.)

PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

CHAPTER 8—"THE PASTOR PREACHING"

August is the ideal month for this subject. Great numbers of pastors are vacationing. It is the Bible Conference Season—when many whose work is preaching are concentrated where interest centers, largely in teaching and preaching.

Nothing could be more remote from the writer's intention than to try to tell anybody how to preach. Such a step would not only betray ignorance but conceit. Libraries that embrace religious works include the masterpieces of the leading prophets of all times in addition to dealing very thoroughly with the divine art of proclaiming the Gospel. This is just one of those subjects about which we cannot do too much thinking. Every one of us needs to refresh his memory concerning that which he already knows. We face the perpetual danger of possessing knowledge of good principles that we rarely practice.

No thoughtful person will need the assertion that preaching the Word of God is still the supreme calling. There will never be found a sufficient substitute for the public proclamation of the Word of God. All of us recall clearly the fears expressed by many at the time when radio was introduced. Many felt it would terminate public worship and public preaching. On the contrary, in many instances, it has greatly increased church attendance and wherever it is of a very high order it has measurably revived lost respect, for the preacher's first task. It is quite timely to say right here that it is a feeble apology for the shepherd of a church to say that he is a very good Pastor but a poor preacher. Thorough-going pastoral work embraces sound, sane, wholesome preaching. A man who is a consistent disappointment in the pulpit should never be a Pastor. It cannot be denied that some men merely occupy the pulpit—they do not fill it. Some men preach before audiences, they never preach to them. To speak of one who is a splendid leader of his flock, though he falls far below par in pulpit ministry, is like speaking of one who is an excellent housewife but cannot cook. We believe that if those granite like characters with their rock-ribbed convictions of eternal truth; those men around

whom the sixteenth and seventeenth century reformation revolved, were still living, they would receive a hearing. In the first place they would have something to offer; in the second place they would offer it with such resistless force and irrepressible patience that only fools would be differing. Paul seems to have felt it to have been an imperishable distinction to have been called to preach "For the preaching of the Cross is to them that perish foolishness." "It pleased God by the foolishness of preaching to save them that believe." "We preach Christ crucified." "For though I preach the Gospel I have nothing to glory of for necessity is laid upon me, yea, woe is unto me if I preach not the Gospel." How many millions of people are now in the ineffable glory who were brought there through the ministry of a public pronouncement from the sainted lips of one of God's faithful prophets! In this hour, perhaps the blackest in three or four centuries, who can measure the steadying power, the corrective force of well-delivered Biblical discourses to multiplied millions of people every week?

A sermon is often life to the dead. A sermon is always clear, pure water to desert travelers. A sermon is a star that shines through our dark night, guiding pilgrim's feet homeward. A sermon is a tree with its roots, its trunk, its branches, its leaves, its fruit, its shade. A sermon is Christ vocalized.

Let's forget such superficial ambition as trying to be sermon tailors and sermon architects and get down to the alphabet of preaching on which there is nearly universal agreement.

THE SERMONIZER—The first thing in a preachment is the preacher. Some of us never hope to attain to such a degree of grace as to be able to enjoy either a good or a powerful message delivered by one whose life is a contradiction of all that he says or any considerable part of it. A deep experience of the transforming grace of Jesus Christ, unshakable convictions as to the Word of God, great solicitude for the welfare of men, personal consistency in walk and uninterrupted fellowship with that One who, "Spake as

never man spake" are indispensable in effectual ministry. Who ever thinks of David Brainard's messages to the Indians apart from his prayer life, his soulwrestlings, his self-abandonment! Who ever thinks of Robert Murray McChoyne, of sainted memory to all the people of Dundee and to the Evangelical world, without thinking of his unsullied soul and self-crucifixion. We recall hearing one say, who had sat under the regular preaching of a man who is beloved to tens of thousands, "That for him the battle was won in the prayer room before it was fought in the pulpit."

AN ACKNOWLEDGED NECESSITY—It may be risked without much doubt that every preacher of special power has been a student of the specimen sermons of his contemporaries and of those who have preceded him. No one could become a recognized authority in the practice of medicine who remained indifferent to a written or spoken medical opinion. It is emphatically true in our chosen field. A preacher's library should be adorned with the greatest pronouncements of all times on every subject of any importance. Military leaders study the strategy and maneuvers of the great generals of the past. God has had His Brigadier Preaching Generals. That which the printed page has preserved for us from them we should know. The discourses of the prophets, of Jesus Christ and the apostles as preserved for us in the Bible, should be carefully and frequently examined both for their subject matter and their homiletical arrangement. While in company with two preachers once, we heard one of them offer rather vicious comments on Paul's sermon delivered from Mars' Hill to the Athenians. He pronounced it a unitarian discourse, pitifully weak in its appeal to the scholars to whom it was delivered and responsible for the absence of an apostolic church in the metropolis of learning. As for ourselves, we consider that message of Acts 17 a pattern pronouncement. A sermon cannot be labeled weak or unscriptural because it does not issue in mass conversions or the formation of a new church. Paul's challenge to Greek philosophy and polytheism his summons to repentance,

his solemn reminder of an approaching hour of judgment form splendid bases for all who preach.

PROHIBITIONS IN PREACHING—The word D-O-N-T may be as objectionable as the bitterest medicine but it is as necessary to safety and certainty in preaching as the Full Stop sign is at the end of the minor thoroughfare. There are some things that a good sermon does not do. Let each preacher-reader of this chapter write for himself a series of things that he does not intend to do in preaching. Here are some helpful "don'ts". Don't *over-promise* and under-perform. While motoring to a distant point sometime ago we listened to a preacher announce to his visible and radio crowd a forthcoming prophetic discourse. We do not believe that any living man, and we are not even certain that the angels could answer all the perplexities with reference to the line-up of the nations that he calmly assured the people he would answer within a matter of days. Newspaper ads frequently assure the reader that a given sermon will perfectly clarify something that has been highly problematical to him. How real must be his disappointment, when in a few days, he listens to something that is as flat, flavorless and unenlightening as mental stupidity can make it. As we recall, it was Theodore Roosevelt who said, "Never snake your fist and then shake your little finger." That is often the relationship between announcement and sermon.

Don't get out of *your mental range*. It does not follow that because one is saved and consecrated to God that he can intelligently discuss any subject. He will have liberty, joy and blessing in the discussion of those subjects that he knows, let him stick to those and not affect to have a breadth of learning which he does not possess.

Don't dispense *gruesome details*. We recall the case of a man who would send the women home from the church to which he ministered shrieking, emotionally disconcerted by his word pictures of the atrocities and cruelties of his life prior to his conversion. Such pulpit practice is loathsome. We have listened to discourses by preachers and missionaries that might have been acceptable to doctors and nurses though we are doubtful about this. One is not under conviction because he shrugs his shoulders and cries out in revulsion. Offensive minutiae should be eliminated.

Don't make the pulpit a *coward's castle*. Some men will say to a group what they never would dare to say to any individual. The rostrum is just a bullet proof windshield behind which they hide while firing at helpless souls. No individual auditor in a service of worship should be thought of as a bull's eye toward which to aim the sermonic gun.

Don't *court ill-favor*. A minister may suppose himself to be out of the will of God because so few oppose him. Let each of us keep on dispensing Redemption Truth; in due time, Satan will see to it that we have enough enemies, that we are not well-spoken of by all men.

Don't *leave the sermon faucet running*. Is anything more distracting than to have to listen to an unclosed faucet. That is a perfect symbol of some sermons. It is infinitely better to deliver an inspirational, instructive message of reasonable length with people desiring to return than to bore and try the patience of an intelligent audience. A Pastor should reckon with situations. A lengthy sermon on Communion Sunday or in the mid-summer season is next to unforgivable. The Truth can be compressed. There is a Pacific Ocean of truth in any one of the parables that Jesus Christ delivered.

SERMONIC OUGHTS — Every sermon ought to be intensely Biblical. Three words should ring in every preacher's soul "Preach the Word." We do not hold the cranky opinion of some that, that only is preaching which is expository. Much good preaching is not exactly expository but that is not preaching which is not Scriptural. Peter's Pentecostal message, upon which Heaven's fullest favor fell, was an unfolding of a text from the book of Joel. It is the firm conviction of the one presenting these lines that there is more Biblical truth going forth from many a pulpit than was erstwhile true. There are hundreds of pulpits that are solemnly dedicated to the Gospel of the grace of God, and kindred Bible doctrines.

We believe that if peoples desires could be given crystal form right now they would express preference for messages that are markedly in compliance with the Bible. "The entrance of Thy Word giveth light." Any Pastor could find pleasure and profit for himself as well as blessing for his people for a half year in the preaching of the mountain peak chapters of the Bible.

Genesis 1, Moses on "The Origin of Species". Genesis 3, "The Total, Absolute, Irretrievable, Depravity of Human Kind". Genesis 6, "Where History and Prophecy meet". Genesis 11, "The Vicious Cycle through which Civilization Travels". Exodus 12, "The Blood, the only Avenue of Escape, the only Access to Divine Favor." Numbers 13, "A Conflict between Belief and Doubt. Isaiah 53, "The Holy of Holies". Daniel 2, "An Abstract of Human History, down to the Millennium."

In the course of every pastorate the shepherd of the flock should seek to lead his people into a speaking acquaintance with every great doctrine of the Bible. The very ground covered by a preacher's ordination paper should be covered in the round of his ministry. For Sunday morning ministry there is nothing better than directing the thought of the congregation straight through a given book of the Bible. This style of preaching is perhaps the most instructive, least open to criticism and is bound in the course of time to open a way to throw light upon every individual and collective problem. There is a remark that is germane here—in book study every separate message should be a complete unit of instruction in itself. To be reviewing and previewing is to bore and tire the congregation.

A sermon ought to offer a balanced diet. It is at once natural and proper that in this day Christians and Christian leaders should delve into the field of prophetic teaching. This should not be done to the exclusion of those essential elements of spiritual food. Christians need now as they always have to know how to have a well ordered church life; to know how to live Godly in the midst of a crooked and perverse generation. They need to be taught generosity; they need to be taught to be honest and truthful and loyal, courteous and kind; they need to be taught fellowship, yoke-fellowship, comradeship. Great numbers of them need to learn the ministry, person and function of the Holy Ghost. There is a great lack of conviction among us for sin. The enormity, heinousness and ultimate penalty of sin should be borne home to hearts now as never before.

A sermon ought to be human. Many a sermon is like a flat marble stone at the head of a grave in an old-fashioned cemetery. It is cold, forbidding and depressing to the spirit. We have known preachers who needed to know how to laugh. God saved us by robing Himself in

human flesh. A sermon devoid of human elements will not bridge the gulf that lies between pulpit and pew. There is propriety to holy merriment in preaching. No man should have a barrel of stock jokes that he drags into every preachment. On the other hand, no man should be a stoic, robed in ministerial garb. Many are the times that we have listened to a preacher whose sermon was moving like the wheels on Pharaoh's chariot, who delivered himself from the mire of an unattentive audience by a simple, spontaneous detour. Every sermon should have a "refreshing pause". This is only to say that the sermon ought to be interesting. There is neither Scripture nor sense to support the proposition that people should have to labor to listen. If the eternal verities that encompass the universe of God and the God of the universe and all His redeemed hosts and His everlasting program cannot be handled in such a way as to be attractive then this world is devoid of anything of genuine appeal. The Gospel is good news, the Bible is not a dull Book, the prophet should not be a dull ambassador.

A sermon should be characterized by fervor. Everybody goes to a fire, few people loaf around the refrigerator. A preacher is a furnace man—when he speaks to men about God he should turn on the heat. A sermon delivered in a monotone is unpardonable. We do not feel that way about the Truth and should not act that way.

A sermon ought to be known for its clarity. No one should go from the audience who has listened, saying, "I could not understand". We met an old man sometime ago in a home for the aged. He called back a sermon that he had heard thirty years before preached from a text in the little known book, the Song of Solomon. Of course preachers should not be held to account for bad reasoning powers among the people and for decrepit memories,—barring these handicaps there is something about the real sermon that makes it difficult to forget. It has not been the writer's privilege to hear as many sermons as some have heard but he has heard many that will live while memory continues. How graphic, how vivid, how painfully real and clear is Christ's presentation of Dives and Lazarus.

A sermon ought to be pertinent. That is, it should meet the needs of the people to whom it is presented, and the needs of the hour in which it was given. Should a medical man

dispense his medicines with such lack of discernment for individual needs as so often characterizes preaching every last one of us would have been in the grave long ago. We have heard preachers howl about soul-winning to a congregation that has been hearing that emphasis for the last ten years. It would be better to get at the bottom of the situation and find out why those who have been so carefully taught are not enjoying a reasonable measure of success. A preacher ought not start to Alaska with a carload of ice or to Florida with a carload of oranges—Christ ordered His preaching to suit the situation in hand. We watched a man one evening and listened to him as he worked long and laboriously with a congregation of several hundred. If there was a sentence in his message that afforded real food for the people before him it was undetectable. These are but a few of the Sermonic Oughts.

AIMS IN PREACHING—Every preacher will need to hang around his pulpit work certain safeguards in the form of holy purposes to which he cleaves. If the sermonic objective ends with merely catching and holding an audience it is unworthy. In preaching we are about our Father's business. Nothing can be weightier than the aims of a true sermon. It is the business of preaching to disclose God; it is the business of preaching to introduce Christ to sinners and sinners to Christ; it is the business of preaching to paint sin in the darkest hue; it is the business of preaching to remind men that alternate destinies, eternal bliss or eternal woe, lie ahead of everyone of us; it is the business of preaching to make dead souls live. We preach to beget and sustain faith; we preach to denounce and deliver them from their sins and themselves; we preach to portray a dying, buried, risen and coming Savior. "If any man speak, let him speak as the oracles of God."

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

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THE EDITOR TAKES A TRIP

For the first time in nineteen years we took a little time to "play". Our summer vacations have always been spent in a preaching and teaching ministry in the Bible Conferences of the East. During a five or six weeks absence from our pulpit we have usually delivered from fifty to sixty addresses. Last year we promised Mrs. Ketcham, our physician, and ourself, that we would try and relax a bit this summer. Accordingly, a trip to the West Coast was planned which took us away from Waterloo from June 5th to July 13th. We travelled by automobile a distance of 8,640 miles, accompanied by Mrs. Ketcham, our young son Don Billy, and one of our office secretaries, Mrs. Robert Rahilly. We "edged in" on our promises to wife, physician, and others enough to include twenty-five messages during the trip. The rest of the time was spent in looking at the wonders which God hath wrought in the earth. It was our privilege to minister in conferences at the Calvary Baptist Tabernacle, Los Angeles, Rev. Carl Sweazy, Pastor; the Wilmington Baptist Church, Los Angeles, Rev. Sherman Lemon, Pastor; and the Fremont Baptist Church, Los Angeles, Rev. Carl Eymann, Pastor. From there we went on to Ceres, Calif., where we ministered from Thursday through Sunday in the First Baptist Church, Rev. Paul Jackson, Pastor. Then on to Tacoma, Wash., where we had a blessed ministry with Dr. R. L. Powell and his wonderful people of the Temple Baptist Church. It was our privilege to supply the pulpit of the Hinson Memorial Baptist Church in Portland, Ore., Sunday, June 27th. Dr. Albert Johnson is the pastor of this truly great church. From Thursday through Sunday, July 3rd to 6th we were with Pastor George Kehoe in the First Baptist Church of Wenatchee, Wash., and then home

for Sunday, July 13th.

It was indeed refreshing and encouraging to see the fine work that our brethren on the West Coast are doing in their churches. Every pastor speaks with encouragement concerning his work and we haven't a finer group of pastors anywhere in the Independent Fellowship than are to be found all up and down the great West Coast.

This was the first real opportunity that we have had to take a good look at our wonderful land. We began by a trip through the famous Carlsbad Caverns. Then on to the Painted Desert and Petrified Forests and the Grand Canyon. As we stood on one of the great lookout points in this mighty gash in the bosom of mother earth, Mrs. Ketcham turned to us and said, "It just isn't so—there simply can't be any such thing!" She and all of us were destined, however, to see what we believe were still greater beauties than the Grand Canyon. We visited Boulder Dam and took the trip throughout all the mighty workings of this magnificent structure. Although we were clear at the bottom in elevator shafts with 536 feet of water backed up behind us, we were as confident of security as though the river bed had been actually dry. From Boulder Dam we went on to Los Angeles, seeing many of the wonderful sights in that region, including a trip to Mount Wilson Observatory. Our next point of interest was the great Sequoia Forests on the way from Los Angeles to San Francisco. It is here that the largest tree in the world is to be found which is 35 feet in diameter, 105 feet in circumference, and towers 274 feet into the air. From here we travelled down into the famous King's River Canyon, through the grandeurs of Yosemite, over the two great suspension bridges in San Francisco and along the Pacific

Coast, through the great Redwood Forests, for miles riding the rim of the ocean and then delving back into the density of towering redwood giants.

At Tacoma Dr. Powell acted as our guide on a glorious trip to Mt. Rainier, and later on a four hundred mile trip around the Olympic Peninsula. From Portland, Ore., we travelled sixty miles up the Columbia River, crossing over above Bonneville Dam and returning on the opposite shore. Our trip to Wenatchee took us through the famous Snoqualmie and Blewett Passes. Going through the Blewett Pass one realizes more than ever what an invention a steering wheel on an automobile is! From Wenatchee we started our trek homeward through the Yellowstone Park with its geysers, waterfalls, and riot of color. Thence into the Black Hills and Bad Lands of South Dakota, and home.

We came back with an impression more deeply imbedded in our souls than ever, that we are living in a glorious country. We were also impressed more deeply than ever with a sense of distrust, and we confess, at some points disgust, with the men who are trying to manipulate the country.

We hold no brief for Irving Berlin and we doubt if he had the same sentiments in mind when he wrote his famous "God Bless America" that we have when we sing it, but regardless of the sentiments of the author, we feel that his words somewhat adequately express the sentiment of our own Christian heart when we sing: "God Bless America, Land that I love, Stand beside her and guide her. Through the night with a light from above. From the mountains to the prairies, and the oceans white with foam, God Bless America, My Home Sweet Home!"

THE EXODUS STILL GOES ON

All over the north churches are constantly withdrawing from co-operation with the Northern Baptist Convention and its affiliates. The Calvary Baptist Church of Gibson, N. Y., Rev. Arthur E. Killam, Pastor, is one of the latest to join the outgoing parade. The following document received from Brother Killam

speaks eloquently for itself.

CALVARY BAPTIST CHURCH
Gibson, N. Y.
Corning, R. D. No. 2

June 27, 1941

Dr. Robert T. Ketcham
Editor of The Baptist Bulletin
Waterloo, Iowa

Dear Dr. Ketcham:

The following is a resolution unanimously adopted by the Members of The Calvary Baptist Church of Gibson, N. Y. this 27th day of June 1941.

Whereas: The Baptist Church of Gibson, N. Y. now called the Calvary Baptist Church of Gibson, N. Y., has supported and co-operated with the Northern Baptist Convention, The Baptist Missionary Convention of the State of New York, and the Steuben County Baptist Association, by send-

ing money to their Boards and delegates to their annual meetings.

"Whereas: There have arisen within our Baptist ranks men who no longer hold the historic and Scriptural Faith of Baptists, and

"Whereas: These men have gained control of our conventions, policies, and programs and have injected their pernicious doctrines into the same so that our missionary enterprises, educational institutions, and administrative policies are no longer conducted in accordance with the faith set forth in the holy Scriptures and historically held by Baptists, and

"Whereas: Years of faithful and persistent effort to correct and remove these deplorable conditions and to bring the convention back to the faith of our fathers have resulted in no apparent success, and

"Whereas: On the contrary there is a very apparent and gradual move toward even worse conditions as evidenced by the action of the Northern Baptist Convention at Indianapolis in 1922 when it refused to go on record as adopting that historic document known as The New Hampshire Confession of Faith as their standard, and

"As further evidenced by the American Baptist Foreign Mission Society at the Northern Baptist Convention in Milwaukee in 1924 when it declared its determination to pursue the Inclusive Policy; that is, the policy of retaining on, and sending to the Mission Field, those who have departed from the faith as well as those who are true to the faith, and

"As further evidenced by the Northern Baptist Convention in 1925 at Seattle when the committee appointed to investigate the foreign mission situation reported the presence of modernism on the Foreign Mission Field, said convention voted down the Hinson Resolution to adopt the report of the committee and recall the modernistic missionaries. Part of the Hinson Resolution was as follows: "requesting all the missionaries of the Northern Baptist Convention to signify their belief and acceptance of the fundamental doctrines of the Virgin Birth, The Deity of Christ, The Atonement on the Cross, The Resurrection of Christ, and the New Birth of the Individual Soul", and

"As further evidenced by the Northern Baptist Convention in 1926 in Washington, D. C., when it refused to go on record as limiting membership in the convention to churches in which immersion of believers is recognized and practiced

as a pre requisite to membership, and

"As further evidenced by the Northern Baptist Convention in 1933 in Washington, D. C., in refusing to go on record to repudiate the findings of the Laymen's Missionary Appraisal Committee which pleads for a conglomerate mixture of the best in all religions, and which absolutely denies the need of individual salvation through the precious Blood of Christ, and

"As further evidenced by the continued financial support by the Northern Baptist Convention to the Federal Council of Churches of Christ in America, an organization known to be modernistic both as to its leadership and to its policies. As further evidenced by the fact that when all of our missionary organizations were being asked to carry on their work on a reduced budget, the appropriation to the Federal Council was increased by the Northern Baptist Convention in Washington in 1933, and

"As further evidenced by the fact that the Northern Baptist Convention at Colorado Springs in 1935 elected as its President, Dr. James H. Franklin, a man who in his book entitled, "The Never Failing Light", speaks of the Cross of Christ thus: "What was the Cross to Him? Naught but an incident in the life which He had already laid down for His kind." page 36, and

"Whereas: The one and only business of the church and the ministry is not to enter into or regulate the economic or political affairs of the Government, but to follow the admonition of our Lord, "Render to Caesar the things that are Caesar's and to God the things that are God's", thereby maintaining the age-long and cherished Baptist faith of separation of church and state; that the one and only mission of the church of Jesus Christ is to preach the gospel of salvation to the individual, thereby carrying out the Great Commission, "Go preach the gospel to every creature", and

"Whereas: There has rapidly developed in the Northern Baptist Convention an unscriptural and unbaptistic, ecclesiastical, centralized dictatorship over the churches, as evidenced by the definite, concrete actions through the years, the latest of which is the action of The Baptist Missionary Convention of the State of New York which sent a letter to this church stating, "Under no circumstances could we allow the disintegration of a Baptist Church", and

"Whereas. The Calvary Baptist

Church has been on record for some time in its stand for the historic faith once for all delivered to the saints;

"Therefore Be It Resolved: By the Board of Deacons of the Calvary Baptist Church, Gibson, New York, in Special session at 7:30 P. M., Friday evening, June 27, 1941, that we exercise as a church, our inalienable, sovereign right as a body of believers, in recognizing Christ only as the head over all things to the church, and reaffirming our faith in the fundamentals of the Christian faith as commonly held by Baptists; and further we reaffirm and declare it our purpose to have no part or lot with the unscriptural, unbaptistic, modernistic Convention, and that we repudiate all connection therewith.

"Resolved Second, in separating from these bodies, from these ecclesiastical organizations, which have departed from the faith held by Baptists we call upon all true orthodox Baptists throughout the Northern Baptist Convention to join with us in contending for the faith once for all delivered, and giving the gospel of salvation to the individual soul;

"Resolved Third, that we reaffirm our faith in those foundation principles—freedom of speech, freedom of press, and freedom of worship;

"Resolved Fourth, that copies of these resolutions be given to the denominational and secular press that the world may know of the uncompromising position and stand of the Calvary Baptist Church against all the present day vagaries of modernism, socialism, ecclesiasticism, and our positive stand for the faith in the whole Bible as our only rule of faith and practice."

A WORTHWHILE MINISTRY

We are happy to call the attention of our readers to the ministry of Evangelist Joseph T. Larson and so we quote the following from a letter which we received from him.

"For many years I have visited various hospitals over the nation. More than 30 such hospitals have been visited; with Gospel literature given out, and in some cases others encouraged to take up the word.

"There are supposed to be approximately 7,000,000 patients in our 6,223 Hospitals and Sanitariums of the nation. About 700,000 of these die annually in our hospitals. No doubt many without adequate knowledge of salvation through Christ.

"January 1, 1941, I began the 8-page paper, "CHRISTIAN COM-

FORT COMPANION," and up to July 7th, about 5,000 copies have gone forth into various Hospitals, homes, and Sanitariums in 31 states and Canada. Serially, 23 chapters of my new book, "THAT I MAY KNOW HIM, The Lord Jesus Christ," (Phil. 3:10), is being printed chapter by chapter and scores of other COMFORTING articles. Subscription price .50c per year, 6 times a year.

"Christ, the Healer of Broken Hearts, or SPIRITUAL COMFORT," 64 pages, is now in its 7th thousand. It is commended in the Introduction by Dr. Howard A. Kelly, M. D., LL.D., and Dr. Walter L. Wilson, M. D. One man in Florida bought 300 copies! If readers want them in lots, prices are 10 for \$1.60 ppd. Excellent for Hospitals, and Sanitariums, where 1,600 copies have been given. \$15.00 per 100 copies. Pastors will find a valuable help here. The Sunday School Times commended it. PRAY FOR THIS MINISTRY. IT IS AN "ELEVENTH HOUR" attempt to reach the sick, sad, and DYING."

Evangelist Joseph T. Larson,
Editor,
3033 Columbus Ave.,
Minneapolis, Minn."

ORDINATIONS

A. E. KILLAM

On Friday, June 6, 1941 an ordaining council, representing 15 of the central New York Fundamental churches met in the Calvary Baptist Church of Gibson, New York to consider the ordination of their pastor, Brother A. E. Killam who is a recent graduate of the Baptist Bible Seminary.

Declaring themselves well satisfied with the candidate's testimony, call and doctrine, the council unanimously recommended that the church proceed with the ordination. In the evening a very inspiring service was held with the ordination sermon delivered by the Rev. Joseph M. Stowell, of Ithaca, N. Y.

WALTER BINNEY

A council was called by the Milton Heights Baptist Church of Alton, Ill., on June 14th, to examine for the Gospel ministry, Brother Walter Binney. The Council unanimously recommended his ordination which was carried out on the evening of the same date.

GO THOU AND DO LIKEWISE

Dr. R. Ketcham
Waterloo, Iowa

Dear Brother in Christ:

For some time our Sunday School has had Dr. Burrows and family on our Missionary budget. We do not know them personally but we have become very interested in their work in India as we hear from them by mail and through the "Baptist Bulletin". Some time ago they sent us a prayer request for a new home to cost about \$1,250. As we prayed about it the Lord laid it upon some of our hearts to do something about it, so next Sunday we are having a dollar day for that purpose. Already \$50 has come in and the day has not yet arrived.

I suppose you are wondering why I am writing you about it, but I thought in-as-much as you had written about them in the "Baptist Bulletin" you would be interested. We believe if the Lord doesn't send enough for this home next Sunday perhaps He may lay it upon the heart of some other Sunday School to help with this work.

In His service,
Mrs. Harold Gorr,
Sec'y. Bethel Baptist
S. S.

"BEHOLD THE LAMB OF GOD"

(Continued from page 1)

who came to minister unto them, refused the healing balm which He offered as a cure for their soul-sickness. Angrily they cried, "Physician, heal thyself" and condemned Him as they did His forerunner, John the Baptist. But unbelief has never destroyed truth. The cry of doubt has never made void the reality of that which exists. Neither did their unbelief ever lessen the divine authority of His message. For the Gospel of Christ is always "the power of God unto salvation to every one that believeth."

John simply declared "Behold the Lamb of God," but his announcement is still stirring the hearts of men in every generation. For here, at last, was the Perfect Lamb "without blemish and without spot." Here was the Sinless Sacrifice to which every Old Testament believer, since the time of Adam, had looked as he offered a lamb for sacrifice. He was

the "Just One" who suffered for the sin of the unjust ones that He might bring them to God. "For He hath made Him to be sin for us Who knew no sin that we might be made the righteousness of God in Him." He it was Who "by the grace of God should taste death for every man." There was, henceforth, no more need of the daily sacrifice to be offered "every morning and evening continually." For He was the Perfect Sacrifice.

How much meaning is hid in the clause which next follows: "*Which taketh away the sin of the world.*" The emphasis is on the word "Who". For it is Christ who came to take away sin; no man could take it away. Men in ignorance and folly often attempt to contrive or concoct some means to do this, but they cannot take away their own sins, let alone the sin of the world. Christ as the Lamb of God has borne the punishment of sin for us, and then, praise to His Name, has taken it away from us.

Finally, not only were the sins of Israel in question, but of much greater compass, the Word of God says, "*The sin of the world.*" The Samaritans after seeing and hearing Jesus declared, "This is indeed the Christ, the Saviour of the world!" The Apostle John writes, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." "And He is the propitiation for our sins, and not for ours only but for the whole world." His sacrifice, therefore, was not merely a tribal sacrifice, nor a Jewish atonement, but a universal redemption.

Over and over again the Book of Hebrews tells us that the sacrifice of Christ was "once for all," "one offering," "once offered to bear the sins of many," "once purged," "one sacrifice for sins forever"—"an eternal redemption," giving us "the promise of an eternal inheritance." Note this: "But now once in the end of the age hath He appeared to put away sin by the sacrifice of Himself." And, in so doing, He leveled the power of an infinite atonement against the body of sin, and "reconciled the world unto God."

Therefore, just as the insurance policy which is to be found in almost any American home today protects from future loss regarding life or property, so the Lord Jesus Christ has made an insurance transaction for every living believer guaranteeing against future judgment and the penal punishment for sin. "When we were yet without strength (without

means or help)," the Scripture says, "in due time Christ died for the ungodly." Hallelujah! What a Saviour! With His own precious blood He paid the price, sealed the transaction, and undersigned the policy for us. For ever, in the Books of Heaven, there is recorded in our behalf an act of indemnity, of which repentent, believing sinners may claim the full benefit.

Is there anyone without this protection for the life everlasting? Are

you a beneficiary of this royal insurance? Does your name appear on the dotted line of the Lamb's Book of Life, indicating that you are a believer and receiver of the Lord Jesus Christ and His salvation?

Why waste years, money and effort in trying to console your conscience, vainly endeavoring to please God when His Son has come into the world for the express purpose of making "peace through the blood of His Cross,"

God might well have written, "Behold the Lion of God which devour eth the sinners of the world!" But in plenteous mercy, He says, "Behold the Lamb of God which taketh away the sin of the world." Not the sinners, but the sin; not the offenders, but the offence. This is redemption. And this, too, is the promise of God, "But gave as many as received Him to them He the power to become the children of God!" Will you receive Him as your Saviour?

GLEANNINGS

Edited by R. F. HAMILTON

"A GLIMPSE OF GLORY"

I have had a glimpse of Glory,
And the world has lost its charms;
I have seen the smile of Jesus,
I have rested in His arms.
I have known the peace and comfort
Of a soul redeemed from sin.
I have had a glimpse of Glory,
And some day I'll enter in.

I have had a glimpse of Glory,
And the things of earth grew dim,
As my blinded eyes were opened,
And I gazed in love on Him.
He is altogether lovely,
Yea the fairest of the fair.
I have had a glimpse of Glory,
And my heart is over there.

I have had a glimpse of Glory,
What can claim my love beside?
I have looked on Christ, my Saviour,
And I'm fully satisfied.
All earth's riches cannot tempt me,
For I've seen His blessed face.
I have had a glimpse of Glory,
I have tasted saving Grace.

I have had a glimpse of Glory,
And someday it shall be mine;
I shall walk the streets celestial
In the Heavenly realms divine.
I shall waken in the likeness
Of the One whom I adore.
I have had a glimpse of Glory,
And I'll dwell there evermore.

—Avis B. Christiansen,
Hobart (Ind.) Ch. Calendar

* * * *

MY PEOPLE PRAY FOR ME

The souls of men are not won by pretty sayings, philosophical ramblings, or by human platitudes, but by the preaching of the Word of God. Spurgeon said, "I owe my success to the gospel I preach; and my people pray for me." When criticized for a

sameness in his messages, he admitted, "Perhaps they are right. It is true that no matter where I take my text, whether it be in the Old Testament or the New, I immediately hit across country to Jesus Christ, and preach Him and His saving grace."—Honeyford.

—Ithaca Tabernacle Baptist.

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WISCONSIN "REGULARS" ORGANIZE

The Wisconsin "Regulars" became an organization at the Bible Conference held at the Memorial Baptist Church, Verona, June 19, 20. Although some of the brethren and their people were occupied with Daily Vacation Bible Schools and thus were not able to attend, yet more than 120 registrations were received.

The speakers appearing included Rev. A. G. Annette, First Baptist Church of Plainfield, Ill.; Rev. Walter Carvin of the Grove Ave. Baptist Church, Racine; Rev. Milton Dowden, Merton Baptist Church of Merton; Rev. Walter Warfield recently returned from Brazil on furlough; and Rev. W. E. Kuhnle of the Garfield Ave. Baptist Church, Milwaukee. The pastor of the host church, our Brother, Rev. T. J. Gibson presided at all sessions. Not too much can be said of the spiritual uplift and blessings received by those who attended.

The hospitality of the Verona people was unsurpassed. Friday noon the ladies provided a splendid chicken dinner for all the guests. (Apparently many chickens entered the ministry that day.)

At the business session the following officers were elected to care for such business as may be necessary

for the furtherance of the Regular cause in Wisconsin: President—Rev. T. J. Gibson of Verona; Secretary-Treasurer—Rev. Walter Carvin of Racine. It was decided that a fall conference and rally be held at the Baptist Church of Merton, Wis.

During the past year teachers from The Garfield Ave. Baptist Church, Milwaukee have taught each week approximately four hundred boys and girls in child evangelism classes. The majority of these children have confessed Christ as personal Savior. In these classes much use is made of flannelgraph and stereoptican slides so that the boys and girls can see as well as hear the Gospel story.

One of the highlights in the young people's B. Y. P. U. meetings at Garfield Ave. Baptist Church was a recent debate by four of the young people on the question Resolved: "A Christian young person should not date an unsaved young person." Although the debate did not settle the question yet much light was thrown upon it by the young people themselves.

—W. E. Kuhnle, Correspondent.

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NEWS FLASHES—OHIO REGULAR BAPTIST CHURCHES

J. T. Jeremiah, Correspondent

FIRST BAPTIST CHURCH

Spencer, Ohio

Rev. Ewing Walters, Pastor

June has been a busy month for the First Baptist Church. All services have been well attended and during the past several weeks precious souls have been saved. During the first half of the month we held

our Daily Vacation Bible School. Those conducting it report success throughout.

Twenty of our young people attended the Ohio Association's young people's camp at Delaware, Ohio.

We were happy to entertain the Hebron Bible Conference Friday, June 27th. This conference was well attended. Afternoon speakers were, our Pastor, and Rev. Melvin O. Welsh, Camden. The Rev. R. Jack Wennell of Bebetown addressed the evening congregation.

FIRST BAPTIST CHURCH

Elyria, Ohio

Rev. J. Irving Reese, Pastor

The Elyria Church reports a very profitable Prophetic Bible Conference with Rev. O. E. Phillips of Philadelphia, Penna. as the special speaker. The services were held during the last week of June and though the weather was extremely hot good crowds came to hear the messages of the visiting speaker. Rev. Phillips is a representative of the Biblical Research Society of Los Angeles.

The total missionary budget for the year has been set at \$14,580. The amount needed for June 29th to make the missionary giving up to date was \$390. The church is happy to report that \$483 was actually received for that Sunday's offering.

The Pastor is beginning a series of prophetic messages to be given during the Sunday evening services. The first in the series was entitled "Dispensationalism" Is It a Modern False Ism? It is hoped that saints will be strengthened and sinners saved as they listen to these messages from the Lord our God.

FIRST BAPTIST CHURCH

Findlay, Ohio

Rev. William L. Fisk, Pastor

Rev. Chas. M. Neal of the Biblical Research Society held a series of special services at which the gospel was presented by the use of original lantern slides. Dr. Earle G. Griffith of Johnson City, N. Y. was the special speaker June 22nd. Mr. M. Mitchell of Columbus supplied the pulpit in the absence of the pastor June 22nd.

During the last quarter there has been an increase in all departments of the church. The Primary Department of the church has shown remarkable progress and \$92 was given for missions.

Congratulations are in order for the pastor and his bride who were

married June 29th at Bloomingdale, N. J. Both Mr. and Mrs. Fisk are graduates of the Baptist Bible Seminary. Mrs. Fisk before her marriage was Miss Lillian Tucker.

LEWIS AVENUE BAPTIST CHURCH

Toledo, Ohio

Mr. R. P. Poludniak, Supply Pastor

After serving faithfully as pastor for three years Rev. G. Howard Hein resigned as pastor of the Lewis Avenue Church to take up mission work in Sandusky and Lorain, Ohio. Brother Hein leaves a host of friends who will be praying God's blessing on his new work.

Mr. R. P. Poludniak, of Johnson City, N. Y., recently called as Music Director and young people's worker of Emmanuel Baptist Church, will act as interim pastor for at least two months.

EMMANUEL BAPTIST CHURCH

Toledo, Ohio

Rev. James T. Jeremiah, Pastor

The radio ministry is continuing through the summer months. This gospel service may be heard every Tuesday through Saturday at 7 A. M. through the facilities of station WSPD, 1370 k. c.

The church recently voted to purchase the lot adjacent to the present church building. It is their objective to pay this debt of \$9000 as quickly as possible that a new church building may be erected.

During the month of July the Sunday evening services are being held in Ottawa Park. We have a public address system which is being used to carry the gospel message in the park and other open air meetings in near-by towns.

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THE INDEPENDENT BAPTISTS OF WESTERN NEW YORK AND NORTHWESTERN PENNSYLVANIA met for their monthly fellowship meeting with the Baptist Church in Sherman, New York on June 17th. Rev. Gilbert Lloyd, the fellowship president, presided over the sessions.

Rev. Hall Dautel of Randolph, N. Y. led the afternoon devotions, with John Crumb of Niobe, N. Y. bringing the afternoon message from Rev. 3:14-22 on the theme, "The Apostate Church and the Signs of the Times". Rev. Stanley Thorpe of Dunkirk, N. Y. was the second speaker and used the 8th chapter of Acts for his message on "Preaching".

The church entertained 85 for sup-

per that evening, after which followed a well attended evening service. Rev. Ernest Hook of Corry, Pa. spoke on the theme, "Praying Against God's Enemies". There were 90 present at the afternoon service from 15 Baptist churches and 252 present for the evening service. Also present were seventeen young people from the fellowship who were in training for Christian service at the Baptist Bible Seminary of Johnson City, N. Y.

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PASTOR O. W. STANBROUGH of Kansas City, spoke at the homecoming services of the Rock Falls Baptist Church in Ray County, Mo. on June 29th. He was pastor of the church for four years from about 1912 to 1916.

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THE THIRD ANNIVERSARY of occupying their new building was observed by the Jamison Baptist Church of Alton, Illinois from June 2nd through the 6th. W. J. Richardson is the present pastor of the church. Special speakers featured the services each evening during the week. On Monday Rev. C. S. Henson of E. St. Louis spoke on the subject, "Go Forward". On Tuesday evening, Rev. R. W. Mayer, pastor of the Milton Heights Baptist Church of the same city, spoke on the theme, "Heavenly Relations". On Wednesday Rev. D. L. Osburn of Roxana spoke on the subject, "Three Sins the Believer Commits against the Holy Ghost." Thursday, Rev. B. G. Ham of Bunker Hill brought the message on "The Three D's". Friday evening was featured by the return of the former pastor, D. W. Davis, who spoke on the subject, "The Sure Foundation".

The church has continued to grow under the capable leadership of brother Richardson; increases have been seen in both church and Sunday School. The church basement has been ceiled and new light fixtures installed, and further work done in completing the main auditorium.

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COLE LEAVES HOBART

Seven years ago seven people petitioned the members of the Central Baptist Church of Gary, Indiana to start a work in the nearby town of Hobart where they lived. They and others had been driving back and forth to attend church in Gary. Acceding to this request, services were begun in one of the homes. Harold E. Cole, one of the outstanding young teachers at Central was asked to assume the responsibility for the work.

From that seven the work has added 129 and lost 9. In 1937 the work was organized into a church with 60 members lettered out from the parent church. In 3½ years since then the charter membership has been doubled. This last month pastor Cole took in 10 new members by baptism and 2 by letter.

For a number of years the church has been meeting in auditorium of an old opera house, but more recently has purchased some choice lots on which they hope to build a suitable house of worship. Central Church of Gary purchased a lovely parsonage for the Hobart church.

The shepherding of a new work is never a very easy task, and we have often marveled at the persistence of pastor Cole as he and his good wife and family weathered the various storms of adversity and stuck by the old ship. The income of the church has steadily mounted; last quarter amounting to \$1,027.23.

Pastor Cole resigned the Hobart church on June 27th and expects to take up, on August 3rd, the pastorate of the First Baptist Church of Creston, Iowa. Creston is a city of over 8,000 people, and the First Baptist Church of the city has 365 of them on their rolls. May the blessings of our Lord rest richly upon Mr. and Mrs. Cole and family in their new field of labor. We pray also that the Lord's own man may follow brother Cole in the Hobart church.

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HENSON LEAVES E. ST. LOUIS

Word has come to us that C. S. Henson, pastor of the Fundamental Baptist Church of E. St. Louis, Illinois resigned the church effective June 29th. Last November pastor Henson tendered his resignation to the church but it was unanimously rejected. He is to begin an evangelistic campaign with pastor Strader in the Bethaldo Baptist Church on July 7th. Brother Henson stated that he had no further plans than that meeting. His last address was 1808 Summit St., E. St. Louis, Ill. Remember the church and brother Henson in your prayers for His leadership upon both.

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MAN THE GREAT STUMBLING BLOCK

"Man can circle the earth without touching the ground; men can kill other men twenty miles away; man can weigh the stars of heaven; man can drag oil from the bowels of the earth; man can compel an icy waterfall to cook his meals hundreds of miles from the stream; man can print a million newspapers in an

hour; man can breed the seeds out of oranges; man can coax a hen to lay 365 eggs in a year; man can persuade dogs to smoke pipes and sea lions to play guitars. Man, in other words, is quite an ingenious and remarkable package of physical and mental machinery.

"But when this astonishing person is confronted with one problem, he retires defeated to his hut. Show him six men without money and six loaves of bread belonging to men who cannot use it, but who want money for it, and ask him how the six hungry men can be put in possession of the six surplus loaves and watch him then. It is then that man attends conferences and appoints committees and holds elections and makes speeches and cries out that a crisis is upon him. He does a score of useless things and then retires to his hut, leaving in the shivering twilight the six hungry men and the six unapproachable loaves."

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"—Isa. 2:22.

—Wealthy St. News.

* * * *

WHY THE CHURCH OFTEN SUFFERS

According to Bruce S. Wright approximately every U. S. Dollar is divided as follows:

24 cents is spent for living costs
21 cents for luxuries
12 cents for waste
11 cents for miscellaneous
10 cents for investments
10 cents for Government
9 cents for crime
2 cents for education
1 cent for CHURCH

—Arkansas Baptist.

Where your treasure is there will YOUR HEART be also.

* * * *

THE SEVENTH ANNUAL CHRISTIAN LIFE CAMP was conducted at the Iowa State Fair Grounds in Des Moines, June 23 to 28th. The faculty this year included Rev. A. D. Mohr, Rev. G. Hamilton, Rev. Albert Rust, and Rev. "Bill" Kuhnle. Evening speakers were Rev. Gus Dahlberg, Rev. Harry Taylor, Rev. Carl Sentman, and Rev. Robert Arthur; and the missionaries, Rev. and Mrs. Delos Prior. More than 300 young people attended the conference last year and still more expected this year.

DOG DAYS—1941

We read recently the following statistics "there are 1,134,000 dogs registered in the American Kennel Club whose aggregate value is placed at \$500,000,000. The total amount spent annually on pedigreed dogs is \$150,000,000, while it is supposed that the care and provision for these dogs costs \$60,000,000 or about twice what we give to missions."

Truly, Dog Days are here. Who would have thought that a country so missionary minded as these United States would think more of pedigreed dogs than the souls of men.

Moreover, in Thursday's evening paper the sloppy sentimental mush of a so-called Christian nation was raised to view on the front page over one dog named Rowdy. The animal had been condemned to die by the will of his late mistress. We quote the paper: "Thousands, including sailors, soldiers and marines, joined the fight to save his life—He (The dog) has received more than 5000 letters and telegrams from all parts of the United States."

The cry of the Psalmist, which is the cry of the unsaved throughout the world to-day, comes to our mind; "No man cared for my soul", but the whole country is aroused by a soulless animal that is condemned to die.

In the name of Christ, who shed His blood for men that they might live, let us stop this sentimentalism over trifles and remember that all men without Christ are lost and bound for Hell.

—Rev. H. E. Cole,
Hobart, Ind.

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COUNCIL from the churches of the Grand Rapids' Association of Regular Baptist churches was called by the Wealthy St. Baptist Church for the purpose of examining Robert Reynhout for the Gospel ministry. Brother Reynhout has completed three years at the Dallas Theological Seminary and plans to graduate next year. During the summer he has been engaged in Summer Bible School work under the Rural Bible Mission in the state of Michigan. The council was called for July 1st.

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THE BAPTIST BIBLE INSTITUTE of Grand Rapids closed its Spring term on Friday, June 27th. The winter and spring term enrollments went far beyond expectation. Nearly 200 enrolled each term. The fall term is expected to begin on September 22nd.

SUMMER BIBLE SCHOOLS

Very successful Bible Schools have been held throughout the vacation months in our various churches. We give you the following reports concerning some of them:

181 children were enrolled with an average attendance of 163 in the Summer School of the Brunswick Baptist Church of Gary, Indiana. Each day the children brought an offering which amounted to \$24 during the nine days. Several of the boys and girls accepted the Lord as their Savior. Mrs. Howard Bargfeldt was the Superintendent, P. R. Halvorsen, pastor.

The Tabernacle Baptist Church of Ithaca, New York conducted their Summer Bible School from June 23rd through July 3rd. The average daily attendance for the first week was 337.

The Central Baptist Church of Gary, Indiana also reported a good school and gave the following figures in their church calendar: 18 churches were represented; 4 pupils were from out of the state; the daily average attendance was 213; the largest attendance was 236; all teachers and helpers were 100% in attendance; refreshments cost less than 2c a day per pupil; the total cost of \$95 was an average of less than 5c a day per scholar; there were 10 definite decisions for Christ.

Pastor Mayer of the Milton Heights Baptist Church of Alton, Illinois reported in his church calendar that the average daily attendance the week of June 15th was 107.

The Walnut St. Church of Waterloo, Iowa reported the following in their church calendar:

"A very successful Summer Bible School closed its ten day sessions Friday morning, June 20th. The average attendance was 165. This attendance mark is an increase of 22 per day over last year. The total number of verses memorized in the school this year and recited under test conditions was approximately 4000. The individual pupil who memorized the most Scripture verses was Miss Opal Lufkin, who memorized 375 verses. Opal will be given a free trip to the Summer Young people's Camp at Des Moines this week as the prize for the one who did the most memory work. Miriam Street was next highest with 345 verses memorized. Because of Miriam's excellent work in memorizing, she too, will be given a free trip to the summer camp.

"We wish at this time to express our appreciation to every teacher and officer for their fine cooperation

these past two weeks. Especially, we mention Mrs. Gladys Burbank who did such an excellent job of supervising the entire work.

"A successful picnic, at which some 300 were present, was the closing feature of the two weeks. To everyone who assisted in any way possible to make this thing worthwhile, we say a hearty 'Thanks'."

About the Summer Bible School conducted in the Wealthy St. Baptist Temple of Grand Rapids, Mich. we learn the following:

"Enrollment 894. 404 from Wealthy St. Baptist Temple and 418 from other Churches. Staff of 54 teachers, secretaries and helpers.

"Reports show 87 churches with 20 denominations represented.

"Many boys and girls were given personal attention by the teachers and Pastor on the Way of Salvation, and many definitely accepted the Lord Jesus Christ as their personal Saviour. We are deeply grateful for all those who have helped to make our Summer Bible School a success: teachers, workers, drivers of buses and cars, all committees, and those who ministered in daily prayer for us."

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THE NORTHWEST PACIFIC BIBLE CONFERENCE is scheduled to convene July 30th to August 6th inclusive. This conference meets at Covenant Beach near Des Moines, Washington. A strong conference has been arranged with such speakers as Dr. R. L. Moyer of Minneapolis, Minn.; Rev. Jack Mitchell, vice president and teacher at Multnomah School of the Bible, Portland, Oregon; and Rev. Simon E. Forsberg, well known to that conference. Many other pastors are on the program as teachers and speakers to various groups. Dr. R. L. Powell of Tacoma, Wash. is one of the directors of the conference.

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DR. KETCHAM and family made an extended trip throughout the West Coast from June 5th to July 13th. Pastor Ketcham spoke in many of our western churches during the trip.

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A BIBLE CONFERENCE FELLOWSHIP was held in the First Baptist Church of Harvey, Illinois, Tuesday June 17th. Pastors and members of 14 churches were invited to attend. Various speakers brought three short messages on the First Epistle of Peter in the afternoon session. Rev. William Headley of Gary, Indiana was the evening speaker. Melvin S. Hansen is pastor of the entertaining church.

THE BEST PURCHASE

John Wanamaker, world's merchant prince, companion of kings and rulers and presidents, began his career as an errand boy at \$1.25 a week. He became one of the largest purchasers of merchandise the world has ever known. But, let us ask, what did he consider his greatest purchase? Hear ye him: "I have, of course, made large purchases of property in my lifetime, involving many millions of dollars, and the buildings and grounds in which we are now meeting represent a value of approximately twenty billion dollars. But it was as a boy, in the country, at eleven years of age, that I made my biggest purchase. In a little mission Sunday School of the Lutheran Church I bought from my teacher a small red leather Bible about 8 inches long and 6 inches wide. The Bible cost me \$2.75—which I paid in small installments as I saved up my own money which I had earned."

The Herald Tribune of New York, commenting on this statement, said: "Later deal in millions called small compared with buying Holy Writ at eleven."

You know, as we chat together, me thinks that if more people really read the Bible, they, too, would have some great testimonies to make as to its worth to individual life. And even then, of course, "it is not the number of times you go through your Bible, but rather the number of times your Bible goes through you." Would to God that we realized more that "the Bible is a letter from God with our personal address on it." Beloved, let us really read the Word.

—Hagerman Baptist Church,
Waterloo, Ia.

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HOW DOES YOUR CHURCH RATE?

"No one will deny that something is desperately needed when there can be widespread acceptance of the following statement:

OF OUR CHURCH MEMBERS 5% do not exist, 10% cannot be found, 20% never attend church, 25% never pray, 30% never read the Bible, 40% never give to any cause, 50% never go to church Sunday night, 60% never give to missions, 75% never bear any responsibility in the church, 85% never go to prayer meeting, 95% never win a soul to Christ". Quoted from a Southern Baptist tract entitled, Conserving the Results of Evangelism.

CONSIDER THE PREACHER

The preacher has a good time. If his hair is gray, he is old. If he is a young man he hasn't had experience. If he has ten children, he has too many. If he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming: if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, someone could have told him how to do better.—From *Moody Monthly*.

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THE RIVERSIDE BAPTIST CHURCH of Decatur, Illinois has engaged the services of Evangelist Carrara for meetings in November.

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NINE PROFESSIONS of faith were the outward evidences of rich blessing on the Milton Heights Baptist Church as a result of the week of meetings, June 8 through 15, with Dr. M. E. Hawkins. R. W. Mayer is pastor. Many young people dedicated their lives at the special services during which the Mississippi Valley Fellowship of Regular Baptists met in conjunction with the evangelistic services.

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INCREASED MISSIONARY GIVING, accelerated liquidation of the building debt, and the addition of an average of one member by baptism per week, are a few of the indication of blessing through the Lord's presence with the First Baptist Church of Princeton, Indiana. Pastor Yeager is also finding his

**OUR STATE
CORRESPONDENTS**

OHIO: Rev. James T. Jeremiah, 1262 Oakwood, Toledo, Ohio.
WISCONSIN: Rev. W. E. Kuhnle, 210 W. Garfield Ave., Milwaukee, Wis. Pastors and Christian workers in those states kindly send church calendars and news items to your state correspondent by the 1st of the month. Others continue to send direct to Rev. R. F. Hamilton, 208 S. Maple St., Pana, Ill. Help us make this an interesting column by sending in your news items, etc.

parish paper, the "Princeton Baptist Voice" a great aid in bringing about a spiritual awakening.

* * * *

DID YOU KNOW?

1. You must get your salvation in before you can work it out.
2. When God makes a big investment He expects a big dividend.
3. If you asked me to go to the piano and put my finger on the key note of success, I would put it on B natural.
4. God's rivers are always full because they flow from an ocean and not to an ocean.
5. The devil is as regular in attendance at church as the nickle in the collection plate.
6. God's ways are not our ways, unless our ways become God's ways.
7. When a child of God thinks he can go alone he is nearest falling.
8. When we sit at the table with the Lord and taste His heavenly food, the devil's cooking doesn't taste right.
9. The talent of success is nothing more than doing what you can do well without a thought of fame.
10. Faith is the hand with which we grasp Christ; assurance is the ring God places upon it.

"If the Christ of the Cross, had stopped at the Cross,
His work had been incomplete.
If the Christ of the tomb, had stayed in the tomb,
He had only known defeat.
But the path to the cross, never ends at the cross;
And the way to the grave leads on,
By victorious grace, to the heavenly place.
Where the risen Christ has gone."

Our hearts are like instruments of music well-tuned; they will make no melody in the ear of God unless they be gently touched by the finger of the Spirit.

As every shred of gold is precious, so is every minute of time.

—The Announcer, Waterloo, Ii.

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COLONEL FREDERICK K. HICKMAN, for over 30 years a member of the First Baptist Church of Atlantic City, N. J. went home to be with the Lord Wednesday, July 2nd. He was moderator of the church and president of the Board of Trustees. His presence will be greatly missed by the church which he so faithfully served throughout the years.

A DISEASE WORSE THAN SMALL-POX

Name of the Disease—Morbus Sundayitis.

Morbus Sundayitis, or Sunday sickness, is a disease peculiar to church people.

Its Symptoms—

1. The symptoms vary, but it never interferes with the appetite.
2. It never lasts more than twenty-four hours.
3. No physician is ever called.
4. It always proves fatal in the end—to the soul.
5. It is becoming fearfully prevalent and is destroying thousands every year.

The Attack—

The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling in the best of condition; eats a hearty breakfast but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk or a long motor ride and then comes home and reads the Sunday newspaper; he eats a hearty supper, but about church time he has another attack and thinks it best to stay home from the evening service. He wakes up Monday morning refreshed and able to go to work and does not have any symptoms of the disease until the following Sunday morning.

Remedy—One Large Dose

"Be not deceived: God is not mocked." Gal. 6:7.

—Copied.

TABLOID TITHING TRUTHS

He is no fool who parts with what he cannot keep, to get what he shall not lose.

Not how much of my money must I give to God, but how much need I use for myself.

Give, not from the top of your purse, but from the bottom of your heart.

When a man gets rich, God gets a partner or the man loses his soul. Earning maketh an industrious man; spending, a well-furnished man; saving, a prepared man; giving, a blessed man.

—Copied from Wealthy St. Church Calendar.

"BILL" HEADLEY SAYS

President Garfield was shot by Charles Guiteau on July 2nd, 1881 and died on September 19th of that same year. When he was shot the government engineers planned a short railroad from the main line to the cool and quiet spot selected for his comfort. This railroad was to run through a farmer's front yard, but this farmer refused to grant the right of way. Upon being informed that it was for the life of his beloved President, he replied, "That is different. If that railroad is for the President you can run it right through my house." He was ready to give the right of way to his President, even if it took every thing he owned.

Young Christian, your Lord is asking for the absolute right of way through all you are and have. Will you not grant it to Him, the King of Kings and Lord of Lords? Count it a happy privilege to say, "All for Jesus."

—Gary "By Word".

* * * *

I KNOW HIM

I know that in eventide my way
Will still be plain to me,
For He who gave my feet this path
Will furnish light to see.

And though the darkness gather fast
And not a star shall shine,
I know that all along the way
His hand will still hold mine.

And He will be the guide I need,
And His dear eyes can see
The path that would grow dim un-
less
He led the way for me.

His Father gave directions clear,
And He knows every one,
And rain or darkness, storm or strife
Cannot confuse God's Son.

So neither war nor pain nor death
Can hide the way from me,
For He who gave my feet this path
Will furnish light to see.

—Senie Margret Smith.

* * * *

I OWE MY MINISTER

(Copied From "The Guiding Light")

Reverence—I owe my minister reverence as an ambassador of God sent to teach me a better way of living than the selfish, sordid existence I might be guilty of but for his trained guidance.

Affection—I owe my minister affection that he may be strengthened by the knowledge that the members of the church he is trying to serve are knit with him in the bonds of holy love and unity.

Trust—I owe my minister trust that he may be free to serve the church unhampered by criticism and fault-finding.

Generosity—I owe my minister generosity that, if his methods seem a little sensational to my conservative nature, I may not be narrow enough to insist that he shall change them, but may instead rejoice in the good that he is doing.

Prayer—I owe my minister to pray for him each day that God may bless him and make his service a blessing to every one with whom he comes in contact.

Protection—I owe to my minister the protection of kindly silence by refraining from repeating in his presence the slander or unkind gossip that would worry him and prevent him from doing his best work.

Time—I owe my minister enough of my time to help him in his work, when and where he needs me.

Encouragement—I owe my minister encouragement when vexations and annoyances make his work difficult, or when he feels that his work is not progressing as it should.

Appreciation—I owe my minister a kindly word of appreciation when his sermons are especially helpful to me.

Consideration—I owe it to my minister not to interrupt and hinder his work with petty unnecessary calls upon his time and sympathy.

Attention—I owe my minister the courtesy of attention when I go to church that he may not be annoyed and troubled by seeing from my careless, inattentive actions that he is not holding my interest.

Charity—I owe it to my minister to overlook any trivial flaw or little personal peculiarity that is merely a mannerism of speech or action, and in no way hinders his work.

Gratitude—I owe it to my minister to remember gratefully the many things he has helped me to bear, some trial, and the precious outpouring of his sympathy that strengthened and helped me when some loved one entered the valley of the shadow.

Financial Support—I owe my minister my portion of his salary, paid promptly and cheerfully, that he may not be hindered in his work by financial worry.

Remembering the nobility of the

Christ-like men who have ministered unto me, I feel that my debt to them can never be fully paid. It is too great. They are men chosen of God to preach the unsearchable riches of Christ Jesus, the Son of God.—Selected.

LET THE MINISTER DO IT

Whether the minister be a costly luxury or a comparatively low-priced necessity in church life, it is poor business policy not to give him enough to do! So many a church thinks, and it loads up the minister with about every thing he can stagger under. He must be preacher and pastor, of course, and must run the Sunday School, sometimes acting as superintendent, or as teacher of the class for which no teacher can be found. He must keep things sweet in the choir, must soothe the feelings of aggrieved members of the Ladies' Aid, and patch up the quarrel between Euodias and Syntyche. He must keep the finances of the church up to the mark, see to it that the apportionment is met, and that the coal bills are paid.

If the roof leaks, or the chimney is draughty, or the ventilation is poor, the minister must look after the matter. He must have a sermon or an address always "on tap" for all kinds of occasions. If the sexton sprains his ankle, of course the minister would gladly run over to the church and open it for the women's missionary meeting and look after the fires, and ring the bell! If there is anything that anybody else does not want to do, let the minister do it! Why not? He is paid for his services. And how is the church going to realize on its investment in him if it does not keep him busy?

On the other hand, the best way to use the minister is not to work him over-much. A church cannot afford to make its minister a chore-boy or a dishwasher: A wise merchant does not keep a \$2,000 clerk sweeping out the store or tying up bundles. The large business corporations do not load up the heads of departments with minor details that can be looked after just as well by subordinates. The president of a college usually actually teaches fewer hours in the day and week than the lowest-salaried professor in the institution, but the trustees do not complain of that. They realize that teachers are many but presidents are few, and must be kept for their office and calling.

It would be well if the average

church were as wise as is the average business concern and educational institution. Its minister has certain work to do that belongs to him and to nobody else. He ought to be kept at the work, and relieved of everything that would hinder him in it. He is wasted to just the degree to which his attention and energy are allowed to be drawn off to other and less important things.—*Watchman-Examiner*.

WE FACE A WAITING WORLD

D. M. Panton tells of one of the best governors of the Isle of Man who was impeached for treason in the English civil wars, and sentenced to death. The king granted a pardon, but it fell into the hands of a bitter enemy of the governor, who never delivered it, and the governor was executed. We hold in our hands the pardon of the world. Shall we hold it back?—*Sunday School Times*.

* * * *

WHERE GOD AND MAN CAN MEET

God comes as far as Jesus Christ,
It is His mercy-seat;
It is the only place, my friend,
Where God and man can meet.
'Tis there that God beholds the blood,
That in our stead was spilt;
It is the one and only place
Where God can bear man's guilt.

God comes as far as Jesus Christ,
It is His mercy-throne.
It is the only place, my friend,
God can for sin atone.
'Tis there that God beholds the blood
'Tis there we meet His love;
It is the one and only place
God looks on from above.

God comes as far as Jesus Christ,
It is His seat-of-grace;
It is the only place, my friend,
Man comes into His gaze.
'Tis there that God beholds the blood,
From there His blessings flow.
It is the place where dwells no sin,
God can no further go.

God comes as far as Jesus Christ
with all His treasure-store;
And Jesus Christ is standing now
A-knocking at your door.
Make haste, my friend, and bid Him in
While yet He does entreat;
Turn not His blood, turn not God's name,
Into a judgment-seat.
Copied: Central Baptist Calendar.

BOOK REVIEWS

By V. C. OLTROGGE

ONE ALTOGETHER BEAUTIFUL, by George L. Rulison. Or, The Matchless Christ. Presented in Masterful manner, this book seeks not to explain Christ, but to have Him experienced in the hearts of its readers. He is seen as the One with the "Face of Ineffable Charm;" with the "Disfigured Countenance." His lips are heard speaking the "Language of Benediction" in manner too marvelous for human words. Above all, He is "felt" within the souls of His children, bringing peace with the consciousness of His presence and renewed devotion from the hearts of those refreshed by His quickening power. An excellently stimulating and devotional volume.

167 pages 5½x8 inches, Zondervan Publishing House, Grand Rapids, Michigan. \$1.00, cloth.

* * * *

QUESTIONS JESUS ANSWERED, by William Ward Ayer. Dr. Will H. Houghton says in his introduction to this book, "The sermons contained in this volume are plain but thoughtful, and are just the kind to do what the use of the Bible is supposed to do—"reprove, rebuke, instruct, yes, and in doctrine, comfort and inspire."

The first two questions—chapters—are rather introductory,—"The Greatest Question Ever Asked," and "The Questioning Christ." The former answers the question, "What Think Ye Of Christ?" The latter presents a series of questions Jesus put to His enemies,—to friends—to the sorrowing.

Other question chapters are, "Is It Lawful To Give Tribute Unto Caesar?"—"How Oft Shall My Brother Sin Against Me, And I Forgive Him?"—"Why Could We Not Cast Him Out?"—"Wilt Thou At This Time Restore The Kingdom?"—etc., etc.

140 pages, 5½x8 inches. Zondervan Publishing House, Grand Rapids, Michigan, \$1.00, cloth.

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PROPHETIC QUESTIONS ANSWERED, by Keith L. Brooks. Those who have delighted in such books as "Difficulties In The Bible" by Torrey, "Bible Problems Explained" by Gray, and "Bible Questions Answered" by Pettingill, will find further delight in possessing this book from the pen of Dr. Brooks. While the aforementioned books deal with general questions, this

volume is confined to the prophetic category entirely. The questions are dealt with at length and include such as, "Who Will Be Taken At Christ's Coming?"—"Who Are The Jews Of Today?"—"What Is The Day Of The Lord?"—"Are We Now In The 70th Week Of Daniel?"—"Will The Anti-Christ Be A Jew?"—"When Will The Battle Of Armageddon Be Fought?"—"Is There Any Difference Between A Jew, An Israelite, and A Hebrew?"—"Is The Babylon Of Revelation 18 A Literal City Of The Last Days?" etc, etc.

164 pages, 5½x8 inches, Zondervan Publishing House, Grand Rapids, Michigan, \$1.00, cloth.

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STUDIES IN ISAIAH, by Herbert H. Hunsberger. Twenty brief studies comprising a chronological analysis of the prophecy of Isaiah. The author is very evidently a capable teacher. The twenty chapters present new and interesting sidelights on the great book. It is not intended to be exhaustive, but provocative; and such indeed it will prove to be to every reader. Isaiah will have a new place in the study and life of those who procure this treatise.

64 pages 5½x8 inches, Zondervan Publishing House, Grand Rapids, Michigan, 25c, paper.

* * * *

THE CHRISTIAN AND WAR, by Henry Ostrom. A brochure of thirty some pages in which the astute mind of Dr. Ostrom analyzes the position of the pacifists. While not a militarist nor a war-monger, he presents in conclusive fashion the untenability of the pacific position from the Biblical standpoint. The three succinct but pungent chapters are, "The Christian and War," "Government," and "Some Bible Wars and Soldiers." It should clarify the issue in minds befuddled with present day propaganda.

32 pages, 5½x8 inches, Zondervan Publishing House, Grand Rapids, Mich., 25c, paper.

* * * *

WHEN THE VULTURES EAT THE DICTATORS, by W. Norman Greenway. The author presents "the greatest issue in the world today—the Lord Jesus Christ." That He is the focal point of all history—past, present and future—is made plain with unclouded clarity. The present distress is not minimized, but rather intensified by the prediction of worse things to come. The final triumph of the Lord Jesus and the destruction of the dictators shine forth as the silver lining to the dark cloud of the present outlook.

The author avoids the extremist position of trying to fit any of the present dictators into emphatic prophetic pictures. He does hold to the popular interpretation of the final line-up in the nations in the time of the end, and his treatment of the Jew is just, cautiously and properly avoiding any semblance of anti-Semitism.

112 pages, 5½x8 inches, Zondervan Publishing House, Grand Rapids, Michigan, 50c, paper.

A MESSAGE TO ISRAEL

"God's Remedy for Fear"

by REV. COULSON SHEPHERD

"Fear hath torment", and we are living in days when there is much to be feared.

If news could reach us from Nazi-occupied countries in Europe, we would be shocked beyond description to hear of the ignominious and atrocious treatment of Jews. If you really knew Germany's ambition, realized as only a few do, the satanic power and enormous resources and great war machine possessed by this ruthless enemy of God, His Chosen people and all democratic-loving people, you would have added fears.

In a recent issue of Life Magazine there appeared an amazing speech by Darre, Germany's Minister of Agriculture, delivered to a group of high Nazi officials. How the text of this speech was obtained, I do not know, but the Editor of Life states that "after thorough investigation" they are certain it is authentic. I will only take time to read the first and last paragraphs of this speech.

"As important officials of this country in which you have suffered for 20 years under the oppression of a foreign race and which has now been returned to us by God, I deem it proper to inform you of the nearest future of our great nation. The greater part of the members of our National Socialist Party is not yet sufficiently ripe fully to comprehend the innermost plans and intentions of our Government, nor can such plans and intentions be imparted to the masses. I appeal to your sense of solidarity to the knowledge that you are kinsmen (Volksgenossen) of a nation which it not only the leading nation of the world, but a nation predestined to rule the whole world, and to your conscience, not to divulge to others anything that I will say here today. Such action would forever exclude any one of you

from our midst, would exclude him from living in the sphere of our blessed union (Gemeinschaft), and most certainly would cost the traitor his life. I do not wish to elaborate on this further, as, being selected members who are faithful unto death to the Fuhrer and to our ideal, I have complete confidence in you, and make this private address to you in order to pour into your heart the confidence which you will need in the near future, in fact, in the next hours.

"I have been asked about my opinion of America, especially the United States, and the danger of this pseudo-democratic Republic's possible attempts to hinder us in our historical development. There is no fear that this demoralized country will mix in this German war. In the first place, as in France and other countries, also in the United States we have many of our compatriots and even more friends among the citizens of the United States who are favorably disposed toward us. Many of the latter hold the most important positions in political and economic life and will not permit public opinion to allow something so senseless and insane as war against Germany—Germany which in a few months gained possession of two continents. Moreover, after Germany's occupation of England and France such a war would be entirely hopeless. I may say that at the outbreak of the war, or even at the beginning of this year, the declaration by the United States of war against Germany would have caused serious difficulties, inasmuch as the moral strength of France and England would have gained, and the unloading of relatively weak American forces would have encouraged the western Powers to an offensive. After the defeat of France and England such action on the part of the United States would be a bold adventure. On the other hand, we Germans have accounts which must be settled with this country. In this war, not to mention the last war, the United States holds all the gold of Europe, which was and indisputably is our property, Germany being the successive state of subjugated nations. The gold alone is practically of no value to us, but the insulting fact that something which God intended for us, which we were robbed of and which is intentionally withheld from us must not remain unpunished. The United States also will be forced by Germany to complete and final capitulation. Our superior industrial products will be

old at very low prices to the whole world, and will cause the United States to have not 7,000,000 but 30,000,000-40,000,000 unemployed. Mr. Roosevelt will then beg the Fuhrer on his knees to purchase from the United States not manufactured products but raw materials at prices which we will dictate. The United States is at present so demoralized and so corrupted that, like France and England, it need not be taken into consideration as a military adversary. We have in the United States a police organization operating with the same exactitude as in Berlin or Prague, and we have no fear of any activities on the part of the United States. We know that social conditions are worse in the United States than in England, where over 85% of property is in the hands of upstarts and where innumerable people are deprived of even the lowest standard of living. The only purpose of our offensive against the United States is forever to get rid of another bulwark of plutocracy, to regain what belongs to us, to establish order, to proportionately distribute property, and to teach America to respect Germany. With our help the dominions of former England and France will gain independence and will continue to be important markets for our products and faithful supporters of our ideas."

I am not bringing this to your attention to throw fear into the hearts and minds of my listeners, but I want you to realize the hatred of Nazi Germany toward our Country, their ambitions and plans. All of this, coupled with our just attitude toward this monstrous power, which is surely energized by Satan, causes some of us to believe that our Country will actually be in this world conflagration before 1941 is over. And remember, the only way Europe can be cured of its present scurvy disease of Hitlerism, is by a great army of occupation on Continental Europe. England cannot fight this war alone. All England is able to do now is defend itself. It will take more than England to subdue Naziism. And if Naziism is not wiped off the face of the earth, America, especially Jews in America and those of us who are befriending them, we will have much to fear. And remember, "Fear hath torment".

Does God, the God of Abraham, Isaac and Jacob, have a remedy for fear, even fear for the most dreaded calamities? Yes, God has a perfect remedy for fear. Let me tell you about it. All of this is revealed in His Word.

Would we have something to fear if Hitler's war machine subdued England and actually occupied and controlled the British Isles? Ah, yes, we could. Would we have more to fear if the Nazi started pounding New York City as it is now pounding London? Would we have much to fear if this mechanized army started marching against us from either Canada or Mexico, or both? We would have much to fear as a Nation and as individuals.

God knows what a terrible thing that would be, and we can imagine the fear that would grip us. But God looks beyond any such possibility and points to some thing that is not just a possibility, but something that will be an awful reality for millions of people now living. No, God is not pointing to death, He is pointing to something far more to be feared than death.

"It is appointed unto men once to die, but after this THE JUDGMENT."—Hebrews 9:27.

The Judgment! That is the most awful thing to be feared. It is the

Day of Judgment that God points to and assures us that His remedy will deliver us from fear of the Day of Judgment. If He has a remedy that will deliver us from fear of the most awful calamity that can befall man, then this remedy will certainly prove effective for lesser fears.

What is this remedy? It is His great love, His perfect love toward us. The Scripture tells us,

"Herein hath love, (God's love) been perfected with us, that we may have BOLDNESS (the opposite of fear) in the day of Judgment."—I John 4:17.

Let me give you two other verses in this same section of God's Word. Listen to God's love being STATED:

"Herein is love, not that we loved God, but that He loved us."—I John 4:10.

Now note how God's love to us was DEMONSTRATED:

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we

might live through Him. (He) sent His Son to be the propitiation for our sins."—John 4:9-10.

The person, whether he be a Jew or Gentile, who believes this to the extent that he receives God's Son, who offered Himself as the sacrifice for sin, shedding His precious blood on God's Altar of Sacrifice—the person who believes this Gospel and receives the Lord Jesus Christ as his personal Saviour is eternally saved, and will have boldness in the day of Judgment. And he is just as safe in the world as the Lord Himself who was judged in our stead; "as He is so are we in this world."

"Herein hath love been perfected with us, that we may have boldness in the day of Judgment: because as He is, so are we in this world.

"There is no fear in love; but perfect love (God's love toward us) casteth out fear: because fear hath torment. He that feareth is not made perfect love.

"We love Him because He first loved us."—I John 4:17-19.

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

Caixa 35 A
Manaos, Brazil
June 3, 1941

"Bless the Lord, O my soul, and forget not all his benefits." Psalms 103:2.

"O thou my soul, bless God the Lord,
And all that in me is,
Be lifted up, His holy name
To magnify and bless."

Midnight in Brazil! The cocks begin their nightly concert crowing back and forth to let their neighbors know that another day is on its way. Slowly the brilliant moon fades away and light is replaced by a dead blackness just before the dawn. The concert being offered by the cocks becomes more insistent, and with the first rays of dawn the gate bell tinkles—the milkman has arrived. But this milkman does not carry a number of jingling bottles nor does he drive a horse or truck. He carries the milk in a cart or in a large can on his shoulder. He dips out the required two quarts from his large can into a stewpan, calls "leiteiro", milkman, in case there are cats, dogs, or pigs around to steal the milk and is

on his way again. In another ten minutes the clip, clap, clip, clap of the maid's wooden sandals are heard on the verandah, and we know that breakfast will soon be in the making. The song of many birds is interrupted by the chuck, chuck of the corn knife as the maid chops the kindling for the charcoal fire. Milk is boiled, water is boiled, coffee prepared, bread toasted over the coals, several oranges squeezed, and then comes the tinkle, tinkle of the little breakfast bell. After the meal the whole family, yard boy, cook, maid, and missionaries gather around the organ for a hymn, Bible reading, and prayer. And a new day has begun in Brazil. Every day is filled with a thousand duties, and yet we somehow lose the feeling of rush and hurry that is so evident in the States.

Something has happened in Brazil, you won't be able to guess so I'll tell you. We have had a cold snap! Yes sir, we have had to drag out every available blanket and comforter, put on our warmest sweaters and coats and keep the doors and windows closed at times. I think Lois and I would even wear red flannel petticoats if we had them. For those of you who are mathematically inclined the exact temperature is 62 degrees

Fahrenheit. Many of the poor people here who have never heard of a fire to keep themselves warm, spend a greater part of the day and night in their hammocks. Many people are ill because of this sudden change. We missionaries are rather enjoying it, since we feel much more ambitious, but this too has its disadvantages since our appetites increase and this means more money for food.

For some months we've been wanting to tell you about a rather odd little bug we discovered down here. The insect is a tiny one about the size of two mosquitoes put together, it is black in color, and would be very ordinary indeed were it not for its peculiar method of traveling. He visits us at night while we sit around the table after the lights are on and in order to get anywhere he half hops and half flies but he always goes backward in order to go forward. In watching the funny little thing, we cannot but be reminded of the great truth it demonstrates—in order to get any place we must go back to Calvary. For our unsaved friends who have never been there, life, real life in Christ begins there. For our brothers and sisters in Christ, the problems, discouragements, and dilemmas of the day in



The Sunday School at the mission started about one month ago.

which we are living seem to work out and lose their terror when viewed in the light of Calvary and all that Christ accomplished for us there. This is the lesson brought to our hearts by the little, backward Brazilian bug.

In the lazy quietness of this country we sometimes forget the suddenness of life and death until it comes to us. A week ago last Sunday we were caused to remember Amy Carmichael's vivid description of the people idly fashioning daisy chains, while close by thousands were rushing onward over the cliff to an eternal hell. In spite of our efforts it seems at times as if we are doing so little, and the people go madly on, refusing to listen until death, dark and grim, stalks into their midst. Just before our Sunday School in the Villa began we received word that one of our very faithful believers among the Barbadians had passed on to be with the Lord. She had not been ill one day. On Saturday night she went to bed, and went to sleep, to awake in the morning with Jesus. Her family and friends were shocked by the suddenness of her going. The funeral was the same day at five in the afternoon, and as the committal was made, the minister's words "dust to dust, ashes to ashes" were emphasized by the handfuls of dirt thrown into the grave by her friends. During that little service at the grave, a dead soldier was brought to an open grave beside hers, the coffin lowered and covered without a word. Once again we were reminded that we are living in a land where the majority of people live and die

without a knowledge of the Christ who bought them.

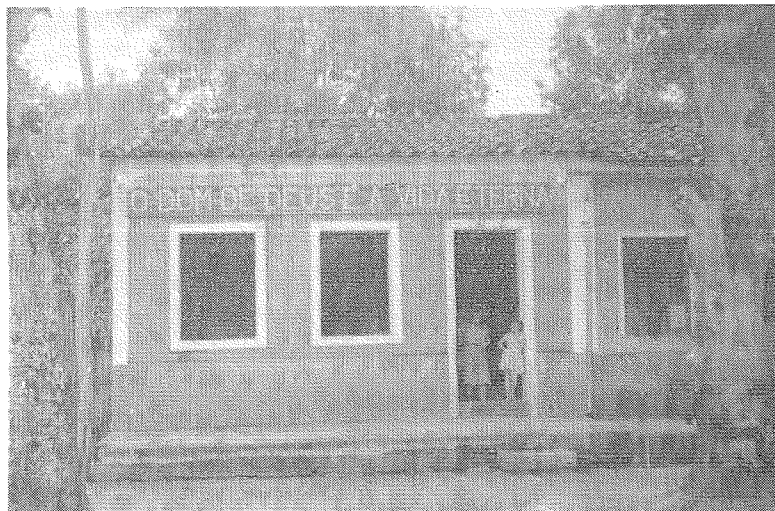
Memorial Day was really a memorable day for us here in Brazil. Mr. and Mrs. Hardy, our missionary neighbors from the south, have a new launch that is almost finished except for painting, etc. They very kindly invited us to accompany them on an experimental trip to an island a few hours ride from Manaus. We've been wanting an outing or a picnic ever since we arrived here and so accepted with great joy. Picnic lunches were packed and I was so excited that I awakened at four o'clock on the morning of Memorial Day. That was the first day of our cold snap, and the weather looked very much like rain but we couldn't bear to

think of staying at home. The first part of the trip was indeed enjoyable for we spent the morning exploring the nooks and crevices of the boat, watching for birds, reading and chatting. At noon we stopped at one of the farms where there were believers, and strange as it may seem, in spite of its jungle background and rude house, it seemed very much like our little farms at home with pigs, cows, chickens, and dogs around the place. We were told by the farmer boy who lived there that his rather ordinary looking dog had killed "oncas", wildcats, weighing as much as 200 pounds. We returned to the launch and ate like starved animals and continued on our way down river where the Hardy's wanted to make arrangements for some meetings the following week.

It was not until we turned our faces toward home that trouble set in. The motor refused to work, and it was discovered that there was water in the gasoline. We made our way slowly down river but every few minutes the engine would die out, the launch would drift to shore, and there was much talk about spending the night aboard the launch. The weather remained cold and we weren't too enthusiastic about spending the night, since none of us had brought blankets along. Mr. Hardy worked like a trojan over the motor and at times we would make quite a little progress but when we were about forty minutes ride out of Manaus the engine died again, and this time we drifted to the shore where it was lined with rocky cliffs. This time when the motor decided to work the launch was stuck in the rocks. Mr. Hardy, Mr. Hocking, Mr.



The coffin of Christ which is being carried in the Good Friday Procession. There were more people watching than when the President of Brazil visited Manaus.



The front of our little mission. The sign is: "The Gift of God is Eternal Life."

Stull, and two native boys worked and worked but it was a serious situation, in the dead blackness to accomplish anything. We had a feeling of helplessness and of being absolutely dependent upon the Lord for rescue. At last they rolled up their trousers, waded into that awful water and practically lifted the launch off from the rocks. In a few minutes we were putting along toward Manaus, with thanksgiving in our hearts. About the time the lights of the city came into view the motor died out again and this time we drifted into a small island of trees, and we were afraid for a time that the launch would be damaged but once again the Lord rescued us and we arrived safe and sound in port at eleven o'clock. Mr. Hardy's hands were covered with blisters and he was completely exhausted physically, but his patience with the motor that day was a real lesson in Christian practice to all of us.

One would think that the trials and mishaps of that trip were sufficient for one day but the end of the story hasn't come yet. Arriving in the heart of the city, we found that the street cars had gone to bed, and we were a long way from our home. The only thing left for us to do was hire a taxi, and our Scotch ancestry rebelled at that, but after conferring with the others it seemed the only thing to do. About one-half the distance from home what did the taxi do but run out of gas and we sat in the car for one-half hour while the driver made the trip back and forth to the nearest garage. When we finally arrived home it was nearly one o'clock and we felt indeed as if we had enjoyed a full day.

We haven't written much about



Catinba, a young Brazilian High School girl, who accepted the Lord a few weeks ago. Please pray that she may be faithful to Him.

the work in this letter but we want you to know that as the months go by the Lord is blessing His Word in this place and souls are finding Him. There are those who are unfaithful and others who are faithful to the nth degree, and we find many of the same heartaches and joys that you find in the homeland. But we cannot tell you how your letters rejoice and encourage our hearts. This past month it has seemed that your letters were as "a rest within a weary land," especially when they contain these words: "We are remembering you daily before the throne of



Maria Castro, the little Brazilian girl who accepted the Lord while living in our home. She is living with Catholic relatives in Rio now.



One of the many effigies of Judas which the Catholics burn Saturday night before Easter Sunday.

grace". And so when we become faint and weary we remember you, take courage, and press on for our Glorious Lord.

Christ and yours for Brazil.

TELL OTHERS
About The Blessing
To Be Found In
THE BULLETIN

HARVEST TIME FOR GOD IN INDIA

The harvest is past, watch-fires are burning at the threshing-floors, and the people are rejoicing in a plenteous harvest; but what saith the Lord concerning the application of these words of blessing? Alas, how many take it for granted that what is shall be and ignore the fact that there is an end of God's endurance of rebellion and misery of men. His love is pained constantly almost beyond endurance, and many seem likely to be saying soon, as they did in the days of Jeremiah, "The harvest is past, the summer is ended and we are not saved." The HARVEST is the end of the world; how soon will the angels begin gathering the golden grain?—more precious in the Lord's sight than the heaps of grain now on the threshing-floors. There has been the winnowing, but the great winnowing is coming, how soon? With what pain and sorrow and horror will they say in THAT day, WE are not saved! You and I have prayed the Lord of the Harvest to send forth, to thrust forth, laborers into the whitened fields of grain.

We have reported many times to you of the many hearts stirred by the record of God's marvelous provision of salvation: most of them are being kept back by fear of ejection from home, and rejection by friends and loved ones, but the heart of Love Divine all love excelling is wonderfully kind and pleading still. Mr. Earnheart and his evangelist continue to tell us of many secretly inquiring the way of salvation.

We have today received from the press another 10,000 of the little pamphlet tract WAY OF SALVATION granted unto us free by the Scripture Gift Mission of London, and tomorrow the evangelists are to go forth with supplies from this reprint in the Manipuri language, also with some in the Bengali language and probably will also take some in the Himar language, and we hope to have it available soon in the Thadou Kuki language; and through our contact with missionaries working in the Assamese language have this most excellent collection of Scripture verses covering 32 small pages neatly printed and bound. We have also our own two leaflets in Manipuri that have helped turn the hearts of many towards the Lord and His Word.

We hear nothing further from Sanaton. Nipamacha, (our second

Manipuri convert), is rendering most excellent and acceptable help in the Leprosy Survey that is being made in our region, and occasionally comes in to tell us of his great joy in the opportunity he is having to witness for Christ while waiting for others with whom and under whose direction he is serving. He has such a joyful and happy face and pleasant manners that only his uncle has yet struck him, though his father seemed to threaten it once.

There was another threat, but some helped him, and now Manipuri women are coming from there to the home of Miss Barnum and Miss Funk for instruction in the Bible—the first Manipuri women that have actually come out for instruction.

Mr. Earnheart plans to take Nipamacha and Koireng with him to Lala Bazar next week so they may answer in person the question whether any Manipuris have become Christians. For many months, Mrs. Crozier and I took care of Koireng in his very early childhood, for his mother had died. With mission funds we have helped him to finish High School and for one year now in Bible School. He seems truly to want to do Christian work, but feels strongly drawn to the Medical Department. We have prayed much for GOD to guide in this matter. Mr. Cook, in charge of the Bible School, writes highly of Koireng's advancement in the spiritual life and of his hearty cooperation in the evangelistic work carried on by the school. It is even NOW time for him to register his name if he is to be admitted to Medical School the 1st of next July.

We certainly greatly need a trained Medical Assistant who is a true Christian, as Koireng seems to be; and he says that it is his purpose to come back and work with us in this Mission when he graduates. It will require about Rs 25 per month to pay his expenses (about \$7.50) per month for the four years. If God puts it into the heart of any one of you, or moves a group to undertake this service, please communicate with us at the earliest possible moment. May the LORD definitely guide!

In the midst of writing the above paragraph, I was stopped by an educated Bengali gentleman coming to my office to inquire about our religion. I soon discovered that he was a bright college man and handed him a copy of the Bengali edition of that excellent Bible quotations pamphlet tract of 32 small pages, neatly printed and bound, given to us by the

Scripture Gift Mission of London. He glanced at the first sentence, "In the beginning GOD, etc." When was that beginning? No man knows and it is not recorded in any human book. But it does say GOD, and the Epistle to the Hebrews says, "He that cometh to God must believe that He is and that He is a rewarder of them that seek after Him." Then I spoke of the marvelous manifestation in the universe about us, of the purpose of God in creation, the creation of man, the entrance of sin, the repeated mass-movements of mankind away from God, and of His yearning love for man manifested through the ages culminating in the redemptive death of Jesus; and then I gave him a parable:

In case he should have committed great crimes and was brought into court and condemned to be hanged, I might enter court and offer myself to take his punishment. The judge says to me, "Do you mean it?" I reply, "Yes." My guest looked across the desk at me and smiled, and I replied, "THAT is just what Jesus has done for *you*." But then I pulled out my check book and said to my guest, "I might write your name there, and one hundred rupees here, and sign my name here and tear it out and give it to you, but it would not be worth anything at all to you." Then, turning it over, I said, "Sign your own name there and present it at any bank and you will receive one hundred rupees." The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. The gift is worth nothing to you till you accept it, take it.

Just this evening our Maulvi brought a young man to me on our road and said he had been teaching him much and he has accepted Christ, and his village is absolutely turning him out; he wants to come here and be a Christian, and is willing to do any work, cooly, garden, or carpenter's helper, or anything I would be willing to give him. He is educated enough to read Bengali. SUCH are coming increasingly, and we need increasingly to help and the wisdom of God to deal with these and help them to an honorable life of self-support. I said to them, "Just now I can give him cooly work, and I can test his sincerity."

Together with you we are bringing in the sheaves, and some day shall sing together THE HARVEST HOME.

Waiting for the harvest festival,
Dr. G. G. Crozier.