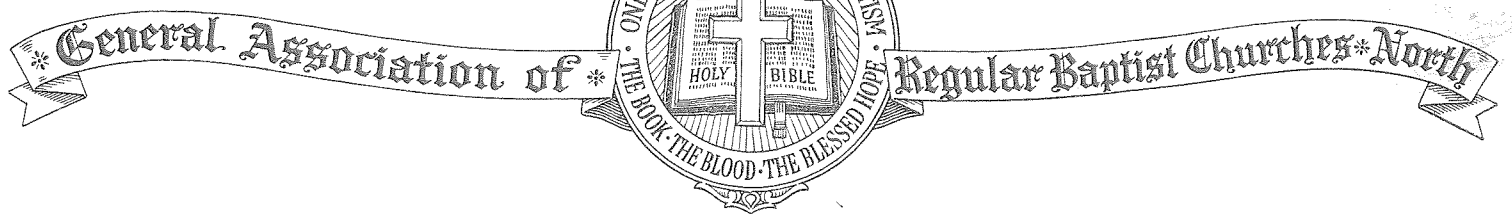


The Baptist Bulletin



WILL THE CHURCH GO THROUGH THE GREAT TRIBULATION?

By CLINTON ELMER GARVIN

The question here raised is one which has troubled and still troubles many of God's chosen ones. It is acknowledged at the outset that the answer to this question is difficult because of the many divergent views, opinions, and interpretations in relation to this subject. Yet it should be possible to find some thread of truth which may be woven into a pattern which will be acceptable to those with an open mind. The writer herewith presents those arguments which have satisfied his own heart with the hope that, under the blessing of God, some one else who may be seeking light on this problem may also obtain a satisfactory answer.

Let us proceed by first defining our terms. By the Church we mean that body of believers in the crucified and risen Christ who own Him as Lord and by their faith have become the children of God. It is this company which is now "in one Spirit baptized into one body, whether Jew or Greek." (I Cor. 12:13), and which is called "the Church, which is His body," and of which He is the Head. (Eph. 1:22-23).

By the term Tribulation is meant that time of unparalleled suffering which is yet to come upon the earth. (Matt. 24:21; Dan. 12:1).

With this brief definition of terms we now turn to the question under consideration which is—"Will the Church pass through (any part or all of) the Great Tribulation?"

We believe the answer is in the negative and shall endeavor to give four lines of reasoning in support of our contention. That the Church should pass through the Great Tribulation is contrary to

1. The Position of the Believer,
2. The Promises of God,
3. The Principles of Interpretation, and
4. The Program of the Dispensations.

Let us consider each line of argument in detail.

I. *The Position of the believer is against the idea of the church going through the great tribulation.*

The Church Epistles teach us that the be-

liever has a position "in Christ." "In Christ" he is justified (Rom. 3:24), sanctified (I Cor. 1:2), a new creation (II Cor. 5:17). The believer is "blessed with all spiritual blessings in Christ" (Eph. 1:3); he faces no condemnation "in Christ" (Rom. 8:1), but is set free from the law of sin and death (Rom. 8:2). He is associated with Christ in His heavenly exaltation (Eph. 2:6) and shares in the "high calling of God" (Phil. 3:14).

All of this may be summarized as follows. The believer is "in Christ." That is, the believer in Christ shares the life of Christ, the position of Christ, the inheritance of Christ, the authority of Christ, and the hope of Christ. Christ was raised to life to be associated with glory. So, too, the believer gets "salvation which is in Christ with eternal glory" (II Tim. 2:10). Mark you, his salvation is with eternal glory, not with great tribulation.

II. *The promises of God are against the idea of the church going through the great tribulation.*

Closely connected with the position of the believer and in harmony with it are the promises of God. One major passage is found in I Thess. 5:1-11. This passage should be sufficient to every open mind. Here the day of the Lord (a time of Judgment) is compared to the night (vs. 2). Those associated with it are the children of the night, children of darkness. (vs. 5 1c). But the believers in Christ are called the children of the light, children of the day (vs. 5 fc) and are said to "be of the day (vs. 8) and "appointed (not) to wrath, but to obtain salvation by Jesus Christ." (vs. 9). This salvation is not present but future as in Rom. 13:11, where it is said that "now our salvation is nearer than when we believed." Our hope (Gr. expectancy) is of salvation, not tribulation (I Thess. 5:8) and this is called "that blessed hope, and the appearing of the glory of the great God and our Saviour Jesus Christ." (Tit. 2:13). (See Col. 1:5, 27; Heb. 6:19; 7:19; I Pet. 1:13). The expectation of the believer is not tribulation but life, happi-

(Continued on page 8)

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

By G. H. MOULDS

Chapter I—The Controversy Over the Schools

When, in the early 1920's, the conservatives of the various denominations raised their voices in protest against alleged heretical teaching in the church colleges and seminaries of America, they did not thereby introduce something utterly new into American history. In 1701 certain New England Puritans thought that Harvard had so far departed from the faith as to necessitate the founding of a new college that would be orthodox to the core. The school thus established, Yale College, became itself the object of attack when, during the Great Awakening of the 1730's and 1740's, its professors were considered none too friendly toward the rivalists. This lack of sympathy on the part of the older New England schools was a prime factor in the founding of a number of new institutions, which were characterized by strong evangelistic fervor. Among these was a Baptist-supported school at Providence, Rhode Island, chartered in 1764 as Rhode Island College but later becoming known as Brown University. And now for many years this same Brown University has been cited by Baptist Fundamentalists as a leading example of that departure from "the faith of the fathers" that they believe to be everywhere in evidence.

Many other attacks were made upon the schools in years long gone by. And yet it can safely be said that not before the recent Fundamentalist crusade have American denominational schools been subjected to such an intense and unrelenting bombardment as proceeded from the conservative pulpit and press in the years following the World War. Moreover, probably no denominational body passed through more storm and stress over this issue than the Northern Baptists.

This phase of the Fundamentalist-Modernist controversy in the Northern Baptist Convention has centered (and continues to center) in three vital questions. (1) Was there a "New Theology" being taught in Baptist schools? (2) If there was, should it be taught in Baptist schools? (3) If it was being taught and should not be taught, was there any way of preventing the instructors in Baptist schools from teaching it?

In *The Watchman-Examiner*, a privately-owned religious weekly circulating among Baptists, there appeared in the issue of May 20, 1920, the following message from 156 prominent Baptist ministers and laymen. It is reproduced here in full because its ringing challenge to Modernism marks a new epoch in Baptist history.

"TO ALL BAPTISTS WITHIN THE BOUNDS OF THE NORTHERN CONVENTION GREETING:

"We view with increasing alarm the havoc which rationalism is working in our churches as evidenced by the drift upon the part of many of our ministers from the fundamentals of our holy faith. The teaching in many of our educational institutions is proving disastrous to the faith of the young men and women who are to be the leaders of the future. A widespread and growing worldliness has crept into the churches, a worldliness which has robbed us of power and brought upon us open shame.

"We believe that there rests upon us as Baptists an immediate and urgent duty to restate, reaffirm and re-emphasize the fundamentals of our New Testament faith. Beyond all doubt the vast majority of our Baptist people are as loyal as were our fathers to our Baptist principles and our Baptist policy, but this loyalty will not long continue unless something is done to stay the rising tide of liberalism and rationalism and to preserve our principles in their simplicity and purity.

"Therefore, acting upon our own initiative as your brethren, we issue this call for a conference on 'The Fundamentals of our Baptist Faith', to be held in the Delaware Avenue church, Buffalo, from seven p. m. Monday, June 21, to 9:30 p. m. Tuesday, June 22. These dates immediately precede the meeting of the Northern Baptist Convention.

"All Baptists within the bounds of the Northern Convention are invited to attend this

conference. Let increasing prayer be made for the guidance and favor of God.

ADOPTED April 21, 1920.

Your brethren in Christ,"

J. C. Masse, Brooklyn, N. Y.; Curtis Lee Laws, Brooklyn, N. Y.; Joel B. Slocum, Yonkers, N. Y.; Tillman B. Johnson, New Rochelle, N. Y.; John Roach Straton, New York City; John Donaldson, Brooklyn, N. Y.; Warren Steeves, Carbondale, Pa.; J. D. Adams, Philadelphia, Pa.; Floyd H. Adams, Brooklyn, N. Y.; George A. Adams, Mt. Vernon, N. Y.; J. Whitcomb Brougher, Los Angeles, Cal.; Christopher Burnett, Detroit, Mich.; F. O. Belden, San Diego, Cal.; Charles R. Brock, Denver, Colo.; Guy L. Brown, Jamestown, N. Y.; Thomas Bolger, Chicago, Ill.; W. S. Bradshaw, Logan, W. Va.; John Compton Ball, Washington, D. C.; Daniel Bryant, Great Falls, Mont.

W. W. Bustard, Cleveland, Ohio; E. H. Bancroft, Binghamton, N. Y.; M. P. Boynton, Chicago, Ill.; John E. Briggs, Washington, D. C.; Edward Babcock, Lowell, Mass.; R. B. Benjamin, Chicago, Ill.; A. W. Bourne, Buffalo, N. Y.; J. Francis Behrens, Philadelphia, Pa.; Harry Watson Barras, Philadelphia, Pa.; T. H. Binford, Hinton, W. Va.; John H. Byrne, Chicago, Ill.; John B. Champion, White Plains, N. Y.; S. W. Cummings, Pasadena, Cal.; J. A. Campbell, Nyack, N. Y.; Charles A. Cook, Butte, Mont.; John H. Chapman, Chicago, Ill.; Russell H. Conwell, Philadelphia, Pa.

J. E. Conant, Chicago, Ill.; I. W. Carpenter, Omaha, Neb.; Amos F. Chase, Philadelphia, Pa.; C. A. Chader, Philadelphia, Pa.; W. Dallas Cope, Philadelphia, Pa.; Eric Carlson, Minneapolis, Minn.; R. E. Dark, Seattle, Wash.; George Douglas, Flushing, N. Y.; John M. Dean, Chicago, Ill.; A. C. Dixon, Los Angeles, Cal.; A. A. DeLarme, Omaha, Neb.; W. F. Dissette, South Haven, Mich.; John A. Davis, Binghamton, N. Y.; J. H. Davis, Philadelphia, Pa.; Groves W. Drew, Philadelphia, Pa.; I. N. Du Puy, Cleveland, Ohio.

M. G. Dickinson, Chicago, Ill.; E. H. Emett, New York City, N. Y.; W. T. Elmore, Lincoln, Neb.; O. P. Eaches,

Philadelphia, Pa.; F. W. Farr, Los Angeles, Cal.; B. F. Fellman, Albany, Oregon; H. H. Gill, Chicago, Ill.; Frank M. Goodchild, New York City, N. Y.; Joshua Gravett, Denver, Col.; John R. Gunn, Fort Wayne, Ind.; William L. Haines, Philadelphia, Pa.; M. E. Hare, Philadelphia, Pa.; Charles H. S. Hicks, Philadelphia, Pa.; John A. Hainer, Philadelphia, Pa.; J. Heinrichs, Chicago, Ill.; J. Q. A. Henry, Philadelphia, Pa.

John C. Haswell, Dayton, Ohio; J. W. Hoyt, Peru, Ind.; C. H. Heaton, Lansing, Mich.; V. E. Hedberg, Chicago, Ill.; C. T. Harper, Davies, Oregon; E. A. Harrar, Pittsburgh, Pa.; W. B. Hinson, Portland, Oregon; Albert Johnson, Chicago, Ill.; F. W. Johnson, Washington, D. C.; T. C. Johnson, Charleston, W. Va.; David Lee Jamison, Albany, N. Y.; Gove G. Johnson, Washington, D. C.; C. S. Kerfoot, Chicago, Ill.; Volney P. Kippe, Buffalo, N. Y.; George M. Knights, Long Beach, Cal.

W. B. Kelly, Philadelphia, Pa.; Charles M. Kessler, Chicago, Ill.; Luther Keller, Scranton, Pa.; Clarence Larkin, Fox Chase, Pa.; G. A. Lawson, Somerville, Mass.; H. C. Leach, Hackensack, N. J.; W. J. Lockhart, Harrisburg, Pa.; Charles F. McKey, Brooklyn, N. Y.; H. O. Mayer, Chicago, Ill.; J. A. Maxwell, Chester, Pa.; A. Z. Myers, Philadelphia, Pa.; Lawrence A. Meads, Grand Lodge, Mich.; W. C. Myers, Concord, N. H.; George McNeely, Newark, N. J.

Cortland Myers, Boston, Mass.; G. W. McPherson, Yonkers, N. Y.; J. J. Muir, Washington, D. C.; R. B. McDaniel, Martins Ferry, Ohio; John Muntz, Buffalo, N. Y.; David Miller, Brooklyn, N. Y.; W. E. Needham, Philadelphia, Pa.; Swaney Nelson, Chicago, Ill.; F. W. O'Brien, Brooklyn, N. Y.; A. H. O'Brien, Sandusky, Ohio; A. E. Plue, Scranton, Pa.; William L. Pettingill, Philadelphia, Pa.; Arnold V. Pent, Philadelphia, Pa.; Joseph B. Rogers, Chicago, Ill.

W. H. Rogers, Muscatine, Iowa; J. F. Rake, Evansville, Ind.; F. W. Randall, Philadelphia, Pa.; John B. Remmey, Philadelphia, Pa.; L. E. Reed, Philadelphia, Pa.; A. J. Rowland, Philadelphia, Pa.; W. B. Riley, Minneapolis, Minn.; D. F. Rittenhouse, Columbus, Ohio; Samuel Russell, Buffalo, N. Y.; J. J. Ross, Chicago, Ill.; H. F. Remington, Rochester, N. Y.; John A. Swanson, St. Paul, Minn.; Granville H. Sheip, Philadelphia, Pa.; Alfred Schmitt-henner, Philadelphia, Pa.

John Snape, Oakland, Cal.; S. H. Snashall, Akron, Ohio; M. T. Shel-

ford, Hoboken, N. J.; William T. Sheppard, 711 Sun Bldg., Lowell, Mass.; J. B. Smith, Waterloo, Iowa; George W. Taft, Chicago, Ill.; B. C. Taylor, Chester, Pa.; Cary S. Thomas, Philadelphia, Pa.; H. Stewart Tillis, Philadelphia, Pa.; M. C. Treat, Pasadena, Cal.; W. Leon Tucker, Brooklyn, N. Y.; Alex. Thomson, Philadelphia, Pa.; Albert L. Townsend, Philadelphia, Pa.; J. M. Tyson, Philadelphia, Pa.

J. Francis Vought, Philadelphia, Pa.; George M. Vercoe, Flint, Mich.; Frederick R. Vine, Albion, Mich.; Nathan E. Wood, Arlington, Mass.; M. L. Wood, Huntington, W. Va.; T. J. Whitaker, Brooklyn, N. Y.; O. Lee Warren, Carthage, N. Y.; C. H. Woolston, Philadelphia, Pa.; J. F. Watson, Seattle, Wash.; Joshua E. Wills, Philadelphia, Pa.; A. F. Williamson, Philadelphia, Pa.; W. Ward Willis, Philadelphia, Pa.; Walter Whitley, Philadelphia, Pa.; J. W. Weddell, Oberlin, Ohio; A. C. Warner, Philadelphia, Pa.; W. W. Weeks, Springfield, Mass.

(EDITOR'S NOTE: *We have run this long list of names for a very definite purpose. While most of these names mean nothing to a host of our younger men, yet this list will bring back many memories to our older readers. A study of this list of names reveals many interesting things; chief among which is the question in one's mind as to why many of these men ever signed such a call to begin with. As the editor looks over this list and recalls the action and position of some of these signers in recent years, we cannot help but feel that some of these men had very little conception of what such a protest would involve. At any rate, one thing is certain, when the fires of conflict got hot, man after man on this list was found either completely over in the enemy's camp or at least shamefully silent. Our honest conviction is that most of them thought that modernism would recede and behave itself if we gave it a slight "slap on the wrist" and they were therefore, willing to join in such a procedure. But once it was discovered that modernism had no intention of surrendering its foothold in the Convention and that they were prepared to fight to the last ditch and that such a fight would involve many of these signers in their pastoral, professional, and official positions, as well as life long friendships, they like the majority of Gideon's army, retired to their tents in peace. They were perfectly willing to carry*

a fly swatter but they would not wield the sword. As we look over the list, we can count not more than six, who so far as our personal knowledge goes, ever actually withdrew full fellowship and cooperation with the Northern Baptist Convention. There are several who have raised a persistent (but hopeless) protest within the Convention itself, but many of the names on this list represent men who have held or are now holding official positions in Convention offices, and some of them are men who have even gone into court rooms and under oath have given testimony against churches, because such churches followed this original resolution of protest to its logical conclusion.)

The forces that brought forth this united movement to preserve the traditional faith had long been gathering. In 1889 A. J. Gordon organized the Boston Missionary Training School (now the Gordon College of Theology and Missions) because he felt that Baptist seminaries were no longer turning out men with the old-time evangelistic zeal. Three years later another Baptist school was born, the University of Chicago. It was not long before conservative Baptists were expressing concern over the teaching and literature emanating from this their youngest institution, especially from its Divinity School. George B. Foster, one of the most outspoken of the Chicago divinity professors, was excluded from the fellowship of the Chicago Baptist Ministers' Conference. At length, opposition to the University became so pronounced in the Chicago area that John Marvin Dean, minister of the Second Baptist Church, and other perturbed pastors decided to bring into being a new seminary that would supply a conservative theological training as an antidote to Chicago Divinity School. And so, in 1913, Northern Baptist Theological Seminary announced itself as ready to receive students for the ministry.

Of course, the founding of Northern Seminary served but to emphasize the existing divergence of thought and raise questions in many Baptist minds about the teaching in the generality of denominational schools, which were feared to be too much under the "Chicago influence". Accusations and denials, attacks and counter-attacks continued to be hurled back and forth in the columns of the Baptist press. Writing in *The Watchman-Examiner*, issue of Octo-

ber 31, 1918, Dr. Cortland Myers, pastor of Tremont Temple, Boston, one of the most influential Baptist pulpits in New England, bluntly declared that what he termed the "abominable new theology imported from Germany" was being taught in the seminaries and that seminary students were as a result giving up the ministry. A fortnight later in the same weekly Dean J. F. Vichert of Colgate Theological Seminary (Hamilton, New York) replied that many of the seminary graduates were clearly demonstrating their understanding of the gospel and their ability to preach it with power. He went on to suggest:

"If, however, it be still insisted that the teachers in our seminaries are denying the fundamentals of our Christian faith, are tearing the Scripture to tatters, are dethroning Jesus Christ, I should like to suggest an investigation. All our seminaries would welcome it I am sure. Certainly the one with which I have the honor to be connected would. None of us enjoys being lied about."

But no one was yet ready to follow his suggestion of an investigation. However, the editor of *The Watchman-Examiner* did invite each of the seminaries to contribute to his paper an article setting forth the school's views on such questions as the authority of the Scriptures, the virgin birth and the resurrection of Christ. Dr. Laws expressed the hope that thereby the atmosphere would be cleared of controversy and harmony restored. But this proposal Dr. Vichert termed "unbaptistic", maintaining that Baptists were historically opposed to the imposition of any creedal test upon ministers or teachers—or anyone else for that matter. So there the matter stood, quite at a stalemate.

(EDITOR'S NOTE: At this point an outstanding characteristic of modernistic behavior is manifested. Dean Vichert of Colgate, belligerently declared that his school and all others are ready for an investigation, but immediately that *The Watchman-Examiner* invited each of the seminaries to contribute an article, setting forth in simple terms their views on the fundamentals of Baptist doctrine, Dr. Vichert just as belligerently declared that such a procedure would be the imposition of a "creedal test upon ministers and teachers". Can

anyone arise and give an intelligent reason why any school, or professor in any school, or preacher in any pulpit, should not be honest enough to tell other folks what they believe? The invitation of *The Watchman-Examiner* was not for someone to tell Dean Vichert and his colleagues what they must believe, but it was an invitation to Dean Vichert and his colleagues to tell us what they already believed. This editor has not the slightest hesitation in saying that a man is fundamentally dishonest at some point in his make up if he is not willing to tell all and sundry what he believes on matters of vital importance. None of us in the Fundamentalist group have ever contended that men do not have a right to believe what they want to. Our sole contention has been and still is, that there is a well-defined body of doctrine which has been known through the centuries as "the faith of Baptists". Our contention has been and still is, that when any man in a Baptist church or Baptist school ceases, in the exercise of his personal rights, to believe what Baptists have always believed, there is only one honest thing for him to do and that is to withdraw from the people called Baptists and unite himself with some other group with whom he is in agreement. This, Dean Vichert and his theological colleagues have not done, and in our judgment never will do. Therefore, the inevitable was left for us, namely, to withdraw from them.)

But in the churches, in Association meetings, in State conventions the fever of speculation was mounting higher and higher: were the seminary professors all rank infidels or were they all devoted and loyal servants of Christ,—or were they a heterogeneous mixture of varying shades of opinion and belief? Nobody seemed to know—definitely; but rumors were rife. Happily, the tension was eased somewhat when Northern Baptist Seminary, Kansas City Seminary, and Berkely (California) Divinity School complied with Dr. Laws' request and indicated quite satisfactorily their doctrinal orthodoxy. (See *Watchman-Examiner*, Jan. 9 and 16 and Feb. 6, 1919). Newton Theological Institution (Newton Centre, Massachusetts) also made answer, but not to the questions asked. The older institutions (Chicago, and the Eastern seminaries, Crozer and Rochester) followed the lead of Colgate and kept silence. Consequently, certain ques-

tions began to rise in conservative minds. Were these seminaries refraining from teaching anything at all and thus bringing up a generation of Baptist preachers who would have no message for the inquiring soul and would surely be the death of the denomination? Or were the professors' minds so confused that the seminaries didn't know what they were teaching? Or did the seminaries think it nobody's business but their own what they were teaching? At this latter suggestion those conservatives who remembered the money they had given to the support of these schools became rather indignant.

But the seminaries that failed to answer were not to be moved from the stand they had taken. They resolutely maintained that it would be absolutely contrary to the very genius of the denominational life to force their professors to subscribe to a creed, and thus throw an obstacle in the path of the individual soul's free and direct communication with God and full and complete obedience to the Holy Spirit's leading, in whatever direction it might lie. The seminaries, they declared, could surely be trusted; for they endeavored within their precincts to create a loyalty to truth and no Baptist need fear the truth. Yet it was perhaps only natural that the conservatives, already suspicious, accepted the silence of these five seminaries as meaning that they had deserted the faith. They reasoned further: if that is what our leading seminaries are teaching, then what of the religious education and Bible departments of our colleges and secondary schools, which look to these seminaries for leadership and guidance?

From either the Fundamentalist or the Modernist point of view that was an intolerable situation. It was necessary that Dr. Vichert's suggestion be followed and that an investigation be launched. It must be discovered just what the seminaries were actually teaching. (It is important that it be kept in mind that by "teaching" the conservatives generally meant "inducing or encouraging the student to accept as true, or possibly true, one side of an issue in preference to the other".) Thus the blanket of suspicion might be lifted from the colleges and seminaries, and praise and blame bestowed where due. Thus the Modernists might have a chance to prove that the schools were still standing solidly on the fundamentals of the historic Baptist faith and that they were

using every commendable method of modern pedagogy and scholarship to produce candidates for the ministry that were eminently equipped to carry the church to new heights of accomplishment for Christ.

Pursuant to the call of April 21, 1920, conservative Baptists met in a pre-convention "Conference on Fundamentals of Our Baptist Faith" at Buffalo on June 21 and 22, immediately preceding the assembling of the Northern Baptist Convention proper. Probably on no previous occasion had Baptist Fundamentalists been gathered together on such a nation-wide scale. Now they felt the reality of that unity of heart and community of interest that their leaders had talked of and that their growing concern had cultivated as they followed the controversy in the denominational press. There were hundreds of them at Buffalo, and they felt their strength. It was time, they thought, that they made their influence felt in denominational affairs. As indicated in the context of the call, their concern was basically with the schools; for as went the pastors and trained leaders of the denomination, so would go the churches. They were determined that the entering wedge of "Unitarian infidelity" should be withdrawn so as to preserve the unity of Northern Baptists.

Dr. J. C. Masee, pastor of the Baptist Temple, Brooklyn (New York), had been a leader among those who took the initiative in calling the conference, and that leadership was recognized by making him presiding officer. He was afterwards elected Chairman of the Executive Committee of the Fundamentalists and continued in that position for several years. In the opening address of the conference, Dr. Masee asserted that even though the faculty of a school were "nine-tenths sound, sensible, and spiritual", if that school permitted "the presence and the unrestricted teachings of even one or two men in the faculty who undermine the faith, upset the convictions, and alienate the hearts of the students," that institution remained unsafe until it "purged itself of that source of pernicious percolating poison". His strong interest in Baptist education will become more understandable in the light of what he was to say on the floor of the Convention: that one of his sons had had his faith wrecked by a teacher in one of the Baptist schools.

Dr. W. B. Riley, pastor of the First Baptist Church, Minneapolis, spoke

the next evening on "Modernism in Baptist Schools", declaring that many Northern Baptist theological seminaries were "hot-beds of skepticism." But unlike the many timid souls among his Fundamentalist brethren, he went on to level specific charges of heresy at specific schools and professors, quoting title of the book and number of the page. For example, he charged Professor A. S. Hobart of Crozer Seminary (Chester, Pennsylvania) with having written on page twenty-nine of *Transplanted Truth From Romans*:

"I cannot see anything understandable or acceptable in the theory that my guilt and my penalty were placed upon Christ, or that Christ's holiness is imputed to me in any way that involves a substitution of his holiness for mine, or of his suffering for what was due to me."

It might have been expected that the men scheduled to deliver the addresses of the Conference would be out-and-out conservatives, but strangely enough there were at least two who certainly could not so qualify, Dr. Frederick L. Anderson of Newton Theological Institution and Dr. Emory W. Hunt, President of Bucknell University (Lewisburg Pennsylvania). Dr. Anderson spoke on "Historic Baptist Principles" but was not received with enthusiasm, probably because of the broad hint he gave of the "inclusive policy" (or policy of including in the salaried work of the denomination individuals of varying theological views) that he would later elaborate the champion at the Milwaukee Convention of 1924, as Secretary of the Foreign Mission Board.

(To be continued)

THE GROUP PLAN FOR MISSIONARY SOCIETIES

By MRS. R. T. KETCHAM

The Purpose

In the opinion of the writer, a missionary society has no right to exist merely to gain information. We need all the information available as to the missionaries, their needs and their work, but we need it in order to act. We might take a slogan: "Know that we may pray." The cry of every missionary is for prayer helpers. The purpose of every missionary group here at

THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

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

by
GENERAL ASSOCIATION OF REGULAR
BAPTIST CHURCHES

(NORTH)

(Independent and Fundamental)

SUBSCRIPTION RATES:

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

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

Editorial Office

Walnut St. Baptist Church, Waterloo, Iowa

COUNCIL OF FOURTEEN

J. Irving Reese, Chm., Elyria, O.
Rev. William Headley Gary, Ind.
Barney Antrobus Princeton, Ind.
David Otis Fuller Grand Rapids, Mich.
David E. Gillespie Elkhart, Ind.
E. G. Griffith Johnson City, N. Y.
R. F. Hamilton Pana, Ill.
Robert T. Ketcham Waterloo, Ia.
Rev. S. Franklin Logsdon Erie, Pa.
R. W. Neighbour New York City, N. Y.
Ford Porter Indianapolis, Ind.
Leo Sandgren Austin, Minn.
E. C. Shute Ponca City, Okla.
H. O. Van Gilder Portsmouth, Ohio

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

COMMITTEES

MISSION COMMITTEE

Rev. H. O. Van Gilder, D.D.,
Chairman
Portsmouth, Ohio

PROGRAM COMMITTEE

Rev. William Headley, Chairman
Central Baptist Church
Gary, Ind.

PUBLICATION COMMITTEE

Rev. R. T. Ketcham, Chairman
Walnut St. Baptist Church
Waterloo, Iowa

SECRETARY

Rev. David Otis Fuller
1318 Sigsbee St., S. E.
Grand Rapids, Michigan

TREASURER

Rev. R. F. Hamilton
208 S. Maple St.
Pana, Ill.

home should be to offer to our God, definite intercessory prayer, for the specific needs of the individual missionaries. The plan set before you in this article purposes to establish such close contact with the worker in the foreign field, that the prayer warrior at home may know these definite needs. The plan of operation was itself the outcome of much prayer on the part of Mrs. Gustafson of Gary and has been used with great blessing during a period of several years in one society and for a shorter period in several others.

The Plan Described

The society is organized according to the usual plan—having the usual general officers and doing any missionary sewing as a whole society. The plan of action here described in no wise affects the business of the society as a whole.

The women interested in missions—perhaps already members of your missionary society—are divided into groups according to the special missionary interests of the church. For example, the church may give their support to missionaries in Africa, Philippine Islands, India, South or Central America, Home and in Jewish work. The groups then would perhaps be as follows, (1) Africa, (2) Latin America, (3) Orient, (4) Home, (5) Jewish. Every interested woman joins the group of her choice and stays with it for one year. Instead of getting a little knowledge and doing a little praying all around the globe, she specializes in one field. She writes to missionaries on that field and gets letters from the field. She knows the special problems and prayer needs. If the native Christians are in difficulty she knows it and can pray for them by name. If the new missionary is having trouble with the language, that is known and specially prayed for. The problems of illness, poor food, discouragement and opposition are known—to some extent—and taken to the Mercy Seat. On the other hand, the victories and answers to prayer are known and rejoiced over. The missionary must be greatly encouraged by the knowledge of this fellowship.

The possibilities of activity are almost unlimited. The group will read books and magazines dealing with "their" field. They will send greetings to "their" missionaries on anniversaries, they may send special gifts (always keeping the customs duty in mind) they may make scrap books containing articles, letters and photo-

graphs of interest, they may make posters for the church rooms to increase interest in "their" field. Most especially they will keep prayer lists and note the answers to prayer as they know them.

Group Captains

All of this activity requires some leadership in the group and this leader is known as the Group Captain. The success or failure of any group lies to a great extent with the group captain. She *must* be a woman of prayer and missionary fervor. If she also has executive ability and tact the success of the group is assured. The first two qualities are absolutely necessary—the last two highly desirable. The work of the captain is to call meetings of her group, be constantly trying to interest the indifferent women in her group and seeking for other women who were not sufficiently interested to join any group. She suggests missionaries for her group members to write to, she brings to the group meetings a list of special prayer requests, and in every way stirs the members to pray.

The Meetings

The groups should meet at least once a month aside from the general meeting. They meet at their convenience and at the call of their Captain. On the day of the general meeting, each group meets in its own place for at least forty-five minutes of prayer. At the time designated for the general meeting all prayer groups break up and come to the common meeting place. They have their business session and then one group presents the program dealing with its own field. It will be recognized that a group of women who have been reading and writing and praying about a mission field for several months will have no difficulty in presenting an interesting program. The difficulty will be to stop telling of the things that are of such thrilling interest. Likewise, an audience that has been praying for missions just before the program will be a most sympathetic one. Each group presents two programs a year—or if fewer groups are used, they present their programs in turn. At the end of the year it is desirable that the women join another group that the vision may be world-wide.

In April, one society always has an all-day rally in which all groups take part. They have special speakers and invite other missionary societies as their guests. It is the most

important meeting of the year to them.

The Results of Plan

The results of this plan are many. The attendance is greatly increased. The group captains are constantly inviting the women who "never come"—and many respond. The interest is deepened in the programs—because interest has been deepened in the work. It follows that the offerings in money increase with the increased attendance and interest. But most important, the missionaries have become our personal friends—their problems and joys are ours—and we no longer say "God bless the missionaries" and call it prayer. We have learned to pray for definite needs of definite missionaries to a God Who gives a definite answer. We commend this plan to you. It is workable.

THE SUBSCRIPTION CAMPAIGN

The editor wishes again to express his appreciation of the fine work many of the pastors have done in assisting us in the matter of new subscribers to the Bulletin. There have been a few over nine hundred new subscriptions received to the Bulletin since the first day of November. (This is written on January 9th). Several pastors took the suggestion of the editor to appoint special solicitors, and we have received word from some of them expressing their appreciation for the suggestion and are in hearty agreement with the editor that mere pulpit announcements will not bring the same results as personal solicitation.

These nine hundred subscriptions have come in from less than fifty churches. We asked 149 Association pastors and 16 sympathetic pastors to assist in bringing the Bulletin subscription list up to a respectable number. This leaves approximately 100 who have not yet been heard from. It is not too late brethren to get your subscriptions in, and for a while we can begin to fill them with the January issue as we had an extra supply printed for just such an emergency.

We have been receiving commendations from all over the country on Mr. Mould's article and also Dr. Griffith's. May we urge every pastor to make every effort to put these valuable articles in the hands of our people.

PASTORAL THEOLOGY

By DR. EARLE GRIFFITH

Chapter II—That First Sermon and That First Year

"All is well that begins well". The well worn adage is preferable when thus thrown into reverse. Goals take care of themselves when the starting base line and order of progress are right. Not a few pastors are limited successes if not down right failures due largely to the gawkiness of initial contacts and the opening sermon.

A moment ago we turned to Luke 4:18 and re-read Christ's first public synagogue utterance. What a peerless pronouncement. All that He has done in the range of two millenniums was compressed into His verbally stated inaugural platform that day in Nazareth when He was heard for the first time.

First impressions like last ones are all but imperishable. No one can afford to get off for a bad start. Manufacturers of practical commodities always guarantee their initial performances.

In this aspect of Pastoral ministry the contributor wants to deal with, first, that first sermon, second, that first year.

It should not be a sermon at all. Sermonizers need not always preach when facing an audience. A good cook has not forsaken her art when she seizes a broom to sweep the floor. Floor sweeping is not cooking but it is related to the same. One's first sermon should assume the nature of a pastor to people mutual talk. It should be a one man dialogue. Even an evangelist who plans to stay in one place more than one week would do well if he occupied the first service clearing the ground—getting acquainted with the people, creating an atmosphere, broadly, outlining the things which he hopes by the grace of God, pastor, congregation and himself may be able to do. The moment is ideal for paying deserving tribute to pulpit predecessors and to lay-Christians who have laid a foundation and built well down to that point. The most glaring weakness for which a pastor can be victim is that of supposing that all who have gone before him and all his successors must be classified as fools. A pastor does not push himself down by lifting others up. No man of practical judgment will infer that he arrived on the scene just in time to save a sinking ship or that he is a sea diver called in at the risk of his

own life, to salvage a few remaining treasures. "Other men labored and ye have entered into their labors."

The new pastor should rush to concede that his congregation has a right to expect some very definite things of him. He should admit that his flock has a right to expect him to adorn the message of his lips by the mode of his life. Some years ago we rode on a Hocking Valley train towards southern Ohio with a negro pastor. In conversation he said, "My central objective in the field where I am now settling will not be to preach the greatest sermon but to prove to those people the power of a life committed to God. By the help of God 'I shall live above falsehood, little deceits, questionable business transactions, and immoral department.'" Mr. Spurgeon said "you may write my record across the sky; I have nothing to conceal". Congregations are naturally resentful of a pastor who binds grievous burdens upon the shoulders of others while he will not tax his own little finger. The flock expects the shepherd to work hard, let the shepherd affirm his intention to do so. The flock expects the shepherd to stand by in the event of any crisis in a given home or in the life of an individual; let the shepherd admit that to be a reasonable expectation. The flock consists of needy, hungry souls and therefore expects the servant of the Lord to put milk and meat and bread on the table from Sunday to Sunday. Hungry hearts are not satisfied with the rattling of religious silverware. Let the pastor pledge himself to go the limit in his labor, provide seed for the sower and bread for the eater. Having done this the new pastor may be assured that the people will have an ear for what he says when he outlines his expectations in them.

In this connection some omissions should be listed. The new comer should omit braggadocio. Some ministers never get through tantalizing a church with the exploits they accomplished prior to the present relationship. The writer has had some experience with laymen of the banner waving, trumpet blowing type who slew their "tens of thousands" in other fields. Uniformly such laymen were useless. The grace of God is neither provincial or past-tense in

its operation. The people will judge of a man's past attainments by his present leadership and ministry. Women are reported to have little palate for the husband's first wife's virtues. That first sermon should be free from threats. As with the human body so with the local church, some ailments are of long standing and yield very slowly to correction. At best a threat is not a cure. We believe the first sermon to be an inopportune time for radical proposals. We distinctly recall the case of a preacher who delivered the most uplifting messages on the first day he was heard by a certain congregation but counteracted all the spiritual blessings by proposing at once the erection of a parsonage. There was every reason to suppose that within a year or two the parsonage would have been built. People are naturally suspicious of the man who tries to overload them in his first service. The proposal of even minor changes in administration on the part of a novice may set up distinct disadvantages. Some pastors are known only for the whimsical adjustments they make to the sound administration of their predecessors. Changes should come only when obviously necessary and when they definitely improve.

That first sermon presents the ideal moment for urging upon the people the claims of commonplace indispensables. Every normal pastor hopes that his own people will grant him the inspiration and blessing of their regular presence in the general services of the church. Why not say so at a time when there can be no personal element in it. Make it plain that the work of God is done by the worshippers of God and true worship is social as well as secret. "Oncers" are not famous for their giving, living, loving or doing. There can be no such thing as a ministry of absentee treatment. In that first sermon paint in blackest hues the spectacle of a poorly attended, zestless, prayer meeting. If a pastor expects his whole church to be an evangelistic force instead of a clinical field let him say so on that first Sunday morning. Visualize the joy that will be theirs as they see people walking the aisles in confession of faith in Christ in answer to their prayers and their presentation of the

Gospel of Grace. A word about an ever expanding Missionary program, despite the heights that may have been reached in the past will not be misplaced. We do not believe a pastor will over-shoot the mark if he refers to his local church on that day as being the best, the soundest and the sanest financial investment the people have. No elaboration of this suggestion should be necessary but they should be made to feel from the very beginning that he is counting upon their being a financial partner with him in the local and general diffusion of the Gospel. Certainly the preacher with the true Shepherd soul hopes that the lives of his people will be an extension of the shadow of the pulpit. He wants the Word of God incorporated in life. The individual is saved by definitely trusting Christ for salvation not by following, but others are saved through and by that individual only when he follows. Whether this be true or not, we are taught in the Bible to follow Christ, He has left us an example. We are to "walk worthy of the vocation wherewith we are called." Nothing can be more tinny than a fundamentalism that is all talk and no walk. In fact, talking and walking are one. It is not necessary at this moment of one's ministry to give an alphabetic list of the misdeeds of present day believers but it will be a great advantage to lay before the people the beauty of a life that is pure and holy filled with spiritual glow. John said, "I have no greater joy than to hear that my children walk in the truth." "Have thine affections been nailed to the cross, is thy heart right with God?". That question should be raised the very first Sunday.

In substance the opening appeal to the people should have a felicitous turn, it should be filled with radiant hope, it should deal with spiritual ministries, it should spread good feeling among the people, it should be the pastor's inaugural platform.

THAT FIRST YEAR

This second section does not require extended development. The first section was sufficient to suggest to all of us a course of enlightened judgment with reference to beginnings. One of the countless wonders of the Bible is the very way that it begins, "In the beginning God." One's first year in a given pastoral relationship will probably either seal his doom there or set the stage for a truly remarkable work. It is necessarily a get acquainted year. By

the end of the first year, the average pastor should know pretty well his entire official family. This will require sitting in on many board meetings and committee meetings but the heavier schedule will bring added results and rewards. It is difficult to be a co-laborer with strangers. While getting a somewhat close range view of the leader-helpers in the work a pastor will do well to devote a measure of his time to systematic visitation. There are a few churches where this may be altogether out of the question. It may be completely out of step with the tradition of the church. The membership may be so large and the church building activities so extensive that practically no time is left for house pastoral work—that each pastor and church will have to decide. In the average case, the pastor does have some time that he can devote to meeting his people in their homes and he ought to do it. Cases of serious illness should be quickly reported to him by the proper party and whenever possible a visit should be made. Along with this in most instances there could be some purposeful visitation with a view to the intensification of people's spiritual lives. The pastor who loves a wholesome atmosphere will make it plain from the pulpit at the very beginning that when he meets people, under private circumstances, he does not care to listen to their beratings of fellow church members or vehement discussions of situations long since past in the church. We are convinced that during that first year it is usually better to precipitate no issues unless necessary. In fact, pastors should never precipitate issues. They should, however, not run from issues that others have created. We believe that first year will have been well directed if the pastor has lived and loved his way into the hearts of many people, if his preaching has been of a teaching, evangelistic type. The likelihoods are that some will have been converted and the baptism will have been in use. When one little year has stolen by his standing with the people should be such that the exception to his judgment will be slight and ineffectual. The first year should lay the ground for an extended period of Gospel team work, yoking together pastor and people.

WILL THE CHURCH GO THROUGH THE GREAT TRIBULATION?

(Continued from page 1)

ness, salvation, glory.

III. *The principles of interpretation are against the idea that the church will go through the great tribulation.*

There are certain principles of interpretation that must be recognized and applied if we are to avoid confusion of thought in the exposition of the Word of God. One of these is the Ethnic Principle. It is stated in I Cor. 10:32, "Give offence to none, neither to the Jews, nor to the Gentiles, nor to the Church of God." Here is a fundamental fact necessary to all correct interpretation. It reveals the great fact that God does not deal with all mankind in the same way and under the same terms. An application of this principle of interpretation to the Scriptures leads to the discovery that the first 11 chapters of the Bible deal with an undivided race. The people were one in language and speech. They were also one in determination. (Gen. 11:1, 4). From Genesis chapter 12 to the Acts of the Apostles two ethnic groups are found, the Gentiles and the Jews. From the Acts of the Apostles on, the Bible reveals three distinct and separate groups, namely, the Jews, the Gentiles, and the Church of God. The origin, scope, and destiny of the Church of God is set forth in the Pauline letters. "In his writings alone we find the doctrine, position, walk and destiny of the Church." (Footnote, Scofield Reference Bible, page 1252). We have already noticed (Section II) that the calling and destiny of the Church is heavenly in character and the hope of the Church is unto salvation. On the other hand the hope of Israel is earthly in its scope and character. Israel looks for (1) deliverance from their enemies (Luke 1:74), (2) salvation from sin, (Rom. 11:26-27), and (3) the establishment of Messiah's kingdom (Acts 15:16). BUT THESE THINGS WILL TAKE PLACE AFTER GOD HAS COMPLETED HIS PRESENT PURPOSE (Acts 15:13-18; Rom. 11:25-27).

The Great Tribulation is spoken of in connection with Israel. IT IS NEVER MENTIONED IN CONNECTION WITH THE CHURCH OF GOD. "And what, in view of the current discussions," to borrow the words of another, "is of tremendous importance, is the outstanding fact

**RENEW
NOW!**

that not once in the Epistles, written for the especial instruction, warning, and encouragement of the church, is the great tribulation so much as mentioned." (Dr. Scofield, *What Do the Prophets Say?* page 126). This is not surprising when we remember that "the tribulation has to do with the Jew primarily and not with the Gentile." (Dr. R. A. Torrey, *The Return of the Lord Jesus*, page 118). "It is especially Jewish" (Dr. L. S. Chafer, *Major Bible Themes*, footnote, page 100).

Since the Great Tribulation relates primarily to Israel and has no reference to the Church of God, it will be well for us to remember the admonition of the Ethnic Principle of Interpretation and "give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." Certainly to apply to the Church that Scripture which relates to Israel is offensive not only to the Jews, and to the Church, but also to God. Therefore we discover that by leaving Scripture in its proper setting no passage is found which says that the Church will go through the Great Tribulation. Instead we discover that the Great Tribulation is Jewish both in character and scope.

IV. *The program of the dispensations is against the idea of the church going through the great tribulation.*

We come now to the last line of argument which we will present against the teaching that the Church will go through the Great Tribulation. This is the dispensational argument. Here we meet with a difference of opinion which is multiple. Yet as the dispensational differences are reviewed in relation to the subject under discussion they can easily be divided into two groups. There are those who believe that the Great Tribulation is a part, or the whole, of a dispensation separate and distinct from the present one; and there are others who believe that the Great Tribulation is incorporated in and a part of the present dispensation. Many illustrious names might be cited in each group, but so far as the knowledge of the present writer goes, and it is far from exhaustive, the greater number hold the Great Tribulation to be in a future (or associated with some other) dispensation.

Some men connected with the group teaching that the Great Tribulation is a part of the present dispensation do not themselves teach

that the Church will go through the Great Tribulation, yet many who hold the same dispensational set up do so teach. ON THE OTHER HAND WE HAVE NEVER MET, READ, NOR HEARD A MAN WHO HELD THAT THE GREAT TRIBULATION BELONGED TO A FUTURE DISPENSATION WHO BELIEVED AND TAUGHT THAT THE CHURCH WOULD GO THROUGH THE GREAT TRIBULATION EITHER IN WHOLE OR IN PART. It then resolves itself to this. There are two major schools of thought. The advocates of the one may or may not teach that the Church goes through the Great Tribulation. The other school has no advocates who teach that the Church will go through the great Tribulation. The first school is divided in its teaching on the subject of the Church and the Tribulation, while the second school is unanimous in its teaching on the subject.

Mention should be made of a third group which does not see in the Great Tribulation the marks of a separate dispensation, but which refuses to place the Tribulation in this present dispensation, connecting it with the Dispensation of the Law. This view makes the Dispensation of Grace a parenthesis within the dispensation of the Law. (See *Major Bible Themes*, Chafer, footnote, page 100). However, relative to the present discussion this school may be classed with those who do not believe the Tribulation belongs to the present dispensation. Both these schools, that which views the Tribulation as a separate dispensation, and that which includes the Tribulation in the dispensation of the Law, agree that the closing event of the present dispensation is the Rapture of the Church, prior to the Great Tribulation.

So we have Two Major schools of interpretation—

1. The first, teaching that the Tribulation brings to a close this present dispensation, but with a disagreement among its adherents as to the time of the Rapture of the Church.
2. The second, which teaches that the Great Tribulation has no part in this present dispensation, but that it is a part of a future (or a past) dispensation, and we find its adherents in perfect agreement that the present dispensation is to close with the Rapture of the Church BEFORE the Great Tribulation.

The present writer is in agreement with this second school and therefore does not believe that the Church will pass through any part of the Great Tribulation. An important passage on this subject is found in Luke 4:16-19. Since the resurrection of Christ there has been the acceptable year of the Lord. It is a day of grace. Comparison of this passage with Isa. 61:1-2 discloses that our Lord stopped reading at a comma. Had He gone on it would have been to declare "the day of vengeance of our God." The Great Tribulation (Matt. 24:16-21) is described by Luke as "the days of vengeance" (Luke 21:21-22). Now is "the acceptable year of the Lord", and it will be followed by "the days of vengeance." To teach that the Church will go through the Great Tribulation, either the whole or a part, does violence to the program of the dispensations. The truth of one dispensation is not to be forced into another dispensation. We must "distinguish the things that differ" (Phil. 1:10 ASV mg). Therefore to say that the Church will go through the Great Tribulation is equivalent to saying that the dispensation of grace will run through the dispensation of judgment, or that "the acceptable year of the Lord" will have its part in "the day of vengeance or our God." This we believe to be unscriptural and contrary to the great principle of "rightly dividing the Word of Truth." (II Tim. 2:15).

It is our conviction that the Church, which is heavenly in character and destiny, will not have any share in the coming Great Tribulation, which is Jewish in its character and scope. We believe that such teaching is unsound being contrary to

1. The position of the Believer,
2. The Promises of God,
3. The Principles of Interpretation and
4. The Program of the Dispensations.

So trusting in the Lord Jesus Christ, and accepting as true His Word concerning us, we "put on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (I Thess. 5:8-9).

**Join The
BULLETIN FAMILY**

THE CAPITAL PARADE IN THE LIGHT OF BIBLE PROPHECY

By DAN GILBERT

Director, Christian Press Bureau, Washington, D. C.

Our Moral "No Man's Land"

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isaiah 5:20).

Some medical definitions may differ, but *legally* insanity has uniformly been defined as an inability to distinguish between right and wrong. If that definition be accepted as generally applicable, there is strong reason to agree with the suggestion of Dr. Everett Lean Martin that the human race is in the grip of successive spells of "episodic collective insanity."

For, never has humanity been so confused in its conscience. Never was there such doubt as to the very existence of ethical verities. Never was there such groping in moral darkness. Never before did mankind, in the name of a new "enlightenment", embark on so far-reaching a program of making "progress" by throwing away its ethical compass!

Other ages may have been characterized by as much, or even more, vice and immorality. But no other age had so obscured and blurred moral distinctions as to be in ignorance of the very fact that there is a difference between vice and virtue, good and evil. Other ages may have been thoroughly *immoral*. Ours is the first to be totally *unmoral*, in so far as the general attitude is concerned.

The learning and leadership of other civilizations may have *defied* the laws of God. But the learning and leadership of our culture goes further and *denies* the laws of God, if not God Himself. A famous bishop once said, "The laws of God are to be obeyed, not debated." Other generations may deliberately have disobeyed, and even impudently dared to debate, the laws of God. But our generation does not even deign to debate; rather, it ignores, and complacently assumes the non-importance, if not the non-existence, of both God and His laws.

Satan is the author of confusion. His strategy, in our day, has been so to jumble moral standards, to mix moral concepts, to bewilder moral

conscience, to becloud moral conviction, as to produce a reign of chaos in the ethical realm. We live in a moral "no man's land."

Issues of right and wrong have been ruled out of the realm of thought and life. Courses in "ethics" are still given in our major universities. But even these studies seem to concentrate on the confusion, rather than the clarification, of ethical issues. It was some years ago that Dr. John Dewey, whose theories now virtually control American education, wrote his celebrated treatise on *Ethics*.

According to Dr. Dewey, there are no set and immutable and eternal standards of right and wrong. What is right in one age is wrong in another. Circumstances may make right wrong and wrong right! There is no real difference between good and evil; but good becomes evil, and evil becomes good, as conditions of life are changed. This is the renowned theory of "relativity" as applied in the ethical realm. Moral values are as unpredictable and capricious as a chameleon; they assume color and significance according to the setting in which they are found.

The theory of ethical "relativity" not only makes standards of right and wrong variable in relationship to time and place, but it also makes their changeability contingent on individual taste and temperament. Each individual is made a law unto himself. What is right for one man's conscience is wrong for another's! Individual liberty is interpreted as personal license. "One's private life is his own business." Each individual is entitled to his own "personal code" as he is entitled to his own "personal opinions." Hence, any form of conduct is permissible, if it suits the individual. Every man makes up his own "morality" as he makes up his own mind. The ego is an authority in itself.

Contemporary conduct, especially among the young generation, has become as confused and chaotic as the nebulous code which dictates it. In practice, as well as in theory, we are

morally muddled. We flounder in a no man's land which is experimental, as well as theoretical. We have lost our capacity for moral indignation, because we have lost the moral convictions that give rise to expressions of outrage against evil. The young generation has grown up in a morally neutral atmosphere which stifles the expression of ethical emotions, if we may use such a term.

Human life and activity are interpreted as being utterly lacking in either moral motivations or ethical ends. Marxism, Freudianism, Behaviorism, and Nietzscheanism—despite disagreements on other points—are agreed in contending that all forms of human behavior are equally the result of selfish strivings of individuals. What has been honored as virtue is explained as camouflaged or sublimated selfishness. Marx called charity hypocrisy. Freud called mother love selfishness. Watson (founder of Behaviorism) called patriotism a cowardly sham. Nietzsche called kindness and pity an expression of weakness.

In our day, sophisticated public opinion has come to view with suspicion all aspirations to nobility, justice, and altruism. The very word *reformer* has been besmirched with a connotation of smug hypocrisy. All who profess an interest in the unselfish uplift of fallen and degraded humanity are put down as hypocrites and pretenders. Cartoonists still specialize in presenting temperance workers as malicious busybodies and meddlesome interferers, who delight in running other people's lives. The term *Puritan* has been made to signify one who is evil-minded. Anyone who shows a sincere regard for the maintenance of standards of purity and decency is at once suspected of some impure or ulterior motive.

In the evaluation of men, moral qualities are ignored or misrepresented. The vilest criminals are excused on the ground that "given their background and environment, anyone else would have developed the same traits." The noblest philanthropist is "smeared" in the daily press, and represented as having

some "complex" which causes him to be kind to others. Employers who conscientiously seek to be fair and generous with their workers are represented as using generosity and the Golden Rule as "methods of advertising". A selfish motive is invariably imputed to unselfish conduct—in order that the theory may be maintained that all men are controlled by egoism.

Political demagogues, as well as public opinion generally, have come to look with suspicion on all men who have acquired property or economic and social position. It is subtly suggested that all economic success is based on dishonesty—"some steal within the law, and some steal without the law." It is glibly asserted that no man can make a million dollars honestly; and so it is simply assumed that, no matter how spotless a man's reputation, he must be a criminal in deed if he has been successful in business.

An amazing tolerance has been developed towards the practitioners of corruption in high places. It is not uncommon to find the citizenry of a community or a state keeping in office men who have violated their oaths of office, broken their promises, and wasted the people's money in building up private political machines. The sentiment is often expressed, "All men in politics are dishonest—so what difference does it make which crowd is in office? The very profession of high principles, of honesty, of truthfulness is looked upon as a sham. It is still recognized that, in politics and outside, men differ in intelligence, in ability, and in efficiency; but differences of character are denied—for character itself is looked upon as an illusion, a mythical compound of camouflage and pretense. Underneath the hypocrisy, it is presumed that men are equally selfish, equally driven by motives of self-aggrandizement, and equally capable of evil-doing under similar pressures and circumstances.

This process of *de-moralizing* human activity is applied to nations, as well as to individuals. History is interpreted as the outworking of purely non-moral forces. Many high school textbooks present the moral crusade against slavery as a camouflage behind which economic interests in the North sought to destroy competitors in the South. The framers of the Constitution are represented as large property-holders bent on protecting their "investments". The noble ideals of Americanism are branded as mere "window dressing"

behind which the forces of greed and materialism entrenched themselves.

War has been "debunked" to the degree that all distinction is erased between "aggressor" and "defender" nations. Because "aggressors" have often pretended to be in a defensive position, because "attackers" have posed as being attacked, it has been assumed that all allegation of non-aggression is hollow pretense. All nations are lumped together as equally unscrupulous and self-seeking.

Outstanding columnists have excused Nazi and Communist conquests in the twentieth century on the ground that the nations that are democracies today indulged in similar "brutal aggressions" in an earlier century. Nazi brutality toward Norway and Belgium now is condoned on the basis of alleged British brutality to the Boers or the Irish in an earlier day.

The conclusion of this system of rationalization is to divest all current issues of ethical content. Carried far enough, this ideological formula would gloss over, if not justify, any conceivable outrage. It is assumed that all nations are, by nature, imperialistic. All tend to behave the same under similar circumstances. Germany under Hitler in the twentieth century follows the same policy as France under Napoleon in the nineteenth century.

Italy, Japan, and Germany—the *have-not* nations—are engaging in aggressive warfare because they are *have-not* nations. Britain and the United States—the leading *have* nations—are peace-loving because they are *have* nations. There is no room for moral judgment. A nation is for peace or for war because of its favorable or unfavorable economic situation. There is no right and there is no wrong in such an analysis.

High ideals have been dissolved in the cynicism of critical "realism" and rationalization. All slogans and moral aspirations are discounted. We have been led to sneer at that for which our fathers died. Demagogues point to our slums and conditions of underprivilege and ridicule "the land of the free, and the home of the brave." Rabble-rousers point to 11,000,000 unemployed and sneer at our American ideal of "equality of opportunity."

Failures and weaknesses in democracy are exaggerated to make it appear that there are no real differences between dictatorship and representative government. British democracy is discredited by pointing

out that the people of India do not have a fair voice in the affairs of the Empire. American democracy is discredited by calling attention to the fact that Negroes have difficulty in voting in certain of our states. These inadequate and distorted facts are used to support the sweeping generalization that democracy is a sham and a delusion; and that, in reality, American and British democracy can be grouped under the same classification as Nazi dictatorship, Soviet despotism, and Japanese militarism.

Prejudiced critics of Americanism interpret our history in such a way as to obliterate all moral attributes. We are reminded that our fathers took this land away from the Indians; therefore, they are put on a par with the Nazis! We are reminded that some are very rich and some are very poor in our country; therefore, we are called a plutocracy, not a democracy! When Hitler launched his atrocious persecution of the Jews, we were reminded that occasionally lynchings have taken place in some of our states; and therefore, our ideal of racial equality is a sham, and Nazi race-persecution is to be excused on the ground that America is, or might be, as much an offender against minority races!

Our whole young generation has been taught to smile, or sneer, when any mention is made of our national effort in 1917 to "make the world safe for democracy." It may be conceded that the endeavor failed. But are not ethical aspirations worth while in themselves, even though they sometimes fail of full fruition? Behind the smile or the sneer is usually the cynical conviction that all moral ideals are to be made fun of. Because one celebrated effort to advance democratic ideals failed, it is concluded that all striving in this direction is vain folly.

It is quite true that patriotism has sometimes been used as a mask for national selfishness or political ambition. But is love of country to be extirpated from the breasts of men for this simple reason? Are we to lose all sense of values?

Appeals to patriotism, high-sounding slogans, national ideals have sometimes been exploited to cover ignoble purposes of political rulers. Perhaps, we should be distrustful of "propaganda" circulated by political agencies. But the tendency today is to brand every appeal to conscience and patriotism as "propaganda." Words themselves are distrustful.

An "over-wise" generation yawns a monotonous, "Oh, yeah?", to every appeal to the heart and conscience of men. Every crusade against vice, every demand for justice, every movement for moral uplift, every call to repentance, every indictment of iniquity, every arraignment of sin—is met with the same sneer of incredulity.

The moral factor has been removed from the thought and life of our generation. The age-old question, "Is it right or wrong?", has no relevance. We still ask, "Is it smart? Is it fashionable? Is it profitable? Is it expedient? Is it healthy? Is it 'social'? Is it enjoyable? Is it practical?"

But whatever the issue, the moral content is removed. We live in an era of unmorality. We flounder in a moral "no man's land."

The consequence of this condition is the undermining of the very structure of our civilization. American society is rotting because the purifying purge of righteous indignation no longer sweeps through our national blood stream. Cancerous evils continue to fester and multiply, because there is no moral force to dislodge and dissolve them. Our way of life has been vulgarized and corrupted because there are no moral standards to be applied for its elevation. Multitudes of young people are making wrecks of their lives because they are committed to a course of unmoral experimentation, which renounces the Authority of the Laws of God.

There is just one thing that can give us back our lost sense of values, our lost capacity for moral indignation, our lost enthusiasm for ethical ideals—and that is an old-fashioned revival. Only a revival can carry us back to the Word. And only a return to the Bible, a return to faith and reliance and trust in the Revelation of God, can again make real in the life of our people the eternal standards of right and wrong revealed from Heaven. A full acceptance of the Authority of the Bible can alone give to us a recognition of the reality of those standards of righteousness which gave direction to our fathers' strivings.

The Bible alone can point the way out of the moral morass, the ethical wilderness in which we now flounder. There is no more abysmal darkness than that associated with ignorance of ethical values. This moral madness is the very essence of actual insanity.

Someone has said that scientific

truth, without moral truth, is the approach to the psychopathic ward.

May America have a great spiritual awakening, may we have a revelation in our hearts and lives of the Righteousness of God, may we be led into a new appreciation of His Divine and Eternal Moral Laws, before we perish—for lack of knowledge of ethical values without which life cannot be successfully carried on.

W. E. KUHNLE GOES TO MILWAUKEE

Rev. W. E. Kuhnle, Assistant Pastor of the Walnut Street Baptist Church for the past four years, has accepted an unanimous call to the pastorate of the Garfield Avenue Baptist Church of Milwaukee, Wis. The Garfield Avenue Church of Milwaukee has enjoyed the ministry of Dr. Frederick W. Kamm for twenty-five years. Dr. Kamm resigned recently and has retired from the active pastorate. Under his leadership the church withdrew fellowship from the Northern Baptist Convention and entered the fellowship of the G. A. R. B. C. Walnut Street Baptist Church will severely miss both Mr. and Mrs. Kuhnle. Mr. Kuhnle was not only the Assistant Pastor, but he was also the Director of Young People's Work, teacher of the Young Men's Bible Class, Director of Music for the church, and Director of the Gospel Hour Radio Ensemble. Mrs. Kuhnle was the teacher of the High School Girls Class and her beautiful solo voice will be missed also. The place which Mr. and Mrs. Kuhnle held in the work of the church and the hearts of the people will be difficult to fill. Mr. Kuhnle's letter of resignation which was read to the church Sunday morning, December 29th, reflects something of the sweetness of the fellowship between himself and the church. The letter of resignation is given in full herewith:

To Dr. R. T. Ketcham and Members of Walnut Street Baptist Church:

The message which I am about to read to you is a conclusion reached after days of prayerful effort endeavoring to ascertain the will of God. Life's joys are determined by happy relationships and associations. The Gospel ministry is no exception. To break the ties which have bound us together, ties which have grown stronger as together we have faced certain results of Providential permission, is no easy task. This tie

of mutual Christian love and endeavor is today stronger than ever, and is exceedingly difficult to sever.

We have, in response to a unanimous call to the Garfield Ave. Baptist Church of Milwaukee to become its pastor, felt led to accept. This has not been an easy decision to reach for we were not seeking a change. It has called for prayer, and it has involved sleepless hours, for it meant leaving a people whom God had endeared to our hearts, and going into a work of too great a responsibility for us in ourselves.

One of the most difficult aspects of the change is the severance of the relationship as assistant to Dr. Ketcham. The work under his leadership has been of invaluable experience and inexpressible delight. I covet for any young preacher an assistantship under him. This tie is most difficult to break.

We will assume our new responsibilities Sunday, February 2, 1941, closing our ministry here January 26th. Be assured that until our departure we shall remain constantly at your service. We wish for you, Dr. Ketcham and members of the Walnut Street Church, God's very best.

Very sincerely yours,
(Signed) W. E. Kuhnle.

ORDINATION

VICTOR BRIEN BEATTIE, JR.

At the call of the Haddon Heights Baptist Church, Haddon Heights, N. J., a council convened Friday, November 29th, to examine for ordination, Victor Brien Beattie, Jr. The council unanimously recommended his ordination which was carried out by the church the same evening. Mr. Beattie is a graduate of Moody Bible Institute — Three Year Pastor's Course and is a senior at Wheaton College.

WHY SOME PREACHING FAILS TO BE EFFECTIVE

By Evangelist Joseph T. Larson,
Minneapolis

Much preaching has become ineffective in these days. The Word is the same; the commission of Christ is the same; the call is just as insistent from the Lord; the need is greater than ever. BUT some preaching is not the same.

The writer has had a 21-year ministry, varied in preaching to both rural and city congregations in pos-

sibly 300 different towns and cities in the United States and Canada. At times I have seen 25, 30 and even 40 souls come forward at a time. Some places, all but a very few in the audience came forward—salvation flowed in streams! Glory to His name! But I have seen times when souls were hindered, partly by the conditions existing, partly by Satan opposing, and partly (at times) by my own failure to reach the people. And what minister will not plead guilty to the same? If you are 100 per cent honest you will do so. Confession of failure and severe criticism of yourself is one step to successful life and ministry.

Some preachers fail because of a lack of Divine and Holy unction—"that mysterious penetrating power of the Holy Spirit, which reaches the innermost recesses of the soul" and convicts of sin. Some preachers fail because of the desire to compromise with a congregation, seeking to please men more than God. Some fear consequences; some call it "tact" which is not tact, but a refusal to TELL THE WHOLE TRUTH. Others fail for lack of ability, natively given or Divinely inspired talent. Others fail for lack of proper preparation; many of our schools and colleges do not amply prepare—they only give some theories of preaching, not the LIFE and POWER which makes the preacher. Others fail because of lack of love, faith, hope and personal victory in the life. A preacher who compromises with sin, is worldly, does not live separated from the world—cannot be filled with the power of the Spirit to preach the Word of God effectively.

Recently I heard of a Pastor who dismally failed because of various reasons; among them the fact that he had no power in the pulpit—he allowed worldliness in the life and things which God could not sanction. THE sin of compromise in the personal life is as great as compromising with a people in a Church; both are disastrous.

A Pastor who preaches separation from the world and lives it, may have opposition, but God will be with him and give him victory; He will finally win. Preaching separation from the world is not denunciation of carnal Christians, but showing what God's word teaches us to do.

Many preachers have NEVER "prayed through". They are as weak now as they always were. For them to call a "Day of Fasting and Prayer" would be the best thing

they might do, and once a month would not be any too often for such a day. Confession of sin, forsaking sin and worldliness, yielding to God fully, living the Victorious Life in Christ, and being filled with the Spirit would be a normal result of such days of fasting and prayer. The writer has seen good results from such days.

A weekly "Home" prayer meeting in some house would be an added inspiration to the Pastor who feels the work of preaching a hardship.

I

Be Sure of Your Call to Preach the Gospel

Many fail because they are not called; they will soon sense it in their own inability to preach, their lack of interest, and their failure to win souls. Observe in the Bible times,—Jeremiah, Isaiah, Daniel, Paul, Peter, and others who were sure of their call to preach. We may be as sure; God is able to make himself understood. Don't FAIL to understand God's will.

II

The Manner and Method of Preaching

Preach the word with clearness, forcefulness, and with vision of results. Preach on the SUBJECT, don't wander from the text or topic. Preach with fresh evidences of your subject—prove what you say. Use plenty of windows as "lights" in the house of sermon structure. Don't expect people to see in a darkened room; turn on the LIGHT of His Word, and turn on the illustrations most fitting for the truth at hand.

Preach with sincerity of heart, base your subject matter upon the Bible. "But hath in DUE TIME manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour." (Titus 1:3). "If any man speak, let him speak as the oracles of God". (I Pet. 4:11). "Preach the WORD, be instant in season and out of season". (II Tim. 4:2).

Every Pastor should know the Bible BETTER than any other book, and better than most people; major on it, eat it, feast on it, digest it, and assimilate it until your life becomes an essence of the Bible itself.

Use much Expository preaching. Preach the fundamental doctrines. Preach on "Great Chapters of the Bible". Preach on the needs of the hour, and make careful application of truth to present day needs. RELY upon what Christ taught His own disciples; He never fails and His

word is sure. You can rather afford to fail with Christ's word than to succeed without it. However, there is no failure with Christ and His word.

Inasmuch as lieth in you, preach in love, in fairness, in faith, in purity of motive, and with sincere determination to "get a verdict" in favor of Christ and to convict the sinner of his own sins, leading to repentance and conversion. BE A SOUL - WINNING PREACHER; feed the flock, don't bleed them. Shepherd the flock, don't beat them. Don't perform a major operation on a minor ailment. Be a Doctor of souls—bring them into a clinical conference if need be, use the enquiry room for prayer with seeking souls. I have seen hundreds so dealt with down through the years.

III

The Merciful Remedy for Poor Preaching

God has a power for your weakness, a wisdom for your ignorance, a faith for your doubting, a joy for your sorrow, a hope for your despair, a victory for your defeat; a fullness of assurance for your fears, and a WORD which never faileth, when your own words fail you. Quote His word freely, "Take the sword of the Spirit which is the Word of God". Give your people the anesthetic of humor, wit, love, kindness, and truth, and then at times make the operations necessary even if it cuts and hurts at times. TAKE TIME FOR STUDY. "Keep your tools ready. God will find you work."

God took Moses into training for forty years in the wilderness, before he became the great "Law-giver" and leader of Israel. Ask God to make you truly Christian in spirit, truly faithful to duty, truly helpful to men, truly a winner of souls of men, and really a leader of the people and not merely a "follower" of the richest man in Church!

A noted Scotch preacher prayed all Saturday, and until early Sunday morning, then took a few hours' rest, then went before thousands of people and preached on "a new heart and spirit will I give unto you," Ezek. 36:26, and 500 souls were won that day for Christ! That was HIS secret of power.

"Take time to be holy, speak oft with thy Lord;
Abide in Him always and trust in His word."

Major Madsen of the Salvation Army once took 90 days off, seeking the Lord in a fuller way for himself. He says he "wrestled with God" and

walked the hills of Oakland. He lost 30 pounds of weight, he would not let go until God would bless him. He came home about 2 or 3 A. M. one morning. The children had been asking, "What is the matter with daddy?" "O", said the mother, "Daddy is in God's hands". So he was! That morning he asked his wife to pray with him, he felt victory was near—he had come to an end of himself, and he was thoroughly yielded to God. As they prayed,

God came upon that man in great power, until he shouted and rejoiced. Some of the older children sprang out of bed and shouted, "God has come to Daddy! God has come at last!" Major Madsen became a flaming Evangelist, and preaches with renewed vigor and zeal. Many souls are won. He is as bold as Peter at Pentecost and has not lost his good reason or grace; but GOD has come in a new way! Glory to His name!

Preacher, friend, take a day, a week, a month, (even as I did once) and pray through. God will not fail you. His Grace is sufficient for thee. Multitudes of souls could be won if YOU and 150,000 other ministers would "take time off" and GET CLOSE TO GOD, filled with the Spirit, and anointed afresh for soul-winning work. God grant it!

"Wilt thou not revive us (ministers) again, that thy people may rejoice in Thee". (Psa. 85:6).

FLASHES FROM FOREIGN FIELDS

GRACE HEIDT STULL WRITES OF BLESS- ING IN MANAOS

Caixa 35 A
Manaos, Brazil
December 19, 1940

"I follow where Thou leadest, what are bruises?

There are cool leaves of healing on Thy tree;

Lead Thou me on. Thy heavenly wisdom chooses

In love for me.

"Thy lover, then, like happy homing swallow

That crosses hill and plain and lonely sea,

All unafraid, so I will fearless follow,

For love of Thee."

Dear Don, Lois, and Jackie:

Willard and I wish to thank you so much for the gift we received last week. The changes here on the field have caused some added expenses, and so the gift came at a time when we were looking to Him to provide in some special way. We especially appreciate it from you for we know how many places you have for your money.

The work is coming along fine and the Lord has been very good to us. We have been doing a lot of visitation work among the Brazilian people and find that it helps the attendance in the Sunday School and in the evening services too. We are having signs made for the gate and also for the two pieces of property, announcing our services and containing a Scripture verse also. We are investigating now the possibility of advertising our services weekly in the daily paper. Pray for these new plans that the Lord will bless them, and that they may be a means of get-

ting more of the Brazilians into the services. Last Sunday evening we had supper down at Hockings. When we came back to the house it was almost time for the services, 7:30 came and there was no one here, we were afraid on account of a number of things going on in the city that we wouldn't have anyone here but by eight o'clock the room was almost filled and our Sunday night crowd was better than usual. Our yard boy came walking in with three men, and that cheered our hearts to find one of our own Christians doing his part.

Dona Lee is just as faithful as can be and loyal to the Lord. The other afternoon when Lois had to go to the doctor, I went calling alone. Dona Lee found out I was alone and so dropped everything and came with me. We surely have some interesting times during this visitation work. We visited in one house where a little boy had just died of paralysis. They had his hands folded on his little chest and a tiny bowl of rice below his hands. There was a candle burning at each corner of the table where he lay. The poor woman was sobbing and grieving something awful. I read to her from the Word, and then we had prayer. The next morning at her request we went back and had a little service for the boy. They were too poor to have the priest come. We are finding these Brazilian funerals offer an excellent opportunity to reach people with the gospel who would otherwise never come near a service.

Lois has been suffering a great deal the last two days with her ear. We called the doctor and he gave her some suggestions about the treatment of it, and also some medicine. The throbbing has gone today but she says the whole side is plugged up so that she cannot hear. Some

say it is from eating too much meat and others say it is from the heat. Willard has been undergoing a slight operation on his eyes. He wasn't supposed to use them for a whole week but it was hard to keep him from it, as someone had to prepare messages for the services.

Lois, I hope you are feeling much better. I shall never forget some of the good chinfests we had together.

Yours in Him,

Grace.

JUST A "NEWSY" LETTER FROM MISS MARTENSON

Caixa 103
Manaos, Amazonas
December 5, 1940

Dear Don and Lois, and Jackie, too:

More and More as time goes on, I am appreciating this typewriter but you would never know it by the number of times I have written you within the seven months I have been in Brazil. Please forgive me, but I really do think this is the most wonderful gift that was given to me before I left for the field, and the most useful too. You know how a person's correspondence piles up! I have 21 letters in my drawer which are unanswered, and to find the time to answer them is another thing. I wish the days were several hours longer. Wish I could get along without that siesta in the middle of the day, but if I don't lie down for an hour or so in the middle of the day, I am no good for the meetings in the evenings. We all feel the same way, so we feel for health's sake, we had better be careful, and rest a little during the heat of the day.

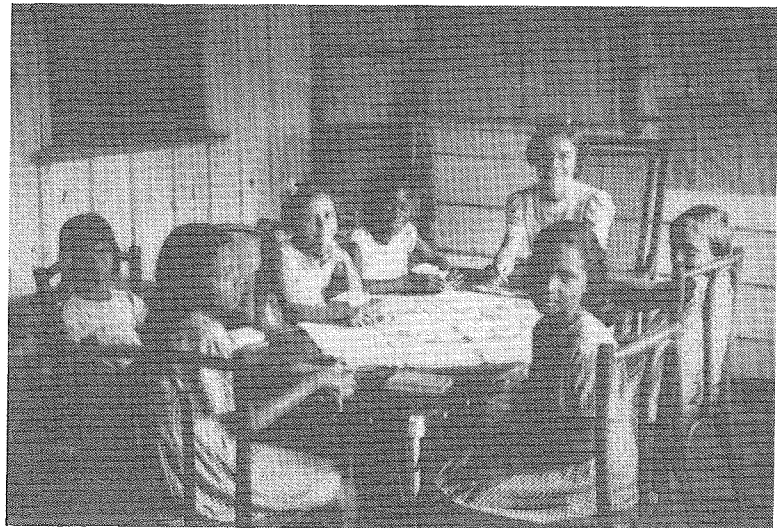
You will be interested to know that I am teaching two classes of children in Portuguese besides helping in all the other services too.

Rosses leaving has made it necessary for us to take charge of things, and much as I dreaded to teach in faltering Portuguese, the Lord has helped me wonderfully and I praise Him for it. Today I taught the story of Creation to 14 kiddies on the steps of Hockings house, and I used a flannelgraph, and the children were so interested. We are having a wonderful opportunity of reaching children where they are living, about half way down town. Martha Hocking and I went calling to invite the children before the class, and our hearts rejoiced in the fact that almost all of the kiddies we invited, came to the class. The other day I bought a history book which they use in the public schools here and found that it was full of teaching of evolution. It made me just sick to see what a hold Satan has in the schools of Brazil too. So today when I told the story of Creation, I asked them how man was created. One little girl said that first he was a puppet, then a monkey, and then turned into a man. So I had the privilege of telling them the story of Creation according to the Bible, and some heard it for the first time. My heart goes out to the children of Manaus, and the Lord willing I hope to reach some for Christ. Pray, won't you?

I have been feeling fine, and getting this Portuguese "into my head little by little" as Dona Lee prays for us. When we don't know the Portuguese word, we use sign language. You know what it is like. It's like playing that game where you have sides and each one makes motions and the other side is supposed to guess what you are imitating. Well, the Brazilian people are pretty good in playing this game, when we start with our motions. The other day Willard and Grace went down town to buy popcorn, and they didn't know the word for pop, so they asked for "milho" that goes ping, ping, ping, bang, bang. I almost split when they told me about it, and so did the store keepers. I'm not any better. One day I told the chief of Police here that I was teaching Portuguese, instead of learning it. He laughed like everything, and I didn't know what he was laughing at until I was walking down the street, when I realized that I had used the verb "ensinar", instead of "aprender".

I just got a long letter from Elvina Nelson this week telling me about the Missionary Conferences in Waterloo and Indianapolis. She is an old friend of mine, and a dear

Christian child, wholly yielded to the Lord. She mentioned that you are soon going to Canby, and probably will be in Maynard, where the Hills are now. I hope that you will be able to go to these places, and meet my Mother in Granite Falls, as she was visiting in the West Coast when you were there last year. She will be anxious to see the pictures you have. I didn't know that you had any with me on them, taken down here on the field until Elvina mentioned it in the letter. They must be the ones that Mr. Ross took.



Miss Martenson with Class of Children.

The services are going along just fine. The Sunday-School isn't growing by leaps and bounds but new ones come every little while and we are glad for that. I had a class of six little girls last Sunday of which I am enclosing a picture. Every Tuesday night we hold a service down in Redman's home and last week we had 55. One room was packed full. Willard is doing most of the preaching until Charles gets a hold on the language. But Charles is coming along just grand. He really is a whiz at the language. He leads all the services when Willard has to preach and does very well. We have been having Olibio preach for us several times, as it is quite a bit of work for Willard to get up three messages each week with only 11 months of Portuguese. Charles preaches on Sunday afternoons at the Barbadian service and Martha teaches the Barbadian Bible Class on Monday nights which is held in their house now that Maude has gone to Iucaby to cook for the Rosses. We had twenty-three at the Monday night Bible class last week and were we happy! Martha Hocking and I have been visiting the Barbadians one afternoon a week and it helps to

do visitation work. The Lord blesses when we do our part. Grace Stull teaches a Friday afternoon class of girls and a Sunday School class, and I have a Sunday School class and the Child Evangelism class on Thursday afternoons. We are all kept busy, but happy in the Lord's service. But we all feel very incapable in the language, so we are asking you to pray and then pray some more.

While you are shivering in the cold, I am suffering with the heat. It is 90 degrees in my room here while I write this letter. But really

I don't mind it. Warm weather rather agrees with me.

The work here in Manaus is being taken care of by the Hockings, Stulls and me at present. In about a week we are expecting Wally and Milly down from Iucaby, as the Rosses have gone to relieve them, so they can go home on their furlough. Those poor kids certainly need a rest. They have been in Iucaby two years, and this last year they had 55 kiddies in the school, and Milly has had to do the cooking part of the time. They certainly have been warriors for the Lord. Dynes McCullough has gone to Acre to work, as he feels that the Lord wants him to work down there. He has been gone a month now. At present he is with McComb but later he expects to go to some other city in Acre where there is no witness of the Gospel.

It is raining, a nice steady Brazilian rain while I am finishing this letter. I don't mind rain when I don't have to be out slipping in it from our house down to the bonde line. Brazilian streets out here in the Villa certainly get greasy and it sticks like glue to one's shoes. Remember?

Give my regards to all the grand people in the Maynard church. I know them all very well, and they know me too. Wish I could be with you there and have a nice snack after service in the Hill home. I've spent many an enjoyable hour in their home and I know you will too.

I'd be glad to hear from you both. How are you Lois? I'll bet Jackie keeps you busy now. We still pray for you all and if it is the Lord's will, you may return to Brazil in His time.

"He knoweth the way that I take".
Job. 23:10.

Yours in Brazil for Christ,
Lois Martenson.

MISS FINLEY WRITES OF VENEZUELA

104 Denison Avenue
Elyria, Ohio
December 15, 1940

Dear Friends and Co-laborers:

"The Word became flesh and dwelt among us." "By Him therefore let us offer the sacrifices of praise to God continually."

Rounding out another year of work for the Master, we come again to the glad holiday season. For me it holds special sweetness and blessing, inasmuch as the three previous Yuletides have been spent far away from home and family. In tropical Venezuela, "where summer goes to spend the winter," Christmas is bereft of its snowy blanket, its shimmering decorations and the good cheer that prevails where the Christ of Christmas is known.

Naturally my thoughts go winging over the land and sea to interior Venezuela where twelve fellow-laborers are "striving together for the faith of the Gospel" on four mission stations. There has been illness in the ranks. Join me in praying them strong again. They need to be constantly fortified spiritually, too, to withstand the fiery darts of the enemy. Kindly remember before the throne two young couples whom the Lord has called for our field. They are planning to sail next summer if their needs are met. Keep praying, too, for a trained native ministry in case we foreigners receive "walking papers."

Since returning to the United States on July 26, I have had many opportunities to tell of God's faithfulness to us and of His conquests in dark South America. This has been most enjoyable and heart-warming. I am reminded anew that

God's people are the finest folks on earth. It strengthens one's hands and encourages his heart to thus visit among "Blood Relatives." But, alas, the body may suffer, especially when much travel is involved and late hours inevitable. Thus I am glad that I have about completed my journeys; and the remaining months can be devoted to building up for the field and assembling necessary outfit and equipment.

Again may I thank each and every one of you who has had part in giving the Gospel to Venezuela. May this season bring you ever nearer to the Lord of the Harvest Who still says to us: "Be ye doers of the Word. Go ye into all the world and preach the Gospel to every creature."

Yours in His glad service,
Dolores Finley.

MRS. KNUTSON AT COAST FOR TREATMENT

Fortaleza, Ceara
Brazil, South America
December 6, 1940

The Walnut Street Baptist Church
Waterloo, Iowa

Dear Brethren:

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

With the above verse, which covers so large a part of spiritual truth, we greet you with late Christmas Greetings; for this letter will no doubt arrive late. On the other hand, what ever time, April Fool or Fourth of July, the truth about the Incarnation is precious. The climate and surroundings do not remind us of Christmas, but we are very thankful that we know Jesus Christ as our Saviour, and marvel at His Grace when we realize how many there are who do not know Him.

From the above heading, you will realize that this is not being written from Joazeiro, and therefore a little explanation may be in order. In our last letter mention was made about Mrs. Knutson suffering from a thumb infection. At the time that letter was written she had only begun to suffer from this cause, for it required additional lancing and dressing twice a day until we left on the 27th. Since coming to the coast the method of treatment has been changed and is getting along fine.

The climate is better here than at Joazeiro so the doctor has advised us to spend a little time here. It has been a long month, but yet we have opportunity to praise God for His faithfulness and loving kindness. We are sure that it is through answered prayer that no further complications set in, truly His mercy endureth forever.

From the above paragraph you can see that our work of studying and visitation was interrupted, but the Lord of the harvest foresaw all this and did not prevent it. Possibly there is some lesson in patience or compassion that He would teach us through this experience.

The colporteur that we mentioned in our last letter is continuing in the good work which characterized the beginning of his work. This is going to prove a valuable help to the work in every field, as he will move about in the different cities making contacts and selling Bibles. Already he visited a little village where he had worked as a guard and through his work, those that were interested asked for preaching services. The future for the work in Croto and Missao Velha is very promising. In each of these towns there is need of a chapel, which we hope will be possible in the near future.

We are constrained to continually praise God for your faithfulness in supplying our needs, and again at this time we thank you for the gift sent in for November. Through the blessing of God, we pray that this may increase in fruit to your account. We recently heard of the good missionary conference that you had. May the Lord bless in the ministry of the Word there in Waterloo in proportion to your prayers and interests in missions.

Since coming to the coast we have been able to hear a little more about the conditions over in Europe, which seem to be getting no better fast. Even so we are looking for the appearing of our Saviour, and as we look, we labor, praising God for fellowship with those of like faith. Again with gratitude for your liberality to usward we thank you, with the prayer that the Lord watch between us while we are absent one from the other.

Yours For Christ In Brazil,
George and Bertha Knutson.

**DON'T LET YOUR
SUBSCRIPTION
EXPIRE**

FOGLES REPORT GOOD NEWS FROM AFRICA

1129 S. Lafayette Blvd.
South Bend, Indiana
December 16, 1940

Dear Ones in Christ:

"For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace," Isa. 9:6.

Isn't it wonderful to have the peace of God which passeth all understanding, in these troublous and perplexing days? "Christ is our peace." In Africa we have the uncivilized heathen; here in America we have the civilized heathen, leaving God out of their plans, yea and many Christians putting the more needful things last and letting the temporal things of this world rob them of many of the spiritual blessings the Lord would bestow upon them through study of His Word, communion with Him, and witnessing to someone of the power of the blood of Jesus Christ to save. Now He comes to them through you and me, as the Lamb of God which taketh away the sin of the world. "Where there is no vision the people perish," the Word says. "He is not willing that any should perish, but that all should come to repentance." Let us not let them say "No one invited me to come to Jesus." Read Romans 10:9-15.

Up in the Tchad district of French Equatorial Africa, north of Fort Archambault, there lies that great unevangelized section. Go north as far as the Mediterranean Sea, (1,500 miles), if you will, and find an evangelical missionary; we will be happy to hear of him if you can find one; go northeast about 1,000 miles to the Nile River and about 400 miles east of Kyabe, one of our newer stations 75 miles east of Archambault, without finding a missionary. What are we going to do about it? Isn't the Spirit of God pulling at your heart-strings saying, "Go if God calls you, Give that they might go, and *Pray ye* therefore the Lord of the harvest, that He would send forth labourers into His harvest." "The harvest truly is great, but the labourers are few." People slipping off into eternity without a hope, for the want of someone to give them the simple

gospel message of a know-so salvation through faith in the Lord Jesus Christ.

You will be interested in knowing that supplies are again getting into our territory and one missionary writes, "We even have cheese," and that means something! But more than that, we are praising God to hear that some missionaries are soon to be leaving for Africa, not under our own mission but under our neighboring Oubangui-Chari Mission, which we praise God is also preaching Christ and Him crucified. Pray for us that we might be able to return by next August at least.

We want to thank each of you that have been faithful in prayers and gifts. God has been supplying our needs. And we trust that our ministry and fellowship among you where we have already been has meant as much to you as it has to us. We are trying to plan our schedule for our western trip for the spring, probably starting the middle of March.

Taking this opportunity to wish you a very Merry Christmas and trusting it will cause you to realize more than ever before the fullness of joy in the Lord Jesus, and that the New Year will be more fruitful than in years past.

Yours, rejoicing in His calling,
The Fogles.

ROSSSES BACK AT IUCABY

Caixa 103, Manaos, Brazil, S. A.
December 5, 1940

Dear Ones in Him:

Greetings to you all in Him from Brazil at this Christmas time. No doubt this will be late for Christmas, but hope that it will be in time for the New Year. And our prayer for each of you is that during the year of 1941 you may find Him more precious than ever before and that it may be a year yielded over to Him, just to be lived out in doing His will. We know of no greater blessing that could come into your lives than the blessing that would come from the answer to that prayer.

Our Father has abundantly blessed us again, and we are at Iucaby. The fourth of November, we left Manaos with a host of Christians at the dock waving good-bye, giving us the assurance of daily remembering us at His throne in the days ahead. Stulls had planned to go to Iucaby, but finally decided that they should have more language study before they left the city, as it

is impossible to get a language teacher in the interior. So they, with the help of the Hockings and Miss Martenson, have taken over the heavy responsibility of the Manaos station, and need your prayers.

There was no way to notify the Warfields and Wayne Barber that we were coming, so they were some surprised when we came slipping into port just before dinner, Nov. 13th. Many of you folk will remember how so often we slipped into your homes just before dinner, and as a result of it, I'm still carrying over 200 pounds, even though I have lost 20 of them this past month. Herthel lost several pounds in Manaos, but here at Iucaby she has found an enormous appetite and gained two pounds in three weeks that we have been here. This, no doubt, is due to the fact that Maude, our old cook in Manaos, whom Herthel led to the Lord four years ago, expressed desire to go out interior to relieve her from the job of cooking. So, we think of her as a missionary, for it was quite a sacrifice for her to leave all of her friends, the conveniences, luxuries and food of Manaos for Iucaby. So Maude is here at Iucaby working for the Lord not only as she prepares food for missionaries and workmen; but as she gives a clear ringing testimony to the joy that is hers since she let the Lord come into her life. And you know, too, when Maude testifies that the Lord is precious to her, that He has really made a new woman of one that was lost in sin. And that being a new creature in Christ Jesus, her desire is to live pleasing unto Him.

Two days after our arrival, the Warfields and Barber left for a trip to the Venezuela border on a preaching tour, leaving us at home just like a newly married couple. And I want to say, that it seems good to be back home after being banged around in a suitcase for almost two years on sea and land, and Chevrolets that want to climb light poles. You folk need not worry about a wreck in the Chevie now, for there is none here. However, if you could get a glimpse of the piles and piles of rocks scattered across the river, and then knew that just under the water line are thousands more, you might wonder how our little launch, the Galilea, could possibly miss them. Well, we do, too! Warfield had her out the other day, and before he knew where he was, the Galilea was perched up on top of one of those rocks just under the water line, but the Lord's hand was

still there and she stayed upright and little damage was done. The Warfields have returned, and Barber went back to Sao Gabriel to study the language, and today the Warfields are leaving for Manaos, and eventually the home land, on their first furlough. It has been a long, hard pull for them and they have had many precious experiences, as the Lord has given wisdom and supplied their needs daily. To them He is precious. They have labored faithfully as they cared for and taught daily the Word of God to fifty youngsters.

There is some difference in coming back to Iucaby this time. When we first came there were no Christians; there was no house; nothing but the many fruit trees that were but encroached upon by the jungle. Now, there is a witness! When we came to Iucaby, everyone went to the festas (Catholic feasts) and they had no time for our services, but now they come to our services even when they have a dedication of a new church, as they did only two weeks ago down river from us a couple of miles. Fruit trees that I planted two years ago are now bearing, and we have plenty of mamao, oranges, lemons, bananas, avocado pears, pineapples, and several other tropical fruits. Our Brazil nut trees are just beginning to bear. We only wish that we could find the two thousand or more that are supposed to be planted here on the place. Our chickens and pigs haven't done so well, but we are getting some eggs, at least enough to set, so it won't be long now until we shall have sufficient. I have been busy this past three weeks cleaning up a place for a garden, and have planted beans, tomatoes, pumpkins, cabbage, onions, etc., and most of them are growing nicely. There is a saying here in Brazil: "Plant and you will harvest." But, so many of them don't take the trouble to plant.

And, it is the same way with another kind of seed. We have found that if the SEED is sown in the hearts that the Lord will give the increase, just as He has promised to do. He has said that His Word will not return unto Him void. How our hearts have rejoiced as once again we meet these who two and three years ago said: "Yes, I'll accept the Lord." How in the services we hear them quote in testimony meeting: "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved." And, "If any man be in Christ, he

is a new creature; old things are passed away, behold all things are become new." Also, "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds are evil." Then, too, they quote, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Yes, our Father has given the increase.

Last night was prayer meeting night, and what a time of fellowship we had together as I talked of the Philippian Church, and Paul's assurance that, "He who had begun a good work in the Christians of Philippi would perfect it until the day of Jesus Christ." Then there was a little squirming as Paul expressed the earnest desire that they might be, "Without Wax Christians." That is Christians so clean and pure and free from sin that a lost world might be able to look through their lives (their daily lives) and see the Lord Jesus Christ. Some times just a little wax (especially if it happens to be smoky wax) will obscure the view of Christ as a lost sinner tries to see Christ through our lives.

We, too, had an inauguration and a dedication last night. For light we had been using a Coleman gas lantern, along with a couple of Aladdin lamps, but a week ago, the Coleman did not do the work, so this preacher was left in the dark. Yesterday, I decided that I didn't want any more of that sort of thing, so we located the material for wiring the house and installed the electric light plant. We now have electric lights at Iucaby, in spite of the fact that the plant turned out to be a used one, instead of a new one, and had to be repaired before we could use it. The company that sold it was not quite honest. The lights were a novelty sure enough to these on the river. After the service, we hooked on the radio that our beloved Juniors gave to us, and in spite of the static caused by the roar of the motor, the folk stayed around for a whole hour, or until eight thirty. This morning we reaped the results of the late hour when the workmen appeared a little late for our morning devotions. These "Dear Ones" cannot stand late hours.

We are working on the "Big House" getting ready to make it a two story house by flooring the upstairs, so that we can accept more boys next February when school begins again, and we shall have the opportunity of teaching the Word of God every day to the future generation. Oh, what a privilege that will be—but what an undertaking. We

sort of shrink from the responsibility of such an undertaking, but we have One with us who said that His grace is sufficient. So pray that we shall be depending upon Him, rather than our own selves.

Both of us are enjoying good health since arriving at Iucaby, even though I had fever on the way up river. Well, I see that this letter has already grown into more than two sheets, so will be saying may the Lord guide and bless each of you as you labor for Him, and may you keep looking up as you work.

Because of Calvary,
W. A. and Herthel Ross.

DE VRIES REPORT GLO- RIOUS VICTORIES FOR 1940

Malaybalay, Bukidnon,
December 8th, 1940.

Dear Friends and Prayer Helpers:

The past year has been an eventful one. Dull moments were scarce, and it has not been easy. Much has happened which is not considered or expected as part of the missionary program. Aside from a couple of months spent in a hospital in Manila, our Lord has blessed in a physical way. The children are all well and growing. David and Gene have done very well while attending school in Manila. In spite of bad spells of homesickness, experienced especially by Gene, she became first honor student in the school, and David managed to be at the top in his class. An adjustment made in the school system here, to suit native conditions, may make it necessary for Bud to join them in Manila next year. If so, our Lord will direct and supply the need.

Attendance in the different churches has increased during the year, and three groups were baptized. Attendance had more than doubled in one congregation, and the Lagitas congregation has crowded itself out of the door. The chapel was built about 4 years ago to seat 60. Last Sunday 124 were crowded in. They have been gathering material, and are endeavoring to have a new church ready in time for the Christmas program. The Talakag congregation is also preparing to build a new house of worship.

We praise the Lord for those who were baptized this year, and for several wandering ones who returned to the fold. We rejoice over 6 new groups of believers who are attend-

ing special Bible class each week in preparation for baptism. The 5 or 6 months they spend in Bible study also serves as a probation period. This is of real importance and help in this country.

We are especially thankful for 5 new Chapels built over the mountains to the North and East of us. The people there are more primitive and wild than those in the villages along the road. They have only recently congregated and built villages. So far Rome has not been able to inject its poison among them. Please pray that the enemy may be kept away from this region.

We are happy for the coming of Miss Louise Lynip, who joined our

group about a month ago. She has entered wholeheartedly into the work, and found plenty for both hands to do. She will take over the work of Miss Little when she goes home next summer, D. V.

The Dormitory played its usual part in the Mission program though we were unable to accept as many students this year. Due to the poor condition of the building we were able to accept only 35. Unless the building is repaired, and rebuilt in certain places real soon, perhaps by the end of the year, we will be forced to close it. Pray that this may not come to pass, for this project is one of the most vital of Bethel Mission.

With open doors and opportunities increasing in spite of the intensive opposition and increasing forces of

the enemy, we long more and more for additional help which will enable us to keep up with and not to lose much of the growing work. This longing increases as we see the dark clouds coming up from the horizon indicating an end of our opportunities, and the closing of doors. The Jap menace is a serious one. Let us hasten and not lag while it is yet day.

Thanking you once more for your interest and cooperation in the Lord's work here in Mindanao, and will you not join us in expecting greater advancement in the months that lie ahead?

Yours in Gospel bonds,

Henry and Gladys DeVries
and Children.

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.—The joy of the Lord is your strength.—Paul . . . thanked God, and took courage."

Another month and another year has passed since last we wrote to you, and in keeping with the season we are led to think back over the past year and thinking back we are compelled to raise our voices in praise and gratitude to the Giver of every good and perfect gift. We thank you so much for your letters, your prayer in our behalf, and your gifts. We remember His faithfulness to us as over and over again in these past months He has supplied our needs, many times just when we were in special need. We thank Him that He has met every need, spiritual, physical, and financial, and we thank you in being faithful to the "still small voice" when the message came to you for prayer or material remembrance.

Some of you who read this column last month will remember a request for prayer for the salvation of a little fifteen-year-old girl, Maria Castro. Oh, how we do thank you for standing by us in prayer and how we do praise the Lord for her conversion. We had almost come to the place where we despaired of her ever becoming a Christian because of the false teaching planted in her heart by a false religion. But again we remember that our God is not a God of wood or of stone, but He *hears*

and He *answers* prayer. One day Maria was definitely under conviction and talking with us in the afternoon she almost came to a decision, but through her tears she finally told us: "It will not do for me to become a Christian because my father will not like it. He will take me away from you and put me back in a Catholic school. He will punish me severely." But we kept on believing and we kept on praying. That night she went quietly to Mr. Stull and told him some of the things that were bothering her, and (thanks to the fine training received in the Baptist Bible Seminary and led and empowered by the Holy Spirit) during two hours of some of the most intelligent questioning a student of theology could ask she laid out before him the doubts that were bothering her. With the aid of English, Portuguese and, Duay versions, covering everything from creation to the signs of the times, the Lord wrought victory in Maria's heart, and cost what it might, she was willing to open her heart to the Saviour.

Maria has a lovely singing voice and one of her favorite songs has always been "When the Roll Is Called Up Yonder, I'll Be There". Of course we knew that she could not sing it from her heart until she was saved. After we (Miss Martenson, and Mr. and Mrs. Stull) had prayed with her, one of the missionaries said: "Maria, now you can sing your song and mean it." So we all marched into the service room, gathered around the organ and sang with joy unspeakable in our hearts. Maria was

crying most of the time, but they were tears of joy and relief, like the peace that follows a great storm or struggle. She has been growing in grace and testifying to friends of the Lord Jesus, and we covet your continued prayers for her that God may hold her fast.

However, our hearts are sad today for in two more days she leaves us to make the long journey to Rio de Janeiro. We begged her father to leave her with us for a year. We longed to give her Bible, music and English lessons in the hope that some day she might come to the States and enter a Bible Institute, but the answer was "no". She is going to the home of her grandmother who is a staunch Catholic, and so we are troubled. But again we remember that the everlasting arms will be around her and commit her lovingly into His care.

And now we leave Maria to tell you something of our first Christmas away from our native land and on the foreign mission field. Try as hard as we could, it just seemed impossible to realize that it was Christmas time when the birds were singing, the trees green as ever, the orchids blooming in our back yard, and the weather hotter than the hottest August back home. The rainy season has just begun and it had rained for nine days straight before Christmas. However Christmas Day came with a nice, bright sun so that in spite of the heat we felt cheerful and happy.

Christmas is always more enjoyable when there is someone around

whom you can make happy and we were especially favored in having the Warfields with us for the holidays. It was their first Christmas in three years which seemed like Christians at home and we had so much fun doing the things that would make it seem just like that. We found a tiny tree, in a box, which one of the missionaries had brought down. We also found a few decorations which made the tree, at least, seem like home. The young Brazilian girls who come to Bible Class every Friday afternoon came through a regular deluge of rain and spent the afternoon of the 24th making crepe paper decorations. Lois Martenson and I took over in the kitchen and made cookies to give as a little treat to the kiddies and parents who would come in the evening to enjoy the program. Preparing for company in Brazil is really a Chinese puzzle for they may come and bring all of the relatives and neighbors, and then again no one but the regular members may come. Christmas Eve we used all of the new chairs and then some of the missionaries had to stand up. The people kept coming and coming, until I looked at Lois and she looked at me, and then I whispered, "I guess I better go and count the cookies." However, after using every available cup, glass, and goblet the house boasted and carefully parceling out the cookies we had enough left to serve the missionaries after the others had gone. The children were each given a little crepe paper bag of candy, and just in case you are interested in figures, we gave out about fifty bags of candy.

About ten o'clock Christmas Eve the Missionaries all gathered around the dining-room table upon which we had placed our little Christmas tree. The missionaries were just one big family and drew names. Mrs. Warfield, who was very weak from a severe attack of Malaria, sat up in a chair, and read off the names. Many were the merry laughs that went up to the ceiling as every now and then some humorous gift was received. Willard made me hunt all over the house for a large reed rocking-chair which I couldn't see because I was looking for something of an entirely different kind. The others had a good laugh at my expense.

We killed the turkey gobbler to make it seem like a real Christmas dinner since little turkeys here are difficult to raise without giving a great deal of time to them. There were eleven missionaries present for

the noon meal. It wouldn't seem much like your dinner at home but it was a feast for us since we were able to get a great number of vegetables at the market that during many seasons are not available, for instance we had fresh spinach and sweet corn. That evening we invited all of the missionaries in Manaos to be with us for a potluck supper. Counting the children there were nineteen present and you can imagine the fine time of Christian fellowship we enjoyed. So that when bedtime came we felt we had enjoyed one of our happiest Christmas times.

New Year's night we gathered as a group of missionaries under Mid-Missions to discuss plans for the coming year looking forward to greater things for the Lord here in Manaos. The need in the Cachocinho district has long been speaking to us, and so we hope in the next month to turn the house there into a mission, and as the Lord blesses to build a church. There are rows and rows of houses with any number of children and there is no gospel work at all. We covet your prayers that the Lord may go before us and give us an entrance. The new missionaries are all able to teach Sunday School classes or nearly so, and some of our own native believers will soon be able with adequate, supervised preparation to relieve us of some of the teaching. We have hopes that the Manacs Church may be able in the coming years to send out Genesio as a native evangelist into the Interior. On January 15th, we plan to hold a meeting for all believers who are eligible for church membership so that if in the years to come the missionaries should be called home there would be an organized body of Christ here in Manaos. For all of these plans we covet your earnest prayers that the Holy Spirit may be our Guide and Teacher.

As we learn more of the sinful conditions here in this great land and as we hear from day to day of terrible things that are coming to pass in Europe, we press on but with the prayer expressed in this poem:

"COME, LORD JESUS"

Because of little children soiled,
And disinherited, despoiled,

Because of hurt things, feathered,
furred,

Tormented beast, imprisoned bird,
Because of many-folded grief
Beyond redress, beyond belief,

Because the word is true that saith,
The whole creation travaileth—

Of all our prayers this is the sum:
O come, Lord Jesus, come."

—Carmichael.

MERCADO REPORTS CONTINUED BLESSING

Dear friend in Christ:

"Thanks be unto God for His unspeakable gift" and "Blessed be the Lord, who daily loadeth us with benefits." Our hearts are glad because He loved us and gave Himself for us. We are glad to be busy for Him until He comes.

A Busy Day

On a recent Saturday we made a trip to Florence to see our Mexican boys behind the prison bars. We had the joy of giving them the gospel, and several responded to the invitation. Brother Ramon, who accompanied us, gave a brief message. (He is the one whom God delivered to us from behind the bars of an insane asylum.) Something he said touched the heart of one prisoner especially, all of six feet, three inches in height, and he begged us to do something about getting them a chaplain for next year.

From there we hurried to Ray, a little mining town, where Brother Ramon wished to stop to witness. We went on to Superior where we had supper with very dear friends whom the Lord had blessed under our earlier ministry. We parted with every intention of being home at an early hour, but on nearing Mesa we found a car across the road, in flames. The four young men who were passengers barely escaped burning to death. Two were badly injured and all four were hurt. An ambulance and a patrol officer arrived, and we were able to assist in the trip to the hospital, as well as in notifying friends. When they heard my name, the two who could speak said they listened to us every Sunday over the radio. We assisted in the hospital, talked to each one about his soul, and went home. We hope you will pray as we keep in touch with them.

Buried With Christ in Baptism

On the first Sunday of this month we had the privilege of baptizing four young men before a filled house at 3:30 in the afternoon. Before we

gave them the hand of fellowship another young man, saved in the north, came with a letter asking for church membership. He gave his testimony, and told us how he is witnessing for Christ in the Tempe State College. With the five young men before us, we were blessed with a new realization of the power of the gospel of Christ. Every service that day had been a time of rejoicing.

A Brother "Present With the Lord"

Our hearts were saddened last month by the death of my oldest brother, Tony, whom we buried Armistice Day in California. He was a member of the San Pedro Mexican Church, and a deacon, but more than that, he was saved, and had the "blessed hope" in his heart. During

a long illness of my father, even for six years we looked to Tony for leadership, and he seemed like a father to us. Besides his wife, he has left two boys and two girls. I would like my friends to pray for them. Pray that they may be saved to serve Him.

Car Trouble

It is with sorrow that we inform our prayer-partners about an accident of last Tuesday. One of our Mexican brethren had made a trip to the town of Ray, and on the way back he lost control of the car in the mountains, and the machine turned over several times. It is not long since we wrote of this same man on the occasion of the death of his little girl. He was not hurt badly, but the

car is demolished, and with the insurance fifty dollars will be required before the car will be of service again.

The Season's Greetings

Now, we wish we might personally call on each one of you, shake your hand, and give you a typical Mexican hug for Christmas, and perchance a second hug for the New Year. Since we cannot do this, we want to take this opportunity to express our gratitude and love for your interest, your prayers, and your gifts throughout the past year. We sincerely wish you all a Merry Christmas and a Happy and Prosperous New Year.

Yours in the service of the King,
Leonardo S. Mercado,
Director Mexican Gospel Mission.

GLEANNINGS

Edited by R. F. HAMILTON

NO CONDEMNATION

Romans 8

No condemnation now have I,
Since Christ the Lord for me did die;
Thru Him today I am God's son,
The Spirit whispers we are one.

Forevermore is gone all fear,
My blessed Lord is always near;
And now that Jesus lives in me,
From all my bondage I am free.

He saved me, then an heir He made
Of glory that shall never fade;
A little suffering now in time,
But then the wealth of heav'n is mine.

And whole creation waits that day
When sin's dark curse is done away:
So patiently in hope we wait
For Christ to reign in holy state.

I know His way for me is best,
So in His love I'll ever rest;
The thinks that come, e'en though
they irk,
Are for my good and thus they work.

Now who shall part me from my
Lord?
Shall tribulation, peril, sword?
Nay, I am His and He loves me,
I am secure eternally.

—Rev. J. M. Carlson,
Riverside Baptist Church,
Decatur, Ill.

DEDICATION SERVICES were held Sunday afternoon, December 22nd for the Hessville Baptist Church of Hammond, Indiana. Hessville is a growing subdivision of the larger city of Hammond, but is far enough away to be a community all its own. For several years a little group of Baptists in this community struggled along to hold services. A little more than two years ago, one of the aggressive young men, Robert Johnson, from the Central Baptist Church of Gary was asked to take over the leadership of the work. Moving his family to Hessville, although his secular work was in Gary, he threw himself unselfishly into the work of building up this body of Baptist believers. This new building to house the growing congregation is but one of the visible fruits of the work of this fine lay preacher and his lovely wife. It is hoped that Brother Johnson shall soon be able to give himself fully to this work without the handicap of secular occupation.

* * * *

"LOOKING UNTO JESUS"

Heb. 12:2

Sometimes we are rebuked sharply by the Holy Spirit when our eyes get off from the person of the Lord Jesus Christ and become fastened upon some other person or object. We need to remember who our "Guide" and "Goal" really is.

Introspection, that careful examination of our inner self, our past

which the stream of memory is constantly stirring up, brings only regret and a conscience stricken feeling to our souls. Looking within is not profitable for the Saint of God.

Moreover, looking about us causes concern. We find no profit as Christians in the ways of the world, and we are sure that the world is not having a profitable time with itself. In spite of its proud boastings of civilization, with its scientific and humanitarian attainments, it is but a tawdry, tinsel-bedecked veneer, that covers the greeds and lusts of the depraved human nature, now erupting itself in Europe with bullets, bombs and burning buildings.

Taking our eyes from the world, we sometimes allow them to rest on one another, who are made of the same flesh, have the same natures and are born again by faith in the same Lord. Ordinarily we cannot recommend this procedure, for we are too nearly alike. Occasionally there is profit for ourselves in the Christ-like life of a brother. As we endeavor to find the secret of his manner of life, we find that his eyes have been, "looking unto Jesus the author and finisher of OUR faith", until he became more and more like Him.

The profit derived from the upward look is apparent to all and available for all who will keep, "Looking unto Jesus."

—Rev. Harold Cole,
Hobart, Ind.

THE EXECUTIVE COUNCIL of the G. A. R. B. C. will hold a three-day business session in Indianapolis, Indiana, February 11th, 12th and 13th. The 31st Street Baptist Church of which Robert McCarthy is pastor will be the place of meeting. Public services will be held in the evenings at which time various members of the Council shall speak. All regular baptists in that territory are urged to attend the evening services with their friends.

* * * *

THE RIVERSIDE BAPTIST CHURCH of Decatur, Illinois presented pastor Carlson with a set of new tires and tubes for his car as a Christmas present. Not much chance for him "going flat" now.

Fine attendances are reported at all services of the church including the mid-week prayer meeting. The financial reports of the treasurer are very encouraging.

May the gracious Lord continue His blessings upon brother Carlson and his people at Riverside.

* * * *

A PASTOR'S STUDY CLASS for all who desire church membership has been inaugurated by J. Irving Reese, pastor of the First Baptist Church of Elyria, Ohio. A series of ten lessons has been arranged by the pastor to acquaint prospective members with the cardinal principles of our faith and church practices.

Most of our churches are guilty of failing to provide proper instruction for new members; we expect them to "pick up" some of the things most surely believed among us by some process of contagion or absorption. No wonder that after years in a Baptist Church many of our members still do not know what it is all about: what Baptists believe and are supposed to practice. We think that pastor Reese has a good idea.

* * * *

DR. OSWALD J. SMITH, pastor of the People's Tabernacle, Toronto, Canada, is to be the speaker at a week of meetings in the Wealthy Street Baptist Temple of Grand Rapids, Michigan, May 18th through the 25th. Dr. Smith is the author of over five hundred hymns; and it is reported that his church has a missionary budget of \$50,000 a year.

* * * *

CORRECTION: In the last issue of the Bulletin where we reported on the ministry of brother Davis in the First Baptist Church of Lapeer, Michigan, a typographical error occurred which we desire to correct. The "\$12,000—spent on repairs"

should have read "\$2,000". We do not want brother Davis' friends to get worried about him having so much money to spend all in one place.

* * * *

THE FIRST LAKE REGION INDEPENDENT BAPTIST ASSOCIATION meeting was scheduled for Wednesday evening, January 15th in the new Hessville Baptist Church of Hammond, Indiana. Feeling that such a fellowship of Regular Baptist churches ought to be held regularly, some of the churches voted to hold a fellowship meeting once a quarter on Wednesday evenings. Rev. Philip Halvorsen of the Brunswick Baptist Church of Gary was the main speaker, using the subject, "Without Vision".

* * * *

RADIO BROADCASTS

From various sources from time to time we have learned of radio programs carried on by pastors in this fellowship. We should like to keep our readers posted on the various programs if the full information will be sent to us. We know of the following, if there are others, please let us know:

WHCU, Ithaca, New York, 7:15-7:30 "Sunlight of the Cross" program carried on by Rev. Joseph Stowell. Saturdays only.

WFPG, 1420 kc., Atlantic City, N. J. 9:45-10:00 a. m. "Jewish News Broadcast and Message to Israel"; speaker, Rev. Coulson Shepherd. On Sundays only.

WMPC, Lapeer, Michigan, 7 to 7:15 Wednesday mornings; Rev. D. Walter Davis.

WSOY, 1310 kc., Decatur, Illinois, "Chapel of the Air" program 10:30 to 11 a. m. daily except Sunday; Rev. John D. Jess, speaker.

WIRE, 1400 kc., Indianapolis, Indiana, Sunday mornings only, 8 to 8:30, "Berean Bible Hour"; Rev. Ford Porter, speaker.

WMT, 600 ks., Waterloo, Ia., Sunday, 5:30 to 6 p. m., "The Gospel Hour Broadcast"; Dr. R. T. Ketcham.

WASH, Grand Rapids, Michigan, Sunday mornings 11 to 12, wealthy Street Baptist Church services; Dr. D. Otis Fuller, pastor.

* * * *

WALNUT STREET BAPTIST HAS GREAT YEAR. According to reports turned in at the Annual Business Meeting of the Walnut Street Baptist Church of Waterloo, of which Dr. R. T. Ketcham is the Pastor, the church enjoyed one of its best years. The Treasurer's report showed a grand total of \$28,-

976.80 received during the year of 1940, \$10,748.17 of which was for distinctly missionary purposes. This was an increase of \$546.96 in receipts for missions over 1939. The present membership of the church is 1,120. A current expense budget was adopted for 1941 requiring \$250 per week. A missionary budget was adopted requiring \$697 per month.

The church is just now engaged in a two weeks evangelistic campaign (January 5 to 19), under the leadership of Dr. John M. Linton of Philadelphia. The Carolina Gospel Quartet (Mr. LeTourneau's private quartet) is singing every night during the meetings. The church is comfortably filled at all the services and on Sunday afternoon, January 12th, 1,476 persons were in the service. The church was packed to capacity again at the evening service.

* * * *

THE PRAYER MEETING

There are a great many Church members who never think of going to the Church meetings for prayer. They are among the finest people you could ever wish to meet—be it far from us to say they are not Christians. They even admit that the secret of the Church's success depends upon the Church's Prayer Meeting—yet they scarcely, if ever attend such a meeting. If there are Preaching Services, or Conferences at which attractive speakers are present, they will attend and wax enthusiastic over them, and thank us most heartily for bringing those men, but to attend a Prayer Meeting of the Church, they seemingly have no desire. Others would go to great sacrifice of convenience to attend a social evening at the Church, and never think of missing one of its business meetings, but when it comes to the Prayer Meeting, it is evident they simply are void of desire. Then there are those who because of age, ill health, and difficulty of transportation, cannot be present in person, and it constitutes a great trial to them. With them "the spirit indeed is willing, but the flesh is weak." Most of God's people must make a choice between the claims of various meetings in the Church, and the Prayer Meeting, for they simply cannot attend them all. Some have no difficulty with this question; they decide it on the merits of relative importance. We know of those who count on the Prayer Meeting of the Church as a weekly appointment with Christ and the Church, and all other engage-

ments and appeals are decided by this principle. Their attitude is that if any other meeting or appointments, though perfectly legitimate, should interfere with their appointment at the Prayer Meeting, the latter comes first.

What would happen in these fearful days, in these times of the Church's confessed weakness, if the truly born-again people of our Churches would begin to put "first things first" in relation to these matters? We would live very soon in times of spiritual awakening that would bring us personal joy and victory, and the problems of our lives and homes and Churches and nation would find their solution. Why then, knowing these things, do we still remain indifferent to them? There is but one answer—"Satan hindereth." He hinders private, family, and public prayer. Satanic strategy is to hinder prayer; he hinders not work minus prayer. It is not too much to say that the greatest need of the Church and the world today is prayer.—(Clipped from Hinson Memorial Baptist Church bulletin.)

* * * *

SOLACE

"Tired? Yes, child! I know thy frame,

For I created thee;

It shall not last forever. Rest
Thy weary heart on Me.

"The way is hard, I know full well,
And thou art sick at heart.

I trod that weary path alone,
For suffering set apart.

"I long to take thee to Myself.

My heart yearns for My bride;
But there are other precious souls
For whom I bled and died.

"These would I have thee help Me
win,

So toil, and watch, and pray:
Thou wilt forget the weary road,
In Heaven's endless day."

—S. F. C.

* * * *

GETTING A NEW PASTOR

We are reliably informed that there are few congregations among the membership of which there are not some that would like to see a change of pastors, with the hope of getting someone who might be more successful in dealing with young people and in making the ends of the budget meet. For young people do go astray, and preachers seldom get enough money.

The common way of bringing this about is a very stupid one, which

nearly always brings about its own defeat. Those who first see the need for a change usually begin by finding fault with their present pastor, which step is a very easy one. Next they begin carefully to suggest those faults to others, then absent themselves from the services and withhold their contributions more and more, while encouraging others to do the same. The consequence is that before long the pastor is known far and wide as a failure, and that pastor will be the last one anyone will think of calling when the question arises of a successor to the one who died, retired or resigned in another parish. The well-meaning folks who started the boycott not only defeat their own purpose, but they destroy their chance of getting a decent man when their own pastor finally somehow is removed, for by that time the parish is half dead and decimated, and the reputation goes out about that parish that it is a hard one to serve.

Our recommendation for procedure is this: Boost your pastor all you can, by words, by attendance at services, and by stimulating congregational activities. Watch for results! Note how quickly other members begin to boost, too, especially after the thing gets going. Note how outsiders also begin to speak about your church and its wonderful pastor. Soon traveling men will have brought the talk to the ends of the country.

Before you know it, the pastor will be swamped with letters asking whether he might not be willing to consider a call to this and the other parish, and though he may not have had a thought or desire to move, he will soon fall for one of the tempting solicitations and lo and behold! he turns in his resignation to the board of deacons and leaves! There is no way which brings the desired end quicker than our formula. We guarantee it to be successful.

—From "Progressive Pastor".

WALTER CARVINS CORNER

"Slightly Soiled! Greatly Reduced"

I saw the above sign in a clothing store window which sign is not only true of clothing but of people. We have known some supposedly lovely and upright people but for the want of self control, went off like a Gatling gun and greatly reduced their loveliness, or perhaps it was the little white lies that greatly reduced their

influence. A Christian may become slightly soiled by smoking and thus become greatly reduced by the world. A godly Quaker seeing me with a pipe in my mouth said, "Walter, if the Lord wanted thee to smoke he would have placed a chimney on thy head". The movies have slightly soiled some Christians until they have become greatly reduced in their testimony for Christ. All of this might also apply to preachers of the gospel. I think they are the greatest group on God's earth but it is possible for the desire for money to spoil their higher ideals in life. I am reminded of the prayer a deacon made, "Lord you keep our pastor humble and we'll keep him poor" and now, because of the lack of sufficient funds to keep up the standard of living forced upon them, their lives and influence have become greatly reduced. I am sure I have seen this very principle work out in churches. All in all their testimony was good; their theology sound; but it took a slightly soiled business meeting to greatly reduce their testimony in the community, or a slightly soiled church official to greatly reduce the rest of the members.

A soiled theology can greatly reduce a church. I'm told when a person is under the influence of bootleg liquor such a one has the tendency to see double. Instead of seeing one light they see two. Now when a theologian or a preacher sees two Isaiahs or two Daniels, I'm suspicious that such a one has been drinking bootleg theology, which goes to say such persons have been greatly reduced before the Lord.

Take the story of Joseph. How easy it would have been for his life to be slightly soiled and greatly reduced. He could have become slightly soiled by saying, "After all a man must live" and beside I'm only a slave and far from home and who would know it. Did not the Lord promise me rulership in my dream and here's a good opportunity to climb to the top through Potiphar's lovely wife. But Joseph did not think that way. He took care of his character and left his reputation with God which is another way of saying "Character is what you are in the dark." He did not think for a moment, a man *MUST* live. He knew a man did not have to live but he knew he *MUST* die, and he did not wish to live or die slightly soiled and greatly reduced.

Perhaps right now you are conscious of something in your life that

has soiled your testimony; reduced your influence; robbed you of power with God and man. You have been shunning the big sins in your life. You have been saying, "greatly soiled but only slightly reduced". You're wrong. It takes but a little hole to ruin the garment; a single match to destroy a factory; "**SLIGHTLY SOILED! GREATLY REDUCED.**"

PROFANITY

Dressed Up In Sunday Clothes

By Rev. Fred Beck, Dover, N. J.

"If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (James 1:26).

More than seventy-five per cent of Christians I know, and I try to make friends with the best, use one or more of the following expressions: "What the deuce," "dickens," "darn it," "gosh," "golly," "heavens," or "for heaven's sake," "for goodness sake," "goodness," "goodness gracious," and "gee." There are many more which could be mentioned, but these will suffice to justify our subject.

"The deuce" is the lowest throw of dice in gambling, hence the expression "what the deuce," is the language of the gambling den. In later use it means "devil." Therefore when you say "What the deuce" you are really saying, "What the devil." (See Webster's New International Dictionary.) Any Christian using this word after reading this message is surely gambling with his soul.

"Dickens" is another euphemism for the devil. A euphemism as described by Webster is "a way of describing an offensive thing by an inoffensive expression." In other words it becomes in this treatise, 'profanity Dressed Up In Sunday Clothes.'

"Darn" according to Funk and Wagnall's Practical Dictionary means "to damn." "Dern," often substituted for "darn," is the Scotch form and means "hidden, dark, drear, something concealed." Why use it?

Webster defines "gosh" as a substitute for God used in oaths. Therefore, if we use this word we transgress the second commandment, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain" (Ex. 20:7). I have heard Christians put the two

together, saying, "gosh darn it"—whereas they are actually saying, "God damn it."

"Golly" is another euphemism for the profane use of God and is recognized by language authorities as meaning God.

Many who throw up their hands in horror when they hear the word "hell" in an oath, repeatedly say, "Oh, heavens" or "for heaven's sake," which is much worse, for it gets closer to God and His throne. "And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon" (Matt. 23:32). Webster says that the phrases "for goodness sake" and "goodness gracious" refer originally to the goodness of God. Jesus said, in Luke 18:19: "None is good, save one, that is, God."

"Gee," commonly thought of as slang, is listed in Webster's Dictionary with a capital letter and said to be "a form of Jesus used in minced oaths." Men who are authorities on etymology have traced these words to their origin. All disputes are settled by consulting the dictionary. How can there be any gainsaying with reference to the above assertions?

"And now, brethren, I wot that through ignorance ye did it" (Acts 3:17), and that very few have been guilty of "presumptuous sin," and therefore we hope and pray that this little ray of light on the subject may help many to reverence the name of Jesus and God. "And thou shalt call his name Jesus for He shall save His people from their sins" (Matt. 1:21). "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

But someone may say, "I don't mean it that way when I use those words." I gladly grant that very few mean it that way, but it is just as true that many unsaved people who use the name of God in vain do not mean it but do it from force of habit. A number of unsaved persons whom I have spoken to about cursing have humbly apologized with the words, "I'm sorry, I didn't mean it that way." However, this does not enter into the second commandment, which says: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." We take it in vain whether we dress it up in Sunday clothes or speak plainly. Dear Christian friend, I'm sure you would not

use these expressions if you considered what you would be saying in speaking them out plainly. Certainly you would never think of taking the precious name of Jesus in vain.

"Jesus, Wonderful name,

Sweeter than all the world to me,
Jesus, ever the same,

Now and through all eternity."

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body (James 3:2). "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:10).

One asked me, "What can I say then if I can't use any of these words?" It is said that the average person has a vocabulary of only three or four hundred words and some have placed the figures much lower than this. There are, however, 400,000 words in the English language and I dare assert that ninety-five per cent of them would be safe to have on your lips when you are dying.

—The Evangelical Beacon.

TEN COMMANDMENTS FOR CHURCH ATTENDANTS

Thou shalt not come to service late,
Nor for the Amen refuse to wait.
Thy noisy tongue thou shalt restrain
When speaks the organ its refrain.
And when the hymns are sounded out,
Thou shalt not lift up thy voice and shout.
The endmost seat thou shalt leave free,
For more must share the pew with thee.
The offering plate thou shalt not fear,
But give thine uttermost with cheer.
Thou shalt the bulletin peruse,
And look there for the church's news.
To the minister thou shalt give heed,
Nor blame him when thou'rt disagreed.
Unto thy neighbor thou shalt bend,
And of a stranger make a friend.
Thou shalt in every way be kind,
Compassionate, and of tender mind.
And so, by all thy spirit's grace,
God shall be revealed as in this place.

—Clipped.