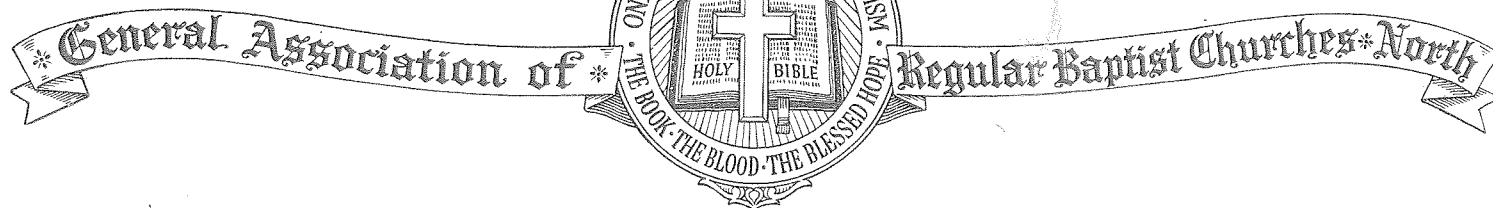


The Baptist Bulletin



BARNHOUSE AND THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES

By the REV. CARL MCINTIRE
(From Christian Beacon)

(EDITOR'S NOTE: Dr. McIntire has dealt with this issue in such a masterly fashion that we pass on to our readers his editorial in full. Dr. Barnhouse's article is run in regular bulletin type, while Dr. McIntire's comments are run in italics).

Revelation Magazine for October carries an editorial entitled, "National Association of Evangelicals." The Rev. Donald Grey Barnhouse, D. D., the Editor, and Pastor of the Tenth Presbyterian Church of Philadelphia, makes assertions in this editorial concerning the American Council of Christian Churches which he believes to be facts, but which cannot be substantiated by the actual constitution and program of the Council, and further he takes certain positions which are scripturally untenable.

For the good of the cause and the advancement of the testimony which God has given to the American Council, the misconceptions presented here should be clarified and corrected. We write this analysis of Dr. Barnhouse's article in order that God's people may see for themselves.

"The article published in the August issue on the National Association of Evangelicals for United Action has brought forth considerable correspondence and personal queries. It might be well to supplement what was said by answering one of two questions.

"Several people have asked why we favored an association which did not name by name the Federal Council of Churches as being modernistic. The answer is very simple. The purpose of the National Association of Evangelicals is to unite on the basis of common doctrinal belief, men of the widest views on church polity."

We cannot possibly see how the uniting of men of the widest views on church polity has anything to do with not naming the Federal Council. What have the widest views on church polity to do with whether one will mention the name of the modernistic, socialistic Federal Council or not? As a matter of fact, the Federal Council is made up also of men of

the widest views on church polity — Baptists, Episcopalians, Methodists, Presbyterians, etc., but of differing doctrinal views. It seems, therefore, more logical that the uniting of such a group of men of the widest views on church polity but the same in doctrine ought to put them in a position to challenge effectively the un-American and unchristian testimony of the Federal Council. But this is the position and desire of the American Council!

The Federal Council claims to represent American Protestantism. Because no other group has been in a position to challenge their right, the Council has received a complete monopoly of radio time and of privileges in many fields to speak for American Protestantism.

Until the Government recognized the American Council's Commission on Army and Navy Chaplains, the Federal Council's Commission had a virtual monopoly on the certifying of chaplains.

We desire to use a parallel to help emphasize the sensibleness of the situation. The Axis powers have arisen to control the world. They want to monopolize the world. No one denies that they are out to do this. In the world of American Protestantism the Federal Council already monopolizes Protestant time, Protestant recognition. Now, following the parallel, we paraphrase Dr. Barnhouse's sentence: "The United Nations have been organized to unite on the basis of democratic beliefs men of the widest views on governmental policy, but such United Nations would not think of attacking or even mentioning by name the Axis powers." Dr. Barnhouse proceeds to point out that individual nations in the United Nations group may attack the Axis powers and take the strongest attitude they wish toward their tyranny, but for them all to unite in at-

tacking the Axis powers would not be a sound reason for founding the organization of United Nations!

"Individual members of the National Association of Evangelicals acting independently of the association can take the strongest attitude they wish toward any other organization. For example we have never failed to point out what we think is the anti-Christian position of the Federal Council of Churches, and have given our readers evidence that there are even Jewish Synagogues affiliated with the Federal Council and paying dues to it. Within the last three or four months we have shown at length that the Federal Council's committee for "a just and durable peace" was whistling in the dark. We are quite convinced that some of the past presidents of the Federal Council of Churches have held ideas that bordered on communism and have held doctrines absolutely contrary to the Word of God. In fact, one former president of the Federal Council wrote a letter to the effect that the Gospel of salvation by the blood was utterly worthless for missions to China. REVELATION published these statements during his term of office. Our position toward the Federal Council remains unchanged and has been consistently the same through the years. We do not, however, believe that lack of confidence in the Federal Council is a sound complaint for founding an organization of conservatives."

We would like to paraphrase the last sentence, "We do not, however, believe that lack of confidence in the Axis powers is a sound complaint for founding an organization of United Nations."

Further let us observe that if the Federal Council is as bad as Dr. Barnhouse's own description of it would testify, then certainly everything that God's Word gives us concerning Christian testimony demands that those who love the precious blood unite to meet the challenge and to deny the claim of this enemy of Christ. Does Dr. Barnhouse think that he or other individuals can meet this challenge alone? All his own writings and the writings of his associates up to the present time, no matter how voluminous they may have been, have certainly not made any dent upon the activities or the advancing monopolistic powers of Federal Council!

"As we conceive it, the National Association of Evangelicals has as its purposes a united front towards

government including the Federal Communications Commission and control over radio and the Department of State and its control of passports for missionaries, and a united front towards the secular press for expressions of united opinion at times when it is necessary to get such opinion with almost split second speed to keep up with the world's methods of news gathering and dissemination."

Dr. Barnhouse apparently is unaware of the fact that the Federal Council already has "a united front towards government including the Federal Communications Commission and control over radio and the Department of State, and its control of passports for missionaries, and a united front towards the secular press or expressions of united opinion at times when it is necessary to get such opinion," etc. The Federal Council has these. It has them in the name of evangelicals, for it claims to be the representative of Protestantism. We heard the secretary of the Federal Council before the General Assembly of the Presbyterian Church in the United States (Southern) boast of the fact that they represent "the evangelicals." Dr. Barnhouse wants the National Association to form a united front. But to go into these fields where the Federal Council already has established itself, without meeting the challenge and denying the right of the Federal Council to represent them as a body, would be useless.

For instance, when the representatives of the American Council talked to the Chief of Chaplains of the United States Army, he wanted to know if we were not already represented in the Federal Council's Commission and why we could not be represented in the Federal Council's monopoly. On both of these questions the American Council had a conclusive answer. The constitution of the American Council says that nobody affiliated with the Federal Council can be affiliated with the American Council. We showed him this. He was satisfied. Then we explained that the American Council had officially gone on record as being opposed to the modernism and pacifism and socialistic propaganda of the Federal Council, and therefore we could not support their program. Dr. Barnhouse's logic is similar to saying that we want the United Nations to organize for the purpose of maintaining peace and order in the world without any mention or opposition

to the Axis powers' attempt to establish their monopolistic new world order. It just cannot be done.

"There is no place in the National Association of Evangelicals for pugnacious attitudes toward other religious organizations. Such attitudes may be retained by individual members in their individual capacities without any compromise whatsoever."

Dr. Barnhouse wants to put us in a bad light by calling us pugnacious. But we are not ashamed to be called Christian warriors. We are proud to fight the good fight of faith. We glory in the privilege of being a soldier of Jesus Christ. There is a war on, far greater, far more significant in its outcome than the war between the United Nations and the Axis. It is a war between light and darkness. The Federal Council represents those, as Barnhouse himself admits, who would deny the Word of God. This is darkness. There is no discharge in that war. When men are misled, when they are not warned, when the battle is not clearly joined, men's souls are imperiled. The pacifist attitude toward religious controversy prevails generally in a decadent Protestantism, so that to dub any group as pugnacious and fighters is considered sufficient to disqualify them or discredit them. Dr. Barnhouse, however, does seem to think an individual member might have a pugnacious attitude, but that it would be wrong for the whole group to take a militant stand against the unbelief and monopolistic control of the Federal Council. Let us say frankly that we believe that the control and the powers of the Federal Council are not going to be shaken and the country is not going to be aware of their unbelief without a first class fight. The Federal Council is already using its ammunition against the activities of the American Council. They do not need to worry about the National Association of Evangelicals. They consider them an ally. Their position is such that they could not possibly harm them or affect their influence, and the Federal Council leaders know it. Let us paraphrase Dr. Barnhouse's sentence, "There is no place in the United Nations for a pugnacious attitude toward other world nations. Such attitudes may be retained by individual nations in their individual capacities without any compromise whatsoever." The *reductio ad absurdum*! Hitler has had great delight in hanging each European nation individually as

each one tried its separate policy of isolation. Not until we had the United Nations girding themselves to fight to the death have the Axis powers had to fear.

"Other queries have come to us as to why the group of the National Association of Evangelicals did not join with another which is known as the American Council of Christian Churches. Plans for the formation of the National Association of Evangelicals have been under way for well over a year and almost a year ago the American Council leaders met with the organizers of the movement which later received the name of National Association of Evangelicals."

Lest someone should get the impression from this statement that the National Association was in the field first, let it be remembered that the American Council was organized, incorporated, and functioning before there was so much as a small meeting of men to talk over the possibility of organizing such a group as the United Action body. Even now the National Association of Evangelicals is only a temporary body, and it is awaiting a meeting next April when it shall become a definite established organization. The American Council has seven denominational bodies with it.

"On the basis of an attack on the Federal Council of Churches they founded their own council. The reason why members of the National Association of Evangelicals cannot join with the American Council is perhaps best expressed by the old story of the sales manager who told his salesmen if they really wanted to sell a man a bill of goods they should never begin by slapping his wife."

We paraphrase the sentence, "On the basis of an attack upon the Axis powers, the United Nations founded their own war council." No, the United Nations organized in order to meet the attack of the Axis powers—that is the true statement—and to keep the Axis powers from overrunning the world. There is no other organization challenging world domination other than the Axis powers. In the field of American Protestantism there is no organization claiming to represent Protestantism other than the Federal Council. Its encroachments and monopoly have completely suppressed the true historic Protestant position, and the American Council was organized in order to obtain recognition and expression of the true historic Protestant position where the Federal

Council has monopolized and destroyed. That we are fighting the Axis powers for the preservation of liberty and democracy, we all agree. The Federal Council has to be challenged for the preservation of the historic Christian faith. What we hear over the radio in the name of American Protestantism is not Protestantism at all. For us to challenge that and to organize to meet it is considered to be a terrible crime by Dr. Barnhouse and those of the National Association of Evangelicals.

Dr. Barnhouse gives his whole case away when he uses the illustration of the salesman trying to sell a bill of goods to a man, and beginning by slapping his wife. There is a marriage all right between American Protestantism, the denominations, and the Federal Council. The very church that Dr. Barnhouse is a member of is a part of the Federal Council, and Dr. Barnhouse is represented in that Council. We want American Protestantism to see that it is married to a wicked woman who can only lead Protestantism down to destruction. We are not trying to sell a man a bill of goods. We are trying to save a man's life by pointing out to him that his wife is slowly strangling him to death. Besides, she is also married to several other husbands. She is married to modernism; she is married to socialism; she is married to pacifism. The Government agencies and the Protestant people of the land must see that this alliance which the Federal Council maintains means the destruction of true historic Protestantism. We thank Dr. Barnhouse for his excellent metaphor. When Samson realized his bride of a few hours was a traitor and true Philistine, he called her a heifer and left her!

"The leaders of the American Council of Churches have constantly attacked the denominations and their brethren in the Lord. We are not impugning their motives or their sincerity, but one of the chief reasons why we stand against the American Council is that it is definitely anti-denominational. A published list of its affiliates includes five groups of churches, of which four are separatist groups."

The leaders of the American Council have pointed out the modernism and unbelief in the larger denominations. This is a Christian duty. They have not attacked their brethren in the Lord. Dr. Barnhouse should not take this analysis of his editorial as an attack upon him. It is an honest and sincere ef-

fort on our part to show that the position which Dr. Barnhouse maintains is untenable and a position which Christian people should not attempt to hold. We hope and pray that Dr. Barnhouse will abandon it. We have no ill will toward him personally, and certainly we love him in the Lord, but we do wish that he would change his position because his gifts and life are greatly needed on the right side of this historic battle for true Protestantism.

His statement that the American Council is anti-denominational is refuted in his next sentence, when he declares that the Council has five groups of churches affiliated with it. These are denominations and associations of churches. Constituent members, which is the first class of membership in the Council, consists of denominations or associations of bodies. The Council is organized mainly along denominational lines to meet the challenge of the denominational lines of the Federal Council. Because the American Council is not ashamed to take a stand against modernism—and modernism is in so many of the denominations—does not mean that the Council is anti-denominational. It is anti-modernism, and it wants pure, true denominations. As a matter of fact, the preamble in which the doctrinal statement of the American Council is contained closes with this phrase, "The maintenance in the visible church of purity of life and doctrine." This is pro-denominational—for a pure denominational testimony, just as the Bible demands.

Dr. Barnhouse is coming close to a recognition of the real trouble when he calls us separatists, and then adds that their group's work is within the denominations. Dr. Barnhouse himself is a member of the Presbyterian Church in the U. S. A., and this denomination is a member of the Federal Council, and its membership is counted in the claims of the Federal Council to represent so many Protestants. In fact, Dr. Barnhouse personally is also counted in the Federal Council's representation, since the majority of his denomination has voted that denomination into the Federal Council.

"While we understand that some of the independent groups and individual churches in the country have united with the National Association of Evangelicals, the major scope of its work is within the denominations."

Now, for the American Council to

take a strong militant stand against the modernism and pacifism and socialism of the Federal Council and to ask men inside the denominations to take a similar stand puts these men in the embarrassing position of being represented in the Federal Council and also of repudiating that representation. It puts them in a position of possible attack and embarrassment from their denominational assemblies. This is what men do not want. They want the peace, the security, the quiet, the comfort of their modernistic denominational connections and institutions, and this is the main reason why the National Association of Evangelicals will not take a stand against the Federal Council. It will precipitate controversy and embarrassment. This is the very reason why the American Council has drawn the line. Christian people must face these issues before the living God. The lifting of the banner of the American Council has caused so much trouble because it has brought out into the open these issues, and this is where they ought to be. The American Council has served a splendid purpose of uncovering the untenable, inconsistent, and unbiblical position of Dr. Barnhouse himself and of many others like him.

Do not let it be said that we have not been fair to Dr. Barnhouse. We have printed this entire editorial, and any one can read it from beginning to end in the printed sections of this article. The editorial is intact. We have not called Dr. Barnhouse any names, though we have printed what he has written and analyzed it in the light of simple logic, fact, and Scripture.

"Again we have been asked why either of these two organizations has been necessary in view of the fact that there already existed an organization known as the World's Christian Fundamentals. The purpose of this particular organization, founded by Dr. W. B. Riley, has been doctrinal and while the National Association of Evangelicals has a doctrinal statement, its primary purpose is not doctrinal. If the National Association of Evangelicals ever starts to run Bible conferences or if it starts to promote the individual efforts of any of its participants, it will be acting contrary to its purpose. If its leadership proves unable to draw into its membership large numbers of the denominational churches, our attitude towards it will become apathetic and we will

do nothing to stop its senescence and death.

"The Editor of REVELATION is not one of the group of men that founded the National Association of Evangelicals. He looked on from without and gave his approval because he believed it had the possibilities of fulfilling a real need. He would like it to be broad enough that it would give membership to the World's Fundamentalists and the independent fundamental churches of the Bible Presbyterian churches if they applied for such membership, but if in such circumstances any tail attempted to wag the dog it would be time for an operation."

This closes Dr. Barnhouse's article. I do not think he needs to worry about the Bible Presbyterian churches wanting to be associated with the National Association of Evangelicals or any group which will not take a stand against the Axis power of American Protestantism, the Federal Council! Do not let it be said that there are so many modernistic organizations that they do not want to mention any one of them, as the National Association of Evangelicals group has endeavored to say. There is only one organization that monopolizes Protestant radio time. There is only one organization that claims to speak for American Protestantism, and that Goliath must be met.

Dr. Barnhouse seems to be afraid that the Bible Presbyterian tail might attempt to wag the dog, and then he believes there would be need for an operation. We wonder why he does not think there is need for an operation to cut off the modernism and the open unbelief in the denomination of which he is a part? He does not hesitate to talk about an operation in connection with us in some impossible connection, but he is in a connection with modernism. He is in fellowship with open unbelief and denial. How about an operation on this? But he cannot talk about such an operation because it is impossible! If he started out in earnest to perform it, he would soon find himself on the ash heap outside the church where they sent the rest of us.

We have endeavored to be fair. We recommend this analysis to God's people and we commit it to the Spirit of the Living God that He may use it in whoever hands this paper, in the providence of God, may come.

"When the enemy shall come in like a flood, the Spirit of the Lord

shall lift up a standard against him" (Isa. 15:19).

If Dr. Barnhouse, under the influence of the Spirit of God, should change his position and join us in the great battle for the faith, we would be most happy to welcome him.

CORRECTION

The article in the November issue reporting the meeting of the Grand Rapids Association was inadvertently ascribed to Dr. David Otis Fuller. It should have been ascribed to Mr. Ray Q. Harrison, Clerk of the Association.

ORDINATION

MR. CARL BARBER

At the call of the First Baptist Church, Austin, Minn., a council met Monday afternoon, October 19th, to examine for ordination, Mr. Carl Barber, a member of the Austin Church, a graduate of the Northwestern Bible and Missionary Training School, and a brother to Missionary Wayne Barber of Brazil. The council voted unanimously to recommend his ordination and the service was carried out the same evening. Rev. Barber left at once for the State of Washington where he will engage in missionary work in the Columbia River Basin.

PRAYER REQUEST

Many of the older Bulletin readers, especially those in Ohio, will remember with thanksgiving, the person and ministry of Rev. Bill Overstreet, formerly pastor at Sciotoville, Ohio. Our good friend Bill is the victim of a severe nervous breakdown and we suggest the urgent need for united prayer that he may be restored to health and service again, and that right soon.

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STUDIES IN GENESIS

By J. IRVING REESE

Lesson VII

SPIRITUAL LESSONS IN THE CREATION STORY

We need never hesitate to draw spiritual lessons from any portion of Scripture if we first recognize the literal meaning. Much harm has been done by spiritualizing Old Testament portions with no regard to the true meaning of the writers for the Bible is first of all a faithful portrayal of fact. Its history is real history, the record of actual events; its people are real people, saint and sinner, who lived, filled their niches in the scheme of things and then passed on; the cities and countries mentioned were centers of past civilizations and realms of established governments. But the Spirit has told us, I Corinthians 10:11, "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." So that now having considered the factual phrase of Genesis one may feel free to draw some spiritual lessons.

I. A DOUBTFUL DISPENSATIONAL LESSON:

Some using II Peter 3:8, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day," see a dispensational lesson here. They say that each creative day is illustrative of one thousand years of history and the seventh compares with the Millennial Kingdom of our Lord. It needs, however, to be noted that Peter is not writing about the dispensations but about the "longsuffering" of God,—where man's patience might be exhausted in a day God waits a thousand years. The same truth is presented in other Scriptures: Psalm 90:3,4, "Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Malachi 3:6, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

Moreover, the Millennium will not be a time of complete rest, or Sabbath, in Isaiah 61:3-5 we are told in that period "they shall build," "feed your flocks," be "plowmen and vine dressers," and in Isaiah 65:21, "And they shall build houses, and inhabit

them; and they shall plant vineyards, and eat the fruit of them." It is this writer's opinion that an entirely different rest is pictured by the Sabbath which we shall discuss in our next lesson. The teaching of the thousand year day as related to the dispensations needs to be received with caution.

II. ADAM'S ORIGINAL CONDITION ILLUSTRATED BY THE PRIMAL CREATION:

"In the beginning God created the heaven and the earth," So God created man in his own image, in the image of God created he him; male and female created he them." The primal creation must have been a thing of beauty—a work of divine art. In Psalm 33:4-7 we read, "For the word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the Lord. By the word of the Lord were the heavens made; and all the host of them by the word of his mouth. He gathered the waters of the sea together as an heap: he layeth up the deep in storehouses." So Adam was created in a state of perfect innocence.

III. THE CHAOS AND RUIN WROUGHT BY SIN.

Verse 2a. illustrates this: "And the earth was without form, and void; and darkness was upon the face of the deep." Compare this with the picture we have in Romans 1:19-32 and 3:9-20. In Ephesians 2:1-3 we have given man's chaotic condition as a sinner: He is said to be "dead in trespasses and sins," walking "according to the course of this world," controlled by "the spirit that now worketh in the children of disobedience;" having "our conversation, in times past in the lust of the flesh;" "Fulfilling the desires of the flesh and of the mind," i. e., the carnal mind, which, according to Romans 8:7, cannot be subject to the will of God, "and were children of wrath." In the twelfth verse of the same chapter is given the position of the Gentile sinner, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, hav-

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ing no hope, and without God in the world." Thus God paints in colors of darkest hue the night of man's alienation from Him. There is something lonely and appalling about waters covered with the black curtain of night and that period briefly described in Genesis 1:2 was such a sight. Not only dense darkness but deathly stillness, no nightingale's song to break the awful quiet, no sound but the somber lapping of the restless waves on some barren reef—no order but disorder, no law but lawlessness, and what truer picture of the lost soul could be painted—no life, no light, no hope, only midnight and despair. But thank God the story does not stop here for

IV. THE CREATION SPEAKS OF REGENERATION OF THE SOUL.

It is the Spirit of God that produces spiritual as well as physical life, verse 2b. Job. 33:4, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." John 3:5, "Jesus answered, Verily, Verily, I say unto thee, Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God."

Light is necessary to life, verses 3, 4. Read John 1:1-13 with I John 1:5-7.

Separation is the law of life, verses 5-11. God separated the light from the darkness, the water from the earth, the waters from the waters, chemical elements from the soil, water and air to form living bodies. Separation is always necessary to life, death always reverses the order, saying, "return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." God has always tried to impress upon his people the need for separation. He forbade the people of Israel marrying into the tribes of surrounding nations, taught them that they must "sanctify the Lord God" in their hearts, gave them specific instructions concerning a deity that daily emphasized separation—only the animals that split the hoof, type of separation, and chewed the cud, type of meditation upon the Word, were allowed for food—and warned them against entangling alliances with other nations. Israel to be successful and happy must remain a separated nation. The same truth holds for the Church, no plainer instructions could be written than are found in II Corinthians 6:14-7:1. Judged by

I Timothy 5:6 many churches and professed Christians are dead, "But she that liveth in pleasure is dead while she liveth." We are prone today to bemoan the lack of conviction for sin on the part of the unsaved and blame the world for its hardness of heart, one cannot but wonder if the fault does not lie at the door of the worldly Church. How can we expect the sinner to be concerned about his condition when it apparently so nearly resembles that of the professing Christian? Oh, Child of God, "Come out from among them and be ye separate."

Fruitfulness results from yieldedness to the Creator. In a previous lesson we noticed that the word translated "earth" comes from a root word meaning "to crumble," but a second emphasis will do no harm. We are naturally a self-willed and stiff-necked people. We need to read with new application Samuel's warning to Saul, I Samuel 15:22, 23, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." We make great boast of our Fundamentalism and often are willing to fight for it at the drop of the hat but how many, many times we are sadly lacking of any evidence of real yieldedness to the Lord and His will in our own personal lives. The exhortation of Romans 12:1, 2 still is the Spirit's word to every Believer, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God." How can we expect to know His will when we are not committed to a performance of that will? "If any man will do his will, he shall know of the doctrine," (John 7:17), seems to me to apply not only to the doctrine concerning the words of the Lord Jesus, but likewise to every phase of the will of God related to us. If we are willing to be clay in the Potter's hand He will delight to mould us into the pattern best suited to our well-being and service. "Let Him have His way with thee."

The Christian life is normally one of development and growth. God did not bring forth fruit the first day.

Without doubt He could easily have done so had He willed it, but fruit appeared the third day. So man the crowning work of the creation was not brought forth until the sixth day. From these facts I think we should be taught that God moves in an orderly and progressive fashion, not by the process of evolution in production but of development for production. The whole creation was wrought step by step only to make a stage of activity for the man that was to be produced by the same Creator. Of the creation of Adam it could be said as truthfully as of the second Adam that he came in the fulness of time. The point I would make is: God takes time to produce His best. Some one has said, "Beware of the baby that is born with tooth and nail," that is, the new convert who seems to show too great aggressiveness the moment of the professed conversion. What pastor has not been sadly disappointed in his "most promising" converts? The Christian life is a matter of growth, it begins with a birth and normal babies are weak things. We would do well if we were more careful to instruct both old and new Christians as to this truth. It is not to be expected that new-born spiritual babes shall pray and testify like ten-year-olds, but it is expected that they shall mark growth with the passing months and years. Many Christians who have been born for years, and still act like babies, expect the newly born to act like mature Christians. Let's get a proper perspective and then all see to it that we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

There is here also *the lesson of Christian testimony.* The "greater light" represents Jesus Christ (John 1:9, 10), "the lesser light" the Church. The Church is only a world dead in itself which catches the light of her Sun and reflects it into a world bathed in night. II Corinthians 3:18; 4:7, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. . . For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Matthew 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The sad fact is that the light so often

fails, yet what a privilege it is to reflect the glory of Jesus Christ to this sin-darkened old world? How about your light brother?

The production of a living body was the climax of this creative work.

Here certainly is a precious suggestion, for the climax of this Age of Grace will be the completion of a living body — even His body, which is the Church. See Ephesians 1:22, 23 with 5:12-16.

So we see that here in Genesis one God has written the preview of the whole story of Redemption, which is after all the one great theme of the Book we call "The Bible."

EXPOSITIONS IN THE SONGS OF SOLOMON

By REV. H. E. KETCHAM

THE MISSION OF THE CHURCH. S. of S. 5:9-6:3.

God has a purpose; a mission for the church. She is in the world today because God planned it so. As he has a mission for the church as a whole; so has he the same mission for each individual member of the church. It is now incumbent upon us to give a definition of the church. What is the Church? For our answer we will turn to the Word of God. In Eph. 1:22-23 we have a clear statement concerning the church. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." So the church is His body. He is the head of the body. The body is His fullness, and He filleth all in all. In Col. 1:18 "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence." In 1 Cor. 12:27, "Now ye are the body of Christ, and members in particular."

Now the members of this body are "born again ones," saved by grace through faith. Baptized by the Holy Spirit into the one body, having many members. (1 Cor. 12:12-13.) God sees these members in all tongues and tribes and nations, as well as in all denominations. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let everyone that nameth the name of Christ depart from iniquity." (2 Tim. 2:19). We look upon the outward appearance, but God looketh on the heart. By the church, in this message, we mean, primarily, that group which only God sees as His. The local organized church, of course, is the visible expression of that invisible body. In the local body we have both the false and the true, but only the true are in the real body, and God has a mission for that body, of which Christ is the head.

Now let us turn to Eph. 3:10 and find out what that mission is. God gave to Paul a special revelation

concerning the mystery which he had kept hidden in other ages. It was no mystery that the Jews were to know God, nor was it a mystery that the Gentiles were to know God. All that was plainly set forth in the Old Testament Scriptures. The mystery lay in the fact that God, at a certain time, and in a certain way, was to put both Jew and Gentile together into one body, so that there would be neither Jew nor Gentile, male nor female, bond nor free, but they would be all one. In verse 10 he tells us that all this was for the intent that now unto the principalities and powers in the heavens, might be known by the church, the manifold wisdom of God. 1 Cor. 1:24 says that Christ is the Wisdom of God. Therefore the mission of the church is to make Christ known.

Now in the passage which we have designated in the S. of S. we have an illustration of how this works out in actual practice. The maiden who represents the church or the individual believer, either one, has just been restored to fellowship after a break caused by slothfulness. She has just told a group of bystanders that she is love sick concerning her lover. This particular remark brings forth the question from them as recorded in the 9th verse. "What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou shouldest so charge us?" Peter tells us in 1 Pet. 3:15 "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." These daughters of Jerusalem are asking her a reason for her love for the Shepherd-King. She has manifested such love for him that it has aroused their curiosity and they are asking her the reason. Christian, is your love for Christ such, that others have asked you the reason why you would rather go to prayer meeting or church than to a show,

or to a horse race. Has anyone ever asked you for a reason of the hope that is in you?

Now in verses 10-16 the maiden answers her questioners by describing her lover. She does not say a word about what she is to him, or what she has done for him, but she just talks about him. She gives a testimony concerning him. She makes him known to these inquiring ones. Beloved, that is exactly what we are to do concerning Christ. We are to make him known. He is the Wisdom of God. The testimony of the maiden is a very good pattern of the testimony we should give concerning Christ. She said: "My beloved is white and ruddy, the chiefest among ten thousand." The law of the Nazarite found its perfect fulfillment in Jesus of Nazareth. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7:26). "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire." (Lam. 4:7). He is the chief corner stone. He is the first born among the brethren; he is the Alpha and Omega, the beginning and ending. He is the fullness of the Godhead bodily. Truly he is the chiefest among ten thousands. His head is as the most fine gold. This speaks of his deity and glory. His locks are bushy and black. This speaks to us of strength, and that he is the same, yesterday, today and forever. His eyes are as the eyes of doves by the rivers of waters, washed with milk and fitly set. The eyes of the Lord are wonderful eyes. John said they were as a flame of fire. Peter experienced them the night of the betrayal. To those who believe, his eyes are full of tenderness, but to those who do not obey the gospel, they will be as a flame of fire. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies dropping sweet smelling myrrh. This speaks of the attractiveness and

loveliness of Christ. To those who do not believe there is no comeliness in him, but to those who believe he is precious and attractive. The Psalmist said: "Grace was poured into his lips. How gracious were his words, yet he spake with authority. His hands are as gold rings set with the beryl: his body is as bright ivory overlaid with sapphires. His hands as rings of gold speak to us of his glorious endless works. Psal. 8:3. "When I consider thy heavens the work of thy fingers." Psal. 104:24. "Oh Lord how manifold are thy works." The work of his hands on the mountain-side, breaking the bread, speaks to us of endless resources. They are as gold rings, having no end. The simile of a body as bright ivory speaks to us of incorruptibility. God did not suffer His Holy One to see corruption. His legs are as pillars of marble, set upon sockets of fine gold. Here we have strength resting back upon deity. Christ is the power of God (1 Cor. 1:24). His countenance is as Lebanon, excellent as the cedars. Lebanon was the outstanding mountain of Palestine. John said his countenance was as the sun shineth in its strength. The knowledge of the glory of God is in the face of Jesus Christ. As Mt. Lebanon stands out among all the hills of Palestine, so Jesus stands out from all the sons of men. His mouth is most sweet. Never man spake like this man. People were astonished at the words that fell from his lips. Yea, he is altogether lovely. All the loveliness of God is revealed in Him. God is love, and Jesus is the express image of his person. This is my beloved, and this is my friend. O daughters of Jerusalem. What an introduction! What a testimony concerning the lover of our soul!

Now what were the results of that testimony? In verse 1 of chapter six we hear the daughters of Jerusalem asking this question. "Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee." He has been so made known unto them that they themselves would like to know him. Friends, that is the mission of the church, and the individual members of it; to so make Christ known that others will want to know him. And the next question is: Can you tell them where he is?

The maiden said: "My beloved is gone down into his garden, to the beds of spices, to feed in the gar-

dens, and to gather lilies." Now what is the garden of the Lord. Back in the 4th chapter we have the Shepherd-King likening the beautiful maiden to a garden enclosed with all sorts of spices and pleasant plants. A fountain of gardens, a well of living waters. These similes portray the spiritual graces of the bride, the church. In Eph. 2:22 we are told that we have been builded together for an habitation of God through the Spirit. Eph. 3:17 says: "That Christ may dwell in your hearts by faith." Col. 1:27 says: "Christ in you the hope of glory." So therefore the believer's heart must be the garden of the Lord. Revelation pictures him walking in the midst of the candlesticks. It is Christ walking in his garden, a place where he delights to be. Enjoying the sweet perfume that comes from a yielded heart, a veritable bed of spices. It is there that the heart

of Christ is satisfied, it is there that he enjoys his inheritance in the saints, and it is through such an one as that that he can gather more lilies to himself. Are you so living that you can direct the inquiring ones to Christ? Can you tell them that he is dwelling in your heart by faith, and prove it? This is the mission of the church, which we are, and of which we are members in particular.

In verse 3 the maiden gives a testimony that can come only from an unbroken fellowship. "I am my beloved's, and my beloved is mine: He feedeth among the lilies." Beloved when Christ is to you and me all that this Shepherd-King was to this beautiful maiden, then we too can say: "I am my beloved's and my beloved is mine" and we will be fulfilling the mission for which God saved us through the death and shed blood of his Son.

PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

Chapter 23

"MINISTERIAL STANDARDIZATION AND CONTROL"

Scripture—I Timothy 3:1-7.

For perhaps a score of years there have been varied and scattered attempts to set up among Baptist ministers a standard and control policy. Variance of viewpoint as to the ethics, scripturalness, and workability of such a plan has down to this point retarded its progress.

The most radical and far-reaching proposals for the suppression of the rights and liberties of pastors and churches as historically interpreted by Baptists that have come to the notice of the writer, have been made, within the territory of the Massachusetts Baptist Convention.

HIGHLIGHTS OF THE PROPOSALS. At the May meeting of the Board of Trustees in Massachusetts it was voted to recommend for adoption to the Massachusetts Baptist Minister's Conference which meets on October 27, 1942 at Pittsfield the setting up of a "Committee for Pastoral Settlements" defining terms of membership on the Committee and rules of Procedure as to how this Committee in Massachusetts is to function in relation to churches and pastoral exchanges. The proposal pays court to, "Historic Baptist Policy of In-

dependence" and then proceeds forthwith to outline a policy of action which if brought into operation will issue at once in the total absence of independence among Baptists in Massachusetts.

As to membership of this Committee for Pastoral Settlement, it is recommended that the Executive Secretary of the Massachusetts Baptist Convention is to act as Permanent Chairman. On the Committee will be placed the Secretary of the Minister's Conference. The Committee is to have five other persons who are in agreement and favor with the Minister's Conference of Massachusetts.

There follow then fourteen rules which form the laws of procedure for the Committee in making its decisions, recommendations or refusals. Two or three of the rules will bear quotation. Rule number two, "When a church is seeking a pastor this committee shall immediately contact the pulpit committee of such church to ascertain if a recommendation from the committee would be acceptable." Rule number seven, "The committee shall endeavor to secure the cooperation of

our seminaries in the permanent settlement of their graduates in this convention." Rule number nine, "This Committee shall not recommend any pastor who does not co-operate in the program of the Northern Baptist Convention, endorsed by the Massachusetts Baptist Convention."

It is difficult to believe that in that part of our land where separation of church and state was born; that part of our country pressed by the feet of Roger Williams, apostle of local church independence and father of American Baptist liberties, such an outspoken expression of religious impudence, effrontery, and meddlesomeness could be imposed. It takes no prophet to foresee and foretell the death of the democracy of Baptist churches in Massachusetts, along with the end of pure evangelism and loyalty to Baptist principles as well as zeal for true missionary endeavor, if the Minister's Conference this month accepts these radical anti-Christian proposals.

The case may be put stronger. If the Baptist ministers of the grand old Bay State do not rise en masse in protest and opposition to such arrogance and insolence and all the evil that it forebodes it will all but prove the demise of moral manhood among them. Only Quislings and Religious Hirelings would bow to such a yoke. It is to be hoped that God will give every section of our country where such unrestrained tyranny is raising its face men of the Elijah stamp who will take their stand if necessary in solitariness against the prophets of Baal.

"WHAT SAITH SCRIPTURES?"
The Bible is the sole authority for all things Christian. "To the law and to the testimony if they speak not according to this word it is because there is no light in them." The Bible quite sufficiently covers the question of a person's induction into the prophetic office and likewise assures guidance to humble servants as to their spheres of activity.

The Bible nowhere teaches or implies that finite men have either the right or the wisdom to predetermine who of their fellows may be Gospel ministers and what the precise nature of their service is to be.

The proposed action for the Baptist ministers of Massachusetts implies that a superior wisdom may reside in a designated committee of seven. It further implies the stupid-

ity of the churches. It definitely repudiates the doctrine of direct access to God by the churches when they find themselves in need of shepherds.

Set over against this plot for excluding and dominating men, called to preach, are the plain examples and precepts of the Word of God. What committee credentialated Moses for his lofty calling? No committee except the triune God.—Exodus 3:14. "Thus shalt thou say unto the children of Israel I AM hath sent me unto you." What committee of a self-appointed, self-perpetuating character named Joshua as successor to Moses? No committee. "Moses my servant is dead now therefore arise go over this Jordan thou and all this people. . . . There shall not any man be able to stand before thee all the days of thy life as I was with Moses so I will be with thee, I will not fail thee nor forsake thee." Joshua 1:2, 5. What human agency brought the prophet Isaiah in his tender youth to the holy prophetic office? There was no such agency to function. "Whom shall I send and who will go for us?" Without consultation of man he replied, "Here am I send me." Evidently David would not be sufficiently illuminated to work in harmonious cooperation with many religious leaders of our day. He believed in direct and Divine guidance. "What man is he that feareth the Lord? Him shall He teach in the way that he shall choose." There is no intimation that a God-fearing man would have to seek the good officers of a Convention controlled committee. Psalm 25:12. In the same Psalm verse 14, "The secret of the Lord is with them that fear Him and He will show them His covenant." No doubt every advocate of any one of these systems of remote control has quoted the very language of our Lord, "The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." Matthew 9:37, 38. If the Bible teaches anything on this matter it teaches that Jesus Christ Himself the risen Head of His own church and Superintendent of His own vineyard chooses and refuses. He has never left so vital a matter as the call of men to the ministry and the nature and scope of the work to be done to the capricious whims of carnal men.

We are not unfamiliar with the ostensible justification offered for

these finely spun plans. The churches are taught that such measures grow out of the beneficent interest of religious leaders in church welfare. They are taught that it is to guarantee them a higher quality and a more intellectual oversight and leadership. The true intent is carefully concealed namely, to permit to enter the pulpits only such men as are steeped in unscriptural doctrines and will bow to religious machine control, thus perpetuating in office men who otherwise would have to work for a living.

LET US HAVE THE HIGHEST STANDARDS. Standards cannot be too high. The one who is giving form to these lines is a firm believer in standards. With other ministers of the Gospel he believes in control, in restraint and constraint. But standards should be Divine in origin. Holy Spirit enlightened churches owning the Lordship of Jesus Christ are quite equal to the task of safeguarding their pulpits from pretenders. Let churches and ministers accept Paul's standard and see whether they fare well, "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost has made you overseers, to feed the church of God which He hath purchased with His own blood." Acts 20:28. There is no intimation in those parts of the Bible that deal with the qualifications of one for preaching that a person must be fattened in the intellectual vaporings of liberal Seminaries and then from time to time endorsed by religious dignitaries known the world around for things they have never done, before he can be considered competent to give shepherd care to a church.

It is a matter of common knowledge that sometimes men pitifully impoverished intellectually, or that other men morally and socially inept, seek ordination recognition and then seek entree to our churches at pastors. This is unfortunate beyond description but this malady will not be cured by religious mechanics. It will be cured when churches return to the exercise of their sovereign rights. It will be cured when they look up in prayer and when they accept the plain definite teachings of the Bible as to what constitutes fitness for and continuation in the pastoral office. Evil situations are not obliterated by equally evil schemes.

REMEDY. The hour for action has arrived. Let pastors and their people everywhere meet this threat

for regimentation of ministers and remote control of churches, with mercenary designs in view, with definite resistance. Let there be precautionary measures to prevent the spread of religious totalitarianism. Let there be a turning back to

the Bible. God has given us the measure of His man and the nature of His ministry in I Timothy 3:1-7. Let these clear precepts be emblazoned before the eyes of pulpit committees and Christian laymen everywhere. Selah.

STUDIES IN THE REVELATION

By DR. H. O. VAN GILDER

Study VII

A FURTHER VIEW OF THE REDEEMER WITH THE TITLE-DEED TO HIS REDEEMED INHERITANCE

Text: Revelation 10

In examining this short chapter, we shall concern ourselves with four things, the first of which is:

The Identification of the Angel, 1-3a

There are no less than seven marks by which the identity of this "Angel" may be established:

(1) His Habilidad: "Clothed with a cloud." A cloud is the proper garb of Deity, and not to be donned by any mere created being. (See Ex. 13:21; 19:9-16; 40:34; Lev. 16:2; Ps. 97:2; 104:3; Matt. 17:5; Luke 21:27; Acts 1:9-11; Rev. 1:17).

(2) His Diadem: "A rainbow was upon His head." The Greek has the definite article, "The rainbow," thus indicating that it is the rainbow already seen in chapter four. There it was one of the appurtenances of the throne of God. The rainbow is the badge of God's covenant with man (Gen. 9:14-17), and so, while the clouds speak of wrath impending, the rainbow speaks of mercy remembered (Hab. 3:2). The clouds and the rainbow are, therefore, properly worn only by Him to Whom hath been committed "all judgment" (John 5:22), and Who hath confirmed "the new covenant" with His Own blood (Jer. 31:31-34; Matt. 26:28). This identification of the Angel as the Lord Jesus is made still more certain by—

(3) His Countenance: "His face was as it were the sun." Only of our Lord Jesus could this be true. Twice before had John seen the face of the Lord thus radiant. Once when, with Peter and James, he stood on the Mount of Transfiguration (Matt. 17:1, 2), and again when, in the first of the Patmos visions, he beheld Christ in the midst of the churches (Rev. 1:16).

(4) His Feet: "As pillars of

fire." This mark of identification is established by 1:15.

(5) His Book: "He had in His hand a little open book" (Greek: "having been opened"). This little book was last seen in the hand of the Lord Jesus (Rev. 5). It was sealed then, but in chapter six the seals were removed, and now it is open.

(6) His Position: "He set His right foot on the sea, and His left foot on the earth." To set one's foot on a place is expressive of a purpose to take possession (Deut. 11:24), and here the Lord Jesus manifests His purpose to take possession of the world to which the little book declares Him entitled.

(7) His Voice. "And cried with a loud voice as a lion roareth." This again likens this One with the One Who received the book in chapter 5 (see v. 5, and also Jer. 25:30, 31; Hosea 11:10).

Lest any be confused by the fact that our Lord is called an Angel, let us say that the word denotes the OFFICE rather than the BEING of the one to whom it is applied. Both the Hebrew word *mal'ak* and the Greek word *aggelos* mean simply "messenger," and are used sometimes of men, sometimes of a separate order of created beings whom we call angels, and sometimes of Christ Himself. As an instance of the latter use, see Malachi 3:1, where the word for angel is translated messenger, first with reference to John the Baptist (Matt. 11:10), and then with reference to "the Lord . . . even the Messenger of the Covenant."

The Proclamation of the Voices, 3b-4

"The seven thunders uttered their voices." These are doubtless

the thunders associated with the throne of God in 4:5, and they are, collectively, the voice of God. See Psalm 29:3-9, where the statement "the God of glory thundereth" is accompanied by seven references to His voice—seven being the number of fullness. The messages these voices declare is not revealed, and so we shall not speculate about it, but keep in mind Deut. 29:29.

The Consummation of the Mystery, 5-7

Verse 6 does not announce the end of time, as our version seems to indicate, for much time is yet to elapse before the beginning of eternity. The last phrase is better given in the Revised Version: "There shall be DELAY no longer."

The completion of God's purpose for this world is at hand, and "there shall be delay no longer." He has waited in mercy, and men have said: "Where is the promise of His coming?" (2 Peter 3:4-9). "But the day of the Lord shall come." For almost two thousand years has "the Bridegroom tarried" (Matt. 25:5), but "yet a little while and He that shall come will come, and will not tarry" (Heb. 10:37). Again and again has the evil servant said, "My Lord delayeth His coming" (Matt. 24:48), but the time is coming when "there shall be delay no longer!"

The Preparation of the Prophet, 8-11

The little book we have identified as the title-deed to this earth, which Christ holds by reason of having redeemed the inheritance. Here the book is presented to the prophet, and he is commanded to eat it. To eat a thing is to make it one's own, and by so assimilating God's redemptive purposes and plans for this earth the servant of God is prepared to "prophesy before many peoples, and nations, and tongues, and kings."

Sweet at first, the bitterness is noted only when one begins to perceive that in the redemption of God's own was involved the most intense suffering for God's Son, and that in taking possession of the redeemed inheritance is involved the destruction of the Christless multitudes. (Compare Ezekiel 2:8-3:4).

**TELL OTHERS
About The Blessing
To Be Found In
THE BULLETIN**

EMPIRE STATE FELLOWSHIP OF REGULAR BAPTIST CHURCHES

Reported by REV. CLAYTON GRAY

"The greatest meeting of Bible-Believing Baptists ever held in New York State" was the opinion of many who attended the formation of The Empire State Fellowship of Regular Baptist Churches in The Tabernacle Baptist Church of Ithaca on October 5, 6, and 7. Pastors and messengers from fifty-four Baptist Churches having a constituency of at least ten thousands members joined in the fellowship around the Word of God, recognizing the Lord Jesus Christ as their only Sovereign and the Holy Spirit as the Moderator of every service. Young men and old men from little churches and big churches united in the firm belief that all were "One In Christ Jesus" and every Baptist Church was a Sovereign Body free from external control. Again and again the Historic Baptist Beliefs were emphasized.

Without a dissenting voice, a constitution was adopted providing, among other things, for a Council of Ten to guide the affairs of The Fellowship. Those elected to The Council were Rev. Milton Arnold, Grace Baptist Church, Buffalo; Rev. James Bedford, North Baptist Church, Corning; Rev. Douglas Burt, First Baptist Church, Newark Valley; Rev. Clayton H. Gray, Park Avenue Baptist Church, Binghamton; Rev. Earle G. Griffith, D.D., Baptist Bible Seminary, Johnson City; Rev. Harry Hamilton, D.D., First Baptist Church, Buffalo; Rev. Clarence Hayden, First Baptist Church, North Tonawanda; Rev. Reginald Mathews, Calvary Baptist Church, Norwich; Rev. Joseph Stowell, Tabernacle Baptist Church, Ithaca; and Rev. C. Hildreth Wilcox, South Side Baptist Church, Hornell. The Council organized with Rev. Joseph Stowell as Chairman, Rev. Clayton Gray as Vice-Chairman and Rev. Reginald Mathews as Secretary and Treasurer. Council voted to accept the invitation of The First Baptist Church of North Tonawanda, Rev. Clarence Hayden, Pastor, to hold the next annual meeting in their meetinghouse.

The New Hampshire Confession of Faith as published by The General Association of Regular Baptist Churches, North, was adopted as the

doctrinal statement of the new Fellowship.

The Preaching of the Word

With business at a minimum, the sessions were packed full of messages based upon the Word of God and indited by the Holy Spirit. In the presence of an exceptionally large congregation for the opening night, Rev. Arthur F. Williams, D.D., pastor of The First Baptist Church of New York City, delivered a stirring message on Jeremiah 6:19. He pointed out that the rejection of God's Word and God's Law results in men devising a law of their own. This is the reason for the conditions that exist in the world today. Dr. Williams said that the present worldwide catastrophe was "the fruit of their thoughts." The world is reaping its own fruitage. The thought was illustrated from the experience of Adam and Eve, the Antediluvians, Russia, Germany and America at the present hour. The conference certainly got off to a good start with this splendid meeting.

Tuesday morning began with a Ministerial Breakfast in The Blue Room of The College Spa, when over forty pastors gathered at 7:45 A. M. Dr. Earle Griffith gave a talk on "Pastoral Problems," in a spicy and intensely interesting manner. Many problems concerning pastoral settlement and the realization of the will of God in such affairs were touched upon and wise counsel given.

During the meetings on Tuesday the following brethren gave Bible Expositions, Rev. Clarence Hayden, Rev. Milton Arnold, Rev. C. Hildreth Wilcox, and Rev. C. H. Gray.

Tuesday evening was The Baptist Bible Seminary night with a busload of students coming up to the meeting from Johnson City. The Victory Quartet from The Seminary rendered special music. Then Dr. Griffith spoke upon Acts 20:24 on "A Great Man's Autobiography." He presented the message through the medium of four questions: "Are We Among God's Unshakeables?" "Are We A Company of Selfless Souls?" "Are We In The Grip of A Holy Resolve?" "Are We Prepared to Finish Our Specific task?"

A day of blessed fellowship ended on a note of challenge to fuller consecration in the Lord's service.

As on Tuesday, so on Wednesday the pastors gathered for breakfast, this time as the guests of Dr. Strathearn. Reports were given by the representatives of the various conferences at The LeTourneau Christian Camp of conversions and consecrations. The importance of the camp was testified by many pastors present.

Pastors John Betlam, Kenneth Muck and Kenneth Kinney gave helpful Bible Expositions during Wednesday services. While some of the brethren felt it necessary to return home for their Wednesday evening service, the fine spirit continued through until the closing meeting. The inability of Dr. Robert T. Ketcham to be present to deliver the closing message was regretted. Dr. Harry Hamilton of The First Baptist Church of Buffalo was called to speak and gave an encouraging message on Hebrews 6:1, "Let Us Go On." He exhorted his hearers to "Go On Confidently," "Go On Courageously," and "Go On Cheerfully." Hearts were stirred and the conference came to a triumphant close.

The Emphasis upon Missions

No conference of Bible-Believing Baptists would be complete without the Missionary Emphasis. The Association of Baptists for World Evangelism was represented by Dr. Harold T. Commons, its president. How thrilled we were to hear of the Lord's watchcare over the missionaries who were stranded in the Philippines. Dr. Commons gave the latest news from all the missionaries and answered many questions from the floor.

Dr. M. E. Hawkins, President of Mid-Missions, brought a soul-stirring and challenging message based upon Judges 1:13, 14. During the conference Dr. Hawkins presented three of Mid-Missions fine missionaries, Mrs. Linda Seymour, Miss Jessica Minns, and Rev. Richard Teachout. Our hearts were moved as we heard Dr. Hawkins tell of the loss of the Shaws. Then the Lord melted every heart as Miss Minns

related how the Lord had kept her from sailing on the same vessel.

Interstate Evangelistic Association

The conference at Ithaca was the result of the faithful ministry of The Interstate Evangelistic Association and its director, Dr. Harold Strathearn. In speaking on behalf of The Interstate, Pastor Reginald Mathews stated that if it had not been for the I. E. A. at least 80 per cent of the Baptists would not have attended. He spoke of The Le-Tourneau Christian Camp on Canandaigua Lake, now valued at \$100,000 and having this past summer an attendance of about 1,400 young peo-

ple with 169 reported conversions. The speaker pointed out that in the past twelve years the Interstate has been able under God to link up about 700 pastors and churches, a mighty contribution to the preservation of orthodoxy. I. E. A. interest in opening closed churches was presented and many conversions noted as a result. Pastor Mathews referred to the wonderful work with the Refugees this past summer at Canandaigua, with 28 out of sixty professing conversion.

It was regretted that Dr. Strathearn was not able to speak because of ill health. The value of his faithful work in spreading the

Gospel Message will be known fully when we stand before the Lord Jesus Christ in the Glory. We are praying that through the much needed rest which Dr. Strathearn is now taking, the Lord will renew his strength and send him forth again to carry on the work of The Interstate.

A closing word of appreciation to Pastor Stowell and church for the marvelous work they did in entertaining the conference is not to be omitted. It was the smoothest piece of work in entertaining that we have ever witnessed, and done with such an unselfish spirit. God bless Pastor Stowell and Tabernacle Church.

LIST OF FELLOWSHIPPING CHURCHES IN THE GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES — NORTH

(As of December 1, 1942. Churches marked with an asterisk to be formerly accepted at the next Annual Conference).

CALIFORNIA

CERES

First Baptist Church
5th and North St.,
Rev. Paul R. Jackson
405 North St.,
Mrs. Glen Flory, Clerk

COMPTON

Berean Baptist Church
Rev. Kreuger
6991 Stanley Ave.,
No. Long Beach, Calif.
R. A. McKay, Chm. Deacons

HAYWARD

First Baptist Church
670 Sunset Blvd.
Rev. John C. Derfeldt
670 Sunset Blvd.
Mrs. Dean Hicks, Church Clerk

HEMET

First Baptist Church
Kimbal Ave. and Harvard St.
Miss Agnes Hoskin, Clerk
R. No. 3, Box 20

LOS ANGELES

Fremont Baptist Church
352 East 74th St.
Rev. E. C. Eymann
742 E 78th St.
Miss Florence Black, Clerk

LOS ANGELES

Calvary Baptist Tabernacle
Hoover at 104th Place
Rev. Carl Sweazy
641 W. 104th Place
Cecil Parker, Clerk

LOS ANGELES

Irvine Memorial Baptist Church
3170 Pyrites St.
Rev. Dale Satterthwaite
4503 Turquoise
Mr. Melvin W. Olney, Church
Clerk

LOS ANGELES

Green Meadows Independent Baptist Church
East 108th and McKinley Ave.

LOS ANGELES

Southeast Baptist Church
1225 East 68th St.
Rev. Wm. J. Collins
Miss Bessie Luther, Clerk.

LYNWOOD

First Missionary Baptist Church
3111 Lynwood Rd.
Rev. Henry C. Poole
3111 Lynwood Rd.
Mrs. Chas. Davis, Clerk
3323 Lynwood Rd.

MODESTO

Grace Baptist Church
3rd and F. Sts.
Rev. Samuel Post,
124 Fresno St.
Mrs. Geo. James, Clerk

NORTH LONG BEACH

Berea Baptist Church
60th and Linden
Miss Anna Case, Clerk
5675 Olive Ave.

SAN DIEGO

Brooklyn Heights Baptist Church
Rev. G. Rector Dye, D. D.
1355 Fern St.

Mrs. Etta Melhuish
3703 Teak St.

WILMINGTON

First Baptist Church
832 McDonald Ave.
Rev. G. S. Lemmon
843 Gulf Ave.
C. Jackson, Clerk

ILLINOIS

*** ALHAMBRA**

Baptist Church
Mrs. Albert McMichael, Clerk

ALTON

Jameson Baptist Church
2636 Sanford Ave.
Rev. Wm. J. Richardson,
1107 Milner Ave.,
Mrs. Leora Gustine, Clerk
401 Lampert

ALTON

Milton Heights Baptist Church
Mayfield Ave., 1 west of Milton
Rd.

Rev. R. W. Mayer
3308 Brown St.,
Mrs. Ida Bryant Wiseman, Clerk
1412 Willard St.

*** AURORA**

Central Baptist Church
407 Galera Blvd.
Rev. M. A. McCone,
237 South Lake St.

BETHALTO

First Baptist Church,
Spencer St.
Rev. Wilbur Strader,
R. R. 2, Edwardsville,
Mrs. Hulda Oglesby, Clerk

BUNKER HILL

Berean Baptist Church,
Rev. B. G. Ham,
Box 214,
Lester L. Turner, Clerk

CHICAGO

Portage Park Baptist Church
4839 Dakin St.,
Rev. Chas. F. Fields
5219 Belle Plaine Ave.,
Mrs. E. Wagner, Clerk

CHICAGO

Belden Ave. Baptist Church,
Beldon Ave. and Halsted St.
Rev. Howard C. Fulton, D. D.
2709 Covle Ave.,
Curtis C. Alsuede, Clerk
3417 No. Marshfield Ave.

CHICAGO

Beverly Grace Baptist Church
88th and Hermitage
Rev. Paul Tatman
535 W. 103rd St.
Alice R. Shaffner, Clerk

CHICAGO

First Roseland Baptist Church,
113th and Edbrooke Ave.,
Rev. Henry W. Dahl
11250 Indiana Ave.
Mrs. Wm. Vogt, Clerk,
10649 Wentworth Ave.

CHICAGO

Riis Park Baptist Church
6338 Diversey Ave.
Rev. Elmer C. Beutler
3832 Lexington
Miss Erma Huber, Clerk
3633 N. Osceola Ave.

CHICAGO

Stock Yards Baptist Church,
4339 So. Halsted St.
Edyth H. Joiner, Clerk

CUSTER PARK

Custer Park Baptist Church
Rev. Everett E. Sterling,
1133 Cass St., Joliet, Ill.
Miss Frances Trainer, Clerk
Rt. Box 180, Wilmington, Ill.

DECATUR

Riverside Baptist Church,
1164 Cleveland Ave.,
Rev. J. M. Carlson
1168 E. Cantrell St.
Miss Phyllis Tudway, Clerk
1547 E. Marietta St.

EAST ALTON

Cottage Hills Baptist Church.
Rev. Wm. Hamby
Mrs. Harry Snell, Clerk

FAIRBURY

Fairbury Baptist Church,
Cor. 5th and Walnut
Rev. Wm. A. Wood
208 W. Elm St.,
Lide Kershner, Clerk

HARVEY

Harvey First Baptist Church
154th and Lexington Ave.
Rev. Melvin S. Hansen
8 E. 156th St.,
Thomas G. Buel, Clerk
15201 Turlington Ave.

LASALLE

First Baptist Church,
Rev. Robt. Cook
609 3rd St.
Mrs. Robert Burch, Clerk
1301 Argyle Rd.

PANA

First Baptist Church
213 So. Locust St.
Rev. Ray F. Hamilton,
208 So. Maple St.
Wayne Harris, Clerk

PLAINFIELD

First Baptist Church
Rev. A. G. Annette,
Lincoln and Lockport St.,
Miss Evelyn Gehrke, Clerk

PONTIAC

Fundamental Baptist Tabernacle
517 W. Livingston St.
Mrs. Fred Kase, Clerk
122 E. Grove St.

ROXANA

First Baptist Church
Tydeman and Central Ave.
Rev. Denzel L. Osburn
219 Central Ave.
Mrs. Ruth Schwarm, Clerk

SILVIS

First Baptist Church
11th St. and 2nd Ave.
Rev. John J. Rader
153 10th St.
Mrs. Orville Morgan, Clerk

INDIANA**BEECH GROVE**

First Baptist Church
Alton and 7th St.
Rev. Roy C. Carlson
26 S. 17th Ave.
Mrs. John Swartz, Clerk
4 S. 17th St.

BOONEVILLE

Calvary Baptist Church
2nd at Hammond
Rev. Paul Hall
608 N. 3rd St.
Mrs. Russell Tennyson, Clerk

ELKHART

First Baptist Church,
Lexington at 3rd,
Rev. Barney E. Antrobus
309 W. Lexington Ave.
Mrs. T. H. Brown, Clerk
Woodward Ave.

GARY

Central Baptist Church
529 Jefferson St.,
Rev. Wm. Headley
812 Johnson St.,
Vern Miller, Clerk

GARY

Brunswick Baptist Church,
4th and Durbin St.,
Rev. P. R. Halverson
114 Porter St.
Remus E. Carter, Clerk
945 Hamlin St.

***HAMMOND**

Calvary Baptist Church
Rev. W. M. Green
7022 Columbia Ave.

HAMMOND

Hessville Baptist Church
6423 Arizona Ave.
Rev. R. C. Johnson
7038 McCook Ave.,
Mrs. Arthur Baylander, Clerk
2817 Cleveland St.

HOBART

First Baptist Church
3rd and Main Sts.,
Rev. Arlin Halvorsen
820 Garfield St.
E. J. Harris, Clerk

INDIANAPOLIS

Grace Baptist Church,
Rev. H. B. McClanahan,
2007 Park Ave.

INDIANAPOLIS

Thirty-first St. Baptist Church
31st and Annette St.,
Rev. Robert D. McCarthy,
711 W. 31st St.
Mrs. H. Boak, Clerk

LAFAYETTE

Americus Baptist Church
Rev. Koven I. Smith,
2215 N. 18th St.
Mrs. Laura Schnipp, Clerk,
Battleground, Ind

LEBANON

Walnut St. Baptist Church
Rev. Ralph Hubble
424 E. Walnut St.

MENTONE

First Baptist Church,
Rev. E. C. Ralston
Mrs. Roy Cox, Clerk.

MICHIGAN CITY

The Missionary Baptist Church
Barker and York Sts.
Rev. Carl W. Brown
147 S. Dickson St.,
Mrs. O. W. Cochran, Clerk

PRINCETON

First Baptist Church
Rev. R. Orville Yeager
Box 313,
417 E. Pinkney
Earl Bates, Clerk.

IOWA**AMES**

Campus Baptist Church
Rev. L. V. Fardon
Mrs. Wm. Yetter, Clerk

* BRITT

Bethel Baptist Church
Rev. B. A. Rust
Mrs. Harvey Steiff, Clerk

CORWITH

First Baptist Church
Rev. Albert Rust
Mrs. J. L. Oxley, Clerk

DES MOINES

Grandview Park Baptist Church,
1428 E. 32nd St.
Rev. A. D. Mohr
1428 E. 32nd St.
Mrs. James Earl, Clerk

ELDORA

First Baptist Church
Washington and 14th Ave.
Rev. Gus H. Dahlberg,
1319 Fourteenth Ave., W.,
Miss Elizabeth Doud, Clerk

FLORIS

Bible Baptist Church
Rev. Harold Day,
Mrs. Helen Thomas, Clerk

FOREST CITY

First American Baptist Church
Rev. Loyal H. Marx,
200 S. 4th St.
A. R. Kuns, Clerk
Box 105, R. F. D. 3

GRINNELL

Calvary Baptist Church,
Rev. Wm. F. Long,
429 6th Ave.
Mrs. Harold Ent, Clerk

GRUNDY CENTER

First Baptist Church
Rev. David Alexander,
Miss Almada Davis, Clerk

HORTON

Horton Baptist Church,
R. 1, Waverly, Ia.
Rev. Robert Gardner,
R. 1, Waverly, Ia.
Mr. Elmer L. Shipp, Clerk
R. 1, Plainfield, Ia.

MONROE

First Baptist Church,
Rev. C. E. Sharer,
Mrs. H. Herwehe, Clerk

NEW HARTFORD

First Baptist Church,
Rev. Willis Jepperson,
Mrs. Edgar Yokom, Clerk
New Hartford, Ia.

* SIOUX CENTER

First Regular Baptist Church
Rev. J. C. Kastelein

SWALEDALE

Tabernacle Baptist Church,
Rev. L. M. McCauley,
Mrs. Harry Moeller, Clerk

WASHINGTON

Prairie Flower Baptist Church,
Rev. Harold Day,
Floris, Ia.
Mrs. Helen Thomas, Clerk.

WATERLOO

Hagerman Baptist Church,
1105 Knoll Ave.
Mrs. Fern Moore, Clerk

WATERLOO

Burton Ave. Baptist Church,
Cor. Burton Ave and Riehl St.
Rev. Wm. Harvey Taylor,
1844 W. 3rd St.,
Mrs. Ernest Bender, Clerk

WATERLOO

Walnut Street Baptist Church
Park Ave. and Walnut St.,
Rev. R. T. Ketcham, D. D.
1220 Independence Ave.
Miss Lucylle Powers, Clerk

WAVERLY

First Baptist Church,
Rev. Donald M. Wagner,
211 3rd Ave. S. W.
Helen Lewis, Clerk

YARMOUTH

First Baptist Church,
Rev. Judson McClure,
Mrs. Howard Kolkman, Clerk

MASSACHUSETTS

BRAINTREE

Storrs Ave. Baptist Church,
Rev. D. W. Moffatt,
5 Lilly St.
Malden, Mass.
Mr. E. W. Chamberlin, Clerk
202 Middle St., Braintree, Mass.

EAST LYNN

Calvary Baptist Church,
110 Chestnut St.,
Rev. A. Eugene Lloyd
93 Glenwood St.
Mrs. Reta Swan, Clerk

MEDFORD

South Medford Baptist Church,
Rev. Richard E. Purchase
31 Albion St.

MICHIGAN

ALASKA

Alaska Baptist Church,
R. R. 1, Alto, Mich.
Rev. C. E. Garvin
R. R. 1, Ada, Mich.
Wm. Williams, Clerk,
4533 Gardner St.,
Grand Rapids, Mich.

ALLEGAN

First Baptist Church
Rev. E. R. Hill
330 Trowbridge St.
Mrs. J. D. Crowell, Clerk
R. 1, Allegan, Mich.

* BAY CITY

First Baptist Church
Center Ave. at Madison
Rev. Richard A. Elve,
2125 Center Ave.

BAY CITY

South Baptist Church
Rev. E. D. Ferguson
501 Cass Ave.

* BYRON

First Baptist Church
Rev. John Schimmel,
Irene Melvin, Clerk

CALUMET

First Baptist Church
Mrs. Geo. Williams, Clerk

CEDAR SPRINGS

First Baptist Church
Main St.
Rev. Griffith C. Rice,
Mrs. Lida M. Tower, Clerk

DOLLAR BAY

Bethany Baptist Church
Rev. G. J. Flokstra
807 Summit St., Hancock, Mich.
Fred A. Sager, Clerk

EAST GRAND RAPIDS

Lake Drive Baptist Church
Rev. Gerard Knol,
704 Lovett Ave., S. E.

* FENTON

First Baptist Church
506 S. Lemen St.
Mrs. Bertha Rumpau, Clerk

* FLINT

Edwin Ave. Baptist Church,
Rev. Frank Hurley,
305 E. Myrtle Ave.
Marie Wood, Clerk

FLINT

Riverdale Baptist Church
3202 Flushing Rd.,
Rev. Merle T. Huffmaster,
2457 Riverdale Ave.,
Mrs. Franklin Douglas, Clerk

FLINT

South Baptist Church,
118 E. Belvidere,
Rev. Oscar M. Smith,
1109 Walnut St.,
Miss Thelma Downing, Clerk

FLINT

Emmanuel Baptist Church,
Broadway at Minnesota,
Rev. David T. Jordan,
1445 New York Ave.
Mrs. Leo Hartman, Clerk

FREMONT

First Baptist Church,
Cor. Division and Oaks Sts.
Rev. Roy Frook,
E. Fenton Griswold, Clerk

* GRAND LEDGE

Grand Ledge Baptist Church
Rev. Cal. C. Beukema

GRAND RAPIDS

Berean Baptist Church,
1570 Coit Ave., N. E.
Rev. Howard Keithley,
1601 Coit Ave., N. E.
Robert Innis, Clerk,
1541 Plainfield, N. E.

GRAND RAPIDS

Calvary Baptist Church,
Martin and Burton, S. E.
Rev. Robert L. Ryerse,
2020 Martin Ave., S. E.
Mrs. Lynn Geib, Clerk

GRAND RAPIDS

Second Baptist Church (Orthodox)
Gold Ave. and Calif. St.,
Rev. Robert Dice,
2241 Horton Ave.,
Lillian R. Rohrer, Clerk,
1840 Ralph Ave.

GRAND RAPIDS

Wealthy St. Baptist Temple,
Wealthy and Eastern,
Rev. David Otis Fuller, D. D.
1318 Sigsbee St., S. E.
W. W. Usborne, Clerk,
848 Geneva, S. E.

HANCOCK

Calvary Baptist Church,
Rev. G. J. Flokstra
807 Summit St.

HAZEL PARK

Tabernacle Baptist Church
Rev. W. O. Love,
519 E. Harry St.,
Mrs. Louis Vassner, Clerk

HASTINGS

First Baptist Church,
Rev. B. J. Adcock
425 W. Court St.,
Mrs. Myrtle Eaton, Clerk,
1410 S. Jefferson

HOLLAND

First Orthodox Baptist Church,
Rev. VanderWeide,
382 River Ave.

HOWARD CITY

First Baptist Church,
Rev. Arnold P. Olsen
Miss Cecyl Richardson, Clerk

IONIA

Ionia Orthodox Baptist Church
401 E. Main St.
Rev. Henry L. Harms
Miss Emma Hodgkins, Clerk,
Rt. Box 59.

KENT CITY

First Baptist Church
Rev. C. Allan Taff,
Box 215,
Edward L. Clauson, Clerk

LAPEER

First Baptist Church
Rev. D. Walter Davis,
320 Law St.,
Mrs. C. Vaughn, Clerk

LOWELL

First Baptist Church,
Rev. John Beukema,
42 Carlton Ave., S. E.
Grand Rapids, Mich.

MARNE

Berlin Baptist Church,
Rev. Kenneth Marzell,
958 Hollywood, N. E.
Grand Rapids, Mich.
Pearle L. Lillibridge, Clerk,
Marne, Mich.

MIDDLEVILLE

First Baptist Church,
Rev. Sheldon B. Quincer
Mrs. Harold Griffeth, Clerk

OTTAWA COUNTY

North Chester Baptist Church,
Rev. John DeVries,
121 Baynton Ave., N. E.
Grand Rapids, Mich.
Mrs. Albert Gentz, Clerk
Casnovia, Mich, Rt. No. 1

PORT HURON

Court St. Baptist Church
Cor. Court and 15th Sts.,
Rev. C. E. Vasbinder,
1423 Court St.,
Mrs. Margaret Sprothberry, Clerk,
5392 Ravenswood Rd.

REED CITY

First Baptist Church
Rev. Louis Arkema,
248 Slasson Ave.,
Mrs. Cecil D. Alderton, Clerk
202 5th Ave.

ROCHESTER

First Baptist Church
Rev. W. S. Colegrove,
Mrs. O. N. Phillips, Clerk

* SAGINAW

Faith Baptist Church
Rev. Burton C. Reed

ST. CLAIR

First Baptist Church,
Rev. Hiram A. Pegg,
314 So. 4th St.,
Mrs. Geo. E. Wagner, Clerk

STANTON

First Baptist Church
Rev. Kenneth R. Romig
Niels Jorgesen, Clerk

VASSAR

First Baptist Church,
Rev. Jack Bowen,
Mrs. Glenn Zimmerman, Clerk

WILLIAMSTON

Williamston Baptist Church,
Rev. Harold T. Reese
216 High St.,
W. Earl Magoon, Clerk

MINNESOTA

AUSTIN

First Baptist Church
Oakland Ave., and St. Paul St.,
Rev. Leo Sandgren
204 Main St., So.
Mrs. Richard Rahilly, Clerk

BEMIDJI

First Baptist Church,
Beltrami and 8th,
Rev. Albin E. Berglund,
114 8th St.
Miss Della Martin, Clerk,
1315 Bixby

BROWNSDALE

Brownsdale Baptist Church,
Rev. J. D. Taylor,
C. O. Nelson, Clerk

CANBY

First Baptist Church,
Rev. Worth Sauser,
Miss Mamie Bliss, Clerk

FAIRBAULT

First Baptist Church,
Rev. David J. Davies,
417 Fifth Ave., N. W.
H. E. Carlson, Clerk

KASSON

Kasson Baptist Church
Rev. Harland L. Sauser,
Box 429

Mr. Erven Singfeil, Clerk

MORRISTOWN

Morristown Baptist Church,
Rev. P. M. Heilig
Loren E. Merchke, Clerk

OWATONNA

Calvary Baptist Church
234 E. Main St.,
Rev. H. H. Friesen,
234 E. Main St.
Twylah Wanous, Clerk

WINONA

Calvary Baptist Church,
Rev. Arlo Twist
459 Huff St.,
Mildred Brown, Clerk

MISSOURI

KANSAS CITY

First Regular Baptist Church
2425 Van Brunt Blvd.,
Rev. O. W. Stanbrough,
2402 Van Brunt Blvd.
Mr. Geo. M. Stanbrough, Clerk

ST. LOUIS

Jennings Baptist Church,
4750 Jennings Rd.,
Rev. Paul Smith,
4750 Jennings Rd.,
Mr. Harry Carroll, Sr., Clerk

NEW JERSEY

ATLANTIC CITY

Chelsea Baptist Church,
2908 Atlantic Ave.,
Rev. Clarence E. Mason, Jr., D. D.
211 N. Rosboro Ave.,
Mrs. Fred Campbell, Clerk

ATLANTIC CITY

First Baptist Church,
Pacific St.,
Rev. Coulson Shepherd,
17 S. Marion Ave.,
Charles R. Robart, Clerk

FLORENCE

First Baptist Church,
Front St., Box 33
Mrs. Lillian W. Hughes, Clerk

HACKENSACK

First Baptist Church,
Rev. Harry C. Leach, D. D.
80 Passaic St.,
A. W. Nuhn, Clerk

HADDON HEIGHTS

Haddon Heights Baptist Church
Third and Station Ave.
Rev. K. W. Masteller,
312 Fourth Ave.,
M. E. Austermyhl, Clerk
21 Seventh Ave.

NEWPORT

First Baptist Church
Rev. Adam L. Lutzweiler,
 Clara B. Cossaboon, Clerk

NORTH PLAINFIELD

Hydewood Park Baptist Church,
 Manning and Norwood,
Rev. Ralph W. Carr,
 157 Westervelt Ave.,
 Andrew Golz, Clerk

PORT NORRIS

Port Norris Baptist Church,
Rev. Kenneth O. Bouton,
 Mr. Burton S. Robbins, Clerk

NEW YORK

BINGHAMTON

Park Ave. Baptist Church,
 1135 Vestal Ave.,
Rev. Clayton Gray
 34 Rush Ave.,
 LaRoy Hollister, Clerk,
 87 Park Ave.

BINGHAMTON

Bevier Regular Baptist Church,
 211 Bevier St.,
Rev. Richard Crandall,
 85 Fairview Ave.,
 Mrs. Ruby Crandall, Clerk

BUFFALO

First Baptist Church,
 14 North St.,
Rev. H. G. Hamilton, D. D.
 370 Calvin Ave.,
 Mrs. O. W. Saxton, Clerk

BUFFALO

Grace Baptist Church,
 1270 Kenmore Ave.,
Rev. Milton Arnold,
 111 Delaware Rd.
 Kenmore, N. Y.
 Harry A. Sears, Clerk

* CORNING

Calvary Baptist Church
 Corning, N. Y., R. D. 2
Rev. Arthur E. Killam
 Miss Jane V. Kenney, Clerk

CORNWALL

Cornwall Baptist Church
 Mrs. Georgina C. Cowton, Clerk

* ENDICOTT

West Corners Baptist Church
Rev. Donald B. Stowell,
 208 Duke St.
 R. R. 1, Endicott, N. Y.

WEST ENDICOTT

United Tabernacle Baptist Church
 514 Birdsall St.
Rev. Douglas Christen,
 515 Wendell St.,
 Mrs. Robert Strickland, Clerk
 630 June St.

ITALY HILL

First Baptist Church

ITHACA

Tabernacle Baptist Church,
 E. Lincoln at Utica St.,
Rev. Joseph Stowell
 622 Utica St.,
 Miss Amy Hughes, Clerk

JAMESTOWN

Baptist Bible Church
 379 Buffalo St., Box 298
 Mrs. Carl Holmberg, Clerk,
 35 Adams St.

JOHNSON CITY

First Baptist Church,
Rev. Kenneth R. Kinney
 48 Park Pl.
 M. J. Hancock, Clerk

KILLAWOG

Killawog Baptist Church
 Whitney Point, N. Y.

* LONG ISLAND

Bethel Baptist Church
 42 Bristol St.
 Lindenhurst, Long Island,
Rev. Walter J. Aardsma
 283 North Fourth St.
 Miss Mary Aardsma, Clerk

MARATHON

First Baptist Church,
Rev. Joel Wade

MARIETTA

Rose Hill Baptist Church,
Rev. Adam Galt,
 Mr. Robert Lader, Clerk
 R. 2, Skaneateles, N. Y.

MILLERTON

North East Baptist Church,
Rev. Alfred P. Conant,
 Box 1,
 Mrs. Ward Dean, Clerk

NIOBE

Niobe Baptist Church,
Rev. Donald Beightol,
 Mrs. Elva L. Hintz, Clerk

NORTH TONAWANDA

First Baptist Church
Rev. C. B. Hayden,
 208 Bryant St.
 Norma Peter, Clerk

NORWICH

Calvary Baptist Church,
Rev. Reginald L. Matthews,
 54 Mitchell St.
 Miss Dorothy Bates, Clerk
 17 Brown St.

* NORWICH

East Pharselia Fundamental Baptist Church
 Norwich, N. Y.
Rev. Whitney Ward,
 Mrs. June H. Loscavio, Acting Clerk

NEWARK VALLEY

First Baptist Church
Rev. Douglas Burt,
 Mrs. Claude Tarbox, Clerk

OTEGO

First Baptist Church,
Rev. Norman S. McPherson,
 Mrs. R. E. Redington, Clerk

PAVILION

Pavilion Baptist Church,
Rev. Luther Bunting,
 Mrs. Walter Hettrick, Clerk

PANAMA

Panama Baptist Independent Church

Rev. J. M. Linendoll,
 Box 211,
 Mrs. Rue Graves, Clerk

PRATTSBURG, VILLAGE

First Baptist Church

SHERMAN

First Baptist Church
Thomas Paul Kelly
 P. O. Box 356

STAMFORD

South Jefferson Baptist Church
Rev. Karl Smith,
 Mrs. Harold Stone, Clerk

TOTTENVILLE, S. I.

South Baptist Church,
 119 Main St.,
Rev. James M. Grier,
 418 Craig Ave.,
 W. S. Moncado, Clerk

VENICE CENTER

Venice Baptist Church
Rev. F. T. Perry,
 Mr. Herman Taylor, Clerk
 Benoa, N. Y.

WATERVILLE

First Baptist Church,
 Miss Mabel Beekman, Clerk

WYOMING

First Baptist Church
Rev. John D. Tyler,
 Box 77, Wyoming, N. Y.
 Mrs. Arthur Perry, Clerk

OHIO

BELLEFONTAINE

First Regular Baptist Church,
 Madrones & Columbus Sts.,
Rev. Wm. H. Schweinfurth,
 408 N. Madriver Ave.,
 Mrs. A. J. Park, Clerk

* BOWLING GREEN

First Baptist Church
 Oak Street
Rev. Charles C. Stricklin

COLUMBUS

Immanuel Baptist Church
Rev. Ralph E. Hone
 357 Midland Ave.,
 Mrs. H. H. Elliott, Clerk
 231 Nashoba Ave.

DAYTON

Haynes St. Baptist Church
 Cor. Haynes and Parrot St.,
Rev. E. Fred Jones
 313 Paris St.,
 W. B. Schwinn, Clerk.

ELYRIA

First Baptist Church,
 Cor. Middle and 2nd Sts.,
Rev. J. Irving Reese,
 455 W. Eighth St.,
 Harold Wilson, Clerk

* FAYETTE

Ambrose Baptist Church
Rev. Elmer C. Hukell
 Mrs. Robert E. Nofziger, Clerk
 Archbold, Ohio

FINDLAY

First Baptist Church
 119 E. Lima St.,
Rev. Wm. L. Fisk,
 605 Second St.
 Mrs. Perry Higley, Clerk
 905 Washington Ave.

* FOSTORIA

Fostoria Baptist Church
 350 West Center St.

KIPTON

Camden Center Baptist Church
Rev. Melvin O. Welch,
 Oberlin, R. D., No. 2
 Mrs. Bessie Waite, Clerk

LAGRANGE

LaGrange Baptist Church

PORTSMOUTH

Temple Baptist Church
Rev. H. O. Van Gilder, D. D.
 2110 Grandview Ave.
 George R. Carson, Clerk

SPENCER

First Baptist Church,
 West Main St.,
Rev. Ewing Walters,
 Box 622
 Mrs. Sarah K. Clement, Clerk

TOLEDO

Emmanuel Baptist Church,
 Detroit and Oakwood Ave.,
Rev. Jas. T. Jeremiah,
 1262 Oakwood Ave.
 Mr. Clifford C. Never, Clerk

TOLEDO

Lewis Ave. Baptist Church
Rev. Ray Poludniack
 Mr. David Dennis, Clerk
 4452 N. Lockwood Ave.

WELLINGTON

First Baptist Church,
 Herrick Ave., East,
Rev. John Green,
 145 Forest St.,
 Mrs. Russell Edwards, Clerk

* WHEELERSBURG

The Waits Baptist Church
Rev. Frank Fields
 R. 1 Wheelersburg, O.
 Mrs. A. H. Roney, Clerk

OKLAHOMA

PONCA CITY

Tabernacle Baptist Church,
Rev. E. C. Shute

PENNSYLVANIA

ATHENS

Calvary Baptist Church
 107 Susquehanna St.
Rev. Arthur C. Guild,
 203 So. Elmira St.
 Ernest L. Hoyt, Clerk
 447 Cayuta Ave., Waverly, N. Y.

CORY

First Baptist Church
Rev. James C. Eelman,
 407 W. Church St.,
 Glenn Gauffreau, Clerk
 So. Center St.

ERIE

Bethel Baptist Church,
 26th and Wayne Sts.
Rev. Hall Dautel
 Arthur E. Carr, Clerk

HALLSTEAD

First Baptist Church,
Rev. Joseph B. Harrison,
 Pine St.,
 Mrs. Bessie N. Gathany, Clerk
 R. F. D., Great Bend, Pa.

LOCK HAVEN

First Baptist Church
Rev. Howard Young
 210 N. Vesper St.,
 Miss Irene Glenn, Clerk
 524 Walnut St.

* JERSEY SHORE

Independent Baptist Tabernacle
Rev. John O. Bisset,
 241 Thompson St.
 Jersey Shore, Pa.

PHILADELPHIA

Weston Memorial Baptist Church
 58th and Thompson St.,
Rev. Carl Egli,
 5750 Hunter St.,
 Mrs. Geo. Fasig, Clerk

PHILADELPHIA

Spruce St. Baptist Church
 Fiftieth and Spruce Sts.,
Rev. Herbert V. Hotchkiss
 5011 Osage Ave.,
 Anne M. Jones, Clerk,
 30 N. 50th St.

PHILADELPHIA

First Baptist Church of Wissinoming
 Benner and Walker Sts.,
Rev. Gerald Stover,
 6049 Charles St.

SPARTANSBURG

First Baptist Church,
Rev. J. Allen Waugaman,
 Mrs. Faith Wallace, Clerk

SPRINGVILLE

Springville Baptist Church
Rev. Robert L. Titus,
 Mrs. Minot B. Riley, Clerk

UNION CITY

Juva Independent Baptist Church
Rev. Donald Miller,
 R. F. D. No. 1
 Mrs. H. Hinkson, Clerk

WASHINGTON

TACOMA

Temple Baptist Church
 S. Second St. and St. Helens Ave.,
Rev. R. L. Powell, D. D.
 514 S. Cushman Ave.,
 Miss Daisy Lewie, Clerk

WEST VIRGINIA

CHARLESTON

Randolph St. Baptist Church,
Rev. R. T. Nordlund,
 213 Randolph St.,
 L. D. Pauley, Clerk,
 1203 Grant St.

CLENDENIN

Calvary Baptist Church
Rev. E. V. Howell,
 Box 356
 Mr. Rexford Matheney, Clerk

MANNINGTON

Calvary Baptist Church,
Rev. R. Kenneth Smelser,
 15 Jefferson St.
 Mr. Byron Hall, Clerk

WISCONSIN

KNAPP

Gospel Mission Baptist Church,
Rev. Samuel Muralt
 Mrs. Vivian Blake, Clerk

MERTON

First Baptist Church,
Rev. Milton Dowden,
 Albert Meissner, Clerk

MILWAUKEE

Garfield Ave. Baptist Church,
 210 West. Garfield Ave.,
Rev. Wm. E. Kuhnle,
 2261 N. 59th St.
 Mr. E. H. Klingbiel, Clerk,
 4070 N. Twenty-fourth Pl.

RACINE

Grove Ave., Baptist Church,
 Ingvaard Nelson, Clerk

VERONA

Memorial Baptist Church,
 Main St.
Rev. T. J. Gibson
 Box 665,
 Mrs. Jos. W. Bryan, Clerk
 R. 2, Madison, Wis.

WISCONSIN RAPIDS

Calvary Baptist Church
 331 Oak St.,
Rev. O. B. Ransopher,
 1361 1st St., North,
 Mrs. Jennie Lindner, Clerk
 Port Edwards, Wis.

DON'T FORGET!

Renewals

and

New Subscriptions

During December

75c.

MINISTERS, MISSIONARIES, AND LICENSED MEMBERS OF G. A. R. B. CHURCHES

<i>Church</i>	<i>City and State</i>	<i>Missionaries</i>	<i>Ordained Ministers and Licentiates</i>
First Baptist Church	Ceres, Calif.	John Gillespie LaVerne Olson James V. Richards	Rev. Fred Bach Mr. Harry Buerer Mr. Sheldon Helsley Rev. Peter Jorgensen Rev. Deward Lowrey Rev. T. D. Quick Rev. Herbert Williams
Fremont Baptist Church	Los Angeles, Calif.	Miss Bethel France Mr. and Mrs. Norman Coon	Rev. A. W. Gillis Rev. W. W. Riggs
First Missionary Baptist Church	Lynwood, Calif.	Rev. and Mrs. Harold DeGroff	
Grace Baptist Church	Modesto, Calif.		Rev. H. D. Todd Rev. C. W. Brown Rev. R. Wagner Rev. R. T. Cowles
Milton Heights Baptist Church	Alton, Ill.	Rev. Walter Binney Rev. C. K. Oglesby	Dr. J. Stuart Hydanus Howard Devers
Jameson Baptist Church	Alton, Ill.		Rev. H. Maulton
First Roseland Baptist Church	Chicago, Ill.	Miss Elizabeth Frost Rev. and Mrs. C. S. Foster Rev. and Mrs. Harold Palmer	
First Baptist Church	LaSalle, Ill.	Dr. and Mrs. R. V. Herbold Mrs. Anna Nielsen Miss Charlotte Joop Miss Nell Festa Miss Mona Kemery Miss M. A. Burnett	Rev. Elwood Wylie
Portage Park Baptist Church	Chicago, Ill.		Rev. C. W. Walker Elizabeth Bishop
Custer Baptist Church	Custer Park, Ill.		Rev. Robert Buza
First Baptist Church	Harvey, Ill.	Miss Ida Rhoades	
First Baptist Church	Pana, Ill.	Rev. Virgil Moneysmith	Rev. T. J. Phillips
First Baptist Church	Plainfield, Ill.	Rev. and Mrs. Fred S. Donnelson	Rev. H. Tallman
First Baptist Church	Roxana, Ill.	Mary Dowding	Rev. F. O. Hamilton
First Baptist Church	Silvis, Ill.	Mrs. Chas. Hart Mrs. Fred Lemmert	Rev. Geo. Adams
First Baptist Church	Beech Grove, Ind.		Mr. Hubert Boles Rev. V. Allen Rev. Chas. Stafford
Central Baptist Church	Gary, Ind.	Rev. and Mrs. W. A. Ross Mrs. Richard Paulson Miss Florence Alman	Rev. V. F. Anderson Rev. Raymond Coon Rev. Leslie Hawtin Rev. G. Dibble Rev. Glyn Evans Earl Brown
First Baptist Church	Hobart, Ind.	Rev. and Mrs. M. Amundson	
31st St. Baptist Church	Indianapolis, Ind.	Miss Myrtle Wilson Rev. and Mrs. Harry Babcock Rev. Gene Wolfe	Rev. N. Edwards Rev. F. Miller Rev. V. Johnson Rev. E. Coons Mr. L. Smith Mr. M. Swoverland Mr. Homer Warman Mr. T. Croom Mr. William Bromley

MINISTERS, MISSIONARIES, AND LICENSED MEMBERS OF G. A. R. B. CHURCHES

<i>Church</i>	<i>City and State</i>	<i>Missionaries</i>	<i>Ordained Ministers and Licentiates</i>
Missionary Baptist Church	Michigan City, Ind.	Miss Irene Cochran	Dr. M. E. Hawkins Rev. F. W. Kamm
First Baptist Church	Princeton, Ind.	Miss Grace Lamar	Rev. J. W. Paul
First Baptist Church	Eldora, Ia.	Mrs. Pearl Peterson	Rev. Dewey Lamprecht Miss Irma Schwarck Rev. Arthur Allen
Bible Baptist Church	Floris, Ia.		Rev. Emory Sample Mr. Richard Harl
First American Baptist Church	Forest City, Ia.	Rev. Glen Smith	Rev. C. Sigerstrum
First Baptist Church	Monroe, Ia.	Clyde Shannon Catherine Tuinstra	Rev. Paul Middleton
Tabernacle Baptist Church	Swaledale, Ia.		Rev. H. A. Hufford Mr. H. R. Moeller
Burton Avenue Baptist Church	Waterloo, Ia.	Miss Hazel Morris	Rev. Wm. Berntsen Mr. Ralph Murray Rev. Chas Stull
Hagerman Baptist Church	Waterloo, Ia.		Rev. W. R. Rogers Mr. Floyd Jepperson
Walnut Street Baptist Church	Waterloo, Ia.	Rev. and Mrs. H. B. Street Rev. and Mrs. Oliver Whitson Rev. and Mrs. Vincent Hayden Rev. Fremont Blackman Miss Iva Hayden Miss Alice Barnes Mrs. Willard Stull Miss Catherine Ayres Miss Alosia Richerson	Rev. A. D. Moffat Mr. Robert McMillan Mr. Robert Opfer Mr. Donald Douglass Rev. J. F. Sparks Dr. Dan Gilbert Rev. M. C. Ehler Rev. Ray D. Williams
First Baptist Church	Waverly, Ia.	Miss Winifred Lynes Mrs. J. Zehr	Mr. H. Sanders
First Baptist Church	Yarmouth, Ia.	Mr. Edgerton Nix	
Calvary Baptist Church	E. Lynn, Mass.	Rev. Arthur Nickerson Mrs. Dorothy Nickerson	Rev. Borden Knorr
South Baptist Church	Flint, Mich.		Rev. H. Crainer
Berean Baptist Church	Grand Rapids, Mich.	Dr. K. Klokke Mrs. Friederichsen Mr. Raymond Davis Mrs. C. Thomas Miss Jean Lybart H. Van Broekhoven Miss J. Carlberg Rev. J. Young Mrs. Fred Legant	Rev. Carl Tanis Rev. Fred Harris Rev. Isaac Van Westenbrugge Rev. Hubert Karl Rev. J. F. Young Rev. K. Marzell Rev. Earl Gilmore
Second Baptist Church	Grand Rapids, Mich.	Miss Rhoda M. Little Mrs. Henry DeVries	
Calvary Baptist Church	Grand Rapids, Mich.	Miss Dorothy Lyon	Rev. John Afman Mr. John Bajema
Wealthy St. Baptist Temple	Grand Rapids, Mich.	Rev. and Mrs. V. Barnett Rev. J. H. Cohn, D. D. Rev. H. DeVries Miss Lena DeLange Miss Esther Hoyt Mrs. Wm. Nelson Rev. and Mrs. Floyd Peterson Miss Effie Peck Rev. and Mrs. H. Reynhout Mrs. Arthur Ramiah	Rev. Peter VanderWal Rev. H. A. Lyon Rev. E. R. McLaughlin Rev. Frank Wolz Mr. John Beukema Mr. Wm. Larson Mr. Robert Reynhout
	Miss Myrtle Rayner Miss Bernice Steed Miss Lulu Sommers Rev. and Mrs. A. TerMeer		

MINISTERS, MISSIONARIES, AND LICENSED MEMBERS OF G. A. R. B. CHURCHES

<i>Church</i>	<i>City and State</i>	<i>Missionaries</i>	<i>Ordained Ministers and Licentiates</i>
First Baptist Church	Middleville, Mich.	Mrs. H. Rutherford Mr. and Mrs. O. Bechtel	Rev. H. Ruchti
First Baptist Church	Reed City, Mich.		Rev. Lloyd Welton
First Baptist Church	Austin, Minn.	Rev. Wayne Barber Miss Mable Walker Rev. Ferdinand Rosenau Rev. Carl Barber	Mr. Harry Bundy
First Baptist Church	Bemidji, Minn.	Rev. Garnet Trimble Miss C. Campbell Miss Grace Camp Miss Eleanor Gilhan Miss Wesley Howland Miss Bernice Balzar Marjorie Carlson Mr. and Mrs. Frame	Mr. Floyd Sutton Mr. A. Paul
First Baptist Church	Canby, Minn.	Rev. Vernon Bliss Rev. and Mrs. Geo. Knutson	
Jennings Baptist Church	St. Louis, Mo.	Rev. C. W. Anderson Mrs. C. W. Anderson	Mr. A. S. Cash
First Regular Baptist Church	Kansas City, Mo.		N. A. Planck Howard Planck H. W. Blake Wm. B. Stanley Delbert Hall
Chelsea Baptist Church	Atlantic City, N. J.	Rev. & Mrs. Chas. Breder	Rev. D. R. Fisher Mr. Geo. W. Francis Mr. Paul Nehr Mr. James E. Wescott
First Baptist Church	Atlantic City, N. J.		Rev. Wm. Ross Rev. K. Ross Rev. W. Rogers Rev. A. Horn
First Baptist Church	Hackensack, N. J.	Rev. Edw. Bomm Rev. C. Stauffacher	Rev. E. Barnett Rev. A. Barnett Mr. R. Miller
Hydewood Park Baptist Church	N. Plainfield, N. J.	Miss Ida Lisco Mrs. R. Davis Mr. Howard Dual	Mr. K. Bouton Mr. C. Germain Mr. F. Daly Mr. Ralph Carr, Jr. Miss M. Jenson Miss M. Mancil Mr. F. Vail Mr. F. Morgan
Park Avenue Baptist Church	Binghamton, N. Y.	Miss Julia Rose Mr. and Mrs. Arnold McIver	Rev. G. Thompson Rev. L. Rutbell Rev. M. Lowe
First Baptist Church	Buffalo, N. Y.		Rev. J. Bernheim Rev. A. Screinschaw
Grace Baptist Church	Buffalo, N. Y.		Rev. R. Ridley Mr. Vander Logsdon Mr. H. A. Sears
Tabernacle Baptist Church	Ithaca, N. Y.	Mr. H. W. Orman Rev. and Mrs. Harvey Boda Mrs. A. Seymour Miss Betty Heistand	Rev. W. Pinkney Mr. A. Russell Sr.

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<i>Church</i>	<i>City and State</i>	<i>Missionaries</i>	<i>Ordained Ministers and Licentiates</i>
North East Baptist Church	Millerton, N. Y.	Rev. R. M. Piepgrass	
First Baptist Church	No. Tonawanda, N. Y.		Mr. Kenneth Ostrom
United Tabernacle Baptist Church	W. Endicott, N. Y.	Rev. W. J. Stull	
First Baptist Church	Otego, N. Y.		Rev. Geo. Decker
First Baptist Church	Elyria, Ohio	Rev. B. Davidson Rev. B. R. Opper Rev. Ed. Frederick Rev. and Mrs. A. Anderson Rev. F. C. Imhoff Miss Lydia Imhoff Rev. and Mrs. Walter Keisler Mrs. C. Pontier Miss Alma Doering Miss S. C. Dunkelberger Mrs. Wm. Ross Miss Dolores Finley Miss Roma Bader Rev. and Mrs. Guy Byars	Rev. Geo. A. McCauley Rev. Ralph W. Neighbour Louis Gasper Earl R. Peck
Temple Baptist Church	Portsmouth, Ohio	Miss L. Tracy	Rev. H. Arthur Rev. H. F. Smith Rev. F. Fields
First Baptist Church	Spencer, Ohio		Rev. L. W. Beckley
Emmanuel Baptist Church	Toledo, Ohio		Rev. Earl Hoover Mr. Fred Seewer Mr. R. P. Poludniak
First Baptist Church	Corry, Pa.	Rev. R. Miller	Mr. H. Blanchard Rev. E. Bartill
Bethel Baptist Temple	Erie, Pa.	Mr. Clyde Nelson Miss Florence Willson Miss Dorothy Canover Miss Lyle Brown Mr. and Mrs. Wm. Hunricks Mr. F. M. Sweyer Rev. Gilbert Lloyd	
Spruce St. Baptist Church	Philadelphia, Pa.	Miss Margaret Oppelt Miss Edna R. Hotchkiss Mr. and Mrs. Otis Leal Mrs. John Stevenson	
Weston Memorial Baptist Church	Philadelphia, Pa.	Mr. E. Spahs Mr. Travis Hawk Mr. Wm. Bernhardt	Rev. H. Egner Rev. Wm. Neff
Temple Baptist Church	Tacoma, Wash.		Rev. J. A. Weaver Rev. E. Boyle Rev. E. Larsen Rev. D. Custis
Calvary Baptist Church	Mannington, W. Va.		Mr. Melvin Efaw Mr. G. Mitchell Mr. C. Mitchell
First Baptist Church	Merton, Wis.		Mr. S. R. Dobbartin
Garfield Ave. Baptist Church	Milwaukee, Wis.	Rev. A. Anderson Mrs. Wayne Barber	Rev. M. Duff Rev. R. Briggs
Grove Ave. Baptist Church	Racine, Wis.		Rev. Walter Carvin Rev. C. H. Henningsen Mr. Robert Prideaux
Calvary Baptist Church	Wisconsin Rapids, Wis.	Miss Ruth Anderson	Mr. Cleo William Mann Mr. Emmett Streblow

GLEANNINGS

Edited by R. F. HAMILTON

CALIFORNIA

LOS ANGELES. The Calvary Baptist Tabernacle, under the leadership of Carl Sweazy, has been very ambitious recently, in purchasing needed property for expansion. Lots were bought several months ago adjacent to the tabernacle, in order to allow for expansion in the main plant. Two fine lots were also recently purchased in the city of Compton where the church has a mission. While making calls in an outlying district of Los Angeles recently, Pastor and Mrs. Sweazy came across an unused church, built to cost originally about \$10,000. It is now available at a very reasonable price, and is in a very needy section of the city. Pastor Sweazy immediately became ambitious to secure this building and establish a work here. Let us pray that he shall succeed. Brother Sweazy says, "Here we are still in our baby clothes, but wiggling to do something about everything. Pray for us."

* * * *

MISSOURI

ST. LOUIS. The Baptist Hebrew Mission has secured an especially fine building at 5872 Cabanne Avenue, which from henceforth will be the headquarters for their work. They began over four years ago with no mission headquarters but the home of Mr. and Mrs. Carl Anderson and with no financial support except for Miss Mary Dowding. After a year, the financial support increased so that they were able to lease a store building for a period of four years. Realizing the need for a permanent building for the mission and missionaries, they began to pray and ask others to pray with them that God would meet this need. Three months after the lease expired on their mission hall, the Lord answered this prayer by leading them to their present location. It had already been completely remodeled and redecorated, and it is located only a few blocks from their former mission hall. There are two especially large halls which can be used for meetings and a fine large basement to take care of the boys work. There are also available ten rooms for living quarters, which will house not only the present mission per-

sonnel, but also additional missionaries which they are praying the Lord will send. This work with their newly acquired property stands as a splendid testimony to the faithfulness of God and the obedience of His people who have shared in this work by their prayers and gifts. They are trusting the Lord to continue supplying the increasing needs of this fine work. Carl W. Anderson is superintendent of the work.

pastor. The guest speaker for the occasion was Rev. A. W. Winkleman of Des Moines. Services were held morning, afternoon, and evening, with a fellowship dinner and supper being served in the church parlors. Special invitations were sent to the former members of the church to return and spend the day with them.

* * * *

WISCONSIN

REV. HERBERT FARRAR, pastor of the Raymond Baptist Church



The new building of the St. Louis Baptist Hebrew Mission.

IOWA

CRESTON. The First Baptist Church held a graduation service in September for their first teacher training class. Clarence E. Benson of Chicago was the speaker for the occasion, using the subject, "Magnifying the Teaching Ministry." Pastor Harold E. Cole is doing a good work in training his teachers.

* * * *

DES MOINES. Dr. W. H. Murk began two weeks of special meetings on October 18th, with the Grandview Park Baptist Church of which A. D. Mohr is pastor. Dr. Murk is pastor of the Temple Baptist Church of St. Paul, Minnesota.

* * * *

FOREST CITY. A special homecoming service was held Sunday, October 18th, by the American Baptist Church of which L. H. Marx is

for the past two years, resigned recently to accept a call to a California pastorate. He left the Raymond Church the middle of November to take up his new work.

* * * *

THE GARFIELD AVENUE BAPTIST CHURCH of Milwaukee held their second annual missionary conference October 18 through 25. The attendance was well above that of a year ago, and the missionary offering likewise was greater. The following speakers challenged the hearts of God's people with the opportunities as well as the responsibilities for foreign missions: Rev. Harold T. Commons, D. D. of the Association of Baptists for World Evangelism, Rev. Ernest J. Davis from China, Rev. Raymond Davis, Miss Viola Steve, and Rev. Angus Brower from Africa, Rev. and Mrs. Wil-

lard Stull from Brazil, Rev. Delos Prior representing India and Central America, and Rev. Marvin E. Duff of the Milwaukee Hebrew Mission.

The church recently completed the payment of both the new parsonage and the new organ which were purchased within the last twenty months. In the last forty-two weeks the remaining indebtedness of \$2,500.00 has been cleared away.

* * * *

ILLINOIS

VERY SUCCESSFUL MISSIONARY CONFERENCES were enjoyed November 1 through 8 by the Berean Baptist Church of Bunker Hill and the First Baptist Church of Pana, which cooperated in working simultaneous conferences. Both churches reported excellent attendances and offerings for the missionaries.

The Pana Baptist Church completed the redecorating of their auditorium just in time for the missionary conference. This is the first time that the auditorium has been painted since it was built in 1925.

* * * *

THE RIVERSIDE BAPTIST CHURCH of Decatur had Evangelist Pat Malone from November 1st to 15th. The attendance and interest were very good throughout the campaign. Any results of the meeting are unknown at this writing.

The Riverside Gospel Hour, broadcasted daily by Pastor J. M. Carlson over station WSOY from 10:30 to 11:00 a. m. has been changed to 1:35 to 2:00 in the afternoon.

* * * *

THE PORTAGE PARK BAPTIST CHURCH of Chicago, under the leadership of Charles F. Fields, conducted a Rally Week the latter part of September, with special services held on Sunday and throughout the week. Pastors and groups from nearby churches supplied the pulpit during the week nights.

On October 29th the church celebrated their twentieth anniversary. An anniversary supper was given, followed by a time of fellowship, music, message, and church business.

* * * *

INDIANA

INDIANAPOLIS. Rev. Ford Porter, pastor of the Berean Missionary Baptist Church, publishes the "Berean Voice" in behalf of the church. Recently larger numbers of the paper have been published and distributed throughout the sur-

rounding community by a group of their boys and girls from the Sunday School. Every effort is being put forth by Pastor Porter and his people to reach the people of their area. The radio programs are broadcast each Sunday over station WISH: "The Berean Bible Hour" from 8 to 8:30 a. m. and "The Midnight Gospel Call" from 11:30 to 12 p. m.

* * * *

BOONEVILLE. The first anniversary of the Calvary Baptist Church was observed during the week of November 1 through 6. Pastors and mission workers from other parts of the state assisted with the program throughout the week. The blessing of the Lord has been very evident upon the pastoral leadership of Brother Paul Hall, who has been leading the church since October, 1938.

Evangelistic meetings are to be held in the church beginning November 30th and concluding December 13th, with William Rice of Wheaton as the evangelist.

* * * *

GARY. The Tenth Annual Missionary Conference of the Central Baptist Church was held November 8 through 15. These annual conferences have done much to increase the interest and missionary giving of this great church.

Another new mission Sunday School was recently opened in a suburban area called Duneland Village. The many rapidly expanding suburban areas are proving a great challenge to the church for this type of work. Already four independent Baptist churches have been established as a result of the effort of the church to reach out into suburban areas.

The quarterly meeting of the Lake Region Independent Baptist Fellowship was held in the Calvary Baptist Church of Crown Point on October 27th. William Green is pastor of the entertaining church.

* * * *

Pastor P. S. HALVORSEN of the Brunswick Church of Gary reports a very successful evangelistic campaign, which closed Sunday night, November 1st. Rev. V. F. Anderson of Chicago was the evangelist, and Chelsea Stockwell of Indianapolis was the song leader for the meeting. Twenty-two came to unite with the church by baptism and five by experience. The average attendance for the evening meetings during the two weeks was 152. A beautiful Steinway piano was purchased be-

fore the beginning of the special meetings.

In the annual business meeting of the church, it was voted to set a missionary goal of \$100.00 a month, which is to include twenty-per cent of all the loose offerings received during 1942 and 1943. This does not include Sunday School and miscellaneous missionary offerings.

* * * *

THE LAKE REGION YOUNG PEOPLE'S RALLIES, held the first Saturday night of each month, are growing in interest and blessing. In October the meeting was with the Hessville Baptist Church of Hammond, with a group from Rantoul, Illinois in charge of the program. The main auditorium of the church was packed, and some had to listen over a public address system in the basement. There must have been approximately four hundred present. The November meeting was held in the Reformed Church of Highland, with Lance B. Latham and the White Shirt Brigade having charge of the program.

* * * *

MICHIGAN

GRAND RAPIDS. The "Prove Me" Month conducted by the Berean Baptist Church during the month of October was a real blessing to the church. Exclusive of the Bible School, the church received \$3,745.15 into the treasury. On the basis of the present membership of 788, this was an excellent offering. The church has also managed to reduce the mortgage on their building to slightly over \$9,100.00. Gifts this past year to the building fund amounted to \$6,000.00. The leaders are hopeful that the entire debt can be liquidated in 1943.

The annual missionary conference was conducted from November 11th through the 15th. Twenty missionaries from ten of the well known faith missions were presented Howard Keithley is pastor of the church.

* * * *

"HAPPY MAC" McDONALD returned for the sixth time to the Wealthy Street Baptist Church for an evangelistic campaign November 3 through 15. The church has been so greatly blessed in previous meetings Happy Mac always finds a ready acceptance of his ministry at the Wealthy Street Church.

* * * *

FLINT. The first annual meeting of the newly organized Association of Regular Baptist Churches of Eastern Michigan was held with the Emmanuel Baptist Church on Fri-

day, October 2nd. David T. Jordan is pastor of the entertaining church. An excellent program was enjoyed throughout the day, with pastors from the various fellowshiping churches bringing the messages. William Headley, pastor of the Central Baptist Church of Gary, brought the concluding message in the evening.

Election of officers was held, and the following were elected to compose the council of six: Pastors E. D. Ferguson and Richard Elve of Bay City, Jack Bowen of Vassar, M. T. Huffmaster and David T. Jordan of Flint, and Walter Davis of Lapeer. Brother Jordan was elected chairman of the council and Walter Davis, secretary-treasurer.

* * * *

THE EMMANUEL BAPTIST CHURCH had Rev. Ralph W. Neighbour as their evangelist from October 4th through 11th. Brother Neighbor spoke every afternoon and evening. The church was blessed with a goodly number of converts and a revival within the hearts of the members.

Another special meeting is being planned for February 22nd through 26th, with Rev. William Headley of Gary, Indiana as the speaker.

* * * *

OHIO

AKRON. The Emmanuel Baptist Church held an eight-day Bible conference from October 23rd through 30th. Three speakers were used during the eight days: Dr. E. G. Griffith of Johnson City, New York, Rev. Norman Douty, and Rev. Ralph Stoll of Altoona, Pennsylvania.

* * * *

PORTSMOUTH. Dr. H. O. VanGilder, pastor of the Temple Baptist Church, goes on the air with another broadcast over station WPAY. An exposition of the International Sunday School Lesson is to be given each Tuesday from 9:00 to 9:30 p. m. The broadcast is to originate in the auditorium of the Temple Baptist Church, and the class will be a part of the course of the Southern Ohio Bible Institute.

* * * *

NEW YORK

ITHACA. Altogether fifty-four churches united in the call for the formation of the Empire State Fellowship of Regular Baptist Churches, which met in the Tabernacle

Baptist Church on October 5th, 6th, and 7th. There were over 150 out-of-town guests registered at the conference, and about seventy preachers were present at one time or another during the meeting. Enthusiasm was high throughout the conference. An organization was set up patterned after that of the G. A. R. B. C., in which a council of ten was elected to carry on the work throughout the year. Joseph Stowell of Ithaca was chosen chairman, Clayton Gray of Binghamton, vice chairman, and Reginald Matthews of Norwich, secretary-treasurer. The next annual meeting is scheduled for the First Baptist Church of North Tonawanda.

* * * *

PENNSYLVANIA

KINGSTON. On October 22nd, at the call of the First Baptist Church of which Montreville Seely is pastor, a council of independent Baptist churches convened to consider the propriety of setting apart to the gospel ministry Arthur Everett and Robert Pollack. The council recommended to the church their ordination, which service was held the same evening. Mr. Everett and his wife are serving the Lord in the mountains of Kentucky, and Mr. Pollack has started a new work in northern Indiana in the lake region near Elkhart.

* * * *

NEW JERSEY

ATLANTIC CITY. Dr. Northcote Deck of the Solomon Islands conducted a Bible Conference in the First Baptist Church from November 15th through the 20th.

* * * *

HACKENSACK. The Fall Rally of the Tri-State fellowship of Independent Baptist Churches of the New Jersey, New York City, and Philadelphia Areas was held on Friday, October 16, in the First Baptist Church of Hackensack, N. J., of which Dr. Harry C. Leach is the pastor.

Gas and tire rationing cut rather heavily into the attendance, but representatives from sixteen churches managed to attend. Pastor Mason, our chairman, found that the new speed limit of 35 miles per hour sadly cramped his driving. We were well into our three o'clock meeting before his carload arrived from Atlantic City. Our secretary, Pastor Lutzweiler, arrived about supper

time from the south end of New Jersey, very happy after having settled a church (NBC vs. Independent) lawsuit out of court that day.

At the 3 p. m. meeting Dr. Arthur Williams of the First Baptist Church of New York City gave a strong message on "What Regular Baptists Believe." Then Pastor Gerald Stover of the Wissinoming Baptist Church of Philadelphia presided at the lively Round Table discussion of ordination standards. The Fellowship Dinner in a nearby restaurant was a happy fellowship indeed, with song and testimony added to the feast.

The evening message, "Look Up!" by Dr. H. O. VanGilder of Portsmouth, Ohio, was very encouraging, as he showed that the stars of God are still shining even in the present darkness. Submitted by H. V. Hotchkiss, secretary pro tem.

* * * *

WEST VIRGINIA

JAMES T. JEREMIAH from Toledo, Ohio, was the evangelist for the fall revival at the Randolph Street Baptist Church, November 8th through 22nd. Ralph T. Nordlund is pastor of the church.

BOOK REVIEWS

FISHING FOR MEN, by H. W. Ellis.

Says Dr. Robert G. Lee—"I have read a number of books on evangelism—according to my judgment this is one of the very best books I have ever read on the subject." With this your reviewer is in hearty agreement. It presents a workable plan and program for winning those who are lost and for enlisting the unenlisted saved in the service of Christ. Each chapter is preceded with an outline of its contents, and at the close of the book, questions on the same will be found which will greatly aid in fixing the contents in the minds of those who study it. It is an excellent manual not only for the individual, but for group study. Fisherman Clubs and the like. 5 1/4 x 7 3/4 inches, 187 pages, Cloth \$1.50, Paper 75c. Zondervan Pub. House, Grand Rapids, Mich.

RENEW!

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