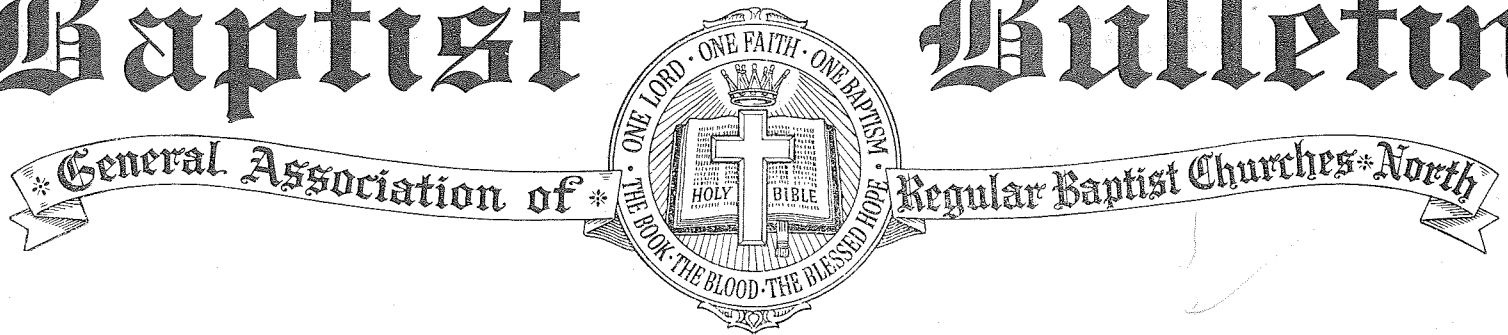


The Baptist Bulletin



DANGEROUS DESIRES

By DR. R. L. POWELL

Many of us have read again and again the amazing words of our Lord Jesus in the Sermon on the Mount, such as, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Then again, "Blessed are they, which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

As we have filled our hearts with these meaningful words, our prayers have gone out that we might be filled with righteousness. There are doubtless few if any born-again ones who have not cried out in the night-watches for the largest possible infilling of the righteousness of God to flood their lives to the overflowing. And it is sure that the Lord never overlooks such a sincere cry from the heart of His children, but have we counted the cost?

Just recently it has again become more and more manifest that those who are to realize the full measure of the filling of the righteousness of the Lord will also know the fierce opposition of the Lord's enemies. We are reminded of some very striking words from the lips of our Lord in another place, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will persecute you; if they have kept My saying, they will keep your's also. But these things will they do unto you for My Name's sake, because they know not Him that sent Me."

The striking words recorded in the last chapter of Hebrews come to our minds as we remember the challenge in the words of our Lord as given in the passages just quoted: "Wherefore Jesus also, that He might sanctify

the people with his own blood, suffered WITHOUT THE GATE. LET US go forth therefore unto Him WITHOUT THE CAMP, BEARING HIS REPROACH."

Once more the Word comes back to our hearts and minds, warning us that the way of righteousness is a way of suffering at the hands of the world: "Yea, and ALL that will live Godly in Christ Jesus SHALL SUFFER PERSECUTION."

Now in the light of these striking and blessed warnings to our hearts, do WE still hunger and thirst after righteousness?

Let it be firmly fixed in all of our minds, that there is no common ground between those who have cast their lot with Christ outside the camp and the world. It is very clear from the manifested attitude of men today that if Jesus of Nazareth should return to the earth in the same manner as He came the other time, He would be given the same treatment at the hands of men, or at least, they would be opposed to Him with all their hearts. It is the very same world. It is the same yesterday, and today, and forever. The ancient enmity of Satan against God and righteousness has never diminished one whit. All the natural sin-touched hearts of this world are within Satan's power and will prefer his plans and programs to things of the Lord, except when they break out in some form of awful sufferings to the mind or the body, as in the case of the tragic wars. If the world hated, persecuted and crucified our Lord when He was here in human form, and if the world has not shown any change of heart since that time, and it hasn't, how may we explain to our own hearts any justifiable grounds of fellowship with the world?

There are no more grounds of fellowship between the world and the Kingdom of God in Christ Jesus than there are between Great Britain and Germany at this time of relentless war. The carnality of the world is a devil-inspired program of outright opposition to God

(Continued on page 6)

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

By G. H. MOULDS

Chapter X—The Controversy over Social Action

(This Installment Concludes Mr. Moulds' Article)

In his presidential address on the opening morning of the Convention, Dr. Shaw paid tribute to what he considered a "comprehensive, forward-looking, sanely-reasoned and constructive report." He added "We should cease playing with the two vicious half truths so often expressed: that 'if the individual is redeemed, society will take care of itself,' and that 'society can be redeemed without redeemed individuals.'" The speaker pleaded for a unity among Northern Baptists that would embrace every aspect of Christian service, that would include both the evangelist and the social worker. Dr. Shaw was not alone in his commendation of the Report; a number of other speakers gave it hearty endorsement.

The opposition spotlight was captured by Rex A. Mitchell, pastor at Paso Robles, California, who waged a militant campaign against the Report, excoriating it as "communistic" in phraseology. He distributed to the delegates copies of his paper, *Freedom's Cry*, with the headline "CHOICE BETWEEN REDS OR GOD FACES BAPTISTS," and circulated a letter in which the Commission was cited as being so sadly-deceived as to produce a report that was "a catspaw in the hands of the dictator of Moscow, Russia." The liberals replied that that was "dragging a red herring" before the Report to obscure its real character; the Report opposed the use of force and revolution and was based on the New Testament conception of the Kingdom of God, but was so much milder than Biblical standards that the Old Testament prophets would call it "old stuff."

The Report was presented to the Convention on June 22, 1935. It was an unusually voluminous document of some fifteen thousand words that required forty-five minutes to read. Despite this trial of their patience, the delegates were generous with applause. Charles L. Seasholes, Chairman of the Committee, contended that the Report was not a social creed, but a social program. He asked not for adoption, but that the Report be received and recommend-

ed to the churches for study; that the Commission be continued for further study; and that the recommendations of denominational action be approved in principle and referred to the General Council for recommendation as to proper procedure. Debate was postponed till Monday, June 24.

The Fundamentalists had a committee conferring with the Social Action Commission in an effort to discover a formula for disposing of the Report that would be generally acceptable. The conservatives had been instrumental in securing some few omissions and rewordings of offensive material before the Report was read to the Convention. Some felt the teeth had thus been removed from the document. Assurances also were given that the Report, even though received, would be sent only to those churches requesting it. Many Fundamentalists were quite dissatisfied with all such compromises; they would rather suffer total defeat than gain a partial victory, as the former might finally rouse the local churches to action. Monday morning dawned, and there was still uncertainty in all camps as to what the fate of the Social Action Report would be. On Monday afternoon, a prominent Fundamentalist leader was seated on the platform with a motion prepared by V. C. Oltrogge of Waverly, Iowa, which would have duplicated the Modernist strategy of 1922 by rejecting the Report as constituting a social creed and affirming that Baptists had in the New Testament a sufficient guide for social action.

The motion was not presented. Instead, Chairman Seasholes offered three motions which were seconded by leading conservatives. J. W. Brougher, H. W. Virgin, and Charles Durden, and which were carried almost unanimously:

"That the report be received and that the general Council be authorized to make it available to the churches of the Northern Baptist Convention for study;" that the Commission be con-

tinued "with the understanding that educational programs and the peace plebiscite be conducted only in such churches as desire them;" "that in accordance with the established principle and practice of the denomination in regard to any statements or documents issuing from the Northern Baptist Convention, neither the report as a whole nor any part thereof shall be made a test of Baptist fellowship or service."

The expected two-hour debate was over in half an hour. Just as speedily were copies of the motions struck off and supplied to the delegates in order that their local constituencies might see and know that the Convention had arrived at a spirit of unity. It should not be overlooked, though, that there was a slight hitch in the passage of the tripartite motion through the Convention. Porter Beck of Pennsylvania was successful in amending the second section so that at least one-third of the members of the continuing Commission would be "laymen engaged in business."

Dr. Earle V. Pierce, the Fundamentalist leader, in commenting on the proceedings, said: "This is a coming together that is a compromise without surrender of principle." Other Fundamentalists thought that their leaders had betrayed them; and they left the Convention in disgust. The liberals were sure that neither had the Report been repudiated nor the Convention bound by the action taken.

The Convention had substituted "make the Report available to the churches for study" in place of the Commission's proposal of "recommend the Report to the churches for study." But what did the former phrase mean? The Fundamentalists understood by it that the Report would be mailed only to those churches that specifically asked for it. The words could mean "seeing that the pastor had a copy available for the church to study if it so desired." The latter interpretation was followed, and in the fall of 1935

every minister received from Baptist headquarters in New York City a "Pastor's Packet for Social Action." The envelope contained a copy of the Report, together with suggestive material for the educational program and the peace plebiscite. Fundamentalists contended that the Convention had not kept faith with them, had broken its sacred pledge. Fundamentalists were further irritated when they received the pamphlet copy of the resolutions passed at the Convention and noted that the resolution on the Social Action Report said that the Convention had "accepted" the Report, whereas the Convention minutes showed that the resolution read—"received by the Convention."

The Commission on Christian Social Action made its second report at St. Louis in 1936. The addition of business men to its personnel may have served to tone down its utterances. At any rate, the Report was largely concerned with the unfinished tasks of the 1935 Commission. And in these fields of Youth and Christian Social Action, The Church in the Life of the City, and Temperance and the problem of Alcoholic Beverages, the most radical pronouncements were that the city churches actively concern themselves in the solution of the many social evils to be found in the cities; and that "the churches take the lead in organizing, or joining with, community agencies such as C. C. C. Camps, 4-H Clubs, the Emergency Education Program or the National Youth Administration to serve the needs of youth." The Fundamentalists could not very well object to the large amount of attention the Commission gave to the liquor traffic. The Convention voted overwhelmingly to receive the Report and make it "available to the churches through the pastors." There should be no misunderstanding now as to how reports were to be "made available." Additional motions disbanded the Social Action Commission, and placed its report in the hands of the old Committee on Social Service with the charge that it carry out the recommendations.

The Convention meeting at Los Angeles in 1939 was presented with a plan for the establishment of a Council for Christian Social Progress to "represent the denomination in such matters as church and state relations, religious freedom, civil liberties, etc." The points of emphasis in its basic program were outlined as:

"1. Personal commitment of individuals to Jesus Christ as Lord and Savior for the whole of life.

2. Assisting in the development of Christ-like character in the lives of those professing to be Christian, to the end that the ethics of Jesus may become the moral standard for personal social conduct.

3. Providing facts and analysis by which Christians can evaluate social issues in the light of Christian principles.

4. Encouraging persons to assume their places of active Christian responsibility and leadership in human affairs, not only to meet a crisis, but also and primarily as the imperative of our Christian message and program.

5. Reaffirmation of historic Christian principles as accepted guide-posts in social progress."

Among the specific projects to be promoted would be: inter-racial fellowship, wholesome leisure-time, industrial reconciliation, and strategies for meeting such emergencies as abridgments of civil liberties.

Favorable action was taken on this proposal at Atlantic City in 1940. If built on the foundation outlined above, this new Convention agency of social action will fairly represent the average liberal's conception of the implications of the social gospel. Uniting under a central directorate the efforts of the numerous committees, councils, etc., that are now engaged, whether exclusively or incidentally, in social education and service, the proposed organization will become a major arm of the Northern Baptist Convention and will have a powerful impact on the church and society.

The Convention in recent years has expanded into new fields of action based upon the social gospel. Many within and without the denomination have called it an act of trespassing; numbers will continue to term it such. But it is not so important what the Convention does as what the local churches do. Are they transforming their communities? "By their fruits ye shall know them."

The world's ills have not been cured since 1934—far from it. Is it because the church has neglected the social gospel, or because it has underemphasized the individual gospel? Reactionary tendencies are now in evidence, and they will prob-

ably be further fostered by the present war. There is an increasingly clamant call for the church to be the Church, i. e., to witness to the spiritual realities that undergird man's existence. But how shall the church witness? And what shall be its message?

The world has lately been put to the torch; the flames of war will test the church's witness and its work. If social action is a superficiality and a substituting of good things for the best thing—individual regeneration through faith in Jesus Christ, the present trial by fire should disclose the fact. If, to the contrary, it satisfies man's need to an extent far beyond the possibilities of the old-fashioned evangelism, these critical times will put it to the proof. And if the question is one of proper balance between the social and the individual gospel, Northern Baptists may well discover the happy medium now.

Since the withdrawal movement has received much of its impetus from the Convention's avowed entrance into the field of social action, it has seemed fitting to close this chapter with a brief consideration of the secessionist agitation and its results.

The Baptist Bible Union, already mentioned in a number of connections, and which was organized in 1923 at Kansas City, Missouri, was not blessed with a long and happy existence. Though it soon branched out into a number of active state and provincial (Canada) Unions, its allotted span of life was no more than seven years. The bitterness of the attack on the Northern Baptist Convention could not commend it to many. Much criticism was also directed against it for the alleged "rule-or-ruin" policy of certain of its leaders. However that may be, certain incidents in its history can be pointed out as contributory to its downfall.

A tragic event occurred in the summer of 1926 which left the Union under a cloud of suspicion. J. Frank Norris, one of its triumvirant of leaders, fatally shot a Fort Worth, Texas, business man. It should be mentioned, though—particularly since the fact is often overlooked—that a state court acquitted him as having acted in self-defense. In the summer of 1927 the Union's future took on a more rosy hue when a wealthy sympathizer helped it to acquire control of Des Moines University. But that event was but a turning point. First, W. B. Riley withdrew because he could no longer

"approve the character and methods" of T. T. Shields, and J. Frank Norris. Then in 1929 came the so-called "Des Moines fiasco," internal dissension forcing the closing of the Bible Union school. A year later the first Bible Union was a thing of the past.

The Union was not an out-and-out separatist organization; many of its leaders continued their connection with the Northern Baptist Convention. Nor was it a fellowship of churches. It was made up simply of individuals, and for that reason lacked a solid, permanent backing.

While the Bible Union was passing into oblivion, Dr. Oliver Van Osdel of Grand Rapids, Michigan, inaugurated discussions looking toward the setting up of a fellowship of independent Baptist churches. His leading associates in this movement were E. C. Griffith, H. O. Van Gilder, Howard C. Fulton, Harry G. Hamilton, and R. T. Ketcham. The first meeting of this new organization was held in 1932 at the Belden Avenue Baptist Church, Chicago. The constitution of this General Association of Regular Baptist Churches (North) was adopted at Gary, Indiana, in 1934. Much care was taken not to build another Northern Baptist Convention, even though the "machine" might be safe in Fundamentalists' hands.

The churches of this new fellowship readily acknowledge that they are no longer in association with the Convention. Many have officially withdrawn. A number of the churches, however, are newly-organized and have never been in affiliation with the Convention. Believing that "a Baptist church cannot be a member of anything outside of itself," the Association would have it understood that its churches have not joined an organization, but are associating in a fellowship. Its Constitutional purpose is: "To spread the Gospel, advance Baptist missionary enterprises, promote evangelism and provide Fellowship for Baptist Churches." The executive is a council of fourteen men with a two-year term of office, councilors being nominated by the local churches; seven out of the fifteen highest nominees are chosen by an "election committee" composed of two delegates from each church. It is believed that this method takes elections out of politics. A further provision along this line is that no salaried servant shall possess the franchise.

According to the latest reports the General Association of Regular Baptists includes "nearly 150" churches,

(Ed. Now 176). The Association also claims "several hundred churches throughout the North, who are to all intents and practical purposes, really with us in the Association." Scattered over the territory of the Northern Baptist Convention are a number of state and regional associations of Regular Baptists, such as the Association of Regular Baptists of Western Pennsylvania, the Ohio Association of Independent Baptist Churches, the Iowa Association of Regular Baptist Churches, and the Association of Regular Baptist Churches of California. All these fellowships are autonomous; some of their churches also fellowship with the General Association, many do not. In addition to these associated churches are the numerous independent, or non-fellowshipping, churches. For the better morale of such churches and that they might benefit from an interchange of counsel and inspiration, the General Association asks that they enter its fellowship and create a great solid front in worship and service of the Fundamental Baptist churches of the North.

Some of the withdrawing churches have affiliated with the Southern Baptist Convention. Others have adopted an interdenominational status.

In addition to the churches that have withdrawn from the Northern Baptist Convention since 1920, when the Fundamentalist-Modernist controversy first broke out, there are groups of churches that for similar reasons but at an earlier date withdrew from the Convention or withheld their cooperation, such as the Illinois Baptist State Association and the Grand Rapids (Michigan) Association of Regular Baptist Churches. Grouping all these churches together, the question may be asked: how many churches are out of the Northern Baptist Convention? Dr. R. T. Ketcham, probably in as close touch with the withdrawal movement as any other Baptist, estimates the number at two thousand. This will not agree, of course, with Convention estimates.

The Fundamentalists cooperating with the Convention have protested the withdrawal movement, using the slogan "No battle ever won by the deserters." They contend that they cannot refuse to cooperate with the Convention when God is so evidently cooperating with it by blessing the work at home and abroad with multiplied conversions and baptisms. The brief for their case continues:

we are not compromising when we permit what we cannot stop, as long as our protests are registered. Were we to withdraw, we would be guilty of betraying the many orthodox missionaries who have sacrificed so much in the work. Our churches are still preponderately conservative; but if Fundamentalists become divided, they will surely be defeated. The victory is ours, if we but work with patience.

The seceders answer simply: what have the Fundamentalists within the Convention accomplished after twenty years of fighting? They regard Modernism as so 'thoroughly entrenched in the machinery of the Northern Baptist Convention, that it can never be eliminated and at the same time save the machinery.'

Despite all protests, the withdrawal movement will probably go on for some time. Whether its pace is speeded up or slowed down largely depends upon the future program of the Northern Baptist Convention. If the new Barthian theology succeeds in making a marked impress on Northern Baptist thought, the Fundamentalists withdrawn from the Convention may find themselves rather lonely. But if the observable longtime trend toward social service continues (considering the present reaction as only temporary), there are many Convention churches that will discover the appeal of independence to be irresistible.

Whether the independent Baptist churches of the North can even be persuaded to cooperate in one all-inclusive fellowship is highly problematical. They have asserted their sovereignty in breaking away from the Convention; they will not readily consent to anything that appears to curtail that freedom. They feel they are the reincarnation of the New Testament church—-independent and evangelistic.

THE END.

PUNGENT PARAGRAPHS

How much time do you spend in God's Bible during the week? And are you sanctified? If you are not, compare the first question with John 17:17 and Ephesians 5:26.

Do you spend as much time praying for your brethren in Christ as you do depreciating them? The first should not be neglected by command of the LORD; the latter shows a heart void of Christlikeness. Compare these Scriptures; Galatians 6:1-2, I John 4:7-11.

EXPOSITIONS IN THE SONGS OF SOLOMON

By REV. H. E. KETCHAM

SECOND INSTALLMENT

Remembering that this little book is a perfect picture of Christ and His church, and the relationship and fellowship that exists between them, let us look now, in verses 5-11, at the estimation and desire of each for the other.

In our first message on verses 1-4 the beautiful maiden (the church) is expressing her desire for joyful communion with her shepherd-King (Christ) His love is better than wine. His name is as ointment poured forth. His personal favour is desired. His personal influence is coveted in her life. The result of all this is a very sweet fellowship with him, which resulted in great joy, and a strong testimony.

But now in Verse 5 she suddenly gets a glimpse of herself in the light of his beauty and wonder, and she sees herself as black as the tents of Kedar. The tents of Kedar were the tents of the Bedouin of Arab, who was a son of Ishmael, type of the flesh in Gal. 4:23. "But he who was of the bondwoman was born after the flesh." These people led a nomadic life in the desert, and their tents were scorched and blackened by the sun, and therefore uncomely. This is a picture of the flesh nature in the believer, and a full vision of His beauty and loveliness will certainly help us to see how black and scorched it is.

But, Hallelujah! in the same verse, at the same time, she also sees herself as "comely as the curtains of Solomon." You see, brethren, Solomon was in the line of the "children of promise" Gal. 4:23 and 28. "But he of the freewoman was by promise—Now we, brethren, as Isaac was, are the children of promise." So we have here, in the tents of Kedar, and the curtains of Solomon, a picture of the two natures in the believer, which war against each other. (Gal. 5:17).

The curtains of Solomon could only be seen from within. They were the beautiful, costly curtains that hung in the King's chambers. This pictures the believer's standing in Christ. To be "in Christ" is to be in the King's chambers, and to behold the beauties of Christ. This is also illustrated for us in the Tabernacle. There were curtains of white, red, blue and brown. Looking at

the Tabernacle from the outside it was but a dirty brown tent; Looking at it from the inside it was resplendent with light and glory. Christ in his humanity was as a root out of the dry ground. (Isa. 53:2). But Christ in his deity was the very glory of God. How wonderful that when we are in Christ, God the Father hath made him to be all things unto us, even righteousness, wisdom, sanctification, and redemption. (I Cor. 1:30). And from within we behold our old sinful black nature, and praise God for the working of His power whereby we are made to be in his sight as "comely as the curtains of Solomon."

Now in Verse 6 the beautiful maiden (the believer) is confessing all this to the Daughters of Jerusalem (those before whom we are to witness) and pleading with them not to look upon her, because she is black, because the sun had scorched her. In other words we have here a picture of the believer not testifying of himself, but bidding others to look upon Christ, the altogether lovely one, and she so succeeds that these same daughters of Jerusalem later on express a desire to seek him. (Chap. 6:1). This should always be the result of our testimony to the Lord. Let us not call attention to ourselves, for the long exposure to sin has scorched us, but let us point others to him, and then they will want him.

Our attention is drawn also in verse 6 to a danger that is becoming more and more prevalent in our day. She said: "They made me the keeper of the vineyards; but mine own vineyard have I not kept." The intense activity of the times, together with the burdens that are pressing upon us, will, if we do not watch and pray lead to a zeal even in the service of the Lord which will cause us to neglect our own personal communion with Him. Remember the experience of Mary and Martha? Martha was busy in behalf of others, keeping the vineyards of others, and was cross at Mary because she was not up and going. Now Jesus did not say that she should NOT do the things she was doing, but he did say that Mary had chosen the BETTER part, which was to sit at His feet for a little while. There is no doubt in my mind that after Mary had sat at his feet for a time that she could

get up and do twice the work that Martha did.

Now in verse 7 our beautiful maiden (type of the believer) has realized all this and she is crying out to the Shepherd-King (Christ) "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that is veiled." R. V. In verse 8 the Shepherd-King takes up the conversation for the first time, and answers her. You always get an answer from Christ, the lover of your soul, when you cry out to him. Here he calls her the "fairest among women" and says if you would like to know just follow the footsteps of the flock, and

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

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

feed thy kids beside the shepherd's tents. O, What an invitation! Follow me and you will find plenty of rest and food, up close beside the shepherd's tent. The footsteps of the flock, what are they? God's flock is a little flock, defenseless and insufficient within themselves to find their own way, therefore their footsteps must be the footsteps of faith. Read Hebrews 11, and there you will see the footsteps, and let it be a lesson to you, for they all obtained a good report. To walk in the footsteps of faith is to walk in a definite path which he himself marks out. It implies a separated life. It is along this path that he feedeth his flock. We cannot expect to be fed and nourished unless we walk in his way. Col. 2:6-7. "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding wherein with thanksgiving."

"Feed thy kids beside the shepherd's tents." The kids, of course, are the young of the flock. Jesus said to Peter. "Lovest thou me?" Peter said, "Thou knowest that I love thee." Jesus said, "Feed my lambs." But Peter could not have fed those sheep and lambs had he continued to follow the old fishing trade. It was only as he came close to Jesus, the Great Shepherd of the Sheep, that he could feed the babes in Christ. The Shepherd's tents were always pitched for the convenience of the flock, where the pastures were greenest, and the waters were quietest. It reminds one of the 23rd Psalm. Certainly we shall not want if we follow in the footsteps of the flock and keep close by His side.

Now such an experience as the above leads out into real service. It is when we trust and obey that we get to pull the King's Chariot. The Shepherd-King continues the conversation, and compares this beautiful maiden to a company of horses in Pharaoh's chariots. Verse 9, "I have compared thee, O my love, to a company of horses in Pharaoh's chariots." Horses that perform this service must be real horses. First: They must be sound. There could be no blemish, or defects of any kind. In other words they must be "meet for the master's use." Those of us who serve our Lord, the Shepherd-King in such a delightful service must be "sound." 2 Tim. 1:7. "God hath given us the spirit—of a sound mind." 2 Tim. 1:3. "Hold fast the form of sound words." Tit. 1:9. "That he may be able by sound doctrine both to exhort and con-

vince the gainsayers." Tit. 2:1. "But speak thou the things which become sound doctrine." Second: They must have some dignity about them. They must not be of slovenly gait, walking with their head down. They had to be horses that would become the chariot of the King. I suppose he had other horses, but they were not becoming to the position, so they were probably relegated to the farm. Eph. 4:1. "I beseech you that ye walk worthy of the vocation wherewith ye are called." The servant of the Lord should have his head up. Set your affections on things above, not on things on the earth. Third: They had to be strong horses. No weaklings to do that job. Well our Shepherd-King has certainly made it possible for us to be strong. Phil. 4:13. "I can do all things through Christ that strengtheneth me." Eph. 6:10. "Finally, my brethren, be strong in the Lord, and in the power of his might." Fourth: They had to be active horses. They had to be ready to go. We must be ready to go when our Lord says go. Tit. 3:1. "Put them in mind—to be ready to every good work." Fifth: They had to be submissive to their master's will. The Lord would have the members of his body submissive to his will. Eph. 5:21. "Submitting yourselves one to another in the fear of God." James 4:7. "Submit yourselves therefore unto God." Sixth: Pharaoh's horses were called to a royal service. So is every member of the body of Christ. We are ambassadors of the King. We are laborers together with him. One night, after delivering this message in a revival meeting, one lady going out, said, with tears in her eyes, "I am going to be a better horse."

The reward of all this service comes at last when we stand before him at the Bema seat. The reward is hinted at in verses 10-11. "Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of Gold with studs of silver." Gold in the scripture is a type of the glory of God, and silver is a type of redemption. On the basis of the redemption that is ours in Christ Jesus, when He shall appear in glory, we shall also appear with him in glory. And the kind of service that has been depicted in the above verses will be rewarded, for it is as gold, silver and precious stones that abide.

(Continued next month)

DANGEROUS DESIRES

(Continued from page 1)

and righteousness. If that spirit of carnality possess us, then we too are in a plan of clear rebellion against God. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

But the full measure of the cost of fellowshipping Christ ought to be considered. Righteousness is a distinct plan of life and living. It involves all of our values, and all of our allegiances, and all of our relationships. We are either inside or outside. These two kingdoms of power over human lives, righteousness and unrighteousness, are both *exclusive* and *absolute*, and for any one to hunger and thirst after righteousness is at the very same time to hate sin and iniquity. James puts it very frankly, "Ye adulterers and adulteresses, know ye not that friendship with the world is enmity with God? WHOSOEVER THEREFORE WILL BE A FRIEND OF THE WORLD IS THE ENEMY OF GOD."

All of this merely emphasizes the fact that those of us who seek and hunger after the righteousness of God may expect to be gloriously out of fellowship with the world's program when God's righteousness is completely filling our lives. This is in no sense saying that we are to hate the men and women of the world. We are to love them, but we are not to love and practice their manner of life. We are to seek their salvation, *but* we are not to seek their sordid gains to the flesh life, the rewards of iniquity.

It has been brought to our attention that persecution is not all on the other side of the ocean. Very recently a fine couple came to the city of Tacoma from a long distance away. They saw our announcements in the paper, and being members of a Baptist Church, they sent their church letters to us, since they were unable at the time to come in person. Shortly afterward, some kind-hearted friend(?) got in touch with them and told them that the Temple Baptist Church and its pastor were "poisonous Baptists." Just what the story amounted to we do not know except it definitely upset the apple cart for these strangers. They felt that they would be contaminated if they should even attend a service. That is bad business for the folks who gave out this sort of destructive talk, but not for us. We should in no sense resent it. We

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BULLETIN FAMILY

should rejoice because the world finds in us something to bitterly attack. Our business is not to fight back but to pray for the salvation of those who are blinded to the gracious work of the Spirit of God

which has been so much in evidence in our work within the past few years.

All of this merely leads us to say that we still hunger and thirst after Christ's righteousness to be worked

out in our own lives. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer SHAME for HIS NAME * * * they ceased not to teach and preach JESUS CHRIST."

PASTORAL THEOLOGY

By DR. EARLE G. GRIFFITH

CHAPTER 14—"THE PASTOR AS GOD'S MINISTER OF FINANCE"

Scripture—II Corinthians 8:6, 7.

Failure to face the question of finance in this extended chain of articles would be a serious oversight. No healthy Christian feels that in relation to church life money should be ignored. A local church, properly constituted, is a spiritual household. No household can obliterate money matters. In fact money is a factor of major proportions in the welfare of every household.

The Bible is profuse in its treatment of the subject of money; noble and ignoble ways to acquire it; temptations inhering within it; its use and abuse.

SHOULD PASTORS BE SILENT, DISINTERESTED SPECTATORS RESPECTING FINANCE? When the writer, several years ago, took up his work in a certain church he was adroitly informed by a somewhat expressive layman that the business of the pulpit would be to proclaim the Gospel; matters of administration including the financing of the local church would be handled by the laymen.

That the suggestion was not taken too seriously does not matter much here. That it had a representative significance does matter. Not a few feel that pastors are incompetent to counsel a church with reference to giving and the wise handling of funds. Still others are so ungracious as to attribute to the minister ulterior motives if he shows any degree of fervency or assumes any leadership in the proper funding of his church.

We are not without answer to these somewhat sanctimonious notions. Christ was a pastor, so was Paul, both of them spoke liberally concerning liberality in giving. In addition to this, Paul charges Titus in II Corinthians 8:6 with the work of bringing the whole Corinthian church up to a high Christian standard of giving. This means that the Pastor is not only not to treat with indifference the healthy financing of

his work but the accomplishment of that end forms a very special Biblical aspect of his ministry. Stated differently, an ambassador of the Gospel of salvation should likewise be a minister of finance. He can be that without drifting into any inordinate zeal or practices. Chapters 8 and 9 of II Corinthians are veritable inspired theses on how to finance a church.

It is more than incidental to say that the pastor should be an illustrious example as a Christian giver. A niggardly man in the pulpit is a bane that no church could long survive. If others do, a Pastor must not forget that, "The love of money is the root, or a root, of all evil." A Pastor must never be greedy of base gain. "He must be a lover of hospitality." Though the Pastor's income may run lower, as it commonly does, than that of many of his congregation, on readiness to give and generosity in giving as well as wise distribution, none should excel him.

WHAT ARE THE BASIC CAUSES OF INSUFFICIENT FUNDS FOR OPERATING CHURCHES? First, in some instances the quality of the spiritual food offered by pulpit and classroom is so inferior as not to warrant a very heavy investment. Travelers pay a much higher price for meals served in Pullman diners than is commonly charged elsewhere. The complaints against the prices are few and feeble. The quality of the food and the high-character of the service are really worth more. Before a church should ask much it must give much. Titus could conscientiously labor to develop among Corinthian Christians the superb grace of giving because they had received much. Some churches put a diamond price tag on a cameo and look shocked when buyers do not appear.

Second. Low spiritual tide. No carefully wrought out plan will have the effect in a congregation on the

hearts and purses of the people that will naturally accompany a church where spirituality is aglow. We shall have a full treasury when we have full hearts, when faith runs high, when love runs high, when zeal for those for whom Christ died runs high, when there are numbers in attendance upon the services, when social prayer is free, spontaneous, and earnest. When the fellowship of kindred minds is like that above, the task of financing the church will always be simple.

Third. Wrong motives. So long as *need* is held up as the principle incentive for giving people will fall short. A young man in love does not bring tokens of his heart attitude because he feels that the one to whom he gives is in need. His giving is not a way of throwing a mantle of charity over a needy situation. His giving is a spontaneous heart impulse. "Every man according as he purposes in his heart so let him give, not grudgingly or of necessity, for God loveth a cheerful (hilarious) giver." True Christians would want to give even if there were no occasion.

Fourth. A bad plan. We believe that the fiscal policies of a church could be elevated to the point where they would be just as praiseworthy as any department of our government or the best operating banking institution. God's people are not only supposed to have common sense, they are supposed to have uncommon sense. They have divine revelation to guide them in all their affairs, matters of finance included. This leads up to our major consideration, namely,

A SIMPLE PLATFORM FOR PASTORS.

The initial step to be taken is Intensive and extensive ministry of teaching just what the Bible says on giving. As the Pastor turns to his

Bible for light on the doctrine of faith, repentance, separation from an ungodly world, or any other Christian doctrine, so let him examine his Bible from start to finish with reference to giving. An ocean of practical instruction lies on the surface. This should be passed on to the people. Teaching on giving should not be restricted to the pulpit. Every Sunday School teacher, those who lead out in young people's work, those who deliver messages before missionary groups and other local church units should be one with the Pastor in helping to make Bible principles of giving a lively issue among the people. "Many hands make light work." It is not for the Pastor alone but for all who labor in the Word and doctrine to say, "Therefore as ye abound in everything, in faith and utterance and knowledge and in all diligence and in your love to us see that ye abound in this grace also." In this connection it would not be out of order to designate special days, three or four Sundays per year, as "GIVING SUNDAY." We dissipate any truth that we hear when we fail to act upon its appeal. On these "Giving Sundays" all teachers, the Pastor and all others whose voices are heard in the services of the day could put special stress upon the high privilege of being finance-partners with the Lord Jesus Christ, in sending the Gospel to the four corners of the earth. Let the offering be a big thing. Let it be taken after instead of before the message.

What About Tithing. We are of those who feel that the tithe should be laid down as the minimum investment of the believer in purely Christian work. No one reading these lines who likewise reads his Bible carefully will need the reminder that presenting the tithe to the Lord is not a legal requirement. Abraham was a tither; Jacob was a tither; Moses taught tithing; Malachi urged this claim upon the people; the Lord Jesus Christ put His endorsement upon it; it has been subject to centuries of practical test; it is superficial thinking to refer to it as a legal regulation. Many Pastors whose sound judgment in the operation of their churches cannot be questioned form tithers' clubs. The writer is not convinced that this is always a good practice. It tends to divide the people. It is not healthy to have a company of tithers and a company of non-tithers in one church, each group being so labeled. Let Bible principles and Bible practices be taught while the matter of

impressing these upon the hearts of the people is left to the Holy Spirit and to voluntary heart response.

A Steering Committee. We are convinced that any church will profit by having a committee, small or large, charged with seeing to it that the church is properly financed. In some instances this committee might be the deacons, in others it might be the trustees, in some cases it might be a merger of both, in still others it may be a committee of men and women selected for this special function. The committee should include the pastor. It should be made up of persons known for their deep spirituality, their generosity and good judgment. The committee should know the needs of the local church, the missionary program of the church and possess an approximate idea of the capacity of the people to give. It should have its fingers constantly on the financial impulse of the church's life. Nobody believes that a church would have good music if the musical program were left to chance, individual initiative or incompetent persons. Music is looked upon as a ministry. It is thought of as being of sufficient importance to warrant major attention on the part of some person or group of people. Any church that still follows the older plan of the every member canvass, the church wide distribution of envelopes, the solicitation of pledges, will find a carefully selected committee indispensable. We have never heard or read a conclusive argument against an every member canvass or the taking of pledges but even if a Pastor and his people prefer some other plan it would still be better to have a company of spiritual minded, praying people who give considerable attention to Christian stewardship. This committee can formulate an annual budget both for local expenses and missionary agencies; at the same time it can distribute literature, tracts and books among the people; it could function in connection with special conferences and conventions to see that they are adequately provisioned. It could keep the church from facing a continuous finance emergency. The Steering Committee could investigate the character of objectives to which the church contributes its money. In general its business would be to enlighten and to enlist the entire membership of the church in giving. Such a committee should end the business of having the financial burden of the church borne by a coterie. The entire membership

of a church should aid in bearing its burdens. The plain language of the Scripture is, "Let everyone of you lay by him in store, as God hath prospered him. Fathers, mothers, children, rich, poor, each and all should bear their full share of the high responsibility of maintaining the work. There will be much variation, there should be no exemption. Christ did not even say the widow should be spared. He commended her for giving her two mites. No one of us should complain that he is asked to give. Everyone of us should feel badly that he cannot do more. There were just as many social variations in the church at Corinth as anywhere but Paul laid down the standard of universal giving. Christ died for all, all should live for Christ. We shall never forget the letters emblazoned around the walls of a bank in Erie, Pennsylvania, "Honor the Lord with thy substance and the first fruits of all thine increase." We should not allow men of the world to go farther than we in owning that God has a claim, an absolute claim, upon everyone of us. At this particular moment there is the widest distribution of earthly goods among American people that has been enjoyed in the past two decades. The average church should be receiving from 50 to 100 per cent more money for the spread of the Gospel than it received five years ago. This will be true if we are all owning God's claims upon our hearts and possessions. To what has been said may be added in conclusion that business like precision including complete reports, faithful records, payment of bills by check, insistence upon receipts where bills are paid otherwise, quarterly, semi-annual or annual statements to contributors as to what they have given. That is, the removal of all semblances of looseness in the handling of funds and the accounting for the same will but build up confidence and bring increased financial support. The writer feels strongly that the handling of funds for the aid of the poor should likewise be a matter of record. No undue publicity should be given to any individual's generosity or absence of it. For the protection of those who handle money as well as the church the Spiritual plan of having more than one person in full knowledge of receipts and disbursements is more than advisable. See Acts 11:30. A gift of \$.57 in Philadelphia by a little child, provided the inspiration for the building of Grace Baptist Temple.

THE CAPITAL PARADE IN THE LIGHT OF BIBLE PROPHECY

By DAN GILBERT

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

Now that we are again at war to advance the cause of Democracy around the world, it is fitting that we should pause to examine the meaning of that much misused term. Generally speaking, most people know what Democracy means: the rule of the people. Lincoln defined our Democracy as a "government of the people, by the people, and for the people."

But very few modern people seem to understand the Biblical foundations of Democracy. There is little recognition of the fact that Democracy cannot exist except upon the basis of Bible convictions in the hearts and minds of the people. There is little remembrance of our rich Christian heritage: the source and spring of our democratic institutions.

Lincoln also said, "God must have loved the common people—He made so many of them." Another reason for recognizing that God loves the common people is that He addressed His Word especially and expressly to them. The Bible is the only book in the world that *belongs* to the common people. The Bible is the only book in the world that is written in such a marvelous and miraculous way that its truth is made available to the intellectually lowly on an equal basis with the mentally mighty. If read with reverence, the Bible can mean as much to the simple mind as it can to the giant of intellect. To all who will approach and accept it as the Word of the Living God, the Bible is an open book: its treasures are accessible to the mentally poor as well as to the mentally rich.

That is one of the proofs that the Bible is the product of Supernatural Power. Only Infinite Wisdom Himself could write a Book which can impart infinite wisdom to finite beings of the most limited intelligence.

In the case of every book except the Bible, it is axiomatic that a person cannot get more out of it than his own mental capacity will permit. Give a man a copy of Shakespeare, of Herbert Spencer, of Immanuel Kant, of Albert Einstein: and what he will get out of it will be determined by his own intellectual equipment and educational back-

ground. Give a copy of Einstein to an uneducated washer-woman and an ignorant yokel; and, though they study it for a lifetime, they could never master it. They would not have the mental capacity. But give to them a copy of the Word of God; and, if they feed upon it with a pure heart and a soul hungry for the things of God, they will come into a knowledge of Infinite Wisdom that will exceed that of the master minds of modernistic theological seminaries.

Our Lord Jesus Christ thanked His Father in Heaven for hiding Heavenly Truth from the wise and prudent, while revealing it unto babes. Not many wise men after the flesh, not many master minds, not many giant intellects, are chosen to enter into a knowledge of the things of God. But God has revealed His Truth to every pure and humble heart, every trusting and believing soul, who comes to Him in the Name of the Lord Jesus Christ. The meek of mind are rewarded with an understanding of Divine Truth which is hidden from the big of brain and the haughty of spirit.

There are illiterate scrub-women who know more about God than the greatest thinker who ever denied the Lord Jesus Christ. There are country preachers who have greater knowledge of spiritual things than the most erudite university professor who ever scoffed at the miracles recorded in the Bible. There are folks so simple-minded that they could never get past the fourth grade in school, but who, nevertheless, know more about the miraculous manner in which God answers prayer than the most highly educated psychologist who ever ridiculed the New Birth. There are uncouth savages in the wilds of South America and Africa who have not yet learned to wear clothes; yet, because they have heard the story of Jesus and His love and have taken Christ as their Savior, they know more about Heavenly realities than the greatest scientist who ever denied that there is a God in heaven.

The Bible is *the* Book of the common people. It is the *only* Book which the great masses of mankind ever could understand and believe,

cherish and *own*—as their very own. It is the only Book for which they would die and by which they would live. The God of the Bible is the only God the common people ever did have in America; and He is the only God they ever could have. The religion of the Bible, the Christian faith, is the only religious basis our democratic people ever did have, or ever could have. When the common people, in America or anywhere else on earth, are robbed of their faith in the Bible and the Bible God, they are divested of all religious motivation, made dead to spiritual appeals, made indifferent to all religious values and spiritual ideals. For the masses of men, there can be no substitute for Bible Christianity. They will—they must—believe the Bible or believe nothing. They will—they must—worship the God of the Bible or they will worship no god at all.

Why? Because in the simplicity of their minds and hearts and souls, they are incapable of comprehending any religion except the one which is made plain in the Revelation of God Himself. The Bible and its God *alone* can be *real* to the generality of men. The "god" of science may be real to the scientists; the "god" of the humanists may be real to the humanists; the "god" of the intellectuals may be real to the intellectuals. But only the God of the Bible can be real to the masses of men.

Religion is man's most intimate and personal possession. Man cannot have it second-hand or "once removed." He cannot borrow it from someone else. It cannot be rubber-stamped upon his soul according to a scientific imprint. The individual must have his own faith; he must have it of himself, by himself, and for himself; or he cannot have it at all. His own soul must be saved; it does his soul no good to have the soul of some other man saved! It will not save the souls of the common people to have the souls of all the scientists saved! Each man must find God for himself; or, more correctly, each man must himself be found by God. It will do the average man no good to have the scientists find God or be found by Him.

Each man must believe for himself; it will do him no good for the scientists to believe. Neither will it do him any good to form an accurate opinion as to what the scientists do or do not believe.

In a scientific age, the inevitable tendency is to make religion a monopoly of the scientists and intellectuals. The common man is told that the Bible is an unreliable book. He is told that, in this modern age, we must have a "new concept of God;" we must have a "scientific faith." But when the common man looks into the nature of this "new concept of God," this "scientific faith," he realizes that it is not for him. The god of science and of the "new theology" is not for him.

Under the influence of the scientists and intellectuals, the common man today has been robbed of the God who walked with our fathers, who answered their prayers, who carried their burdens, who was their Friend, Companion, and Heavenly Father. He has been stripped of an all-sufficient faith in the God of the Bible — Whom all men of faith can know and love. He has been denied the God who is real to him. In His place, he has been offered a god who is unreal, unlovable, and unknowable—at least to the masses of mankind.

Even so formidable a thinker as Walter Lippmann has confessed that many of the "modern concepts of God" are hopelessly incomprehensible to him. Mr. Lippmann admits that he is at a loss to understand what is meant when, for instance, Professor Whitehead says, "God is not concrete, but He is the ground for concrete actuality." The modern theologians have "defined and refined the idea of God until they can no longer say that He exists, as they would say their neighbor exists."

There are supposed to be thirteen men in the world who understand the Einstein theory. The average man will wonder if even Professor Whitehead can grasp the meaning of his own definition of God: "God is the Factor of Limitation or Determination which makes it possible for the blind abstract flux of "creativity" and the unchanging but transcendent 'eternal objects' to unite and give us the actuality of our concrete world."

Or, consider this definition of God, given by another high-priest of the "new theology:" "The supreme God of rationalized religion is the actual but non-temporal entity whereby the indetermination of more creativ-

ity is transmuted into a determinate freedom."

This kind of god may occupy an obscure pigeon-hole in the towering intellects of a few super-thinkers with a gargantuan faculty for the abstract and the abstruse in the most rarefied realm of metaphysics, but "it" cannot occupy the hearts of the common people and direct their footsteps in the paths of righteousness and brotherhood. This monstrosity might be the god of a dictatorship—if the dictator could comprehend "it." This type of god might be the god of "technocracy" or eligarchy of scientists and engineers—if they could be brought to "believe" in "it." But a god who is a *which*—an *it*, not a *He*—could never be the God of democracy.

Democracy cannot endure on any foundation except a Biblical basis. Horace Greeley said, "It is impossible to enslave a Bible-reading and a Bible-believing people." The Bible is the common people's guarantee of freedom. The defense of American liberty requires that we shall again become a Bible-reading and a Bible-believing people.

DR. LEACH COMPLETES TWENTY-FIVE YEARS AT HACKENSACK

The First Baptist Church at Hackensack, N. J., conducted several days of special services in honor of the Twenty-fifth Anniversary of their pastor, Rev. Harry C. Leach, D. D. The service began on Wednesday, December 3rd, and closed on Sunday evening, December 7th. Guest speakers during the anniversary services included Rev. Ralph Neighbour, Rev. Enoch Moore, and Rev. Arthur F. Williams. Dr. and Mrs. Leach served some time as missionaries in Burma under the American Baptist Missionary Union. Their oldest daughters, Ava and Marian, were born in Burma. Ill health on the part of Mrs. Leach forced them to return to this country for service. Dr. Leach began his ministry with the Hackensack Church in 1916. Under his ministry the church membership has grown from 177 to approximately 900. The Bible school enrollment has grown from 125 to over a thousand. The annual budget has grown from \$3,370 to approximately \$36,000, \$16,000 of which goes to missionary purposes. When Dr. Leach became pastor, the church was meeting in a small frame building. A new church building and other additions have raised the

total value of church property to \$200,000.

More to be rejoiced in than these material and numerical blessings, is the fact that the church has become one of the best known biblical preaching centers on the east coast. Dr. Leach is a rare Bible student and an unusually gifted preacher of the Word. The Baptist Bulletin congratulates Dr. Leach and his great church and wishes them every success in coming days.

THANK YOU AND WE RECIPROCATE

The following communication was received by the editor and was deeply appreciated:

The Association of Regular
Baptists
c/o the Rev. Robert T. Ketcham
Waterloo, Iowa

Brethren:

This is respectfully to inform you that at its recent meeting in Charlotte, N. C., the fourth General Synod of the Bible Presbyterian Church adopted the following resolution:

"That this General Synod, through the clerk, send fraternal greetings to the Association of Regular Baptists."

Trusting that God may continue to bless abundantly the testimony of your churches and their pastors, I am

Yours in His Name and Service,
(Signed) G. Douglas Young, Clerk.

ST. LOUIS JEWISH MIS- SION BEGINS NEW YEAR

"The people that walked in darkness have seen a great light, they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2.

At this season we rejoice in the coming of that light which has meant so much to our lives, but as it shines against the darkness of Israel, it accentuates that darkness of these people who should be rejoicing in His glorious light. Some of them, however, are beginning to consider Him and we have seen many evidences of this in the year that has just passed. One Jewish man said to me the other day, "Christmas is a Jewish holiday and we Jews are getting closer to Jesus all the time." As we review the past year and remember what God has

enabled us to do, with your help, will you not rejoice with us in that wonderful promise that His word shall not return to Him void.

And now another year is open before us. What will be its privileges and opportunities? Only the Lord knows what lies ahead and it is our prayer that He may help us to take advantage of every opportunity to make Him known to Jew and Gentile alike.

Sometime ago we talked to a Jewish woman who came to this country from Europe. She had never learned to read English but she was open to the Gospel and after we had shown her many things from the Scriptures she said she would like to have a Yiddish New Testament. Later when we were able to secure a copy, we took it to her place of business, she operates a cleaning establishment. I don't believe I have ever seen anyone express such delight over the gift of a New Testament. She held it tight in her hands and said over and over again that she just couldn't believe we really meant to give it to her. A short time ago we called back to see her and she told us again how much she thought of that Book. She

said she read out of it every day and that it made her feel so good, gave her such peace. She said her family was beginning to make fun of her because she carried that Book around with her so much, more than she did her purse, which is saying a good deal. Will you pray for Mrs. Neuman as she reads this New Testament, that as God reveals the Lord Jesus Christ through it, she may be willing to receive Him as her Savior?

We had a long and interesting talk with a young man in a store on Easton Avenue a short time ago. He said he had studied the Tenach (Old Testament) from the time he was five years old. He had also studied the Talmud, and was quite interested in religion. As we questioned him concerning the writings of the Jewish Rabbis, he admitted that there were contradictions in their explanations of the Scriptures but his teacher had told him he must accept the teachings as they were in spite of the contradictions. He said the Jewish people dare not think beyond Judaism. As we showed him different Old Testament Scriptures with their fulfillment in the New Testament he said, "That's just too logical, it fits together like 1, 2, 3."

We convinced him by further use of the word, that since it was the word of God it should be logical. After a while he asked if we knew where he could get a copy of the New Testament to read for himself. We very gladly gave him one and as he accepted it he said, "I want you to know that I am not only going to read this, but I am going to study it." Will you pray for this young man?

As a fitting close to the year, God gave us an answer to several months of praying. On coming out of our Pastor's house on New Year's Eve, we nearly ran into Charles Siegelman who had come out to the church in the hope of finding us there. We were on our way to a Watch Night Service in Roxana, Illinois so we took him along. He gave his testimony there and we are so happy that he is continuing steadfast in the Lord. Later we returned to our own church for the closing service. We know you will rejoice with us in this answer to prayer and may it encourage us to keep on praying without ceasing. God hears and answers. He is able.

Your fellow servants in Christ,
Carl and Mildred Anderson.

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

"Father, where shall I work today?"
And my love flowed warm and free.
Then He pointed me out a tiny spot,
And said, "Tend that for me."
I answered quickly, "Oh, no, not that.

Why, no one would ever see,
No matter how well my work was done.

Not that little place for me!"
And the word He spoke, it was not stern,

He answered me tenderly,
"Ah, little one, search that heart of thine;
Art thou working for them or me?
Nazareth was a little place
And so was Galilee."

"There they dwelt with the king for his work."

I Chron. 4:23.

Were it not for that "little place" to which He has called us and in which we work with Him and for Him, our hearts would surely lead us homeward tonight. Our prayers and thoughts have been with you during these days since December

7th. Our Father knew how much we wanted to know what things were happening at home for He supplied us with a radio at noon just an hour and a half before the president's message was broadcast. If you could have watched us gathered around the radio that afternoon there would be no doubt in your heart how very much we love America, but we love Him more and so we carry on until He comes.

While you have been thinking, and praying, and planning in the homeland we have been busy with a number of things down here. Perhaps you will be interested in a strange custom I witnessed for the first time a few days ago. Mrs. Trimble and I were waiting for a street car which would take us to the hospital where we intended to visit a young Brazilian who had undergone an operation. While we were waiting we saw three little girls ranging from eight years to thirteen or fourteen walking slowly up the hot dusty road. It was about ten o'clock in the morning and the sun

was beginning to get very hot. The first little girl carried a large picture covered with glass and framed with wood. The frame was decorated with ribbon and crepe paper. The girl who carried the picture had her arm and shoulder draped with a piece of white embroidered cloth, which looked like a dresser scarf. The cloth was arranged over her arm, shoulder, and a stick in such a way that the picture was carried without the girl touching it with her body in any way. In the other arm she carried an umbrella so as to shade the sun off from the picture. As the little girls came closer we could see that it was a picture of one of their saints. The second little girl carried a blue bag made of cloth and this, for the purpose of collecting money for the saint. A third little girl carried a basket where people could give candles if they had no money. The little girls were going from house to house begging for their saint. Every Catholic child has a particular saint and when the saint's birthday comes, a feast is

NEXT ANN GENERAL ASSOCIATION

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Waterloo, Iowa

prepared, and friends are invited to attend the feast who have the same saint. To me it seemed one of the most heartrending things I have ever witnessed these months in Brazil, for the oldest little girl, unmarried, was expecting a child.

Since last we wrote we have had a Christmas party for the Sunday School and also a Christmas program. Our hearts were warmed and encouraged by the results of the Sunday School contest and the program. Many of the old Christmas cards that you gave us before we left found a place of usefulness. Mr. Trimble designed an outside covering in which we used scenes and bright paper from the cards and one night all of us sat around the table punching, cutting, typing and stapling invitations to the program. Then one Sunday afternoon Mr. Hocking and Mr. Stull and one of our young Christians called in homes inviting them to the program. The result was that the house was packed with many standing outside. Mr. Stull and Mrs. Trimble handled the music, Mr. Trimble did the decorating at the mission, Mr. Hocking did the art work, Mrs. Hocking planned the dresses for the children, and we all worked and worked. There were lots of problems but the children did very well, there were many happy parents, and the Word of God found its way into many a hard and indifferent heart. Many of the children are so poor that the crepe paper ribbons and invitations were the first pretty things they had ever had. A week after the program some of the children were still wearing the ribbons.

It would have been grand fun to have transported you here for that evening. We believe that you would have enjoyed the little negro girl who showed the whites of her eyes everytime she felt a word slipping from her; the little girl who stammered and had to get started two or three times before she could say her two lines but who stuck with it and finally got across to the audience that she had two little eyes that could be used to study her lesson in "*Escola dominical*," (Sunday School), these last two words she brought out so plainly that it was quite an advertisement in itself; the little girl who cannot read or write but she has such a lovely singing voice that Willard taught her a long solo and she brought down the house with it. This same little girl is so poverty stricken that we had to make her a little white cheesecloth dress in order to

make her presentable. Over the white dress she wore a lavender crepe paper pinafore. Perhaps you wonder why the pinafore was necessary. Well, Brazilian girls as a rule wear dark slips, this little tyke's was navy blue and wasn't quite the right thing for a white dress so we covered it up with the pinafore. You all know the old saying, "Necessity is the mother of invention." Then there was the little Catholic girl who used to come to the mission service, sit behind her sister and call her all sorts of vicious names because she was a "crente," (believer) but who is coming regularly now to the Friday afternoon class. She asked for a piece and so we gave her the 23rd Psalm to memorize. I'll have to confess it sounded quite a bit like the Lord's Prayer the way many Catholics say it, but she was so frightfully timid that we couldn't correct her much. There is also a darling little Jewish girl who is attending the Friday afternoon class but her mother wouldn't permit her to come to the program or to Sunday School, only to the Friday afternoon class because she wants her to learn to sew. However, the Word of God is being planted in the heart of the child from week to week and we know it will bring forth fruit unto life eternal.

Daily we are learning more and more about Brazil. The night of the program we were all set to begin at 7:30. All of the missionaries ran to catch the street car in order to be there promptly and have the children dressed and ready. Perhaps you can imagine the consternation in our hearts when 7:30 arrived, the house was only half full of people and the two girls who were to give the major portions of Scripture for the Christmas story had not arrived. But by 8:00 o'clock everyone in the program had arrived and the house was full with people standing outside. That is Brazil, never plan to be on time, at least a half hour late is much better. Then, too, we worked so hard on two of the girls' dresses and when they saw them two days before the program they found them very homely or ugly because they were not made of silk and so without telling us bought material and made their own. That, too, is Brazil! If a dress isn't silk or cheap rayon it just isn't in the picture. A woman who hasn't enough to eat in the house will have her children dressed in silk dresses if it is at all possible. So as we work and live among these people we learn their way of doing and thinking. Many

times it is not the way we would like but it is their way and in order to win them we cannot be too dogmatic. The next Sunday we had several new members as a result of the program so we are beginning to prepare for Easter already.

Always with the coming of the New Year we are led to think about new plans for the year. The little girls are coming so well now that we are hoping in the next few weeks to launch a definite endeavor for the boys. Mr. Hocking, Mr. Trimble, and Mr. Stull have plans under way for the organizing of a handicraft class for boys in which they will study the Bible, sing songs, memorize Scripture, and as a means of getting them to come, make things from wooden boxes such as kites, mottoes, etc. It would cause you to get down on your knees if you could see the little boys of Brazil, hundreds of them who have never darkened the door of any school, growing up with nothing to do but play in the streets or roads, or act as helpers to their fathers in the jungle. The sad thing is that many of them do not have fathers to teach them a trade and so they grow up with no means of making a decent livelihood. Won't you pray that the boys may come, for in them and in our girls, rests the hope of a lasting church here in Manaos.

You may be surprised to know that the majority of our faithful workers are young men and women. We believe the time is ripe for the organizing of a young people's society and so this New Year's Eve we are holding our first meeting. Many of these young people have already been testifying in street meetings, teaching Sunday School, and assisting in the jail service. One young man in the group is studying law and we do covet his life for full time service in the work of the Lord. There are many of other occupations, including soldier, clerks, school teachers, high school students, maids, cooks, and yard boys. If these young people ever get on fire for the Lord it will be as a firebrand in this city of lost souls. We shall appreciate your sharing the burden of this new work.

Mrs. Trimble is conducting a Women's Bible class in connection with the girls' Bible class on Friday afternoons. She is teaching a series of lessons on the women of the Bible and is finding ample opportunity to show the falsity of many teachings prevalent in this section. The women are interested and from week to week there are new ones coming.

Most of these women are mothers of little girls who are already in Sunday School or Bible class.

If you wonder what the boys do during the rainy season when they have time for relaxation, I think I'd better tell you. Mr. Trimble and Mr. Stull, better known to most of you as Garnet and Willard, have a big game hunt. No, it isn't tigers or wildcats they are killing, it's cock roaches. If the hunt occurs at night

you will find Willard armed with a slipper, a flashlight, and sometimes a yardstick. The other day they pulled the kitchen cupboard out onto the verandah, sprayed it with "Flit" to daze their prey, and then socked them as they came out into the open. At the close of a few minutes they had a little pile of dead ready for our inspection. So you see even if they are pests and dirty as can be they do serve the purpose of relax-

ing tired missionaries' nerves at times.

We are grateful to all of you who have written but there are still some of you who should write. Please remember that oftentimes your word of encouragement is just the thing the Lord uses to spur us on in moments of discouragement or weariness. We continue to remember you in prayer that His very best may be your portion this coming year.

FLASHES FROM FOREIGN FIELDS

GREENS HAPPY IN VENEZUELA

Beloved Friends:

The Lord has been especially close to us in these past weeks. We have had the Enemy come in like a flood but the Lord has raised up a Standard against him. There have been many trials and testings but He has been close beside us all the time strengthening us with His presence.

For some time we have been eagerly awaiting the arrival of the camera. At last we have received it and we are indeed delighted with this lovely gift. We thank each one of you and hope that you will enjoy the pictures of the work here in Venezuela.

Things have been happening so fast here that it is hard to choose what to write about. We had a visit from Mr. Hausser, our field director, and he helped us to organize the church. We had the people vote for deacons and a Sunday School Superintendent, also choose a set of rules and laws. So now it is The El Palmar Baptist Church. There are 17 baptized believers, and about 20 more who are ready for baptism. We praise God for the way He has worked.

A few weeks ago one of the Christians invited me to go with him to Santa Brijida (St. Bridget) a small farming community about 10 miles away. Last week we went. A horse was provided, saving me the necessity of walking in the hot sun. The service was announced for the first night and only about six people came. I started the service rather downhearted thinking of that long hot ride in the sun. The Spirit was leading and when the invitation was given, the man of the house seemed

ready, and upon repeating my question, at once he responded, "With pleasure," and another was taken from the power of Satan by the Power of God. He has since shown that it is "pleasure" he has in Christ.

After the service I hung my hammock on the porch and crawled in for the night. Soon there was a commotion down below, and looking down I saw the five family dogs preparing to spend the night under me. Their choice of a resting place was a constant bother, as they disturbed both me and a multitude of fleas with their incessant scratching.

The following day was spent in house visitation. The people were mildly interested, but not ready to leave their "santos" and "imagenes," which are legion, for the Lord and His salvation. Going from one house to another we had to cross some open fields. I was in the lead and looking back toward my companion, when he yelled, "Look Out! A snake;" I looked and there in my path was a rattler about 6 ft. long. We found a stick and soon his rattler was in my pocket as a trophy of the chase. We went on our way thanking God for our deliverance.

We must move from our present location on the town plaza. We are trusting the Lord to provide us another location. We have been looking about a month and as yet we haven't found a house reasonably priced. The Christians are looking forward to building their own chapel soon.

Along with the serious, there are the humorous happenings. A few weeks ago we had two native boys, aged 10 and 12, stay with us for the day. As Martha was grinding coffee one of the boys asked, "What is that for?" Now our coffee grinder is nailed to the wall beside our stove, and before Martha had time to an-

swer the 10 year old said reproachfully, "Why! that is to wind the stove with, that's the way it runs."

The Lord is still powerful to save and has been adding unto our number each week. There have been 15 conversions during the months of September and October. We praise Him for His power to save, keep and satisfy. Sunday School averaged 42 in attendance in September and 53 in October. You can see that the work is growing in answer to your prayers. We beseech you to pray for this town, it is the most Godless place we have ever been in. Persecution has greatly increased since the "padre" has come. Pray for us also as servants of the most High God that we may boldly and fearlessly preach "the unsearchable riches of Christ." We rejoice that we may be "counted worthy to suffer shame for His Name." Acts 5:41-42.

Prayerfully in Him,
Martha, Stephan & Jackie Green.

HOCKING PREACHES IN A GRAVE YARD

Manaos, Brazil,
Nov. 17, 1941

Dear Friends in The Lord:

At first sight the scene before us reminded us of an old-time county fair. There was the confused hubbub of the milling crowd interspersed with the shrill yells of the hawkers as they sold their wares. There were the rudely made booths and stalls with their gleaming straw roofs lining the road almost to the very gate of the cemetery. There was a feeling of carnival in the air. But, we realized this is no carnival. This is 'All Soul's Day in Brazil.' A day of solemn religious duty in behalf of departed ones.

We made our way slowly through the crowd (crowd in spite of the fact that it was the hottest time of the day. When we say "hot" we mean sorching!) From time to time candle hawkers vied with one another, bidding, trying to sell us candles as we passed by. We finally arrived at the gate of the cemetery. The police had settled the traffic problem by stringing a rope down the center of the road in the cemetery to divide incoming and outgoing faithful ones. We entered.

After walking a short distance we stopped, more by accident than by design, at an ideal spot for our meeting. In no time an admiring crowd had gathered about Mrs. Stull and her seven weeks old baby. Curiosity proved to be a good magnet for we soon had a sizeable group gathered about us. It was amusing to see some old man overcome by curiosity push his way impatiently through the crowd, look at the baby, snort, and try to push his way back out of the crowd. After a short time Nehemias, a young Brazilian Christian soldier, returned with Mr. Stull who had gone on ahead to take pictures. Mr. Stull played his guitar and we sang familiar old Gospel songs among the dead and living.

It was an unforgettable sight. Around us in the shade of the huge manga trees was a veritable wall of faces, young and old, some dark and others light complexioned, all with deep interest mirrored on their faces. There was hardly room to move. Mr. Stull could play his guitar only with difficulty. Beyond this wall of faces we could catch occasional glimpses of graves and burning candles.

We were led to have just a short service. He knows best! Hardly had we finished the Gospel service and started passing out tracts when an official of the cemetery accompanied by several policemen arrived on the scene. He literally plowed his way through the crowd shouting as he came toward us: "You can't do this here!" "You can't do this here!" He was rather taken back by the calm question; "Why not?" "Oh," he said, "the chief of police telephoned me saying that you can't play a guitar in the cemetery." (I doubt whether the chief of police did anything of the sort!) After a time when he gave us an opportunity to speak, we happily pointed out to him that we were not playing the guitar now. Besides this, did not we "crentes" (believers) hold services for our dead when we buried them? What is wrong with holding a service in their memory? He was

as surprised and non-plussed as though a manga (fruit of the manga tree) had dropped on his head! It was with an embarrassed confusion that he refused the proffered tract as he withdrew. Over his shoulder came back the threat: "You can't play that guitar here."

We passed out the remainder of our tracts and went back to our homes—hot, sweaty; but happy in Him! A profitable service sandwiched in between the other regular Sunday services. To our knowledge, this is the first time that a Gospel service was held in the cemetery on All Souls Day. Until now the witness has been limited more or less to passing out tracts.

That same night on the bond (open air street-car) riding to our Mission we saw the clouds over the cemetery lighted up with a dull red glare. A glare caused by the burning of countless candles—prayers in behalf of departed ones. We promised ourselves that we would go back next year, the Lord willing, perhaps not with a guitar, but we would go back to introduce them to "The Light of the World!"

Notes of grim humor during the "festa" in honor of Mary, Protector of sailors; Two shipping disasters occurred during the celebration—the first to occur in quite some time.

A procession of the devoted, for the most part barefooted, sloshing through the sticky clay mud in front of the Mission home reading aloud the message of the Gospel sign "Cre no Senhor Jesus Christo e seras salvo." (Believe on the Lord Jesus Christ and thou shalt be saved). They were "pagando a promessa" (paying the promise) to the Virgin Mary. Thirsty from the salty water of tradition, they had at least a little sip from the pure living "Water of Life" in spite of all the priests could do!

Your missionaries to Brazil.
The Hockings.
(Mailed by Immanuel Baptist
Tabernacle, Traverse City, Mich.)

GENERAL NEWS FROM INDIA

(Dated August 30, 1941)

Dear Prayer Helpers:

"To pray is the greatest thing we can do."

We know that some of you pray daily for us and for the people with whom we work. We have been blessed abundantly in answer to your

prayers and we would like to add the rest of Mid-Mission missionaries of Assam to your prayer-list. We have not often mentioned them in our previous letters, but since we so recently made our first visit to Alipur and fellowshiped with them, we feel better acquainted and more capable of making introductions. We were with them for nine days. Five days were spent in a Bible conference for their native workers, and we enjoyed the opportunities we had to witness to them. Our business conference followed the Bible Class and the blessing of the Lord rested upon us.

First, we would have you meet Dr. Crozier, our field counsellor and Mrs. Crozier. They have the all-important job—they would say privilege—of helping new missionaries become adjusted to their new life and work. Seven of us arrived in India since December 1939 and we have appreciated their advice, which is given out of more than forty years of experience in this country.

They have been working for some time on the translation of the New Testament into Thadou Kuki, a Hill Tribe of about 150,000 to 200,000 people. Our mission is not located where it can reach these people but two other missions are, and we know that the written Word will help much. It is a rather difficult language and Mrs. Crozier was the only one who had sufficient knowledge to undertake the translation. The British and Foreign Bible Society are printing the translation and it will soon be available to the Thadou Kuki people. "The entrance of Thy words giveth light."

Dr. and Mrs. Burrows have come to take over and enlarge the medical work that had been started by Dr. Crozier. There are an increasing number of Indian doctors, but there are many, many sick people that government medical help is not reaching. At present we are praying definitely for three doctors to join us in Assam and trust you will pray with us. Medical work has proven one of the best ways of breaking down the barrier between people and missionary, and it affords a wonderful opportunity for the medical man to be a doctor of the greater disease of sin, and point the sin-sick to the Healer, Comforter and Giver of Eternal Life.

At present Dr. Burrows is treating about 30 lepers; Mohammedans, Hindus, Hill people and Christians. A new building is being put up to house the increasing number of

Tubercular patients. He has many visitors each day at the dispensary, does operating in a small bamboo hut and makes calls to the villages. Mrs. Burrows has the important work of seeing that their three children get an education. This, of course, takes up several hours of her time each day. They need your daily intercession for guidance and provisions for the increasing needs as the work grows.

Mr. Earnheart has a big job. He is in charge of the evangelistic work and workers. The work of Alipur station is mainly to reach the Manipur people. There are about 250,000 Manipuris living in Manipur Native State, which is closed to the Gospel as far as working with Manipur people is concerned, but there are about 40,000 Manipur people living out of the State that can be evangelized. The mission is endeavoring to reach these with the hope that others within the State will be reached. Mr. Earnheart spends most of his time in the markets and villages with the evangelists, preaching the Word. There is a poor translation of the New Testament in Manipuri. Mrs. Crozier, who has a fair knowledge of this language, is looking for a well educated Manipuri to help her in the revision of the New Testament. The need of this revision is great and I know you will not fail us in bringing this matter before the Lord.

Miss Barnum and Miss Funk have the children and women to reach. A none-too-easy task but an all-important one. They have been doing much with the children of the Christians who live on the compound, in Sunday School and D. V. B. S. work. Your hearts would rejoice to hear the children sing. Do pray that the song on their lips will truly become the song of their hearts. This cold season will find the two girls in the villages bringing a message of hope to the down-trodden Hindu and Mohammedan women. This work needs much of your intercession, for Indian village women are not given the right to think for themselves. Many are so obedient to this shackle of Medieval culture that they have no desire to think for themselves. There are no Bible women among the Manipuri Christians. May the Lord hear and answer prayer.

Miss Rose has recently opened a station several miles from Alipur for the Kabui people. They, too, are mountain people but many are now living on the plains. They have a very low place in the scale of society

in India, but we know that in God's sight they are no lower than the rest of the unbelieving millions in this world. There are a few Christians among them, but much work remains to be done, including translation of the Scriptures into their own language. Miss Rose is working on the translation and she needs your prayers.

Being few in number, we have all been placed in positions of responsibility before we know the language as we should. It has made it difficult and quite often discouraging, but God has undertaken for us. Continue to call upon Him for daily strength and wisdom for each one of us.

You will be glad to know that Robeson finished Bible school in June and is now preaching in the villages. His is not an easy work, but we trust he is not trying to do it in his own strength. The Miri people are not hostile, but I sometimes think the indifferent attitude they manifest is harder to break through than open hostility. God's word is a sword that can pierce the hardest of substances and we are praying believingly that by His Spirit He will pierce Miri hearts.

Assam is a melting pot for the tribes and languages of India. There are many jots of native people as well as many who have immigrated here for work. The Assamese themselves are a proud people and quite strict Hindus, with only a few Christians among them. There are many Assamese villages in this section, but at present no missionary to reach them. You will remember that our language teacher, Musa, was an Assamese Christian young man. When we returned from the Hills last month we left Musa in Jorhat and he is now attending the Jorhat Bible School. After his two years of Bible study we know the Lord will have plenty for him to do among his own people. Musa and Robeson both need your prayers as they study and give out the Word.

Your missionaries,
Joyce and Jimmie Garlow.

(A further word dated Nov. 5, 1941)

Dear Friends:

What have we been doing? Well it seems we were quite busy. September found us at home reclaiming the bungalow from the spiders, studying and preparing for the winter season's work. The rains were later than usual and we had our heaviest downpours in September and even in October. I guess the

highest in any one period was 13 inches in 26 hours. After the ground has been well soaked it takes quite a while to dispose of 13 inches of water. Some of the rice crop rotted, which is unfortunate because prices have been increasing and this will make them go even higher.

Rev. and Mrs. R. Holm asked us to spend eight days with them in a Bible Class at Golaghat and it proved to be a blessed week of Christian fellowship. We had over 200 in many of the day classes and 300 or more in the evening evangelistic services. Among the high school students there were a number of decisions for Christ—most of them from Christian homes. One of our problems is the same as yours at home. Boys and girls from Christian homes think they are Christians because they have Christian parents. This is true in Hinduism and Mohammedanism and other religions with which they are familiar, but God's word says, "Ye must be born again." Natural birth from Christian parents does not mean that the child will grow up to be a Christian. There is still the necessity of repentance and faith before salvation is received. Pray with us that many more second and third generation professing Christians will see their need of a personal acceptance of Christ!

In order to stop the possibility of fraud and deceit, the U. S. cancelled all passports and are requiring us to appear in person at the Consulate-General's Office for new papers. This meant a trip to Calcutta after the Golaghat Class. It was also a much-needed opportunity for dental work and some shopping. You would have enjoyed shopping with us, I am sure. We did most of it in a large Municipal Market, occupied by hundreds of little shops run by Chinese, Arabians and all kinds of Indians. Everything is bought after much bargaining—(if you do not bargain you are cheated plenty.) Sometimes the bargaining lasts but a few minutes, sometimes an hour and if you want a real bargain it is best to come back the next day and a day after that! There is not much opportunity or need to say what you desire to buy. They meet you in the aisle, sometimes a block away from their booths and begin trying to sell to you. It was really fun trying to make money stretch in a place like that.

We returned to Jorhat on Sunday evening and Joyce entered the hospital for a minor operation. I stayed with her for a few days and

then set out with Dr. Cook for eight days of Bible classes on our side of the river, which were well attended. We held from six to eight periods a day—teaching the Word, and were encouraged by the report of a group of preachers who had had 54 conversions and baptisms in the last eight months. The spirit of God is working and will always work if His Word is preached in faith believing. Seven conversions were from heathen homes of mountain people.

I wish I could tell you that Joyce was ready to return to North Lakhipur when Dr. Cook and I returned to Jorhat, but such was not the case. She had thirteen days in the hospital and the minor operation brought to light something of a more serious nature. She is up and around now, but both Doctors Burrows and Hasselblad examined her again today. There is a remote possibility that the trouble will clear up without another operation. However, she is remaining here in Jorhat for another ten days or two weeks under observation. We are truly thankful for the good medical attention received here. In the dry season we are only seven hours from the hospital, provided we get sick in the early morning. Our God can rule and overrule and we know He can give wisdom to those who will minister to Joyce's bodily needs.

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."—Jno. 15:7.

Your missionaries,
Jimmie and Joyce Garlow.

PAULSONS MEET DEMON POSSESSION IN AFRICA

Kembe par Mobaye
Oubangui-Chari
Afrique Equatoriale Francaise
September 20, 1941

Dear Ones in Christ:

Grace and Peace

It is again with great pleasure that we send these greetings to you in the name of our precious Lord and Savior Jesus Christ.

Our hearts are ever full of praise and thanksgiving to God for His un-failing faithfulness at all times. We could not begin to enumerate His multitudinous blessings that are ours from day to day. They are all adequate proofs of an Omnipresent, OMNISCIENT God who neither leaves nor forsakes His own. Often

He bears us up when we are depressed; strengthens when we are weak; gives joy in place of sorrow; provides ere the need arises; broods over us with strong, sheltering wings of protection—such is our Heavenly Father—our Holy God.

We had a camp-fire meeting this morning as it was so cold and foggy for our children. Fifty-six precious kiddies came; most of them, except the older children, wear practically nothing except loin-cloths; so they were all huddled together to keep warm. Our boys and girls of Africa are much like those in the home-land in that they can't sit still too long and so we have our time divided into half hour periods. First half hour—devotional time and roll call. Then we have a half hour of Scripture memory work followed by a half hour of Bible story or a Gospel message and the last half hour reading. We love the work with these children. Pray for our boys and girls; for a child saved is not only a soul saved but also a life saved for service.

Last Sunday morning our service was quite disrupted at the beginning. Our opening hymn of praise was "All Hail the Power of Jesus' Name." We hardly sang half of the first stanza when a woman whom we had never seen before rushed out of the chapel and with terrific force plunged herself on the ground where she began to roll around. We don't know how long she would have kept on rolling. It was too annoying to say the least to have her continue; so we had several deacons pick her up and carry her in. We then continued with the hymn that we had begun a few minutes before. She didn't scream or make any other noise while rolling on the ground but as soon as we began the second stanza, she started to talk out loud in Sango—"Take me away!" "I don't want to stay;" etc. We finally reached the end of our hymn and decided the best thing to do was to take her away. So several deacons and I took her to our house while Dick continued with the service. When we sat down on our front verandah, she was perfectly calm and normal—you wouldn't have known it was the same woman. So we first let her tell us her story and all about herself. She said that these demons came to possess her body some three months ago and told us many things which I shall not try to relate just now. After dealing with her long and prayerfully—showing her the way of salvation, and that Jesus only had power to free her and save her,

she accepted Christ as her Savior. We had a little prayer meeting together—she too prayed and thanked God for Jesus. We then returned to the chapel—she sat silent throughout the rest of the service.

After writing the above, I went to women's class. The woman we've been talking about has come to women's class the past four days. She looked somewhat troubled today and after class I called her aside to talk to her. When we were left alone, she confidentially opened her heart to me and we had a good heart to heart talk. First thing I asked her was "whose child are you?" She immediately replied, "I'm a child of God." I asked her many questions concerning these demons. She said that she had three of them and gave me their names and what they were like. I proceeded to ask her, "how did you know when they came to possess your body and how do you know their names and all about them? Did a witch doctor tell you about them?" "No," she said, "it was very strange Madame, they actually talked to me in my own tribal language." So we talked on. I asked her another question, when she told me that these demons came and went at leisure, "can you tell when they are coming?" "Yes," I can smell them coming—they don't smell good at all." Well that was a new one on me; never knew that you could smell them coming. I asked her: "why do these demons cast you on the ground and make you roll around?" She very quietly replied: "Because of Jesus." She said they came to torment her during class today but she resisted them. We read to her again where our dear Savior cast out demons, to encourage her and also prayed together. We showed her that the secret of victory over the powers of darkness was steadfastness in prayer in the Name of Jesus and that every-time they came to bother her, she should pray in the name of Jesus and believe that He was able. She left greatly encouraged. Join us in praying for her. Indeed the powers of the wicked are very strong in this dark land but our God sent His Son to "destroy the works of the devil" and every soul won for Christ means that the forces of the enemy are that much less. Praise God for the power of the Gospel. What could the social gospel do for a soul so bound and helpless? Nothing!

We thank you one and all for the way you've helped through prayers and gifts. And so for now, may God

richly bless you with all spiritual blessings from on high.

Yours, in our All-Powerful Lord,
Dick and Irene.

ROSSES ENLARGING WORK AT IUCABY

Dear Friends at Home:

In these days when the world is being turned upside down by unrighteous men, we are finding the Lord very Precious. What a refuge He is as the storms of life sweep all around. And we can still say: "He has done exceeding abundantly above all that we could ask or think." Isaiah, one of the Lord's own chosen ones, informs us of the Lord's doing in this manner: "And it shall come to pass, that before they call I will answer; and while they are yet speaking, I will hear." He still does those things too, my brother.

Last June before any person knew that our brother Barber would be leaving us for the homeland in July, thus leaving Mrs. Ross and myself here alone at Iucaby with the full burden of all the expenses, our Lord answered, before we even dreamed of the need so could not cry to Him for help. He knew the need of keeping our Bible school open and the planting of His Word in these young impressionable hearts. It is quite true that several have said to me when you need something let me know and I'll be there to help. You can call on me. But this time I did not know. However, the Lord laid it upon the hearts of a group of His own whom He wants to use, to send more than seventy dollars in that month for the need which was very evident in August. We had been with them and enjoyed their fellowship very much almost two years ago and now when the need arose the Lord had them handy and they listened to His voice as He spoke. Yes, "Before they call I will answer; and while they are yet speaking I will hear." Hallelujah what a Savior! How often we would be lost if He didn't know and answer before we call. There may be some one who will read this that is in difficulty. Will you just stop and look up and let Him work. He has your answer ready before you call and will hear as you speak. I've found it so, not only once but many times. This is the gift that came when needed; but we wouldn't have you think for one minute that the gifts that

come regularly every month, that come as a result of sacrifice, that hard steady pull, that is watered with tearful prayers are not appreciated. Yes, they too come from the same mighty omnipotent hand. Should this fall into the hand of one who is not a "Cliff Dweller" would you like to join our number? He who answers and supplies our need has invited all to come by saying: "Whosoever shall call upon the Name of the Lord shall be saved." You call, it's His business to do the saving!

We find that He can save here as well as in the States, too. In our school of fifty there is not one that I know of that hasn't made a profession of salvation. And I wish that you could have been here with us a month ago when the Governor visited us one morning just in time for morning devotions. We went to the port to greet him and welcome him and his expedition, which was bound for the Venezuela Frontier. This being a very patriotic country, we thought it wise to sing the National Anthem as we welcomed him. And as soon as we finished that I asked the students to sing that chorus: "O He's Done So Much For Me." The very air was charged with the Spirit as these young Indians realized that I was calling on them to witness to a Roman Catholic Governor, concerning our Lord who redeemed us with His own blood. The Lord greatly blessed, as the metal rang true. We then invited them to the auditorium for devotions and they accepted the invitation and listened intently to the singing, the reading of His Word and prayer. The Governor then gave us a short address and said a few nice things about Iucaby and encouraged us to continue on in our good work. In talking to one caboclo (a half-breed) he asked him how many children he had and the caboclo counting on his fingers said: "Only eight." At which the Governor replied: "Do you find that few and do you intend to have more?" The caboclo grinning said: "If the Lord wills, I hear it said that Brazil needs more people." This is true: but preferably Christians and let us have them be missionaries at that.

Now as I close let me beseech you to help us. Our school will be out the first of November and OUR KIDS will be scattered up and down the Negro River more than two hundred miles, going back into Godless homes. They need to be borne up daily to His throne of Grace. Now don't you promise to pray daily and

then not do it, that is sin! Don't you promise to pray at all. But every time the Spirit of God lays them on your heart will you very definitely stop whatever you are doing and pray earnestly and believingly that the Lord will hear and answer, yea, before you call on Him? Will you covenant with the Lord to do this even if you are driving your car, for He will not ask you to do it unless He wants to bless you in it. Let us lay hold of the Lord for these poor youngsters as they go out to witness of a living Lord. Do you have a hard time to witness for the Lord? Well then help these KIDS of OURS! Prayer will give them the victory and you the blessing.

Yours in Him,
W. A. and Herthel Ross.

THE DEPLORABLE CONDITION OF THE CHRISTIAN CHURCH

A recent poll directed by George Gallup of the American Institute of Public Opinion, shows that more than five Americans in every ten (54% to be exact) say they have laid money on the betting line at least once in the last twelve months or played for stakes in some game of chance.

The largest percentage of Americans taking a chance in some form of gambling were those taking part in Church lotteries, the number of such being 24%, slot machines 24%, playing cards or dice for money 24%, punch boards 23%, betting on elections or athletic events 21%, betting on a horse race 9%, playing the numbers game 8%.

We are told by this report that some who reported they had bought tickets in church lotteries said *they didn't consider they were engaged in gambling, since the proceeds went to charitable causes!* Thus "sin marches on in the professing church of Jesus Christ." What a disgrace, what a nauseating, sickening sight in the eyes of a world that seeks help and comfort and hope for the future!

—Wealthy St. Ch. Calendar.

"It took but a few days to get Israel out of Egypt but it took forty years to get Egypt out of Israel."

"Where no wood is, there the fire goeth out so where there is no talebearer, the strife ceases." Proverbs 26:20.

"Words better left unsaid, come back to greet us when we think them dead."

CLEANINGS

Edited by R. F. HAMILTON

MISSOURI NEWS

THE WEEKLY BIBLE LIGHT, published by O. W. Stanbrough since January 1, 1936, is now to take the new form of a regularly printed magazine instead of the mimeographed sheet; and hereafter will be published as a monthly magazine instead of a weekly paper. The new name will be "Bible Light Monthly." In the old Weekly Bible Light, Pastor Stanbrough carried excellent expositions of the International Sunday School Lesson with adaptations for younger departments. He also carried missionary letters and articles along with news of the activities of his own church, and of the Regular Baptist Churches in the area of Kansas City. Like the former publication, the Bible Light Monthly will be given out free. We trust that the new venture will be abundantly blessed with success.

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THE JENNINGS BAPTIST CHURCH of St. Louis faces the prospect of being forced to seek a new location in view of the rapidly expanding arms plant located in their part of St. Louis. The arms plant is almost on their back door step. There are many new additions in this section of St. Louis which need to be reached with the gospel. Pray for this new church that they might have the way opened for a good location.

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ILLINOIS NEWS

THE EXECUTIVE COUNCIL of the Illinois Association of Regular Baptist Churches met with B. G. Ham of Bunker Hill on January 6, and completed plans for the spring rally of the association to be held in the First Baptist Church of Pana, April 13, 14, and 15. Among the featured speakers of the occasion is Dr. W. H. Houghton of the Moody Bible Institute of Chicago. The Illinois brethren are urged to begin now to make arrangements for a large attendance from each of their churches.

The executive council, together with Pastor Hamilton, was supposed to meet at the First Baptist Church of Roxanna, but due to the physical injuries suffered by Brother Ham, the council met in his home where he was able to help with the plan-

ning. On his way to visit his parents in Rochester, Minnesota Christmas week, Brother Ham's car skidded on an icy strip of highway, struck a culvert, and turned over, badly damaging the car and severely bruising the driver. Fortunately, he was thrown clear of the car, or more severe injuries might have been incurred. Although suffering from no cuts or broken bones, he was severely bruised. About ten days later, Pastor and Mrs. Ham were able to return to Bunker Hill. Mrs. Ham was not riding with Mr. Ham at the time of the accident.

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THE MISSOURI VALLEY FELLOWSHIP met with the Jameson Baptist Church of Alton Saturday, January 17. Speakers for the afternoon included Rev. W. C. Hamby and Rev. Walter Binney. Dr. J. Stuart Hydanus was the speaker of the evening. Dr. Hydanus recently completed a Bible and evangelistic conference at the Milton Heights Baptist Church of Alton. A fellowship supper was enjoyed by the many who attended.

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DR. WALTER L. WILSON of Kansas City was the speaker at Milton Heights Baptist Church of Alton January 4th through the 9th. Robert Mayer is pastor of the Milton Heights church.

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THE CHAPEL OF THE AIR radio broadcast under the sponsorship of Rev. John D. Jess, on January 5th shifted from station WCBS of Springfield, Illinois to WLDS of Jacksonville. WLDS is a new clear channel station which broadcasts on 1180 kcs. Rev. Jess's splendid broadcast may be heard every day except Sunday from 9:30 to 10:00 A. M.

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WISCONSIN NEWS

THE VERONA BAPTIST CHURCH conducted their annual business meeting Saturday, January 3rd. Pastor Thomas J. Gibson, who began his 14th year last November 1, reports that the church has a very substantial balance in all the church treasures, and missionary giving has been decidedly on the upgrade. Like every other faithful pastor, he is hoping and praying for a continued

revival within his church. They are hopeful of having a series of revival meetings about the first week in June.

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GROVE AVENUE BAPTIST, RACINE: Pastor Walter H. Carvin reports a very successful evangelistic campaign under the leadership of "Mickey" Walsh, Irish evangelist. Sinners were saved and believers led out into victory in Christ.

A three day prophetic conference was held in Grove Avenue Church December 28-30 with Rev. Dewey Blomgren as speaker.

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RAYMOND BAPTIST CHURCH, RAYMOND, WISCONSIN: One of the more recent blessings to the community as well as to the church, is the singing of the "SHADOW CHASERS" a boys' and girls' choir of twenty voices, under the direction of Herbert Farrar, pastor of the Raymond Church. Pastor Farrar was formerly associated with the Mel Trotter Mission of Grand Rapids, Michigan.

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FIRST BAPTIST CHURCH, MERTON: The first six months of the fiscal year have resulted in an overwhelming increase in the missionary giving of the church. During this period more than ten times the total amount given in 1940 for missions has been received.

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GARFIELD AVENUE BAPTIST CHURCH, MILWAUKEE: The annual Christmas program of the Bible School held Tuesday evening December 23 was attended by 440 persons. The school is considered a most important part of the working of Garfield Church. A teacher training class with over fifty enrolled is taught by Mrs. W. E. Kuhnle.

The Gospel Hour, under the direction of William E. Kuhnle, pastor, is proving to be a blessing in a two-fold way. Not only is it reaching the vast audience of WISN with the Gospel in message and melody, but it is turning the feet of many strangers to the Sunday night evangelistic services of the Garfield Avenue Church. This program is heard every Sunday 1:30-2:00.

MICHIGAN NEWS

PRESIDENT EDMAN AND THE QUARTET FROM WHEATON COLLEGE occupied the pulpit of the Wealthy Street Baptist Temple of Grand Rapids on Sunday, December 28. A time of great inspiration was enjoyed by the church.

To those who are in reach by radio of Grand Rapids, it might be well for them to know that Dr. D. O. Fuller regularly broadcasts his Sunday morning message over station WASH from 11:00 to 12:00 A. M.

The Special Bible School Campaign for Christ began Sunday morning, Jan. 11 when every teacher and pupil was asked to do their best to bring in two thousand by Easter Sunday.

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RECORD ATTENDANCE AT
SIXTH ANNUAL YOUNG
PEOPLE'S MEET

A new attendance record was established by the Young People's Mid-Winter Bible Conference at its sixth annual meeting, sessions of which were held at the First Baptist Church in Bay City January first and second.

"This is the largest attendance we have ever had," said Rev. Arthur H. Hottel, business manager of the Saginaw Bay Bible Conference, under whose auspices the annual youth meeting is held.

"Attendance has been good before, but this is even better than that of last year," he added.

A roll call on Friday afternoon showed that practically all parts of eastern Michigan were represented, with some of the delegations traveling well over a hundred miles.

Fellowship Meets

Meeting jointly with the young people was the Eastern Michigan Fundamental Baptist Fellowship, which held a special session on Thursday morning from 10:00 o'clock until noon.

Speakers at the Fellowship meeting were Dr. George M. Vercoe, veteran Flint pastor, and Dr. R. L. Moyer, Dean of the Northwestern Bible School in Minneapolis, Minnesota.

The Bay City meeting of the Fellowship was originally scheduled for the last Tuesday in December, but was moved over to Thursday morning to enable pastors and laymen to attend both gatherings.

The next meeting of the Fellowship will be held at First Baptist Church in Lake Orion on January 27, with Rev. C. D. Doebler as host pastor.

Youth Program

Principal addresses at the sessions of the Young People's Bible Conference were delivered by Dr. R. L. Moyer, of the Northwestern Bible School in Minneapolis; Dr. David Otis Fuller, pastor of the Wealthy Street Baptist Temple in Grand Rapids; Rev. Burton C. Reed, pastor of the Faith Baptist Church in Saginaw; and Rev. Orrin Van Loon, pastor of the Community Church in Berkley. Counting his appearance at the morning session of the Eastern Michigan Fundamental Baptist Fellowship, Dr. Moyer delivered four addresses. Dr. Fuller spoke twice, his second address being at the annual banquet.

Visiting musicians participated in the program, with a large number of Churches and youth groups represented in the musical features of the two days.

Largest Banquet

The annual banquet was held in the dining hall of the Masonic Temple, which stands in the same block with the First Baptist Church. The dining hall, which was used because its capacity is greater than that of the dining hall in the Church, was packed to capacity.

A number of persons not in attendance at the banquet were seated in the hall to hear the address by Dr. Fuller.

Dr. Moyer served as toastmaster for the occasion.

Announce Summer Speakers

Rev. E. D. Ferguson, Director of the Saginaw Bay Bible Conference, announced that Dr. Moyer had accepted an invitation to return to Michigan for the Eighth Annual Saginaw Bay Bible Conference, scheduled for the Bay Shore conference grounds at Sebawaing, July 4 to 20. Dr. Moyer will speak the opening week.

Other summer speakers include: Roy L. Brown, noted Bible teacher; Rev. Harry McCormick Lintz, well known evangelist; and Dr. Earle G. Griffith, President of the Baptist Bible Seminary at Johnson City, N. Y.

Youth Organization

First steps toward the establishment of a state-wide organization and fellowship of fundamental Baptist youth groups were taken at the meeting of the Eastern Michigan Baptist Fellowship, following an open forum on the subject, "Possibility of a United Young People's Work."

Rev. Arthur Hottel was discussion leader.

YPSILANTI GROUP
ORGANIZES CHURCH

Sixteen persons became charter members of Calvary Baptist Church in Ypsilanti on the night of December 30.

Prior to that time, the group had operated under the name of the Grace Bible Fellowship. At the organization meeting it was decided to leave the charter open for a short time to enable a number of interested persons to become charter members.

The Ypsilanti group has been meeting for Sunday morning worship and Sunday School in a public school building. The Sunday School has been running well above 100, and members of the group have been working steadily in personal visitation in the homes.

For several months the work has been under the direction of Rev. Harold J. DeVries and the Grace Bible Fellowship of Ann Arbor. With the organization meeting, however, the Church became a full-fledged independent Church.

"The Ypsilanti people are a fine lot, are really working at the job, and have a great opportunity before them," said Rev. DeVries.

—From "Fundamental Fellowship."

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"SKELETON OUTLINE"

Of the average church is given by the Living Church" as follows: The WISHBONES who are always wishing that someone would do something; the JAWBONES who are always criticizing what IS being done; and the BACKBONES who get under the load and carry it. What sort of a BONE in the church skeleton are YOU, reader? We're not so sure but that one might well be termed a BONE HEAD, who comes under the category of WISHBONES and JAWBONES."—Kenneth R. Kinney.

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REV. ROBERT SAVAGE, pastor of the Romeo Baptist Church, will be relinquishing his pastorate the last of February; and he and his family will be completing preparations to go to South America as missionaries. We wish every blessing upon "Bob" and his good wife as they launch out on this new venture of faith. "Bob" is a son of Dr. and Mrs. Henry Savage of the First Baptist Church of Pontiac.

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OHIO NEWS

THE FIRST BAPTIST CHURCH OF ELYRIA, under the excellent leadership of J. Irving Reese and his capable co-workers, are carrying on

an aggressive campaign along all lines in the church.

The Hebron Association Bible Conference met in the Elyria church on Friday, December 19. Speakers included Rev. L. C. Kettenring, New London, O., who spoke on "The Heart;" Rev. G. G. Kika, Grayton Road Baptist Church, Berea, O., who spoke on "The Burnt Offering;" and Rev. G. A. McCauley, Elyria, who spoke on "The Believer on Trial."

The Second Annual World-Wide Missionary Conference was held December 31st through January 4th. A fine array of missionary speakers were heard from during that week. The Gospel Ambassadors Male Quartet furnished the music for the meeting.

A movement is under way to purchase a large electric sign for the front of the church.

In reading their church calendar, this editor ran across an item that especially appealed to him because of the unique venture of financing a future building program by the purchase of U. S. Defense Bonds by the members, which bonds are to be turned over to the church. We wrote Pastor Reese and asked him how this plan worked, to which he gave the following reply:

Answering your letter of the 19th:

Regarding the use of U. S. stamps and bonds: We have had Debenture Bonds printed bearing the Church name and seal, looking very official as they are printed on actual bond forms. Then we got permission of the Postal authorities to have a page printed to insert in Defense Saving Stamp books, (I will enclose a book so you can see what I mean) The post office furnished us with all the books we asked for—we use three different denominations, 10c stamps, 25c and 50c. As you may know the first total \$10 to a book, the second \$18.75 and the third \$37.50. The first amount is only a start toward buying a bond, but the last two, the actual price of U. S. Defense Bonds. Now the government will pay in ten years \$25 for the \$18.75 and \$50 for the second. So we make a plan upon that—when the person brings in a stamp book filled with 25c stamps, which is worth a total of \$18.75, we issue him a church bond for \$25, that is he makes a gift to the church of \$18.75 and gets credit for \$25. Now the hitch comes in the fact that the bonds are so worded that they constitute only a receipt and are of no commercial value. But we have gone on the theory that people like to own bonds, and it is working. Our

slogan is "Save for Double Defense" that is for God and country. In buying the stamps they are helping the government, in giving them to the Church they are helping toward the needed building. The church will in turn invest the money in government bonds, we cannot buy the ten year ones as only individuals can purchase them, but we will buy a 12 year series which yields nearly as good interest. I hope I have made the plan plain. If any one is interested in the wording of our receipt bonds I will be glad to have it copied for them.

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FIRST BAPTIST CHURCH, FINDLAY, OHIO. The Sunday evening preceeding Christmas, we enjoyed a lovely Christmas program which was given by our primary department children and our young people's choir.

We are believing God's promise that His Word shall not return unto Him void as it is sent out over radio station WFIN each Sunday afternoon at four o'clock. We indeed praise Him for the privilege of giving the gospel message in preaching and music in this effective way. "The Baptist Hour," as our program is named, is presented by our church in cooperation with the First Baptist Church of Fostoria and the First Baptist Church of Bowling Green, Ohio.

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HAYNES STREET BAPTIST CHURCH, DAYTON, OHIO. The Haynes Street Baptist Church has been enjoying the blessings of the Lord in conversions, baptisms and new members.

During the past two weeks Bro. Joe Gordon of Denver, Colorado has been giving us a fine series of gospel messages. Souls were saved and the Christians were built up in the faith as a result of this evangelistic campaign. We have received 35 new members and baptized 17 during the past month.

Our radio program is known as the "Back to the Bible Broadcast" and is heard daily over WING, 1410 on your dial. This ministry is being greatly blessed of the Lord, souls are being saved, and we are seeing many new faces from Sunday to Sunday.

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TEMPLE BAPTIST CHURCH, PORTSMOUTH, OHIO. We were honored to have Miss Ruth Hege with us as our first Wednesday evening prayer service in December. We rejoiced with her as she told of her work of winning lost souls in Venezuela, South America, and of

God's wonderful protection of His missionaries.

Recently a special service was held in honor of the boys from our church who have enlisted or been drafted. In our foyer are two plaques, one listing the boys from Temple Baptist who are in service for their country, and the other listing both men and women who are in service (or training for service) for their Savior.

At the annual business meeting the second Wednesday night in December a budget was adopted which included an increase in the pastor's salary.

We celebrated our pastor's ninth anniversary on December 7th. At the morning service he repeated the sermon which he preached on his first Sunday in Portsmouth, "Looking Unto Jesus." On this occasion some friends in the Sunday School and church presented him with a beautiful mahogany bookcase. During these nine years the church has been reorganized completely, and the indebtedness reduced from \$190,000 to less than \$30,000.

On the Sunday before Christmas the Sunday School gave Heber and Bill Van Gilder, who were home for the holidays, a portable typewriter for use in their studies at the Baptist Bible Seminary, Johnson City, N. Y. The following Sunday the church presented the pastor and his wife with a purse of \$50 as a Christmas gift. In presenting the gift the vice-chairman of the board, Mr. W. G. Burns, said that he had been a member of the church for 43 years and he believed the church was in the best condition financially and spiritually it has ever been in during that time.

December 21st our choir beautifully rendered a Christmas cantata "Night of Holy Memories" under the direction of the organist and choir director, Mrs. Philip Crofts.

On New Year's Eve we held a watch night service, the features of which were the installation of the newly elected officers of the church, the administration of the ordinance of baptism, and a missionary hour at which the various missionary interests of the church were reviewed and a report heard from the Baptist Association for World Evangelism regarding our missionaries in the Philippine Islands.

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EMMANUEL BAPTIST CHURCH, TOLEDO, OHIO. Rev. Ralph E. Hone of Fostoria, O. and Rev. H. K. Finley of Elyria, O. supplied the pulpit while the pastor was away in revival meetings with the

First Baptist Church of Fostoria. Miss Ruth Hege, a missionary from Venezuela, gave helpful messages to the Missionary Society and the Thursday evening prayer group on December 4th.

The Christmas program, under the direction of Mr. Raymond Poludniak, was well attended and enjoyed as once again we heard the gospel story presented from God's record of His Son. At the close of the program the Sunday School and Church presented a purse to the pastor and his wife as a Christmas gift.

The Lord has blessed us during the past month in the salvation of souls and the addition of new members. For this we are indeed grateful.

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NEW JERSEY NEWS

TWO OUTSTANDING BIBLE CONFERENCES were held in the First Baptist Church of Atlantic City in cooperation with the Chelsea Baptist Church. On January 19th and 20th, the Interstate Evangelistic Association sponsored The Fundamental Truth Rally and Prophetic Conference.

On January 27, 28, and 29, the council of the G. A. R. B. C. met in executive session. The evening sessions were opened to the public at which time messages were brought by various members of the council.

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PENNSYLVANIA NEWS

GEORGE Mc KOWN, graduate last spring of the Baptist Bible Seminary of Johnson City, New York, on November 16 took up the pastorate of the First Baptist Church of Edinboro. Already there has been a noticeable increase of attendance and interest in all the services of the church. The church has taken on new life as a result of the enthusiastic ministry of Brother McKown and his wife. Because of the smallness of the church, for the time being, Brother McKown has to supplement his income with secular work. We are confident, however, that the church will be able to completely support its pastor and his wife. Pray for this work and the workers.

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WASHINGTON NEWS

THE EIGHTH ANNIVERSARY BANQUET of the Temple Baptist Church of Tacoma, was held on January 21st in the fellowship hall of the Masonic Temple where the church also meets for its regular Sunday sessions. The anniversaries are always a high time in the fellowship of the church. The work has

continued steadily to progress under the able leadership of Dr. A. L. Powell.

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IOWA NEWS

WAVERLY — Rev. Victor Oltrogge will be leaving the Waverly Church Sunday the 15th of February to take over his new work at the Bemis Park Baptist Church of Omaha, Nebraska. His work there begins the following Sunday, February 22nd. Mr. Oltrogge's ministry at the Waverly Church was for a period of eight and one-half years during which time the membership of the church has been built up. One young man has gone out from its young people into the ministry while one of the young ladies has accepted a call into missionary work and is now laboring for the Lord in Arizona. There are at present some eight young people enrolled as students in Bible School. The church building had been remodeled and a new heating plant installed during this ministry. God has indeed blessed his every effort and will continue to do so, we are sure, as he takes over his new pastorate. Let us pray for this pastor.

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AMERICA REPENT!

And America replies, "From what shall we repent. Has not God always blessed this great land? Was not this country founded on Bible principles? Have we not more churches and societies that God has used for good than any other country? Wherein shall we repent?"

Yes, America, this is all true, but is definitely in the past tense. Here are some figures culled from various sources that may be enlightening to you. The American Bar Ass'n. states, "That in major crimes, the U. S. is now the most lawless civilized nation in the world." In New York City alone there are 12 times as many murders as in London—. While the population in Washington, the nation's capital, has increased 32% in the last 10 years, murder has increased 271%, manslaughter 250%, murderous assault 307%—the nation's capital is 2000% more murderous than London, and 300% more drunken than Paris. Competent authorities estimate that more than ten BILLION dollars are stolen each year, while in the same time there are 12,000 murders and 16,000 suicides. A quarter of a century ago 1 out of every 13 marriages terminated in divorce, but to-day

every 7th marriage ends in the court room, (now 1 in 5) a notorious record that cannot be equalled in any other nation."

Listen, America! "A national committee composed of prominent jurists and statesmen, reported their findings upon the prevalence of crime, made this statement, 'Crime, in the United States has reached appalling proportions, and unless checked, will carry the nation on to anarchy.' " Repent, America, repent! God says, Righteousness exalteth a nation, but sin is a reproach to any people."

—Rev. H. E. Cole,
Creston, Ia.

FACTS ABOUT "CHRISTIAN" AMERICA

There are FOUR HUNDRED THIRTY-SEVEN THOUSAND taverns in the United States today; there is a liquor license for every TWO HUNDRED SIXTY-SEVEN persons in the United States; the liquor traffic poured into its victims ONE BILLION, EIGHT HUNDRED FIFTY-TWO MILLION, FIFTY-SEVEN THOUSAND, SEVEN HUNDRED GALLONS of all kinds of liquors during the fiscal year 1940-41; the people of the United States spent FOUR BILLION, FIVE HUNDRED MILLION dollars in the same year for LEGAL liquors, and another ONE BILLION, EIGHT HUNDRED MILLION dollars for bootleg liquor, and THREE out of every ten drinkers become ADDICTS; there are ONE MILLION drunkards in the United States today, with SIXTY THOUSAND new ones being made each year; About ONE HUNDRED THOUSAND persons are rejected each year by Life Insurance companies because of alcoholic indulgence; there are ONE MILLION, THREE HUNDRED-TWENTY-FIVE THOUSAND "Bar-Maids" in America today, or THREE TIMES as many serving LIQUOR as there are women attending College. The United States is spending a little more than FIFTEEN DOLLARS per pupil on education annually, and a little over FORTY-SIX dollars per capita for liquor. And then men have the temerity to call this, "Christian America," and sing and shout, "God Bless America." Hear the Word of the Lord: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them . . . woe unto them that are mighty to drink wine, and men of strength to mingle strong drink . . .

therefore is the anger of the Lord kindled. . . ." (Isaiah 5:11-25); WHICH way America? "Back, back, back, to the Bible and GOD, or On On, On to Confusion and chaos."

—Kenneth R. Kinney.

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"WHO IS TO BLAME?"

A father was lamenting the fact that his son had made shipwreck of his religion while in college and severe blame was laid upon the professors in the classroom who "scoffed at religion."

But the father usually planned his business trips so that he could travel on Sunday and save time. He joined no men's Bible class because he wanted to read the Sunday paper at that hour. He has never been seen in prayer meeting. There is no family prayer in the home—not even grace at mealtime. He has never held conversation with his son on the subject of religion until the boy announced himself an agnostic.

Who really scoffed at religion—the professors or that father?

—Milton Hgts. Ch. Calendar.
Alton, Ill.

Walter Carvin's Corner

SALVATION BY ATTAINMENT OR ATONEMENT, WHICH?

Men are seeking salvation by ATTAINMENT rather than by ATONEMENT. Attainment is what man is doing for God and Atonement is what God is doing for man. Man has ever been more interested in his own work for God rather than God's work for man. Those who are seeking salvation by ATTAINMENT are very popular. It is ever on the lips of the world but the question that has ever puzzled me and which I have never had a satisfactory answer is "When will you ever attain?"

Our Blessed Lord gave us a parable concerning attainment and atonement. You will find it in Luke 17:9-14 and remember he spake this parable because some trusted in themselves that they were righteous. Self righteousness spells attainment. Very well, let us listen to the story. "Two men went into the temple to pray, the one a Pharisee and the other a publican. The Pharisee prayed thus within himself, 'I thank God that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.'" The emphasis is on the

perpendicular pronoun "I." It occurs five times in two verses. He has "I" trouble which is a common ailment today. It is attainment minus atonement. Now turn your attention to the publican. He merely smote himself upon the breast and said, "God be merciful to me THE sinner." He is pleading ATONEMENT MINUS ATTAINMENT. He is pleading the mercy seat. That's where the blood was sprinkled in the holy of holies once a year. The mercy seat was the most sacred thing in the Tabernacle. Self ATTAINMENT will lead to the judgment seat but ATONEMENT will head to the MERCY SEAT.

As a youngster I was taught ATTAINMENT AND NOT ATONEMENT in the Sunday School. The teacher would tell us all to be good or we would not go to heaven. Do you remember the old old saying:

ONE. TWO. THREE, FOUR, FIVE
SIX. SEVEN
ALL THE GOOD CHILDREN GO
TO HEAVEN.

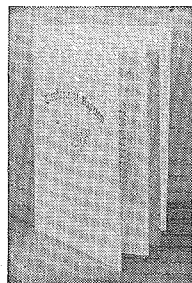
Now I grant you we should try and be good but such goodness will never take us to heaven. We must have ATONEMENT before we can have ATTAINMENT.

The world is full of these "attainers" for salvation. Take the legalist who would tell us we must keep the law to be saved. They would tell us it is ATONEMENT PLUS ATTAINMENT. It is salvation by Christ plus man's goodness. Or we have those who would tell us it is ATONEMENT AND ATTAINMENT. Salvation on the installment plan. A little of Christ and a little of self.

If doing proves rather too light
A little they own they may fail
They purpose to make up full weight
By casting his name in the scale.

But last of all the modernist come in and tell us it is ATTAINMENT AND NO ATONEMENT. Salvation by improvement is ever on their lips. They are out to sweep the country clean. The story is told of a girl who came home from a political meeting and exclaimed "We're going to sweep the country clean." The father said, "You had better start in the living room, daughter." But modernists are not taken up with their own sins. It is the sins of society. Give us better environment and we'll give you better men. All in all it is salvation by ATTAINMENT. But all who are trying to attain in such a way should turn with me to Revelation the 5th chapter and the 12th verse. It is a heavenly scene. I hear of harps and singings and shoutings, and as I listen I catch the strains of "Worthy is the Lamb that was slain." What a song. But they are singing of ATONEMENT AND NOT ATTAINMENT. They are singing, not of their worthiness but of HIS worthiness. "Therefore are they before the throne." There you have it. The "THEREFORE" carries you back to Calvary. They are before the throne because they have been before Calvary. What do you say, SALVATION by Attainment or ATONEMENT. Which?

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