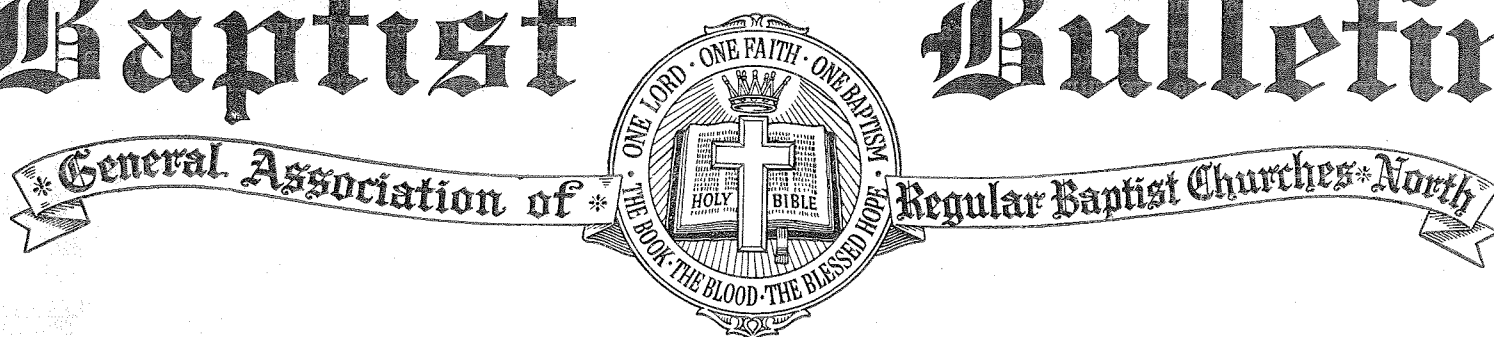


# The Baptist Bulletin



## NO ROOM IN THE INN!

By H. O. VAN GILDER

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn," Luke 2:7.

No room in the inn!

What a commonplace phrase it seems as we repeat it. Thousands upon thousands of travellers have met it as they sought hospitality in some inn or hotel; they have surrendered their luggage with a sigh of relief, have flexed cramped muscles and have prepared to register their names, only to be halted by the words: "No room."

It is, I repeat, a commonplace experience, and a commonplace phrase, except that two words inserted in the phrase here lift it entirely out of the commonplace and render it so profoundly significant as almost to defy exposition: "There was no room **FOR THEM** in the inn." This simple statement could be made of any other persons in the world, and it would remain comparatively commonplace. But said of *them* it becomes a thing to be repeated with awed voice in solemn wonderment: "There was no room for them in the inn." This simple statement, said of *them*, is wonderful, terrible, searching.

And so, I call you today to consider the wonderful humility it reveals, the terrible blindness it discloses, and the searching thought it suggests.

### I. THE WONDERFUL HUMILITY IT REVEALS

"There was no room for *them* in the inn."

They were three: A man, his espoused wife, and a babe.

The man was a Prince. He was descended from the great King David, through Solomon. The blood of Israel's kings coursed through his veins—but he was a little late in reaching the inn, and so was refused admittance and was forced to seek shelter in a stable.

The woman was a Princess. She, too, was descended from the first great God-chosen King of Israel, belonging to the line of his younger son, Nathan. She had held converse with an angel, had been singled out for the special favor of God, had been greeted by the messenger from God as, "highly favored, blessed . . . among women." God the Holy Spirit has visited her as none other of the children of men had been visited since creation's dawn. And yet this woman, this princess of David's house, this woman of great favor with God is turned out because she has arrived too late at the inn. With her body wearied and taxed to the utmost by the fatiguing journey, she is forced to make her bed in the stable. And there, among the beasts of burden and of sacrifice, she brings forth her first born son!

But the humility of which I speak was not the humility of Prince nor of Princess. They could not avoid being shut out of an inn and forced to sleep in a stable. They were in the grip of circumstances which they could not control. The crown had been taken away

from Israel. Another nation was ruling over Palestine, and the Prince and Princess had come to Bethlehem, to the City of David, to pay their tribute into the treasury of the oppressor. So it is, perhaps, not to be wondered at that even a tavern keeper has the temerity to turn Prince Joseph and Princess Mary out to sleep in a stable! And it is not to be wondered at that they should go, humbly, and "make the best" of conditions which they were powerless to alter. It is no more than hundreds of others of royal title have been compelled to do.

The wonderful humility of which I speak is the humility of the Babe. *He was the only one of the three who was not involuntarily helpless in the grip of circumstances!* The others were there because they had to be, He was there *because He chose to be!* He was there because He, "being in the form of God thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." (Phil. 2:6, 7).

He is the One of Whom the prophet sang, saying: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel," (i. e., God-with-us). (Isa. 7:14).

He is the One of Whom the prophet said: "His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." (Isa. 9:6).

He is the One of Whom the angel Gabriel had declared. "He shall be called the Son of the Highest." (Luke 2:32).

He is the One of Whom John wrote, saying: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not anything made that was made. . . . And the Word was made flesh and dwelt among us." (John 1:1-3).

He is the Mighty God. He is the One Who created the beasts of the field—and He lies among them now in the manger.

There, nestled upon the bosom of the virgin, is One Who was old before time was born, and Who will yet be young when eternity is white with age.

That head, which once was crowned with the diadem of Heaven's King, is cradled now in a manger. Those eyes, which once beheld the glories and beauties of Heaven, look now upon the rude interior of

a hillside stable. Those ears which were accustomed to the music of heavenly choirs, are now saluted by the lowing of cattle and the bleating of sheep. Those hands that "framed the worlds," now twist feebly in the straw of His humble couch. That Person, Who once wore the purple robes of royalty in the heavenly palaces of the King of Kings, is now wrapped in swaddling clothes and lying in a manger!

He had the highest place above, Adored by all the sons of flame. But, such His self-denying love, He laid aside His crown, and came To seek the lost. —And at the cost Of heavenly rank and earthly fame He sought me. —Blessed be His name!

What wonderful humility is revealed in that manger scene! One look at that frail Babe should slay the monster Pride in any human heart!

But, consider now another aspect of the picture, and see:

## II. THE TERRIBLE BLINDNESS IT DISCLOSES.

Here, in this manger in Bethlehem, is "The Light of the world." Here is the One from Whom sun, moon, and stars derive their splendor. Here is the One Who shall displace the sun of day when eternity has dawned in the New Jerusalem: "For the glory of God shall lighten it, and the Lamb is the light thereof."

Here is the Sun of Righteousness, and men do not perceive Him near until angels announce His presence.

Here is the One of Whom Balaam spake, saying: "There shall come a Star out of Jacob;" but men do not behold His beams until another star is sent to guide them to His couch.

Who needs to be told when the sun is shining?

Who needs to be told that the night has fled and the blazing light of mid-day is flaming all around?

Only the man with sightless eyes, and with nerves insensible to the healing warmth—he needs to be told when the light has come.

One of the most telling indictments of mankind is stated casually and without comment in the fifth chapter of John's Gospel: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light. . . . He was not that Light, but was sent to bear witness of that Light."

A witness was needed because men's eyes are blind.

Physical blindness is a terrible tragedy, and those who dwell in a world of darkness are entitled to our commiseration. We pity the man for whom the sunset holds no glories, and whose mind cannot go leaping from flaming world to flaming world along the flashing path of his vision through the midnight skies. We pity the man for whom the lily is but a shape and an odor, for whom the snow-flake is but a ghostly kiss wafted to cheek or brow out of an endless night.

Physical blindness is indeed a tragedy, but how much more terrible the blindness of the man who sees only glory and not God in the sunset skies, whose glance may turn from star to star but never read their message of the mighty God, who sees the pure beauty of the lily but never sees the hand of Him Who clothed it, who sees the fragile snow-flake with its intricate and accurate geometric design but never sees the Designer, who can even look at this Book and at Jesus Christ and see only a book and only a man. All such are in a far more terrible state than the physically blind, "because they seeing see not!"

Such blindness is moral rather than intellectual. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, *because* their deeds were evil." (John 3:19).

And now, before we leave this text, let me call your attention to:

## III. THE SEARCHING THOUGHT IT SUGGESTS.

The little inn was very busy, and so the guests that came, bringing the gift of God, must pass it by, "because there was no room for them in the inn."

There was much hurry, much business, and there were many guests to whom the inn gave lodging. And so the little inn missed its glorious opportunity. God was crowded out!

Dear friend, is your life so full of other things that you have no room for Him? Are you so busy "earning a living" that you have no time for Him Who is THE LIFE? (John 14:6). Are you so busy seeking knowledge that you have no time for Him Who is THE TRUTH? Are you so busy preparing to celebrate His birthday that you have no time for Him?—So busy thinking of gifts for others that you have forgotten God's gift

(Continued on page 5)

## EDITORIAL COMMENT

## THE "MIRACULOUS BIRTH"

With the shepherds of old we bow in lowly adoration before the manager in Bethlehem. God is there. And yet not God as he appeared to Abraham, having only the likeness of man, and not man's nature, but here is God as He never appeared, and never was, before. Here is Deity, miraculously and inextricably blended with humanity in a unique, never to be duplicated, Personality; a Personality which was the result of the Holy Spirit's power exercised upon the human nature of the virgin Mary.

We do not suppose that the shepherd's who bowed there that day knew the manner in which the Saviour had come, but we know. And here is found the answer to the question which springs unbidden to the mind of the thoughtful, reverent person who stands in the presence of Jesus Christ, awed by the wonder of His miraculous Personality; an answer which satisfies the reverent intellect because the miracle of the birth is so in keeping with the miracle of the Person. Take away the narratives of the Virgin Birth, and you leave that Personality unexplained, and we are reduced to the gropings of His contemporaries who said, "Elias or one of the prophets," or "John the Baptist brought to life again." Such was the impact of that Personality upon His generation that they sought immediately for some miraculous explanation.

To the Virgin Mary the angel had said, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore also that Holy Thing which shall be born of thee, shall be called the Son of God. Notice carefully the word "therefore:" "Therefore that Holy Thing . . . . the Son of God." Deny the Virgin Birth and that Thing which was born was not holy. Deny the Virgin Birth and He who was born may not be called the Son of God.

Moreover, to deny the Virgin Birth is to discredit the testimony of Scripture, and a witness whose testimony is discredited on one point, whose veracity is impeached, is to be disqualified from testifying on any point, and is too unreliable to be taken seriously.

We believe one may, like the shepherds, worship the Saviour, while ignorant of the Virgin Birth, but we also believe that no one



who worships the Saviour will deny the Virgin Birth, when once he learns what God has said about it. The importance of this truth cannot be over-emphasized, and one's attitude toward it is a good index to his attitude toward the miraculous in general, and toward the Person of Christ in particular.

\* \* \* \*

## BAPTIST MONEY FOR BAPTIST MISSIONS

Elsewhere in this issue, is a very timely letter from O. W. Stanbrough which deserves careful reading. It deals with a problem which needs to be recognized and courageously faced by all of our pastors.

During the transition period through which many of our churches have passed, in which they first of all lost confidence in the Missionary Program of the Northern Baptist Convention, and then took on various faith missions and non-denominational agencies, interests have been scattered, and, in some cases, commitments have been made which make it difficult now for these churches to give proper place to our distinctive Baptist needs. While it is true that missionary giving in our G. A. R. B. churches is at a high level, it is also true that most of the agencies on our Approved List are receiving support which is pathetically meager. It is our conviction that this condition ought to be changed as rapidly as possible, and ought to be taken into consideration when the missionary budget of the church is adopted.

This is not to disparage undenominational faith missions, but the representatives of these missions have access to churches which our Baptist missionaries cannot enter. Such churches will support the non-denominational work, but if we do not support our own Baptist missionaries *no one else will do it for us*. Let us put our missionary money into those agencies which are not ashamed to be known as Baptists.

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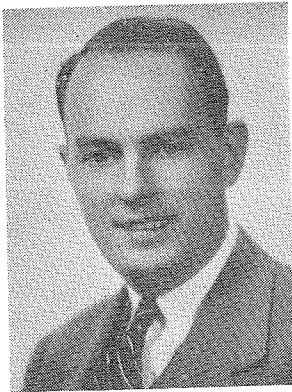
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## PASTORAL CHANGES

### ST. LOUIS CALLS ROBERT BURNS



Rev. Robert G. Burns, formerly a missionary to Colombia, South America, under the Association of Baptists for World Evangelism, has been called as pastor of the First Baptist Church of St. Louis, Michigan. He preached his first sermon as pastor on Sunday, October 7.

Rev. and Mrs. Burns had been in Colombia for a year and a half when Mr. Burns became seriously ill and was forced to return to the States for medical treatment. He will not be able to return to the mission field because of impaired health. Prior to this, Brother Burns served pastorates in Philadelphia and was connected with Dr. M. R. DeHaan and the work of the Radio Bible Class in Grand Rapids, Michigan.

Rev. Glenn Blossom was the former pastor of the St. Louis church. He passed away on May 14, 1945.

\* \* \* \*

### KENNETH DODSON CALLS ASSOCIATE

Rev. Walter Bridges, formerly pastor of the Free-will Baptist Church of Thompson, Pennsylvania, accepted a call to become associate pastor to Rev. Kenneth Dodson of the First Baptist Church, Mishawaka, Indiana. Pastor Bridges took up his duties October 15.

\* \* \* \*

### WEST COLESVILLE CALLS GEARHART

Rev. Ross Gearhart, a graduate of the Practical Bible Training School and formerly of Twin Orchards, New York, has become the pastor of the West Colesville Baptist Church. He succeeds Rev. Louis Falk who went to the first Baptist Church, Kingston, Pa.

\* \* \* \*

### WENATCHEE HAS PASTOR

The First Baptist Church of Wenatchee, Washington, has called Rev.

Kenneth L. Miles to fill the vacancy created by the resignation of Rev. George Kehoe. Pastor Miles was formerly a member of the Fellowship of Independent Baptists of Ontario, Canada.

\* \* \* \*

### HARRISON RESIGNS

Word has reached us that Pastor Joseph Harrison of the First Baptist Church of Hallstead, Pennsylvania, has resigned to engage in full-time evangelistic work.

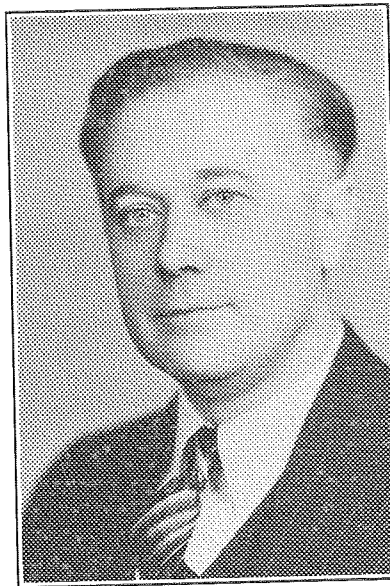
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### HOLBROOK AT KENT CITY

On November 25th, Rev. Donald Holbrook assumed the pastorate of the First Baptist Church, Kent City, Michigan. He comes from near Lake Odessa, Michigan.

\* \* \* \*

### GROVE AVENUE, RACINE



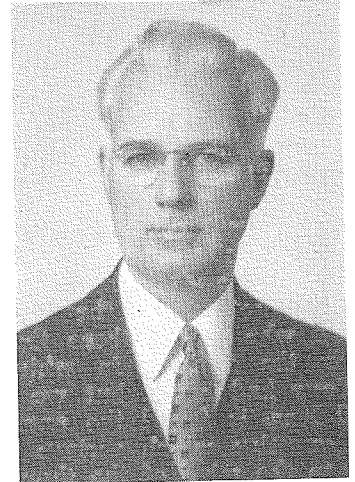
The Grove Avenue Baptist Church of Racine, Wisconsin, has called Rev. Cloyce J. Pugh, who for the past 14 years has been the pastor of Emmanuel Baptist Church, Akron, Ohio. Mr. Pugh is a native of Ohio, is a graduate of Denison University and Northern Baptist Theological Seminary, and has his Master of Theology Degree from Grace Seminary. Prior to his pastorate at Akron, he served four years as pastor of the Baptist Church of Shelby, Ohio.

The Emmanuel Baptist Church was organized under Mr. Pugh's leadership in July of 1933 with a charter membership of about 50 from the Kenmore First Baptist Church. Since then many more have been saved and added to the membership. Eleven young people

have gone out into full-time Christian service. The Emmanuel Church is in the Ohio Association of Regular Baptists.

\* \* \* \*

### SHEPHERD LEAVES ATLANTIC CITY



At the quarterly business meeting of the First Baptist Church, Atlantic City, New Jersey, the pastor, Rev. Coulson Shepherd, presented his resignation in order that he might be free to devote his entire time to the "Message To Israel."

During Mr. Shepherd's twelve years of ministry at the First Church, the building was completely remodeled inside and out, a \$40,000 deficiency mortgage judgment against the church was wiped out, finances reversed from a deficit to assets of over \$200,000, annual current expenses increased from \$2,700 to over \$7,000, and missionary giving from \$300 to over \$6,000. During this same period attendance has increased at all services, and for the past two years the prayer meeting attendance has averaged well over 100. Twenty members of the church have entered full-time Christian service.

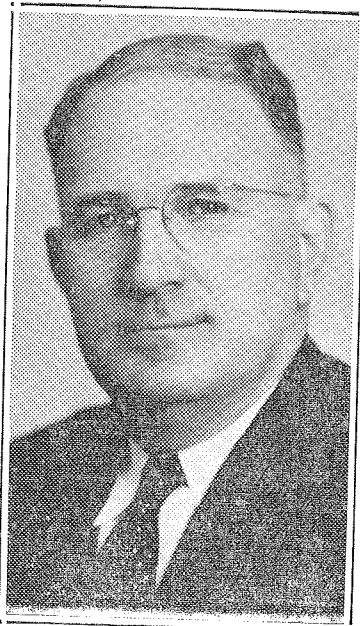
Pastor Shepherd's unique radio ministry, designed especially to reach Jewish people with the Gospel, has been so blessed of the Lord that it has made increasing demands upon his time. The message is now carried by transcription on many stations across the country, and the preparation of the message, the handling of correspondence, etc., came to require more time than a busy pastorate would allow.

Mr. Shepherd's resignation becomes effective December 1, and after that date his address will be Box 682, General Post Office, New York 1, New York. Mr. Shepherd

will now be free to supplement his radio ministry by personal appearances in churches and on Bible Conference platforms, where his gift for Bible teaching will have a wider usefulness than was possible in a local pastorate. His familiarity with the varied aspects of the Jewish question, his love for Israel, his unique approach through the medium of radio, and his fine, well-balanced ministry of the Word, will, we are sure, commend him to all of our churches, and result in a wide ministry befitting his gifts.

\* \* \* \*

### CLAWSON TO COLUMBUS



The Memorial Baptist Church of Columbus, Ohio, has called to its pastorate the Rev. C. C. Clawson, who for the past eight years has been pastor at MacDonald, Ohio.

During Mr. Clawson's pastorate at MacDonald there were 220 additions to the church, 190 of them by baptism. The indebtedness on the property has been reduced by fifty per cent, and a parsonage has been purchased. During the past six years, Pastor Clawson conducted radio programs over three different stations — for the last 13 months directly from the pulpit of the church. Two young men from the church have been ordained, and are now pastoring other Baptist churches, and at the present time two others are in Bible School preparing for the ministry.

Memorial church has purchased an 8-room brick home for their new pastor who began his ministry with them on November 25th.

\* \* \* \*

### KENNETH BOUTON LEAVES PORT NORRIS

After serving the First Baptist

Church of Port Norris, New Jersey, for five and a half years, Rev. Kenneth O. Bouton has accepted the pastorate of the Detroit Bible Temple, Detroit, Michigan.

### ORDINATIONS

**MELBOURNE RIFFLE**, in East Lindley Baptist Church, New York, October 19. Council was comprised of messengers from eight churches. Ordination sermon by Rev. Homer Wetherbee, pastor of East Lindley Church. Others participating in the service included Rev. Alexander Perry, moderator of the council, and Rev. Lauren Kintner, clerk. Rev. Mr. Riffle is a graduate of the Practical Bible Training School, and has been called to the Baptist Church at Gowanda.

\* \* \* \*

**ELMER GRANT**, in First Baptist Church, Galeton, Pennsylvania, September 24. Council consisted of ten pastors and ten messengers. Ordination sermon by Pastor Carl Hills. Mr. Grant is pastoring a church near Galeton, Pennsylvania.

\* \* \* \*

**MERRILL SEELEY**, in the Ganson Street Baptist Church, Jackson, Michigan, September 14. Council consisted of 20 pastors and representatives. Ordination sermon by Howard Sugdon. Rev. Mr. Seeley is a graduate of the Moody Bible Institute, and he and wife have been accepted by Mid-Missions as missionaries to Venezuela.

\* \* \* \*

**ARNOLD McIVER**, at the call of the Park Avenue Baptist Church, Binghamton, New York, November 6. Council consisted of 31 messengers from Baptist churches in the Binghamton vicinity. The ordination sermon was by Dr. Arthur F. Williams and others taking part in the service were Dr. E. G. Griffith, Rev. L. W. Newans, Rev. Clarence Kennedy, Rev. W. A. Haggai, Rev. Paul Gelatt, and Rev. Harold Tallman. For the past 8 years the Rev. Mr. McIver has been working as a minister and at present is located at Meadow Lake, Sask., Canada.

\* \* \* \*

**REV. EDWIN H. DUBOIS**, in the Faith Baptist Church, Saginaw, Michigan, November 2. Council consisted of 14 ministers and delegates from five churches. Ordination sermon by Rev. Edwin A. Dubois, son of the candidate. Others taking part in the service were Rev. E. D. Ferguson and Rev. Hugh Woodside.

### NO ROOM IN THE INN

(Continued from page 2)

to you? (John 3:16). What a travesty of Christmas is the world's celebration! And what folly! Have you shut Him out? Then how dare you celebrate His birth? It is as though Cain had made murdered Abel's birthday a day of special joy! *Have you shut Him out?* Can you look around on your Christmas preparations and then say: "Come, Lord Jesus?" If not, something must be wrong, for you would think it very strange indeed for a family to rejoice in the birthday of one whom they feared to see! And would you fear to see Jesus Christ the Lord "coming in the clouds of heaven, with power and great glory?"

Perhaps your heart is filled with good things today, and every room seems occupied with things of your church and your charity, with love of family and friends, with humilities and humanities, until the Saviour can find within your heart no smallest chamber in which to dwell. Beware lest the good may crowd out God!

That little inn might well have bid all its other guests depart, if that need be in order to make room for Him, for what were they in comparison with HIM?

### PLAN NOW

TO ATTEND THE

FOURTEENTH

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G. A. R. B.

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MAY 14-17



# HOME OFFICE NEWS

National Representative: REV. H. O. VAN GILDER, D. D.

Home Office: Room 1112, 155 N. Clark Street, Chicago 1, Ill.

Since returning to the States the first of October, your representative has been keeping busy. I have been in Michigan, in four of the New England States, and in Wisconsin. I have delivered 28 addresses in sixteen churches, and 15 of these addresses were before groups not identified with our G. A. R. B.

On October 7th I visited two of our churches in Michigan, the Carmel Avenue Baptist at Detroit and the Calvary Baptist at Ecorse. Then on October 14th I began a series of meetings in New England, speaking on that Sunday in the First Baptist Church of North Reading, Rev. Alber J. Wollen, Pastor. The next day I had the privilege of speaking twice to a group of Baptist ministers meeting in the same church.

On October 16th I visited the Baptist work at Grasmere, N. H., with the pastor, Rev. Bruce Garnsey.

From October 17 through 21 I was at Harrington, Maine, speaking in "The Church In the Wildwood," and in other nearby churches. Rev. Donald E. Miller, who did such a splendid job as pastor of the Juva Independent Baptist Church at Union City, Pa., is now pastor of "The Church In the Wildwood." This church has an interesting history, and we believe it has a promising future. It is well named. It is out in the woods near the village of Harrington, a typical white frame building, heated by wood burning stoves and lighted by kerosene lamps. And it is no exaggeration to call the Maine forests "the wildwood!" Small game abounds—even porcupine—deer roam the forest at will, and black bear are so common and so troublesome that there is no closed season for them and the State pays a bounty for each one killed. Moose, too, are frequently seen, but shooting them at any time is unlawful.

And the Maine forests in early October are beautiful: slender white birch trees against a riot of autumn colors, with here and there cor-pulent evergreens watching somberly over nature's extravagant party, like fat policemen guarding the

family jewels. And the jewels and silver plates are there in the form of numerous shining lakes.

While in Maine I visited the work of Rev. and Mrs. W. H. White, Mid-Missions missionaries who are doing a fine job. Their's is a difficult field, but the prospects, particularly at Steuben, are excellent.

From Maine I returned to Massachusetts, and spoke to a prayer meeting group in the Baptist Church at East Dedham. The pastor, Rev. Ralph Williams, was conducting evangelistic meetings in Maine at the time of my visit, but I met him last February and had delightful fellowship with him then. Since the February visit, the church has quit the Convention, and it is now favorably considering G. A. R. B. fellowship.

I spent two days in the home of Rev. J. W. Eastman at East Lynn, and spoke in his church Thursday night. Brother Eastman organized, and for eight years was pastor of, "The Church In the Wildwood." He is a flyer, holds a commercial license and used to "barnstorm," and our mutual interest in flying made the time pass pleasantly.

I spoke on Friday night in the Austin Square Baptist Church at West Lynn, where Rev. Paul O. Kroon is serving while the regular pastor is in the Pacific as a Chaplain. Then a youth meeting in the Baptist Church at Georgetown on Saturday night, followed by a hurried auto trip to Boston, to catch the midnight train for Springfield.

On Sunday morning, October 28, I spoke in the Grace Baptist Church of Springfield, Mass., where Rev. Kenneth Muck is now pastor. The large, imposing, gothic style auditorium was well filled, and the message well received. We believe that under the able leadership of Pastor Muck this fine independent church is going to prove a mighty force in extending our G. A. R. B. testimony in New England.

Sunday afternoon I journeyed to Danbury, Connecticut, for the last service of my New England itinerary. This church, of which Rev. Stanley C. Lewis is the pastor, is our only G. A. R. B. church in Connecticut.

Everywhere in New England I found many encouraging signs that Baptists there are awakening to the evils of the Convention, and that a spirit of independence is growing among them.

On my visit to Wisconsin I spoke Wednesday night and Sunday morning in the First Baptist Temple of Oshkosh, and on Thursday and Friday at a Conference in the Memorial Baptist Church of Verona, Rev. T. J. Gibson, pastor. It was here that steps were taken to set up a Wisconsin Regular Baptist Fellowship, as related elsewhere in this issue.

On Sunday afternoon before leaving Oshkosh the pastor, Rev. C. B. Cunningham, invited me to meet with his church board as they were considering G. A. R. B. fellowship. On returning to Chicago I was pleased to learn that the board had adopted a resolution recommending to the church that application be made to the G. A. R. B. This is a fine church with a group of godly people, and a pastor who is on fire for the Lord and uncompromising in his loyalty to the Truth.

The Sunday night service in the crowded Garfield Avenue Baptist Church of Milwaukee was a happy climax to the entire series. Rev. William (Bill) Kuhnle, talented musician and gifted speaker, has a live, aggressive church.

## MORTGAGE BURNING SERVICE

On Sunday morning, November 25, members and friends of the Temple Baptist Church, Portsmouth, Ohio, participated in a mortgage burning service celebrating the liquidation of the building debt.

The service was conducted by the pastor, Rev. E. V. Howell, and the actual burning of the mortgage was accomplished by having the four living members of the original building committee holding lighted candles from which a representative of each of the departments of the church ignited a strip of the mortgage which had been cut into pieces for that purpose. The former pastor, Dr. H. O. Van Gilder, preached a dedicatory sermon, briefly reviewing the experiences of fire, foreclosure, and flood through which the church had passed, and the prayer of dedication was offered by Mr. Howell. Mrs. H. S. Tillis, widow of the pas-

tor under whose ministry the building was erected, was present for the service.

The present commodious building which consists of a three-story Sunday School plant, and a large auditorium of fire-proof construction throughout, was erected to replace a building which was destroyed by fire on December 27, 1925. The original indebtedness was \$140,000 which was financed by the sale of bonds. During the depression the church was unable to keep up the payments and after repeated and unsuccessful efforts to obtain a reduction of debt, or a moratorium on interest, the church defaulted. A short time later, on August 20, 1932, the pastor, Rev. H. S. Tillis, died on his vacation in New York.

In October of that year the church called Rev. H. O. Van Gilder from the pastorate of the Central Baptist Church in Columbus, Ohio,

and he began his ministry in Portsmouth on December 1, 1932. He, too, made repeated efforts to reach some agreement with the bondholders, but when all efforts proved fruitless, the property was ordered sold, and the bondholders' committee bid it in for \$50,000. The indebtedness at that time, because of the accumulation of interest at 7% was \$190,000, and the bondholders obtained a deficiency judgment for the difference, or \$140,000, which was actually just the amount of the original indebtedness. This judgment was one which was impossible for the church to meet, and made it impossible for the church ever to acquire any other property. Accordingly on September 15, 1937, the church met and passed a resolution to dissolve the corporation.

On November 1, 1937, members of the former First Baptist Church met and organized the Temple Bap-

tist Church, and called Dr. H. O. Van Gilder to become their pastor. A short time later Temple Church purchased a large, tabernacle style building in downtown Portsmouth where Sunday services had been held from the time the First Church was ejected from its building.

At one time the congregation of First Church offered the bondholders \$50,000 for the property. This offer was indignantly refused, but after the bondholders made fruitless efforts to sell the property to others, they approached Dr. Van Gilder in a more reasonable frame of mind, and negotiations were entered upon which enabled the congregation under the name of the Temple Baptist Church to go back into the building with an indebtedness of only \$26,000, and when Dr. Van Gilder resigned, September 1, 1944, the amount had been reduced to only \$8,850.

## WISCONSIN FELLOWSHIP ORGANIZED

On November 1 and 2, a number of G. A. R. B. pastors met in the Memorial Baptist Church of Verona, Wisconsin, for a time of fellowship, inspiration, and Bible Study. Bible messages were given by Royer Allman, Samuel Muralt, C. B. Cunningham, O. B. Ransopher, and Dr. H. O. Van Gilder. Missionary messages were given by A. C. Edwards, Superintendent of the Milwaukee Hebrew Mission, and Fernie Naylor, A. B. W. E. missionary, who told of his experiences during the Jap invasion of the Philippines and during his subsequent internment. Rev. William E. Kuhnle of Milwaukee led the song service.

On Friday afternoon, the pastors of the several representative G. A. R. B. churches met together and informally discussed ways and means of expansion of the G. A. R. B.'s interests in the state of Wisconsin.

It was moved that the group take steps to organized. Rev. C. B. Cunningham moved that the six representative pastors, Rev. T. J. Gibson of Verona, Rev. Samuel Muralt of Knapp, Rev. C. B. Cunningham of Oshkosh, Rev. Royer P. Allman of Merton, Rev. O. B. Ransopher of Wisconsin Rapids, and Rev. William E. Kuhnle of Milwaukee, act as a Council to represent the G. A.

R. B. interests in this state. This move was seconded and received. The Rev. C. B. Cunningham moved that Rev. William E. Kuhnle be chosen as Chairman. This motion was unanimously carried. Other officers chosen were C. B. Cunningham, Vice-chairman; Royer P. Allman, Sec'y-Treas.; T. J. Gibson, Bulletin Reporter.

The Council voted to hold the next Conference of the Wisconsin Fellowship at the Calvary Baptist Church of Wisconsin Rapids, setting as tentative dates March 18-19, or March 25-26.

## BAPTIST ASSOCIATION SPLITS

On October 18th at the Baptist Church of the Redeemer, a constitutional amendment came up for vote before the annual session of the Long Island Baptist Association. This amendment which had been proposed last year included a doctrinal statement affirming belief in the trustworthiness of the Bible, the Trinity of the Godhead, the Deity and Virgin Birth of Christ, the Substitutionary and Bodily Resurrection, the Fall of Man and Salvation by Faith, the Ordinances of Baptism and the Lord's Supper, the Independence of the Local Church, the Bodily Return of Christ, the Everlasting Glory of the Saved and the Eternal Conscious Punishment of the Lost.

The Constitution of the Association provided that any church wishing to be admitted should "give satisfactory evidence of being sound in doctrine and correct in practice." According to a pamphlet issued by the group sponsoring the amendment it was proposed to provide a means by which the phrase, "sound in doctrine," might be defined and a criterion for membership in the Association established. Accordingly the amendment also stated that "It shall be incumbent upon each member-church of the Long Island Baptist Association to subscribe to the above confession of faith by church action. Any church which does not subscribe to the above confession of faith will be considered unsound in doctrine, and therefore ineligible to hold membership in the Long Island Baptist Association."

This amendment was defeated by a vote of 177 to 121. According to an article in the Brooklyn Eagle of October 19th, Rev. Gabriel R. Guedj, pastor of the Brooklyn Baptist Temple, "immediately left the meetings, followed by more than a score of men and women who were later identified as representatives of the Baptist Temple, Memorial, Bellerose, Dean Street, Euclid, Bushwick Avenue, South Ozone Park and Bluepoint Churches." There were 82 churches in the Long Island Association. The group of eight churches that broke away have not yet announced their plans for the future.

# THE WORLD IN THE LIGHT OF THE WORD

We introduce herewith a feature which we anticipate will prove popular with our readers. Rev. Vernon Grounds, professor of Apologetics at the Baptist Bible Seminary, Johnson City, N. Y., will furnish at frequent intervals reviews of contemporary life and thought. We will welcome comments from readers of this department.—Editor.

*Blatant contempt for God's law* was revealed not long ago by Bishop Earnest William Barnes of the Church of England when he publicly advocated euthanasia for defective children and sterilization to lessen the unendurable elements among the masses. One editor's barbed comment was, "Herod, at least, should approve."

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*In this day of religious vaudeville* and Christian circuses, these discerning remarks by the famous Dr. J. D. Jones are particularly apropos:

"All kinds of schemes in order to fill out half empty churches—shorter sermons, brighter music, the use of the cinema, the establishment of all kinds of clubs—are all absolutely futile for the purpose. It is the recovery of the miracle of conversion that we really need; and the power is there for us to use in Christ and Him crucified. I verily believe that when we lift up the cross before the eyes of men that they may realize something of the wonder of His infinite sacrifice—when we do that, I believe the miracle will again take place in the church, and people will flock to it from every quarter."

\* \* \* \*

*Reviewing David J. Dallin's important book "The Big Three,"* a study of how the future relationships among Great Britain, Russia, and the United States will probably work out, Paul Hutchinson of *The Christian Century* says:

"This book, for example, tells me more about the background for Russia's demands for a share in the Mediterranean and Stalin's declaration that Russia means to become a major naval power than I have ever found elsewhere. As for the basis on which other countries are to conduct their relations with the Soviet Union, what word of warning could equal in effect those unvarnished quotations from Lenin: 'We have to use

any ruse, dodges, tricks, cunning, unlawful method, concealment, veiling of truth' and his avowal that in dealing with his foes, even if personally honest, he deliberately chose terms and words 'which are bound to provoke hatred and disgust toward these people . . . terms (which) must provoke the worst suspicions about the enemy'?"

And Mr. Hutchinson ends his review of "The Big Three" with this significant statement:

"Any reader who can find in it assurance that 'there shall not be a third world war' reads far different meanings into it than any I can find there."

Let it not be forgotten that General Patton said to the children of a Los Angeles Sunday School:

"You are the soldiers and nurses of the next war. In my opinion there will be another war. There always has been."

The General was echoing, unconsciously no doubt, the prediction which our Lord made concerning the course of the present age.

\* \* \* \*

*Although one cannot agree with all his sentiments,* he can nevertheless endorse and be grateful for the tribute which Daniel L. Marsh, president of Boston University, paid to the Bible in his baccalaureate sermon:

"A knowledge of the Bible is indispensable to anyone who would understand the genius of America and who would be equipped to defend and perpetuate true Americanism. It is our nation's sacred book as the Koran is of the Moslem world or the Vedas of Hindu India. The Supreme Court has declared the United States to be a Christian nation. This does not mean we have or can have an established Church or a tax-supported Church; but it does mean that the Bible is the cornerstone of our national life. The early settlers all bore in their very van the Bible as the Israelites of old bore the Ark of the Covenant. For them the building on the hilltop was at once fort and church where

arms were stacked for defense and the Bible preached for salvation. Practically the only text book the children of the Puritan settlers of New England had for the first hundred years was the Bible. Naturally, they became the moral law-givers of the continent!

"The teachings of the Bible, if heeded, will avail not only for personal salvation but also for social redemption—for political purity, civic righteousness, economic justice and even for the cure of war. Questioned whether it will be possible to prevent another great war, Dr. Arthur H. Compton, Nobel-prize-winning physicist now engaged in war-time scientific research for the government, said 'Of course the real answer is Bibles, not bombs.' In other words the only real cure is not in bigger and better bombs but in teaching people the great law of God. That law is that people must learn to work together, that each needs the other for his own best life. As 'the love of our neighbors' is made part of our lives, the possibility of war will fade. No wonder that our new Committee on the University in the Post-war World has recommended the establishment of an undergraduate department of the Bible!"

\* \* \* \*

Dr. Michael M. Miller, psychiatrist at St. Elizabeth Mental Hospital, Washington, D. C., aroused the anger of senators and representatives alike when he bluntly charged, as reported by the United Press:

"Alcohol is a major factor in Congress and exercises a most damaging effect on legislation."

He also said that the State Department and the United States Diplomatic Corps are "stuffy with drunks," and that foreign embassies find liquor to be "the most potent weapon in foreign policy when dealing with Americans."

"The 'inebriating impulse' is a prerequisite for the State Department and the Diplomatic Corps," he added.

Dr. Miller asserted that alcohol "is the psychological medium through which much legislative business is handled," that makes Congressmen a prey



for lobbyists; that it has "a most devastating" effect on the brain, and that it produces these characteristics, "especially in legislators."

"1. Repetitious verbalization and rationalization—a tendency often noted in Congressmen who repeat words and ideas over and over. This is a very common symptom of alcoholism.

"2. Vulgarity, rudeness and belligerency as displayed in filibusters, debates and committee hearings.

"3. Aggression directed not to the welfare of society but to their own special interests.

"4. Wishful amnesia. The Congressman who has had too much liquor is a victim and tends to forget important facts of significance to the national welfare.

"5. Impaired judgment. The alcoholic's judgment on important issues is by no means improved."

Congressmen, he said, are likely victims of alcoholism because (1) their salaries "allow them to do plenty of drinking"; (2) they are "prey for lobbyists who know the power of alcohol for 'warming up' the legislators to get what they want," and (3) they are under stress and strain that makes them more susceptible to find "escape" in alcohol.

Anyone acquainted with the facts brought to light by Sam Morris, for instance, is painfully, even shamefully, aware that Dr. Miller has courageously spoken the truth.

\* \* \* \*

In the summer issue of *The Humanist*, organ of those American intellectuals whose religion is nothing but a camouflaged atheism, J. Hutton Hynd attacks the inspiration of the Bible in an article entitled "The Greatest Hoax in History—The Claim to Infallibility." This enlightened debunker declares:

"The greatest hoax is the deliberate claim to infallibility which men make for themselves or for others. It is the claim that certain judgments and opinions are exempt from any liability to error and are to be accepted as absolutely and finally true. . .

"Courageous spirits have offered protest against the hoax of Papal infallibility; but many among them have been willing

to accept the dogma of Biblical infallibility. As Protestants, they have declared with emphasis that the Old and New Testaments are 'the infallible guide in all matters of faith and morals.' What should a man believe? How should a man behave? The absolute rule is to be found in the Bible! The Bible is 'inspired' even to the punctuation marks!

"As mankind seeks a better life on earth, science may wish to have a say regarding what a man may believe and how a man may behave; literature may wish to have a say; and philosophy; and other religions; and experience; but in spite of every wish to have a say, it is said, with great unction, that science, and literature, and philosophy, and other religions, and experience are but an accumulation of errors—a comedy of errors, or a tragedy of errors calculated to deceive and destroy the souls of men. And there is always the suggestion (sometimes faint, sometimes fanatical) of the curse which awaits the person who does not accept the Bible as 'the infallible Word of God.'

"The claim that the Bible is an infallible authority in faith and morals is taken seriously with great solemnity. It is an impressive and almost incredible fact that, in most Protestant churches throughout the world, the Old and New Testaments are the only authoritative books permitted to be read in the pulpit. To submit so naively to the play of such a hoax as this is to surrender the intellect and the moral life to a static and backward state of bondage."

How typical and how tragic!

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The underlying impotency and inadequacy of liberalism were frankly confessed by the *Christian Century* in an editorial elicited recently by the speech of John D. Rockefeller, disparaging the adherence of the Christian Churches to any definite creed:

"Nothing is so pathetic in modern Protestantism as its confusion over its own faith. It stands hesitant and uncertain in the presence of a society which has become indifferent to its appeal. The Church has passed out of the consideration

and even the respect of vast numbers representing the sophisticated portion of the community. It confronts this condition with two competing strategies: that of an opaque and wooden conservatism against whose preachments the ears of the 'emancipated' are scornfully deaf; and that of a sycophantish liberalism which is engaged in adjusting and adapting Christianity to the 'religious values' which it pretends to find in the prevailing secularism. It is hoped thus to make 'religion' respectable and palatable. One cannot say which of these strategies is the more inept. Both are illusory and sterile. The hope of Protestantism lies in the possibility that a new intellectual leadership is emerging whose faith is anchored in historical Christianity and whose thought has been rendered flexible and lucid by the discipline of liberalism without succumbing to its illusions. Such leadership will be able to use the weapons of liberalism to expose its pretensions, to explain Christianity without explaining it away. Thus, we may believe, the way may be cleared for Christian unity and the hearts of men opened to the precious proclamation of the Christian Gospel. The modern man is not yearning for the kind of church which imperialistic liberalism offers. What he is yearning for is a faith—the faith which he once had and has lost."

\* \* \* \*

A keen student of social and spiritual trends wrote in *The Concordia Theological Monthly* for September:

"In his syndicated article of April 7, George E. Sokolsky, the well-known newspaper commentator, makes some observations which are just as depressing as apparently they are true. Speaking of the surprise which swept the country when the true facts about the secret agreement in Yalta became known, facts which in highest quarters, so it is asserted, had been reported with disregard of 'literal truth,' he maintains that nobody need have been surprised, because in most countries people no longer speak with an eye to the truth, but to expediency; and it is no longer the desire to fulfill their duties

which actuates them, but the craving for power and position. He adds that lies, regardless of whether you place them in the category of the black or the white lies, no longer are regarded as a violation of honor and morality.—Our comment is: The world is becoming ripe for the Judgment."

In this connection, the words of Martin Bormann, one of Hitler's henchmen, come to mind: "Formerly we were in the habit of saying: *this is right or wrong*; today we must put the question accordingly: *What would the Fuehrer say?*"

So, as Emmet John Hughes has written in his *The Church and the Liberal Society*: William James had cried, "Damn the absolute!" And Adolph Hitler damned it.

Or as Pitirim Sorokin has expressed the same thought in his startling study, *The Crisis of Our Age*:

"When a society dispenses with God, with the Absolute, and rejects all the binding moral imperatives, the only binding power that remains is sheer physical force itself."

\* \* \* \*

Moral conditions among the American armed forces in Japan can be surmized from this report by William McGaffin, correspondent of the *Chicago Daily News*:

"The U. S. Army is maintaining no supervision over geisha houses, but the troops are free to visit them. Sex has always been a big industry in Japan, but with the arrival of the Yanks and no official ceiling on prices, it promises to exceed all previous records."

Couple that report with the facts which were divulged by John O'Reilly of the *New York Herald Tribune*:

"The venereal disease rate among American soldiers in Europe has more than doubled since the end of hostilities on the Continent.

"During the two-month period following V-E Day 43,752 American soldiers, the equivalent of nearly three full infantry divisions, have contracted venereal disease in Europe, it was reported by the office of the theater surgeon.

"If this rate in infection con-

tinues, 151 out of every 1,000 American soldiers on the continent will have contracted venereal disease within a year. This sharp increase is three times the almost constant rate of 48 a 1,000, which prevailed up to May, 1945."

Such figures indicate that, though the United Nations have won the war, America is in peril of losing the peace.

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*The Prophetic News* gives some startling statistics as to the spiritual state of the world in 1944:

"Three hundred millions are still in the befogging maze of Confucianism; 130 millions in the superstition of Buddhism; 220 millions are Hindus; 210 millions Mohammedans; 25 millions worshipping the Shinto Shrine, 158 millions are Animists, 275 millions are Roman Catholics, and 12 million Jews (if there are that many left) are still with their backs turned upon Him who is not only 'a light to lighten the Gentiles,' but 'the glory of his people Israel.'"

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A sharp and sensible warning against "the ersatz Christ" was sounded by the Right Rev. James H. Griffith, Chancellor of Military Ordinariate in a sermon at St. Patrick's Cathedral, N. Y. C.

Singling out four recent novels, "The Robe," "The Nazarene," "The Emperor's Physician," and "The Fates are Laughing," he criticized their authors for lessening the stature of the Saviour, debunking the New Testament miracles, and humanizing Christ to the point of denying His deity.

Though a member of a hierarchy which Biblical Christianity opposes to the ground, Monsignor Griffiths deserves hearty thanks for his outspoken rebuke of a subtle danger.

## TOBACCO ROAD

By WILLIAM JAMES ROBINSON,  
A. M., D. D.

It is surprising how many great evils have gotten the mastery of millions of people by claiming to heal their bodily ills. Ponce de Leon, an early explorer of America, believed there was a fountain somewhere that would give all who bathed in its waters perpetual

youth. He hoped to find it in Florida. I have read, but do not vouch for its authenticity, that whiskey was discovered in a vain search for the elixir of life. Many heretical cults have grown by claiming to heal all bodily ills. Tobacco got its start by similar claims.

The American aborigines used tobacco in many of their religious ceremonies. But they never used it so generally as the white inhabitants now do. In making treaties they smoked "the pipe of peace" to confirm the treaty.

When Columbus discovered America he found the natives smoking tobacco. On his second voyage he was accompanied by Ramon Pane, a monk, who observed snuff taking. A party of Spanish explorers in 1502, when approaching South America, noticed the natives chewing the weed.

"Ralph Lane, the first governor of Virginia, was the first English smoker. He presented a pipe and tobacco to Sir Walter Raleigh, who soon acquired the habit, and started smoking in England, a vice which has become a menace to the future of the race. Historians tell us that Raleigh smoked a pipe just before he ascended the scaffold. It is certainly a pity that this vice did not perish with him"—J. H. Kellogg, M. D., LL.D., F.A.C.S.

Sir Walter Raleigh was a leader in establishing the habit of smoking or "drinking" tobacco, as it was then called in England, by using it in public as well as in private.

King James beheaded Raleigh for treason, and tried to stop the use of tobacco. He called it "a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fumes thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."

Our outstanding medical men today heartily agree with him in his condemnation of the "filthy weed."

The devotees of tobacco extolled it as a panacea for all human ills. It swept over England like a fire burning on a prairie. London was teeming with thousands of tobacco shops. No reputable scientist today attributes to it any medicinal value, but all agree it is poison.

King James tried hard to suppress it, but the shrewd business methods of its producers outwitted him, and kept the business alive because of its money value to them.

During the seventeenth century the practice spread so rapidly that sovereigns tried hard to suppress it.

Amurath IV, sultan of Turkey, prohibited smoking and put smokers to death. Michel III, of Russia punished smokers by cutting off their noses. Abbas II, Shah of Persia, made stringent laws against the use of tobacco. Pope Urban VIII anathematized smoking in the church. Under King James and his successors, Charles I and Charles II, the use of tobacco increased until the tobacco plantations in the colonies exceeded in acreage all other crops combined. Even Cromwell smoked, and during the period of the Commonwealth the habit grew rapidly. "At Eton the boys had lessons in smoking every morning, and a pupil was 'soundly whipped because he refused to smoke.'" During this period some Puritans smoked, but the Quakers uniformly opposed the use of tobacco, and the "Wesleyan conference forbade its preachers to smoke as early as 1795."

Foreign visitors to our Centennial Exposition in 1876, introduced

cigarette smoking into our country. And it has spread among all classes, especially the young, with astonishing rapidity. Today a vast majority of our men smoke, as do many boys not yet in their teens. Many women and girls smoke, and the habit is rapidly increasing with both sexes.

The commercial value of tobacco is one of our largest items of trade, and the money spent for cigarettes is our largest tobacco account. This item is astoundingly large.

Tobacco is condemned by many of the world's most distinguished physicians and surgeons. I have read of no prominent physician or surgeon who approves its use. They unanimously admit it is injurious.

I am convinced that there is no wide spread evil among us of whose ill effects our people are so grossly ignorant, or any other that has so many friends among good people. Many outstanding ministers, college presidents and professors, denominational leaders, noted women, and

leading Christian laymen are tobacco addicts; and every tobacco addict—believe it or not—is a drug addict.

Tobacco is a direct or contributing cause of many of our most horrible maladies. Among them is found dyspepsia, liver ailments, consumption, contraction of blood vessels, degeneration of large arteries, smoker's heart, angina pectoris, Bright's disease, brain disorders, vertigo; it lessens efficiency, produces blindness, hinders nutrition, and contributes to race degeneracy and other ills, all because it is a strong narcotic.

It is high time that our pastors, deacons, Sunday school officers and teachers, editors, college presidents and professors, official laymen and every other person who loves the Lord and humanity were awakened to the harmfulness of tobacco. And, yet more, they should make relentless war on it by informing the people of its evils. Tobacco is the liquor traffic's most efficient ally.

## BAPTIST MONEY FOR BAPTIST MISSIONS

By REV. O. W. STANBROUGH, *Kansas City, Mo.*

(An open letter to Bible-loving Baptists)

"For I bear them record that they have a zeal of God, but not according to knowledge" (Rom. 10:2). This statement is taken from the letter written by the apostle, Paul, "To all that be in Rome, beloved of God, called saints." (Rom. 1:7). In this statement of Paul's he was lamenting a condition which prevailed among his brethren, the Jews, and which gave him much vexation of spirit, because Paul loved his "brethren" and his "kinsmen according to the flesh." He was so concerned about their blindness and misconception of spiritual things that he was even willing to wish that he might be accursed from Christ, if that could mean their salvation.

I am writing this letter to my beloved brethren, fundamental, Bible-believing, Baptists who love our blessed Lord Jesus with such great zeal for the salvation of lost souls—their own "brethren according to the flesh." I fear that many of them are so blinded by that zeal as not to exercise the greatest wisdom in their efforts to bring to the lost salvation which is by grace alone, "and that not of yourselves, it is the gift of God, not of works" (Eph. 2:8, 9).

While attending a recent Bible

Conference of the Mid-Continent Fellowship of Independent Baptist Churches I was deeply moved as I heard missionary after missionary present the needs of his particular field. They all told of great needs for additional workers to reach unreached fields which were calling for the gospel, and the needed equipment with which to serve their present fields more efficiently. They appealed for our prayers, and urged us to ask God for more financial resources with which to meet these crying needs. I visualized the streams of Baptist money flowing to non-Baptist radio programs, school and mission fields, while our own cried for support. I felt an inward urge to voice these impressions. I hesitated. I feared being misunderstood as being narrow or prejudiced. The longer I hesitated the greater became the internal pressure.

At last, realizing that our missionaries do not hesitate to take their lives in their hands, and to both speak and go at the command of the Lord, not as a matter of popular approval, but as a command from our Lord, I resolve, Come what may, I would not longer quench the Spirit. Securing the permission of the presiding brother, I

arose and voiced the following sentiment.

Brethren, I am fully aware that our Lord told his disciples who had forbidden one to cast out demons in the name of Jesus, "Because he followeth not with us" to "Forbid him not: for he that is not against us is for us" (Lk. 9:40-41). Neither would I forbid, or hinder in the least, any one who is serving our Lord even though he "followeth not us." I am wholeheartedly and enthusiastically for any one and every one who is getting souls saved, even though they may never be taught "all things whatsoever I have commanded you" (Matt. 28:20) as Baptists would teach them.

But I am also aware of a teaching to our Lord's churches which says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). It is an undisputed fact that many of the religious sects that follow not with us are getting many souls saved. It is also an undisputed fact that most interdenominational, as well as undenominational, schools and missions and radio programs are supported largely by Baptist money because of the zeal

of Baptists for the salvation of souls. Baptists, generally speaking, will give their money freely to any person who will convince them that he is in the soul-saving business for the glory of God. This is a most commendable zeal; but is it according to knowledge? Is it not because so many zealous Baptists are without knowledge of the needs of Baptist fields that they give so freely to non-Baptist fields? Is it wisdom for a parent to give freely to the relief of his neighbor's children while his own children cry for the barest necessities of life? Brethren, let us be even more zealous for God, but also let us remember the admonition to the churches, "But if any provide not for his own, specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8). Can any one say that this admonition would not apply with equal force to one's own "household of faith?"

I used to open my pulpit freely to representatives of interdenominational and undenominational work on the basis of cooperation in the salvation of souls, but there came a time when I wondered how cooperative their institutions would be toward we Baptists, whose support they were seeking to direct toward their

own projects. So I asked one who was soliciting a hearing for one of their speakers, "How about you having one of our Baptist missionaries speak before your group?" The immediate and unhesitating answer was, "Oh, no. We can not have a denominational representative speak to our group for we are undenominational. We can not support any denominational enterprise." My reply was, "Then why solicit denominational support for your efforts if you can not return the favor by supporting Baptist work? On that same ground we cannot grant your speaker a hearing." That settled it, and it does every time.

I have stuck to this decision. If their only reason for desiring our fellowship is "loaves and fishes"; if their only motive for cooperating with us is to profit by our missionary zeal; if all the "co-" is expected of we Baptists, while the "operation" is all theirs; then we Baptists should be wise enough to turn all our offerings and gifts to those of our own "household of faith" and let our interdenominational, and undenominational, friends find their support among those with whom they are willing to cooperate fairly for the glory of Christ. Is not this Biblical wisdom?

How can we glorify Christ by supporting and fellowshiping with those who admittedly will not support Baptist missions and schools? Is not this truly "zeal, but not according to knowledge?"

After having voiced the above sentiment I was indeed surprised to be asked to repeat it twice more during subsequent sessions so that the various groups in attendance would all have an opportunity to hear it. I was still further surprised when a group of our missionaries suggested, and even requested, that I prepare it in this form for the columns of our Baptist Bulletin. Our own beloved missionaries confessed I had told a much needed truth which it would be most embarrassing for them to tell, since they are the ones who suffer from the misplaced zeal of our Baptist brotherhood.

I am therefore most happy to pass along this brief admonition to all true Bible-believing, Christ-honoring Baptists, that their zeal for God may be according to knowledge—the knowledge set forth in Holy Scriptures, even in Christ, "Who was made unto us wisdom from God" (1 Cor. 1:30).

O. W. Stanbrough,  
2402 Van-Brunt,  
Kansas City 1, Mo.

## CHILDREN FOR CHRIST, INC.

### *Why a Children's Work*

The Lord Jesus said, "It is not the will of your Father which is in heaven, that one of these little ones should perish." There is no greater field for evangelistic effort than among the children. Rich and poor, educated and uneducated, regardless of race, they need the Lord Jesus Christ as their personal Saviour. In this day we have seen no mass response among adults, but wherever the Gospel is preached to children, many have accepted.

Christians often minimize the profession of children, pointing out the numbers who profess Christ and then later give no sign of actually having been saved. However, consider the evangelistic meetings for adults with numbers of professions and yet, as the years pass by, only a small number are found actually serving the Lord. The same problem confronts the work with adults as with the children. All professions of faith are not real, but some are, and the Lord Jesus Christ holds

the truly saved child with just as powerful a hand as He does the adult.

### *Why a New Children's Work*

We believe that the Lord is raising up Children for Christ, as a new children's work because it is needed. Too often children have been led to profess faith in Christ and then forgotten. It is not Scriptural to lead an adult or a child to Christ and then to desert them without adequate Christian teaching and fellowship. After they profess Christ as their Saviour, they must be taken into the deeper things of the Word of God.

In the time of the book of The Acts, as soon as souls were saved in a community, the Holy Spirit led in the formation of local churches. These local churches were carefully organized with church officers and church discipline. The visible church is that which God has established for His use in this age.

### *Children for Christ, Church-Centered*

We believe there is only one adequate way to instruct children and give them a well rounded Christian life, and that is through the local church. Therefore, Children for Christ provides a program which evangelizes the children and then seeks to direct them into a local church as God's place of teaching and fellowship.

### *What Church*

Many churches today are modernistic. With this in mind, we do not feel that a child can be told to "attend the church of your choice." After a child is saved, he must be directed to a church where the Lord Jesus Christ is preached and the Bible is taught without compromise.

### *Children for Christ, Complete*

Children for Christ provides a complete, integrated program for the entire children's work of the

local church. All or part of this program may be followed as is expedient in the local situation. However, if the entire program is followed we believe that the Bible-believing local church will reach the children for Christ, and that the church will grow.

### *Seven-Point Integrated Program*

#### *Evangelization of the Children.*

1. Home Classes. Christian women hold these classes in their homes. The purpose is to lead the children to Christ. We advise the local pastor to have a teacher-training class for the women of his church at stated intervals to teach them the lessons which they in turn will give to the children. In this way the pastor's efforts are multiplied, and inexperienced women enabled to teach.

2. Released Time Classes. In states which provide for Released Time classes from the public schools, the Released Time program can also be used to evangelize the children.

3. Open-Air Work. Women and older girls can carry this on in parks or on the streets in the summer time.

#### *Directing the Children to the Church*

4. Boys and Girls Club Work. This club work runs throughout the year and is parallel to the Boy and Girl Scouts, but on a distinctly Christian basis. In these clubs the children and their parents become acquainted with the church that is helping them. The Children for Christ Boys and Girls Clubs are known as "Empire Builders." This club work provides Bible study, scoutcraft and wholesome Christian recreation.

5. Summer Bible School. The children of the community reached through the home classes, Released Time classes and open-air work should be brought to the church property each summer for a real Summer Bible School. Here the boys and girls can be taught the deeper things of the Word.

6. Camp. Where it is possible, we advocate Summer Bible School to be followed by a camp program. Some churches carry this on alone; others unite with other Bible-believing churches of the community to own or rent a camp-site. The peculiar value of camp is that the children are taken away from unbelieving and worldly environments, so that for the camp period

they can experience a well-rounded Christian life.

7. Rallies. Periodically the children from all the Children for Christ activities should be brought together for an afternoon or evening rally. This rally can be held in the local church or the Bible-believing Churches of the community can unite.

*We do not believe that it is necessary to mention the church in the home classes, Released Time classes and open-air work, but if the children reached there for Christ are then brought to the church property and later to camp, it will follow that many of these saved boys and girls and their parents will attend the church.*

#### *Materials*

Children for Christ provides the program for these activities. Children for Christ provides materials for them or recommends approved materials already available for your use.

Certificates are available which list the activities of the Children for Christ program. These are made to be framed. One of these will be given to any church or group cooperating in a part of this program or in all seven points, and a duplicate will be kept in the Children for Christ files.

#### *Children for Christ, Separated*

Control of Children for Christ must be in the hands of those who are not represented by The Federal Council of Churches of Christ in America. We believe that the Lord's blessing can only fully be upon that children's work which stands without compromise against the apostate forces of our day.

#### *Children for Christ Is Unique*

1. It is Church-centered. It not only leads the children to a saving knowledge of Christ, but directs them to God's place of training and fellowship—the Bible-believing local church. 2. It is Complete. It is a twelve-month, integrated program which provides for the entire children's work of the local church; and for the child's spiritual and recreational needs.

3. It is Separated. It is definite in its separation from the Federal Council of Churches of Christ in America.

#### *Will It Work*

The Children for Christ program has been unusually blessed of the

Lord in St. Louis, Missouri, where it originated. It has approximately seventy classes reaching well over a thousand children weekly. Children for Christ in St. Louis also acts as agent for the St. Louis Council of Christian Churches in the Released Time program of the city. There is a paid, full-time Executive Secretary, a paid Director for the Released Time program and another part-time paid worker. It has an office and a well-equipped bookroom in the St. Louis School of the Bible. It is controlled by a local Board composed of six men. Two of these men are members of the Independent Churches of America; two are Bible Presbyterians; one is a member of General Association of Regular Baptists; and one is a Southern Baptist.

#### *Children for Christ, National Board*

W. H. Bordeaux, Los Angeles, California

O. B. Bottorff, St. Louis, Missouri

R. F. Hamilton, Quincy, Illinois

H. H. Iaggi, St. Louis, Missouri

R. T. Ketcham, Waterloo, Iowa

Herman Kury, St. Louis, Missouri

Carl McIntire, Collingswood New Jersey

Erle Ormsby, St. Louis, Missouri

F. A. Schaeffer, St. Louis, Missouri

H. O. Van Gilder, Jr., Alton, Illinois

E. G. Zorn, Chicago, Illinois

*(The Board is to be enlarged)*

#### **NATIONAL HEADQUARTERS:**

Children for Christ, Inc.

5842 Waterman Boulevard

St. Louis 12, Missouri

### **THE SEED IN STONY PLACES**

The reception of the seed as recorded in the Parable of the Sower in the thirteenth chapter of Matthew finds many parallel experiences wherever the seed is being sown today. In visiting a remote section on two different occasions, with almost a year intervening, there was ample evidence in the lives of two brothers to illustrate the difference in the reception of the Word.

On the first visit the meetings were well attended and two brothers raised their hands on the invitation one night. Both of these men are married and have their own home but their father is very much opposed to the Gospel and naturally had no pleasure in the



stand of his two sons. Another hindrance that was common to both was that each had a wife who was set against the Truth. Joaquim's 'helpmeet' said that she would rather have a poisonous snake enter the house than a believer;; and Antonio's 'bitter-half' countered by burning his Bible and other Gospel literature which he had.

For about a month after his stand, Joaquim attended the meetings conducted by one of the brethren. Going was up hill for him and the deceitfulness of riches choked the Word and it became unfruitful. His father offered him twenty-five dollars if he would give up the idea of being a believer. He accepted and never showed up at any more of the meetings, and on our second visit he was conspicuous by his absence. On the other hand, Antonio has stood firm under the same persecution. The burning of his Bible did not hinder him from getting another, and the opposition of his father has not influenced him against the Lord. He lives about eight miles from 'the old gent' but has a small patch of sugar cane near his. This year Antonio was told that if he did not give up his faith, his sugar cane would not be harvested as before. The father owns the mill where the sugar cane is turned into 'rapadura'—cakes of sugared molasses—and according to his threat, finished the harvest and loaned out his oxen and mules to another mill, leaving his son's little patch of cane to dry up. This represents a loss of around fifty dollars, but Antonio has learned that true riches are found in Christ. He says that he can get along without the rapadura and intends to continue serving Christ.

We rejoice in this stand and praise the Lord for the evidence of his working; but we are not blinded to the fact that Satan will still seek to hinder, hence we leave this as a matter for prayer. Being separated from fellowship with other believers and only occasionally having the opportunity to attend a service, the Accuser of the brethren will still seek to hinder. Possibly through prayer, the twenty-five dollars will convict Joaquim as the thirty pieces of silver did Judas, and let us trust that repentance will be in time to escape the eternal fire.

Sincerely through Christ,

George S. Knutson,  
Mid-Missions,  
Brazil, South America.

## PHOENIX BAPTIST BIBLE INSTITUTE

Institute students have begun holding Sunday afternoon meetings in the public park at Glendale, Arizona, and good results have been reported. Glendale is nine miles from Phoenix. Friends of the Institute are asked to pray that the privilege of holding these meetings may not be withdrawn, and that the services may result in the salvation of many.

## LOS ANGELES BAPTIST THEOLOGICAL SEMINARY

The work of our Lord Jesus Christ through the Los Angeles Baptist Theological Seminary is increasing in effectiveness. Now that the policy and plan of procedure has been clarified our Lord is pleased to own and bless this work. Evidence of this is seen in many ways.

For instance, the spiritual tone of the intramural life of the school is greatly improved. The Rev. Donald B. Stowell, former pastor of the West Corners Baptist Church, Endicott, New York, and president-elect of the Student Body Association, supervises the student daily prayer meeting at 7:45 in the prayer room. Chapel services held Monday, and Friday, have been lengthened from thirty to forty minutes with consequent benefit to faculty and student from the devotional and spiritual messages brought by outstanding Christian workers, as well as by the pastors of our Regular Baptist churches in this area. In addition, days of prayer are planned each semester and each class is opened with prayer. Our students are participating more actively than ever in evangelistic meetings and reports are coming in of increased personal soul winning by faculty and students alike.

In lieu of a Pastors' Institute and Seminar this semester a special course in *Church Publicity and Advertising* in the Light of Scripture is being taught under the direction of Miss Dorothy Martin, Director of Publicity for Christ for Greater Los Angeles, Inc. Miss Martin's years of training and experience have equipped her well for enriching and blessing the lives of our students with a new appreciation of the best techniques for

enlarging the effectiveness of the testimony of Christ before the world.

In addition to the full intensified curricula in Christian Education, Theology, Church Music and Missions, courses in German and Spanish are being offered this semester, and additional courses, such as: Missionary Medicine, Descriptive Linguistics, and other missions courses are in prospect for the near future.

President Floyd B. Boice is now in the midst of his projected itinerary, telling the story of our Lord's work through this great Seminary. Beginning September 30th Dr. Boice has spoken to the people at the following churches: Brooklyn Heights Baptist Church, San Diego, Dr. G. Rector Dye, pastor; First Baptist Church of Graham, Rev. H. Carrel Aagard, pastor; Calvary Baptist Tabernacle of Compton, Dr. G. Sherman Lemmon, pastor; Olivet Baptist Church of Lynwood, Dr. Reid McCullough, pastor; First Baptist Church of Tujunga, Dr. H. H. Janetzki, pastor; The Baptist Tabernacle of Pasadena, Dr. H. L. Kempton, pastor; Mennonite Brethren Church of Los Angeles, Rev. P. N. Hiebert, pastor; Faith Baptist Church of Los Angeles, Rev. Gene Dowdle, pastor; Calvary Fundamental Baptist Church of Huntington Park, Rev. R. G. Nicholas, pastor.

In the near future, and prior to the first of the year, Dr. Boice's itinerary will take him through central and northern California speaking chiefly in Regular Baptist and other Independent Baptist Churches. However, he is accepting some appointments in Christian Business Men's Committees, conferences and various ministerial groups. From time to time he will be speaking in chapels of various schools, and in other ways meeting and speaking with prospective students.

In the course of his messages the Lord Jesus Christ is exalted as the one who desires to make His work through this Seminary mighty for the training of true, earnest Christian workers for the world-wide proclamation of the Gospel before He comes again.

14TH ANNUAL  
G.A.R.B. CONFERENCE  
WATERLOO, IOWA  
MAY 14-17

## ILLINOIS ASSOCIATION OF REGULAR BAPTIST CHURCHES

REV. DENZIL OSBURN, Council Chairman

REV. ROBERT MAYER, Sec'y.-Treas.

Bulletin Reporter, REV. HERBERT C. JOHNSON

**DECATUR:** The Riverside Baptist Church, J. M. Carlson pastor, recently had as guest speaker, Dr. Earle G. Griffith, of the Baptist Bible Seminary. Beginning Nov. 4 the church had two weeks of special meetings with an Evangelistic team. The Sunday School at Riverside has set 500 for its goal.

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**CHICAGO:** The Maranatha Baptist Church, led by Rev. Elmer Walker, is getting good results in its up-to-date plan for practical work. The church folk are conducting noon day meetings in the mid-week and are busy conducting services in Gospel Missions. Reports are that the Lord is working in the lives of those who are being reached, as well as in the life of the church family as they work.

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**ALTON:** On Sunday, Oct. 14 special services were conducted throughout the day in dedicating the newly constructed baptistry at the Jameson Baptist Church, Rev. H. O. Van Gilder, Jr., Pastor. Guest speakers for the day were Rev. Carl Anderson, of the Hebrew Baptist Mission of St. Louis, Rev. Clarence Henson, missionary to the Ozarks under Mid-Missions and member of the Jameson Church, and Rev. A. G. Annette. The day's program was completed with a baptismal service in the evening. Two

local artists, who had just completed an appropriate painting behind the baptistry, were presented to the afternoon congregation and a word of appreciation was spoken by pastor Van Gilder.

Rev. and Mrs. Van Gilder conducted the music during the special meetings of Troy Baptist Church with Rev. Lennon Hakes of Richburg, New York, as guest speaker.

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**AURORA:** Pastor O. L. Mase-more, of the Central Baptist Church, is conducting a group of his people through the Great Epochs of Sacred History Correspondence Course and a healthy result from such effort is being felt.

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**PLAINFIELD:** Rev. Charles F. Field, of the First Baptist Church, is broadcasting the evening Gospel service over WCLS. During this fall a unique party was held for the entire Sunday School. Special attention was given every branch of the work from the Cradle Roll to the Shut-Ins on the home department. The added effort returned real dividends in interest and blessing throughout the entire Bible School system.

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**CHATSWORTH:** Improvements including the insulation of the building and the installation of nu-

wood and a new heating plant have recently been carried out in the Calvary Baptist Church, Rev. F. H. Stair, pastor.

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**CHICAGO:** A Mid-Missions' Prayer Band has been organized, and at present is meeting in the G. A. R. B. Office, 155 N. Clark Street, Room 1112, every Monday evening at 7:00. Students, candidates, accepted candidates, missionaries and other friends are asked to remember this meeting and attend whenever possible.

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**ST. LOUIS:** Oct. 21, a number of churches in this area had the privilege of hearing ministers who were attending the American Council Meetings. Several Baptist Churches enjoyed the ministry of American Council guests. Rev. Griffiths spoke at the Jennings Baptist Church, of St. Louis, Rev. Standridge, of Detroit, spoke at Jameson and Cottage Hills Baptist Churches, Rev. Walter S. Patrick, of New York, treasurer of the American Council of Christian Churches, spoke at the Berean Baptist Church of Bunker Hill and the Jameson Baptist Church. Rev. W. Harlee Bordeaux, newly elected National Representative of the American Council of Christian Churches, began his ministry in this capacity at the Bunker Hill Church.

## ASSOCIATION REGULAR BAPTIST CHURCHES OF CALIFORNIA

REV. J. C. DERFELT, Council Chairman

Bulletin Reporter, REV. H. CARREL AAGARD

REV. J. F. MAY, Secretary

### HARRISON AT HAYWARD

The First Baptist Church of Hayward profited by the ministry of Dr. Norman B. Harrison October 14th to 21st in a "Better Christian Living" Bible Conference. The theme song for the week, "Christ Liveth in Me" typifies the underlying spiritual teaching and feeling of the conference.

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### ADDITIONAL BUILDING

The First Baptist Church of Waltheria, Walter Wagner, pastor, an-

nounced the purchase of lots across from its present site for the erection of new Sunday school rooms. During October, Dr. W. Arnold Bennett, Vancouver, Wash., conducted meetings which began a new period in the spiritual progress of the church.

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### YOUTH MEETINGS

The Calvary Baptist Church of Larkspur enjoyed a youth revival under the ministry of Rev. Towle from Palo Alto who illustrated his

messages with drawings. The women have organized a missionary society. The pastor of this church is Rev. Harold Hettema.

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### MISSIONARY INTEREST

The Grace Baptist Church of Richmond experienced spiritual refreshment under various ministries during September and October including Mrs. Sylvia Lockwood representing the Cuba Evangelization Ass'n., Rev. J. C. Brumfield, Director of Radio Kids Bible Club,

Rev. Charles Lukens, radio minister, and Dr. Norman B. Harrison, nationally known Bible teacher. Pastor H. Leroy Wortman declared that at the end of the fiscal year \$8,150.21 was raised for all purposes of which \$1,451.00 was paid out to missions, a per capita average of \$13.19 for missions. The membership has increased from 77 to 110.

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### SWEAZY GETS HELSLEY FOR MEETINGS

The Calvary Baptist Tabernacle in Los Angeles has been enjoying a blessed season of Revival under the leadership of Evangelist Sheldon Helsley for the past two weeks, October 14-28. The church has experienced a genuine heart-searching and warming, with many members professing to have received personal benefit, besides a number of definite conversions which represented definite answers to prayer and fruitage of personal work.

Pastor Sweazy, says of the evangelist, Sheldon Helsley, "Helsley not only sings effectively and preaches with unction and power but he also practices what he preaches, evidencing a remarkable prayer life. A spirit of genuine humility pervaded all that he did. He carefully avoided all that savored of superficiality, insisting on a thorough and deep work of grace." The Pastor Carl Sweazy said further that he believed the prospects of the Tabernacle were never so bright as at present. Recently the Tabernacle paid every cent of indebtedness against the property, and the congregation is looking forward to further expansion of their church plant in the very near future.

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### COMPTON HAS MAY IN OCTOBER

At the Calvary Baptist Tabernacle in Compton, where Dr. G. Sherman Lemmon is pastor, the church has been experiencing a Back-door Revival and a Front-door Revival at the same time, leaving the church greatly strengthened and blessed under the leadership of the new pastor. The Church has just conducted a week of special meetings with Jerold May, Executive Director of the Pacific Home Mission Society, and Mrs. May as the evangelist and gospel musician. Attendances in both Sunday School and church have practically doubled since the beginning of the present pastorate, and the

local congregation is greatly encouraged.

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### PETALUMA

The First Baptist Church of Petaluma, of which Rev. Fred R. Brock, Jr. is pastor, reports that God's blessing is upon them in no uncertain fashion. A group of forty-nine attended the Young People's Conference held in July at Lake Tahoe and without exception all returned with the determination to live with Christ and for Him. A Life Service League was formed of those who had dedicated their lives to Christ for full time service and prayer groups formed within the church to pray that God would thrust forth some of these into His harvest.

With the beginning of school Released-Time classes began in grades four to nine, which are all that are available at present, and an additional class for high school students organized. This latter group have called themselves the C. L. O. C. Club (Christian Living On the Campus) and meet weekly on Thursday noon. A Junior Choir for grammar school students and a Youth Choir for High school-College students makes a full and attractive program for a large and enthusiastic group.

The Northern California Association of Regular Baptists met in Petaluma November 13-14, and a program of house-to-house visitation and personal evangelism followed.

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### A NEW G. A. R. B. CHURCH IS BORN

David Vernon Stowell is pastor of the California Heights Baptist Church of Long Beach, California; having been called by unanimous vote of the church on September 20, 1945.

Pastor and Mrs. Stowell were graduated from the Baptist Bible Seminary of Johnson City, New York in the class of '42. In November, 1942, Pastor Stowell enlisted in the army of the United States. He was sent to the European theatre of war with the Fourteenth Armored Division and saw action with the 68th Armored Infantry Battalion in the Maritime Alps, France and Germany. He was seriously wounded in action by German shrapnel on January 16, 1945, when he received a penetrating wound of the right chest and concussion of the spinal cord. God has marvelously brought this young man to a degree of health and strength again. After spending seven months in hospitals from

southern France to Sunny Tennessee, he was honorably discharged from the Army at Kennedy General Hospital, Memphis, Tenn. on August 9, 1945.

After serving the Lord in the army for thirty-two months, Pastor Stowell is leading this new Baptist work in California Heights, California. The church has purchased five wonderfully located lots upon which to erect a building as soon as the debt of \$3,500.00 on the lots is paid. This is a needy field, there are over 7,500 homes to reach with the gospel, and this church needs the "home missionary" support of our churches so they can start a building early in 1946 under the direction of Pastor Stowell.

The California Heights Baptist Church had its beginning last Spring as a result of a Sunday Bible School which was carried on faithfully by Mrs. Mark Usher in her home.

The church has fifteen members and has drawn up its Constitution and By-laws under the leadership of its pastor.

Until a church building is erected, this group will continue to hold all services in a private home. It is therefore most essential that the lots be paid for so they can soon build.

This nucleus of believers is in need of the prayerful and financial support of our G. A. R. B. Churches. Any gifts directed to this work will be used wholly for the building program, as Pastor Stowell's support is provided through the Veterans Disability Pension.

Pastors in southern California who wish to have this home mission work presented to their churches should contact:

David Vernon Stowell  
4406 Linden Ave., Apt 1  
Long Beach 5, California

\* \* \* \*

### NEW SUPPLY HOUSE

Rev. Jerold F. May has recently purchased a bookstore in Hayward, and has installed a complete photo-offset printing plant in order to be of greater service to our G. A. R. B. churches. In addition to the book business, the printing shop will specialize in church bulletins, posters, and various items of publicity which may be ordered by the churches. Small papers can also be handled with this equipment. Part of the profit from the work will go to the Pacific Home Mission. Mr. May may be reached at P. O. Box 804, Lafayette, California.

# TRI-STATE FELLOWSHIP

REV. HERBERT HOTCHKISS, Chairman

REV. KENNETH W. MASTELLER, Vice Chairman

REV. CLIFFORD GREINER, Secretary-Treasurer

REV. A. W. JACKSON, Bulletin Reporter

## SPECIAL SERVICES

The Bethel Baptist Church of Lindenhurst, New York, conducted special Sunday services for two consecutive Sundays. On Sunday, October 14, the Rev. Charles Peterson, missionary to Sara Kabbas, the duck-billed tribe of French Equatorial Africa, spoke; and on Sunday, October 21, the Rev. Richard Pettit, who was recently ordained to the Gospel ministry, ministered to the folk at Bethel.

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## MINISTERIUM MEETING

The Delaware County Fundamental Ministerium, which includes in its fellowship more than twenty-pastors of various denominations, met for their first meeting this fall in the Llanarah Hills Chapel, Upper Darby. After a fellowship dinner, an evening meeting was held in which the various members of the churches represented participated. Pastor Bronson, who is the pastor of the North Chester Baptist Church, is the president of the Ministerium.

On October 9th through the 14th, Mr. Bronson conducted a series of

Bible messages at a Bible and Missionary Conference held in the Sixth Avenue Baptist Church of Troy, New York. Rev. Wilford Fowler is the pastor of this church.

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## MISSIONARY MEETING

On October 12th to 14th, the Doylestown Baptist Church held a missionary conference in which thirty-seven missionaries from various fields of the A. B. W. E. participated. One of the highlights of the meeting was the public dedication of the lives of twenty young ladies now serving in the U. S. Navy and Marine Women's Corps, to Christ for full-time service.

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## FINANCIAL REPORT

The treasurer's report at the last congregational business meeting of the Haddon Heights Baptist Church, New Jersey, indicated that in the past four years the offerings for current expenses has doubled and the missionary giving has more than doubled. In the past year, the people of the church have given over \$1,000 per month for missions.

The Young People of Haddon Heights have greatly responded in yielding to God for full-time service. Twenty of the Young People, known as the "Missionary Volunteers," have definitely yielded themselves for the foreign missionary field. A number of these are now in training for this work.

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## MISSIONARY SPEAKS

On October 28th, Dr. Minir B. Stearns of the Belgian Gospel Mission spoke in the First Baptist Church of Atlantic City. Dr. Stearns has been in South America and soon plans to return to Belgium. Rev. Coulson Shepherd is the pastor of First Baptist Church.

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## PLANS FOR NEW SUNDAY SCHOOL BUILDING

The folk at Bethel Chapel, Philadelphia, have made plans for the construction of new Sunday School quarters. The plans provide for an auditorium surrounded by individual Sunday School rooms. The structure will cost approximately \$17,000.

# GLEANINGS

Edited by

MISS RUTH RYBURN

## PENNSYLVANIA

**KINGSTON:** The First Baptist Church, under the direction of their new pastor, Rev. Louis G. Falk, had real blessing in their Missionary Conference which was held October 17 through 21. For the first two days Miss Mary Kneeland, French Equatorial Africa, and Mrs. Frank Pickering, Bolivia, were the speakers. On Friday afternoon the monthly meeting of the Women's Fellowship was held and the missionaries brought messages. Speakers for the remainder of the Conference were Mr. and Mrs. Gordon Mellish, Liberia, West Africa, Mr. Robert Kohler, Philippines, Rev. Phillip Arcularius of the Biblical Research Society and Miss Edith Mace, a member of the church who

is planning to sail for Liberia, West Africa, the latter part of December. Several students from Baptist Bible Seminary, Johnson City, New York, also had part in the program. There was a splendid attendance and fine offering each evening.

Since October 11th this church has conducted a Religious Education class one hour each week. There has been an enrollment of approximately 65, covering grades one to six inclusive. The Governor of the state has declared all school children in these grades may be released to go to their own church for such a class, providing they have their parents' consent. Our readers are asked to pray for this work that it may spread throughout our fundamental churches.

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## CONNECTICUT

**DANBURY:** Rev. Paul Metzler, Mid-Missions' missionary to French Equatorial Africa, was a recent speaker in the Baptist Church of which Rev. Stanley C. Lewis is pas-

tor. A Bible Conference was held during the week of November 11th with Rev. Thomas G. Thomas of the First Baptist Church, Caldwell, N. J.

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## INDIANA

**GARY:** A China Inland Mission Missionary Conference was held in the Central Baptist Church October 10 and 11. Rev. C. J. Glittenberg, District Secretary for the Midwest, was one of the speakers.

The regular Fall Missionary Conference was held on Nov. 14, 15 and 16. Among those on the program were Rev. Henry DeVries, Mrs. Paul Metzler, Rudolph Miller, and Hubert Reynhout.

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**MICHIGAN CITY:** Missionaries present at the Conference held in the Missionary Baptist Church recently were Miss Mona Kemery, Mel Wima, Mrs. Howard Barghfeldt, and Mr. and Mrs. V. Moneysmith. Paul Hartford, and Missionary Wayne Divine of the British West

Indies, have also been guest speakers at the church.

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## OHIO

ELYRIA: A testimonial dinner marking the beginning of the sixth year of Rev. J. Irving Reese's pastorate of the First Baptist Church was given by the deacons of the church on October 10th. Several guests were present and a special program was enjoyed by all.

Rev. E. A. Finkenbeiner of Columbus spoke at the Youth Fellowship For Christ held in this church on November 3rd. This rally will be held in the First Church on the first Saturday of each month throughout the winter.

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CLEVELAND: An attractively printed brochure was recently issued by the Hough Avenue Baptist Church, in appreciation of thirty-three years of faithful service of Mr. Charles C. Barrett, treasurer and general secretary of Mid-Missions. During this time Mr. Barrett has faithfully served as choir-master, organist, Sunday school teacher, young people's leader, and deacon. His initial choir had six members but now averages from 40 to 50, and on special occasions has as many as 70 members. He has had a tremendous influence on lives of young people, and many of them can trace the beginning of their Christian life to this man of God.

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## NEW YORK

CORNING: Rev. Gordon Melish spoke and showed slides of the mission work in Liberia at the Calvary Baptist Church on October 28.

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BINGHAMTON: A Missionary Conference was held in the Park Avenue Baptist Church, Rev. L. W. Newans, pastor, on November 7, 8, 9, and 11.

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LINDENHURST: Pastor Walter Aardsma of the Bethel Baptist Church spoke at the First Baptist Church, Patchogue, N. Y. on Sunday, October 21, and at the Young People's Rally in Huntington on Saturday evening, October 27. He also spoke at the Youth for Christ Rally in Hempstead on November 3.

On Friday, November 2, in accordance with the provisions made by the State Board of Regents, this church began a Religious Instruction Class for children of the seventh and eighth grades.

## WISCONSIN

MILWAUKEE: Special cottage prayer meetings were held in the homes of members of the Garfield Avenue Baptist Church, prior to their evangelistic meetings with Walter R. (Happy Mac) MacDonald, November 13-18. This was "Happy Mac's" fourth campaign with this church.

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## IOWA

CRESTON: The First Baptist Church is going ahead with their remodeling program. A plan has been accepted to beautify the front entrance and to make more useful the Bible School space in the basement.

Great blessing has been reported from the Victory Meetings held with Rev. John A. Carrara, October 16th-October 28th. Many came from long distances to attend these meetings. Rev. Harold Cole is the pastor.

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## WASHINGTON

TACOMA: Dr. L. Sale Harrison was the guest speaker at the morning service in the Temple Baptist Church on Sunday, October 28th. He represented the Tacoma Rescue Mission.

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SEATTLE: The members of the Tabernacle Baptist Church, Rev. Forrest E. Johnson, pastor, observed the 49th anniversary of the church at a banquet on October 25th. The yearly report showed \$7,383.93 given to Missions and a grand total of \$28,838.39 was received from all sources for the year. A \$7,000 parsonage was purchased and over \$5,000 has been paid on that. Eighty-four members have been added to the church roll. At the present time there are nine members in full-time service. On March 15, 1945, the Tabernacle voted to sever all connections with the N. B. C., and to fellowship with the G. A. R. B. C.

This church cooperated in the "Christ For Seattle" Campaign with Evangelist John R. Rice, sponsored by the Seattle Evangelical Ministers Association, Nov. 4 through Nov. 25.

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## MICHIGAN

JACKSON: Recent guest speakers in the Memorial Baptist Church, Rev. John Green, pastor, have been Rev. James Calhoun, Rev. Beckley, Norwalk, Ohio, and Rev. Roy Hamman. November 25th began a series of special evangelistic services with

Rev. R. E. Wright of Rome, Georgia. Music was furnished by Mr. and Mrs. Richard Fitch of Adrian, and they also conducted Children's meetings each afternoon.

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ENSLEY CENTER: Five churches including the First Baptist Church, Cedar Springs; First Baptist, Howard City; First Baptist, Kent City; Oakfield Baptist Assembly and Huggard Gospel Center, Sand Lake, cooperated with the Ensley Center Baptist Church in eight days of Missionary Fellowship November 4 through the 11th. Missionary speakers on the program were Miss Mona Kemery, Rev. Hubert Reynhout, Miss Sadie Custer, Mrs. Oscar Wells, Peter MacFarlane, D.D., Mr. Ren Muller, Miss Irma Gaffney, Miss Nony Jahnke, Rev. Tex Warnken, and Rev. and Mrs. Edward Morrow. In conjunction with these meetings, a Missionary Rally was held in the Cedar Springs High School on Saturday, November 10th.

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MILAN: A Missionary Rally was held in the York Baptist Church of which Rev. J. L. Mase-more is pastor on November 16th. Miss Mona Kemery, A. B. W. E. Missionary to the Philippines, told of her experiences in the Jap internment camp near Manila.

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GRAND RAPIDS: The Berean Baptist Church has been conducting an intensive visitation program and splendid results have been reported. A report of one week recently showed 65 homes visited with 88 persons contacted, 24 promised for Bible School and 15 for church attendance, and 16 witnessed to about salvation, and one professed conversion.

The church has recently taken on the support of Rev. A. C. Van Der Puy who will be leaving soon for Quito, Ecuador, South America.

Rev. Jacob Peltz, general secretary of the International Hebrew Mission was a recent guest speaker at the church.

The pastor, Rev. Howard Keithley, conducts a "Good News Hour" radio broadcast over WLAV every Sunday from 2:00 to 3:00 p. m.

\* \* \* \*

ECORSE: Mr. and Mrs. Arien Butros, missionaries from India, had charge of both the morning and evening services of the Calvary Baptist Church on Sunday November 25th. Rev. Merle Huffmaster is the pastor.



## BOOK REVIEWS

### THE ATOMIC BOMB AND THE WORD OF GOD

This booklet is an elaboration of a message which Dr. Wilbur M. Smith gave over WMBI September 15th, and which he delivered from the pulpit of the Moody Memorial Church the following night, and in the First Baptist Church of Minneapolis a week later. Its thesis is that the principle of atomic fission is set forth in Peter's description of the dissolution of the earth, in II Peter 3. This thesis the writer very ably and convincingly presents, after first giving a simple account of the application of this principle in the construction of the atomic bomb. This subject is handled without any undue sensationalism and with commendable restraint and regard for accuracy in both science and exegesis. Will our world be destroyed by an atomic explosion? We commend to the consideration of our readers the answer which Dr. Smith presents in this pamphlet. (The Moody Press, 153 Institute Place, Chicago 10, Illinois; paper, 30 pages, 25c).

\* \* \* \*

### THE REASON FOR OUR HOPE

By Rev. Vernon Grounds,  
Professor of Apologetics,  
Baptist Bible Seminary,  
Johnson City, New York

This book is a series of 16 brief essays written in a style that makes them delightful reading, and with a clarity of thought and force of logic which makes of them a most effective apologetic for our Christian faith. Some of the titles are: Christianity and Its Critics; Creation or Chance?; The Difficulties of Disbelief; Liar, Lunatic, or Lord of All?; Science and Scripture; Redemption Versus Religion; The Why of War, etc. The writer has a gift for succinctness of expression which makes it possible for him to pack into this brief volume of 109 pages more than is to be found in many more lengthy apologetics. Its numerous quotations indicate a

breadth of reading and research which enhances its value for the thoughtful reader. An excellent book to put in the hands of young people who may be having difficulty with their Christian faith. (Pinebrook Book Club, East Stroudsburg, Pennsylvania; cloth, 109 pages, \$1.25).

\* \* \* \*

### UNDEFEATED

One of Paul Hutchens' latest and most appealing stories relating the experience of a young husband and wife separated by the war. A story of a devoted Christian wife, and a husband who came to know the Lord as his Saviour when lying on a hospital bed where he had suffered the amputation of a leg as a result of battle wounds. As in all of Paul Hutchens' books, the Gospel is here woven into a story which is told with such skill that the heart of the most calloused reader must be softened for the reception of the Gospel message which it sets forth. (The Moody Press, 153 Institute Place, Chicago 10, Illinois; paper, 40 pages, 25c).

\* \* \* \*

### GARB DIRECTORY AND ENGAGEMENT BOOK

A small (3 by 4½) book containing a complete roster of our GARB Churches arranged by states, and an alphabetical list of pastors, together with the names and addresses of Missionary and Educational agencies on our approved list, plus dated spaces for noting engagements for each day of 1946. This book will be ready for distribution after the first of the year, but in a limited quantity, and it should be ordered at once.

Order from Baptist Bulletin Office, 155 N. Clark, Room 1112, Chicago 1, Ill. Seventy-five cents, postage prepaid.

\* \* \* \*

### THE CAMELS ARE COMING

In fact they have proved so popular that they have had to keep on coming, and this book by Edward C. Kurtz is now in its fourth edition, enlarged as to pages, and with cross index. This book was reviewed in our pages in the issue of January, 1942, in a review that bristled with exclamation points. It sets forth in the form of allegory the church's progress through the world, and has been described as a "word picture masterpiece," "one of the sweetest love stories ever written," "a very axe and

shovel to mine unmined prophetic prediction," "a theological education for any preacher."

The enthusiastic reception which the public has given this book in its three previous editions justifies eulogies with which reviewers greeted it, and gives promise of a quick disposal of this new edition. A letter from the author announces that a new book, "Camels and Asses," will soon be forthcoming. In the meantime if you have not read "The Camels Are Coming" we strongly urge that you do so. Order from the Baptist Bulletin Office, 155 North Clark Street, Room 1112, Chicago 1, Illinois; cloth, \$2.00.

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### FIFTY-SIX MINUTES WITH THE RISEN CHRIST

*Seven Eight-Minute Messages*

*By Dr. Robt. T. Ketcham*

"Of the making of books there is no end," so says the old sage, however all books are not alike for one has come into my hands that is unique in every way. I am speaking of the little book written by Dr. Robt. T. Ketcham entitled "56 Minutes with the Risen Christ," one which fills a real need especially for the Christian who goes out to carry comfort and cheer to weary hearts in these dark days.

Have you a sorrowing friend? Here is an eight-minute message chock-full of helpfulness. Or, an afflicted friend? Another eight-minute note of comfort. A friend who is depressed by fear? Let him read Eight Minutes with the Risen Christ in Fear. And so on with the living Christ in Suffering, Temptation, Transformation and Soul Peace; seven eight-minute messages, each one a little classic, Scriptural, practical, cheerful and reassuring, I call them soul-vitamins.

Dr. Ketcham has put his very best into these heart to heart talks which were born out of his own rich experience. (H. F.)

35c each, three for \$1.00. Zondervan Publishing House, Grand Rapids, Mich.

## RENEW!

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CONFERENCE

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MAY 14-17

LEA  
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## THE FAMILY ALTAR

JOHN WESLEY LEE,

Director of Family Altar League  
Of America

A grieved mother said, "If I had only known that it was his last trip home." Her son on his returning trip had gone down into the deep blue sea—the submarine had done its deadly work. The mother had failed to pray with her wayward son, and felt the sting of a guilty conscience. "If I only had," are the saddest words in the English language. Negligence bestows no benefits, grants no blessings. Not long ago a sailor came to our office and requested that we explain God's method of salvation. I stressed the fact that faith is essential—that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Then he said, "Sir, my folks do not pray, they are not church members. I waited around

home, thinking that before I left for the war they would pray with me. They only joked about religious matters, and said funny things so that I would not feel too sad about going away. Sir, I love my dad and mother, and I think that I will cast my lot with them. So long, sir, thank you for your words and prayer." He left me with a sad heart—I could do no more. Oh, ye careless, prayerless mothers, no preacher or public teacher can take your place in training YOUR child:

The first murderer said to God, "Am I my Brother's keeper?" The Lord's answer to Cain was this, "The voice of my brother's blood crieth unto me from the ground." If a man is the keeper of his brother, how much more is he the keeper of his children! We believe our Father God is interested in the salvation of the families of His saints: "Come thou and all thy house into the ark" were His words to Noah. Paul said to the trembling jailer, "Believe on the Lord Jesus

Christ and thou shalt be saved, and thy house." "Are they all in?" said a grandmother to her husband. "Yes, Jane, they are all in." "Then I am going home." She passed on to her reward. That saintly mother was dreaming of her young motherhood days—when the children were young.

Come now while you have life and opportunity — erect a family altar. Put your whole heart into this matter regarding the salvation of your children. Bow low before the Lord of all mercies and He will bend the very heavens to crown your soul with victory. Are you at a loss to know just how to conduct an altar service at home? Many stumble over the very simplicity of this method. Just pull two chairs together—the piano bench will do—after a brief Scripture reading, kneel and pour out your heart's desire to the "Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Only believe and obey and thou shalt see the glory of God.

## THESE ARE THE BAPTIST MISSION AGENCIES APPROVED BY THE G. A. R. B. C.

They merit your confidence, prayer, and financial support.

### ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM

1310 Schaff Building, 15th and Race Sts.,  
Philadelphia 2, Pennsylvania

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(Independent Baptist)  
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Paterson 1, New Jersey

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Cleveland 14, Ohio

### MEXICAN GOSPEL MISSION

(An Independent Baptist Work)  
P. O. Box 2404  
Phoenix, Arizona

### PACIFIC HOME MISSION OF REGULAR BAPTISTS

P. O. Box 804, Lafayette, California

### INTERSTATE EVANGELISTIC ASSOCIATION

(A Baptist Fellowship)  
1270 Sixth Ave., Rm. 607,  
New York 30, N. Y.

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